

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.

"Whose House are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."

VOLUME XVI.

BIRMINGHAM: PUBLISHED BY THE EDITOR,
ROBERT ROBERTS, ATHENÆUM ROOMS, TEMPLE ROW.

MDCCLXXIX.

CONTENTS OF VOLUME XVI.

	Page		Page
ARTICLES BY DR. THOMAS—		THE BIBLE TRUE—	
The Rich Man and Lazarus	1	Inspiration of the Scriptures	219
The Future State	49	Restored Identity	310
The Treaty of Paris	53	Profane Confirmations	310
The Approaching End	54	Recent Discoveries	311
Questions about Hell	97	Origin of Nature's Laws	312
A Cloke of Covetousness	102	Uncertainties of Science	313
The Rich and the Poor	145	Trustworthiness of Moses	314
The Charge of Uncharitableness	193	Historical Reliability	452
The Gospel of the Kingdom	241, 289	The Limits of Science	454
The Ten Kings	337	Colenso Answered	455
The Kingdoms of Men	385	POETRY—	
Nebuchadnezzar's Image	433, 481	Job and His Friends	19, 71, 109, 158
The Adventual War	481	Israel's Night	62
The Professors <i>versus</i> the Apostles... ..	529	Death of a Sister-wife	136
Sunday Morning at the Christadelphian		God's Altar of Sacrifice	212
Ecclesia, Birmingham, 22, 66,		No Law	317
112, 161, 207, 262, 304, 354, 392,		Apocalyptic Promises	396
448, 505,	543	A Dirge	323
The Ways of Providence, 14, 57, 104,		Jehovah our Guide	463
150, 196, 250, 298, 344, 404, 438,		The Antitypical Holy Place... ..	512
493, 547		Palestine	521
MISCELLANEOUS ARTICLES—		Coming Oneness	560
The First Day of the Week	6	PICTURES—	
Human Folly	8	Daniel's Symbolic Beasts	462
Anglo-Israelism	10, 26	EXTRACTS FROM CORRESPONDENCE—	
God Manifest in the Flesh	64	Marriage with the Alien	83
The Voice of the Scoffer	75, 119	Isolation	181
Christ is Coming	75, 119	Gentile Greetings	83
Will Christ Come Soon?	165	The Hine Theory 184, 320, 321, 376,	
Anglo-Israelite Discussion, 170, 183,		377, 522	
224, 267, 317, 365		Against bearing Arms	185
Time and its Lessons	216	Good Templarism	185
Pulpit Perplexities, 146, 247, 341,		The Ezekiel Temple	186
388, 533		Rosh, Mes-hech and Tubal	233
The Jews and Christ	360	Any Believers in France, &c.	233
Space	362	Babes and Meetings 234, 278, 322, 323	
Death by Sin	364	Life and Soul	279
Paul's Visit to Lystra	409	<i>Nephech, Chayah</i>	280
Seasons of Comfort	351, 413, 458	Disparagement of Science	280
Sabbath Keeping	509	Attention to Little Things	321
Ought we to Smoke?	536	This Present Evil World	323, 376
Notes on Isaiah	552	Feasting on Christ	324
The Truth among the Philosophers	556	Heretics	324
THINGS NEW AND OLD—		Unmistakable Zeal	375
Spray	203	"Palestine Re-peopled"	376
First the Natural	204	Britain's Preparation	519
The Resurrection Morning	205	A Comfort Seeker	520
Spiritual Metaphors	205	The "Save-yourselfes" Motto	521
Human Animals	206	Tobacco and Christ	523
Fulfilled Prophecy	206	"Dying thou shalt Die"	523
New Heavens and Earth	257	ADDRESSES AT THE YOUNG MEN'S SOCIETY—	
If's and But's	258	Will Christ Come soon?	165
Human Traditions	259	Young Men and their Temptations... ..	396
The Jews in History	260	Character	486
The Empires of History	260	EDITORIAL—	
Historic Periods	261	Dispirited Times	33, 325
Men of Sign	261	The Ezekiel Temple	34
The New Testament Books	262	The Anglo-Turkish Convention 35,	
Christ in Prophecy	444	129, 178	
A Moral Dictionary	446	Palestine 36, 37, 87, 89, 177, 181, 274,	
Spiritual Monograms	446	277, 373	
Roots and Branches	447	I anced	38

	Page		Page
The Peace Society	85	Healing of the Dead Sea	424
Afghanistan	85, 469, 516	Breaking of Christ's Body	425
Turkey 86, 87, 178, 419, 420, 467,	515	The "Beheaded"	425
Perplexity of Nations	127	The Adventual Judgment	426
Modern Pharisees	128	Seventh Day Observance	426
Restoration of the Jews	129, 134	The Ezekiel Levites	472
The Eastern Question	130	The Millenial Sin Offering	472
The Montefiore Scheme	132, 183	Russian Invasion of Palestine	472
Jewish Settlement of Palestine	133	Double Fulfilment of Prophecy	473
Anglo-Israelism	176, 274	Christ's First Work	473
Death of Edward Turney	176	VARIOUS—	
The Merchants of Tarshish	179	Fraternal Gathering	431
British Policy	180	Bereft, but not Disconsolate	135
The Prospects of the Jews, 180, 229,	231, 329, 373, 418	The Truth in Bedford	173
Palestine Re-peopled	182	Mosaic Patterns	463
Seventh-day Adventism	228	The Christadelphian	38, 83
Egypt	230, 372	Five Points of Belief	42
Regeneration of Palestine	231	Spirit-Birth	140
The Syrian Difficulty	232	Farming in Palestine	182
Religious Upheaval	273	Life in the Blood	190
England	275, 469, 518	Hell and the Devil	239
Troubles of the End	276, 372, 374	Turn a Deaf Ear	480
The Napoleonic Dynasty	326, 327	Speculations	350
Military Glory	328	Miltonian Orthodoxy	350
A False Elijah	417	A Bishop's Testimony	350
Jerusalem	418, 421	PASSAGES EXPLAINED—	
The Political Sea	421	Gen. i. 30	281
Movements among the Jews	422, 471	" viii. 12, 26	456
The Motto of the <i>Christadelphian</i>	464	" xxv. 21	14
Conditional Immortality	465, 473	2 Sam. xxiii. 4	205
Hirelingism	465	Ps. xxii. 12	206
War Preparations	467, 468, 469	" cx. 3	205
Scenery of Palestine	471	" Prov. xxvii. 9	447
Jewish Population	471	Isa. viii. 18	261
Sundry Difficulties	472	" liii. 5	206
A Partly-true Prophecy	513	" lxv. 17	257
Pharaoh's Bones	513	Ezek. xx. 34, 38	472
The House in her First Glory	513	" xxxvii. 2	233
France	514, 570	" xlv. 22	472
Russia	517, 565	" xlvi. 17	472
Monster Armaments	518, 561	" xlvii. 1, 8	424
All Eyes on Turkey	562	Dan. ii. 31, 43	433, 481, 261
Threatening Demands by England	563	" ii. 35	385
Commotion among the Powers	564	" ii. 44	331, 337
THE JEWS AND THEIR AFFAIRS—		Hab. ii. 11	330
The Redemption of their Country	87	Hag. ii. 3	513
Their Prospects	180	Matt. i. 17	261
The Jews and their Land	221	" vi. 48	424
Palestine Mortgaged	227, 329	" xviii. 8	97
Progress at Jerusalem	373	" xxv. 32, 41	426
A New Bishop at Jerusalem	374	Mar. viii. 35, 37,	229
Jerusalem and the Jews	418, 421	Luke xvi. 19, 31	1
Movements among the Jews	421	" " 25, 26	279
A Jewish Question	427	" " xxii. 19	425
Is Jesus the Messiah?	471	John xx. 19, 26	6
Jewish Population	471	Rom. v. 14	261
The Gentile View	498	" xiv. 5	509
ANSWERS TO CORRESPONDENTS—		1 Cor. xiv. 34	330
The Forty Years' Judgment	329	" xv. 46	204
Rejectors and Resurrection	329	" xvi. 20	33i
The Position of Sisters	330	1 Tim. ii. 11, 12	330
Kissing	330	Heb. vi. 5	331
Infant Resurrection	330	2 Pet. i. 19	448
A Figure of Speech	331	Rev. xx. 4,	425
Powers of the World to Come	331	INTELLIGENCE—	
A Matter of Pure Regret	331	Aberdeen	235, 331, 428, 566
Nebuchadnezzar's Image	331	Barton Hill	474
Perfection	424	Birkenhead 41, 236, 281, 378, 428, 524	
Smoke and the Ages	424	Birmingham 41, 90, 137, 236, 281, 331, 378, 428, 474, 521, 566	

	<i>Page</i>	<i>Page</i>
Bedford	173, 524,	566
Belfast	236
Bewdley	89, 281,	566
Beith	137
Blantyre	474
Blackpool	331
Brierley Hill	137, 379
Bristol	137, 379, 474,	524
Cardiff	138, 281, 379, 428,	566
Cheltenham	332, 524
Crewe	237, 474
Cumnock	187, 379
Dalbeattie	43, 332, 525
Derby	187, 525
Dudley	138, 188, 237, 281, 332, 428,	475
Dundee	43, 90, 282, 332, 380
Dalkeith
Eatington	332, 380, 566
Edinboro'	91, 282, 333, 428, 566
Elland	44, 188, 333, 380
Enfield Lock
Frome	91, 282, 429
Galashiels
Glasgow	44, 91, 188, 237, 380, 475,	567
Gloucester	91, 138, 282, 333, 380, 567
Great Bridge	139, 238, 333, 475, 567
Grantham
Great Yarmouth	238, 475, 526
Grantown
Greenock
Halifax	92, 188, 282, 334, 429,	568
Hartlepool
Hucknall Torkard	188, 476
Huddersfield	238, 282, 526, 568
Irvine	139, 283, 334, 476
Isle of Man
Keighley
Kettering
Kidderminster	89, 381, 429, 526, 568
Leicester	45, 139, 189, 476, 569
Lincoln
Leeds	189, 284, 334, 526, 569
London	92, 139, 189, 284, 476,	526
Manchester	139, 238, 381, 430, 527,	570
Mumbles	238, 285, 334
Matlock
Newcastle-on-Tyne
Newark
Nottingham	285, 382, 430
Newpitsligo
Newburgh
Ormskirk
Oldham
Penarth
Peterboro	45, 190, 334, 382, 430, 477,	527
Perth
Riddings	140, 238, 286, 335, 382, 430,	570
Ripley
Sheffield	140, 190, 238, 430, 478
Shipston-on-Stour
Skewen
Stockport	45, 140, 191, 239, 382,	527
Small Heath
Spalding
Scarbro'
Swansea	45, 140, 191, 239, 286, 336,	382, 430, 478, 527,
Taunton
Tewkesbury
Tanworth
Trarant
Warrington
Weston-Super-Mare
Whitby
Wishaw
Yaxley
AUSTRALIA—		
Balmain
Beechworth
Melbourne
Sandhurst
CANADA—		
Collingwood
Guelph
Kincardine
Molesworth
Toronto
Walkerton
CHINA—		
Hong Kong
NEW ZEALAND—		
Barracutha
Cavesham
Dunedin
East Invercargill
Parnell
Timarie
SOUTH AFRICA—		
Graaff Reinet
Pietermaritzburg
SOUTH AMERICA—		
Callao
UNITED STATES—		
Auburn
Baltimore
Boston
Capron
Carrol
Clatstone
Crab Creek
Chicago
Elgin
Elizabeth
Elmira
Fieldcreek
Galveston
Harvard
Hyde Park
Henderson
Jersey City
Lanesville
Longton
McMinneville	143, 240, 288, 356,	528
Omega
Osage
Princeton
San Francisco
Santa Barbara
Saratoga
Seneca
Springfield
Stevens' Point
Topeka
Wanconda
Washington
West Hoboken
White Plains
Worcester
Valley Spring
Vicksburg

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. 175.

JANUARY, 1879.

Vol. XVI.

THE PARABLE OF THE RICH MAN AND LAZARUS.

BY DR. THOMAS.

THE rich man and Lazarus is a parable illustrating a mystery of the Kingdom of God. Now the question is, What is that mystery, or hidden thing, which it illustrates? Our answer is, that it illustrates the saying contained in Luke xiii. 30; and in Matthew xix. 30; also the xx chapter and 16th verse, namely, "Behold there are last which shall be first, and there are first which shall be last." If it be inquired when and where? we reply, When the "first which shall be last" "shall see Abraham, Isaac and Jacob, and all the prophets *in the kingdom of God, and they themselves thrust out.*" If it be asked, what is meant by being "tormented in this flame?" We answer, to be the subject of "weeping and gnashing of teeth," because of being thrust out of the kingdom: the thrusting out being twofold; first, by the Roman power when the Mosaic constitution of Israel's commonwealth was subverted; and second, by their exclusion from the kingdom subsequently to their resurrection to judgment. In short, what is testified in Luke xiii. 24-30, without a figure, is parabolically represented in Luke xvi. 19-31.

The rich man and the beggar in the similitude represent two classes of Israelites. The former represents the "workers of iniquity" whom Jesus was addressing, and who at that time were "first," being the rulers and leaders of the people, and wore purple and fine linen, and fared sumptuously every day. These were they who sought to enter into the kingdom, but should not be able.

They would then, when the door was shut, cry Lord, Lord, open to us! We have eaten and drunk in thy presence and thou hast taught in our streets! But all this will avail them nothing. It was their malice that brought them to his presence, and their fears of the people that permitted him, for a time, to go at large in their streets. "Depart from me, I know not whence ye are, ye workers of iniquity"—"Depart from me, I say, ye cursed into the enduring fire prepared for the devil and his emissaries"—this is all the response the upper "ten thousand" of the nation will be able to elicit from the king when he promotes "the blessed of his Father to the possession of the kingdom prepared for them from the foundation of the world."

The beggar in the parable represents "the blessed of the Father," who in the forty second generation were "the last," the helpless among the people, the poor of the flock—and therefore named "Lazarus," or God's help, for He alone is their helper, pulling down the mighty from their thrones and exalting them of low degree; filling the hungry with good things, while the rich He sends empty away.—(Luke i. 52.) Of this class were the least of the king's brethren. They were full of sores and desiring to be fed from the leavings of the rich and ruling class of the nation. They were hungry, but their princely superiors gave them no meat; they were thirsty, but they gave them no drink; strangers at their gates, but they took them not in; naked, but they clothed them not; sick in prison, but they visited them not. These were their sores which experienced no relief at the hands of the purple-clad and luxurious liver of their age.

Now the parable represents a perfect and entire chance of fortune with respect to those two classes; for Abraham is represented as saying to the rich Israelite, "Son, remember that thou in thy lifetime receivedst thy good things and likewise Lazarus evil things; but now he is comforted and thou art tormented." Here it

will be perceived they change situations—the hungry are filled with good things, that is, "are comforted;" while the rich are sent empty away, that is, "are tormented" even worse than the poor whom in their previous lifetime they had despised. When, however, the poor brethren in Christ are comforted, the mean-spirited rich, their former oppressors, are represented as piteously supplicating their favour; but no mercy will be shown them; for "he shall have judgment without mercy that hath showed no mercy;" and "with what measure ye mete, it shall be measured to you again."

The parable then brings to view two states—a present, or lifetime state; and a future, or state of comfort or torment, as the class may be. The "now," when the righteous shall be comforted, appears to be when the two classes, contemporary with the days of his flesh, shall both stand in His presence, when He, as King, attended by all His holy angels, shall sit on the throne of His glory.—(Matt. xxv. 31; 2 Thess. i. 7, 8.) This has not come to pass yet. There must therefore be a resurrection of these two classes of Israelites, according to the words of the prophet.—(Daniel xii. 1, 2.) When this happens, the rich will see the poor in Abraham's bosom, and themselves, like Cain, driven out of the country where the kingdom will then be, "into a place of torment." But where will this be? "Far off" from where Abraham, Isaac and Jacob and all the prophets then are. Far off as to distance; and as the kingdom is to be established in the land of Israel, it will be far off in relation to that country; from which, having risen from the dead, they are expelled from the presence of the Lord. But this country of their exile is a place where an unquenchable, or an enduring fire is prepared for the devil and his emissaries: "for, behold the Lord will come with fire, and with His chariots, like a whirlwind to render His anger with fury, and His rebuke with flames of fire. For by fire and by His sword will the Lord plead

with all flesh, and the slain of the Lord shall be many.”—(Isaiah lxvi. 15, 16.)

The devil and his emissaries are thus alluded to in the Apocalypse. “The great Dragon was cast out (of the heaven, c. xii. 8.) that old Serpent, surnamed the Devil and Satan, who misleads the whole empire: he was cast out into the earth, and his emissaries were cast out with him.” This is a symbolic representation of what came to pass in that great revolution when the face of the Roman world was changed by Constantine. The Devil and his emissaries here represent “the accusers of the brethren,” or party hostile to the Kingdom of God and the power of His Christ. This party reappears in Revelations xiv., and is referred to in these words: “If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation: and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth unto ages of ages,” (*eis aionas aionon*). This tormenting in the presence of the holy angels and the Lamb, is the war waged between them and the Beast and the kings of the earth and their armies, or “the goats.” The result of the war is thus expressed: “And the Beast was taken and with him the false prophet, &c. These both were cast into a lake of fire burning with brimstone.—(Rev. xix. 19, 20.) That is, the territory on which the dominions exist, symbolized by the Beast and the false prophet, shall become a lake of fire burning with the flame of artillery in war. This territory is Germany, or “the land of Magog,” Italy, France, Belgium, Spain, Hungary, and Greece. “I will send,” says God, “a fire upon Magog, and among them that dwell carelessly in the isles.”—(Ezekiel xxxix. 6.) So that the lightnings of heaven will be added to the flames

of war. This contest with the nations results in the prostration of all the thrones, or kingdoms of the world, and their transfer to Jesus and the saints. This overthrow is described as the laying hold on the Dragon, that old Serpent, which is the Devil and Satan, and the binding him for a thousand years.—(Revelations xx. 2.) But at the end of this period of peace and blessedness, the Devil, or sin-power, reappears on the arena. He invades the Land of Israel with his hosts, but is driven back, or cast into the lake of fire and brimstone, the territory where the Beast and false prophet met their fate a thousand years before, and there he is tormented as they were day and night unto the ages of the ages—*eis tous aionas ton aionon*. During this war death and the grave, that is, the unrighteous dead surrendered by the grave, are thrust out and exiled to the seat of the war, and thus cast into the lake of fire to encounter death by fire and sword. Their fall is to them their second death: “for whosoever was not found written in the book of life was cast into the lake of fire, which is the second death.”

This territorial lake of fire is “the place of torment,” “far off” from the territory of the kingdom, where Abraham and the Lazzaroni “are comforted.” The pre-millennial and postmillennial judgments upon the nations are consummated in this place; and while these judgments are in progress, the unrighteous who have died under times of knowledge, having been raised from among the dead, are driven like Cain from the presence of the Lord, to partake in the torment with which the nations are being judged. In the exegesis of the parable we confine ourselves to the rich and beggar classes of Israel; because it is concerning them alone that the Lord is speaking. The judgment of Gentiles must be considered under a different aspect. The unrighteous in Israel of the forty-second generation (for we are considering this more particularly) will be raised to enduring shame and

contempt; will weep and gnash their teeth at the cruel destiny they have brought upon themselves by their own madness and folly; and will be "thrust out" of the land of promise, and exiled to the papal countries as the place of their enduring punishment; where they will be subject to all the evils of the pre-millennial wrath and fury of their offended and insulted king, for whose death they clamoured when Pilate would have let him go. Then they were zealous for the favour of Cæsar; with Cæsar then they will perish, when "God shall rain upon the wicked snares, fire and brimstone and a horrible tempest, for this is the portion of their cup."—(Psalms xi. 6; Isaiah xxx. 30, 33; Ezekiel xxxviii. 22.)

In the parable, the post-millennial judgment of dead men is not brought into view. We shall therefore merely remark here in passing, the "rest of the dead" not raised to everlasting or enduring shame and contempt at the pre-millennial coming of the Lord, and the unrighteous dead, who, having died under the millennial reign, are raised at the end thereof,—these, we say, will meet their doom in common with the rebel nations, Gog and Magog, which will be exterminated at the end of the thousand years. If the reader studies Matthew xxv., he will perceive a commingling of individual convicts with the nations of the left, styled the goats. Combined personal and national judgment at the pre-millennial and post-millennial epochs is the order of things in relation to wicked men and wicked nations, whose long-suffered iniquity is full. The wickedness of the goat-nations will be extreme and malignant, when this new element against God and His king is introduced among them by the resurrection and exile of the old enemies of the Lord. Serpents and a generation of vipers were they in their former lifetime; death and resurrection will not have changed them. When they awake from the dust, they will be serpents still, and willing instruments of all evil they may be permitted to do. They must

arise to judgment; for the earth's surface is at once the arena of the reward of righteousness, the punishment of sin, and the destruction of the devil and his works.

Having illustrated the principle of the first being last, and the last first, by the changed condition of the rich man and the beggar, Jesus proceeds to extract a moral precept from the premisses for the benefit of those rich men who had not then as yet become tenants of the tomb. Abraham was requested by the sufferer to send the beggar to his father's house to testify to his brethren, lest they should be thrust out and exiled to the country of his wretched existence. Now this is the precept put into the mouth of Abraham, to which also we would do well to take heed, "They have Moses and the prophets, let them hear them." But knowing how little regard they had for Moses and the prophets, he concluded that if this was all the testimony to be granted them, their case was hopeless. Therefore he added, "Nay, father Abraham: but if one went unto them from the dead, they will repent." But Abraham is made to say, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." This saying was verified in the fact that though Jesus rose from the dead, and that they were notified of its reality by the state-guard and by the apostles, yet they were not and would not be persuaded to acknowledge him, and accept repentance and life through his name.

The parable represents, by anticipation, the relation of things between the "first" and the "last" which will actually obtain when the kingdom is established in the land of Israel. The things set forth are beyond the resurrection, not before it. At the time of the supposed conversation, the parable represents the parties as dead. It is a fictitious conversation between suppositious dead men concerning what is in relation to the then living, and what will be hereafter in regard to themselves then dead. We have an example in Isaiah

of the dead holding discourse in the parable against the King of Babylon. The dead kings of the nations are there made to address him in these words: "Art thou also become weak as we? Art thou become like unto us? Thy pomp is brought down to the grave and the noise of thy viols; the worm is spread under thee and the worms cover thee. How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground that didst weaken the nations! For thou hast said in thy heart, I will ascend to heaven; I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms? that made the world as a wilderness, that destroyed the cities thereof; that opened not the house of his prisoners?" Here the dead kings are made to rejoice over their fallen adversary by anticipation; for at the time Isaiah penned this parable, the kings were not even born, and Belshazzar had not fallen from the political heaven. It was written in the reign of Ahaz or Hezekiah, about 130 years before Nebuchadnezzar, "the destroyer of the Gentiles" began his conquests, and about 200 before Belshazzar was slain in the midst of his revels. The parable was, therefore, prophetic of what should be when the time of the fall of the Chaldean dynasty should arrive; and so also the parable of the rich man and the beggar is prophetic, not historical, but an anticipative fictitious narrative, prophetic of what shall ob-

tain when the kingdom of God is established in the land.

In regard to certain expressions in this parable, we may remark that two things are affirmed of the beggar: "he died," and was "carried." Query: was he carried into Abraham's bosom by the angels as soon as he died, or when? If as soon as he died, then he was laid in the field of Machpelah; for there the dust once called Abraham was deposited. This, however, is not testified, therefore we cannot affirm it. To a man instructed in the kingdom, there is but one other alternative, namely, Abraham is supposed to have been raised and the beggar also, and the two brought together by the angels; but they were both really dead, an idea that is kept up in the conversation. The rich man also died, and was buried. He had a pompous funeral, which the beggar had not. Lazarus is not even said to have been put under ground, unless we take the words "was carried" to signify his being placed there. The rich man was buried "in hell," that is, "in the unseen"—*en to hado*—in the grave or tomb. Before falling into dust, he is supposed to have a vision of the future. He lifts up his eyes and sees. He exists bodily, as it were. He suffers physically, for his tongue is hot, and, being in flame, he is scorched. Lazarus is also corporeal and not a shade, for he has a finger. This the sufferer perceives, and desires that the tip of it may be moistened with water and applied to his tongue. These incidents are enough to prove that the scene has nothing to do with "disembodied spirits," for all parties here are corporeal and proximate to water in abundance.—*Herald of the Kingdom and Age to Come*, June, 1851, with a reference to the *Herald of the Future Age*, vol. iii. p. 211.

"THE FIRST DAY OF THE WEEK,"

(Specially set apart for the Worship of the Lord, by Apostolic Believers.)

To HONOUR the first day of the week and specially devote it to the worship and service of *Yahweh Elohim* is to follow the example set before us by the apostles of our Lord. It was upon this day that they, together with the disciples, met for the special object of commemorating the sufferings, death and resurrection of our beloved Saviour. The practice of assembling together on that day was instituted by the Lord himself, as we learn from the record of John xx. 19, 26: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in their midst, and saith unto them: 'Peace be with you.' And after eight days, again his disciples were within and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst and said: 'Peace be with you.'"

In order that there may be no misunderstanding concerning the views which were held by the Dr. upon this subject, we will quote from his own words, as recorded in *Elpis Israel*: "On the first day of the creation week, God said: 'Let there be light, and there was light;' so on the first day of the week, the 'TRUE LIGHT' came forth from the darkness of the tomb, like dew from the womb of the morning. This event constituted the day after the Sabbath, or eighth day, the day of the Lord's resurrection. This day is also notable on account of the special interview which occurred

between Jesus and his disciples after his resurrection. He ascended to heaven on this day, even the forty-third from his crucifixion; and, seven days after, that is the fiftieth, being that Lord's day styled the Day of Pentecost, the gift of the Holy Spirit was poured out on the apostles, and the gospel of the kingdom preached for the first time IN HIS NAME. Power being in the hands of their enemies, the Christians of the Hebrew nation still continued to observe the seventh day according to the custom. Hence we find the apostles frequenting the synagogues on the Sabbath Days and reasoning with the people out of the Scriptures. To have done otherwise would have been to create an unnecessary prejudice and to let slip one of the best opportunities of introducing the gospel to the attention of the Jewish public. While they frequented these, however, on the seventh day, they assembled themselves together with the disciples whose assemblies constituted the churches of the saints and of God. . . . In Paul's letter to the Hebrew Christians, he exhorts them 'not to forsake the assembling of themselves together.' Such an exhortation as this implies a stated time and place of assembly. On what day, then, did the churches of the saints meet to exhort one another to provoke to love and good works? Certainly not on the seventh day; for then the apostles were in the synagogues. What day more appro-

prate than the Lord's day, or first day of the week? Now it cannot be affirmed that the saints were commanded to meet on this day, because there is no testimony to that effect in the New Testament; but it is beyond dispute that they did assemble themselves together on the first day of the week, and the most reasonable inference is that they did so in obedience to the instructions of the apostles, from whose teaching they derived all their faith and practice which constituted them the disciples of Jesus. The 'dispensation of the fulness of times,' popularly styled the millennium, will be the antitype or substance of the Mosaic feast of tabernacles, which was a 'shadow of things to come.' In this type or pattern, Israel were to rejoice before the Lord for seven days, beginning on the fifteenth day of the seventh month, when they had gathered the fruit of the land. In reference to the first day of the seven, the law says: 'It shall be a holy convocation; ye shall do no servile work therein.' This was what we call Sunday. The statute then continues: 'on the eighth day,' also Sunday, 'shall be a holy convocation unto you, and ye shall offer an offering made by fire unto the Lord; it is a solemn assembly, and ye shall do no servile work therein.' Again: 'On the first day shall be a Sabbath, and on the eighth day shall be a Sabbath.' Thus in this 'pattern of things in the heavens,' the first and eighth days are constituted holy days, in which no work was to be done. It also represents the palm-bearing or victorious ingathering of the Twelve Tribes of Israel from their present

dispersion to the land of their fathers, when the Lord shall set his hand a second time to recover the remnant of His people. After the declaration of certain things, the prophet Ezekiel is commanded to show them the description of the temple, which is destined to be 'the house of prayer for all nations, with the ordinances, forms and laws thereof.' The Lord God then declares 'the ordinances of the altar, in the day when they shall make it,' and when the Levites of the seed of Zadok shall approach unto Him.' The cleansing of the altar and the consecration of the priests is then effected by the offerings of seven days. 'And when these days are expired, it shall be that upon the eighth day, and so forward, the priest shall make you burnt offerings upon the altar, and your peace offerings; and I will accept you, O, Israel, saith the Lord.' Thus the Lord's day—the day of his resurrection from the tomb—becomes the Sabbath Day of the future age, which shall be hallowed by the priests of Israel, and be observed by all nations as a day of holy convocation, in which they shall do no manner of servile work at all. This change of the Sabbath from the seventh to the eighth or first day of the week, is the full development and establishment of the observance of the Lord's day by the disciples of Jesus since the times of the apostles. Constantine, though not a Christian himself, paid homage to the truth so far as to compel the world to respect the day on which Christ Jesus rose from the dead."—(*Elpis Israel*, pp. 16, 18, 19, 20.) E. J. L.

HUMAN LIFE AND HUMAN FOLLY.

THERE are six thousand years since the first of the human race walking upon this earth, enjoyed, in the Paradise of Eden, its sweets; shared and founded its iniquities; participated in its sorrows and pains; and brought upon himself that death which has reigned over his offspring till now. His children have increased in number to millions upon millions, and have overspread the surface of the globe since then; and, like the leaves of the autumn, generation after generation of them have passed away, vastly numerous though they were, to that ultimate oblivion towards which all things pertaining to the present order of things is fast hastening.

SIX thousand years' lapse of time is a fact. It is, moreover, a solemn fact: it declares that time cannot be debarred in its steady progress, and so prophesies the truth that the same number of years will surely creep on again, and be spoken of as a fact by some voices as the preceding equal space of time is now by us. It is a fact supplying a serious inference that even the atheist can get a lucid hold of, and which, substantially, he will accept without scruple. Within the twelve thousand years now contemplated is our generation, a fleeting evil thing, engaging a brief period of time. Yet by people, almost universally, it is not considered as it should be in these latter aspects: they are too much absorbed with the cares of life, on the one hand, or with the pleasures of existence, on the other, to allow opportunity for wise reflection. They all acknowledge the fact of the ephemerality of their own existence; but they cannot feel the fact in being sobered by it, because they do not think of it sufficiently to awaken emotion. They consequently lose the effect of such sobriety, which would deliver them from enchanting pleasure or from soul-swamping care, and which would set their minds and hands upon the helm of God's conditions upon which another life is revealed—an unending one—when the present brief life is numbered with the past, and forming but a little, almost imperceptible, speck upon the boundless eternity behind.

It is the few who care to indulge in such sobering meditation. The reason for this

implied defect of the many is already given in general terms. In less general statements a certain phase of it is this: the child of finite powers looked forward to the time when, as a man, he would have risen in size, ability and name. The time comes: he couldn't stop it. He is at last agreeably alive to the fact that his form and powers have expanded. This is something to be proud of. With the growth of his body and mind, he has adapted himself to some occupation, either as a labourer, tradesman, farmer, man of commerce, or as a professional man. In this he finds that he can support himself as his parents had before done for him. This gives him more feeling of pride and self-confidence. He discovers, also, that others depend upon him as an agent in the success of their undertakings. This is very vanity-gratifying. And he gets a name—he is held in a certain grade of estimation—proportional to his development of physical and mental powers, and to what he has been able to achieve for himself and others. "Men will praise thee when thou doest well to thyself;" and especially when, in worldly matters, thou doest well to *them*. All these steps of progress form a pleasure which, to renounce through the contemplation of life's shortness and vanity, is too much for the mind which has by nature a carnal bent. And so man becomes a member of that mighty shortsighted company which is taken up with this life, and it only. Such a company has an imposing submission-causing appearance. In it, in some of its numerous sub-divisions, each man receives an influence which strengthens him in its ways. If religion, death and another life be ignored and laughed at, in it each member gets courage to adopt the reckless emotion with greater force than if there were no such collective influence. Such a community has the upper hand in this life because it is more numerous than a certain other one; stands upon an equal footing with it in regard to power and liberty of action, and is attractive to man by nature. It therefore keeps up its majority, and so, more than if it were otherwise, increases the strain upon the minds of that smaller antagonistic

community who wish to avoid the principles of their opponents while making inroads in their ranks.

But "wait a little while." Look, not very long afterwards, at each member of the larger company of the generation in which in this way it is desired to be contemplated. Overlook not one. Bend over the man who boasted in his strength; see the vain, gay woman who gloried in her outward appearance; look upon the man whose head was full of mere earthly employment; view the creature who lived at ease in the midst of wealth; look down upon the professional man who puffed himself up in his social greatness; and behold the scoffer, who in his day conceitedly flattered himself that he was all right; look upon them lying upon their backs on the death-bed which never fails to come, and they are all discovered to be weak and corrupt of body, and infirm of mind. They afford a pitiable spectacle; they have none of that imposing appearance which as a company of active human beings they exhibited; they are cowed into the heartfelt acknowledgment of the fact that their style of procedure in the life they spent was altogether vanity. They confess this when too late to benefit by such an acknowledgment. But talk of this, their latter end, to them— not to speak of the uncertainty of their living out man's "short allotted span," when old age seems far away, and they have no ear for such music. Tell them, if they are aspiring to the wealth of Rothschild, the fame of Tyndall, or the greatness of Beaconsfield—that Peabody's enormous riches could not buy his life; that Newton (unsurpassed as he was scientifically) did not discover among nature's laws one to prevent his death; and that Palmerston one day ceased to give the country the benefit of the political guidance of his master mind. Tell them that, mighty as they were in the world's eye, their heads now lie low in the corruption of the dust which waits with greedy maw to devour the famous men who survive them. Declare to them, in earnest words, that such is the destiny of possessors of present good from its highest to its lowest grade, and while admitting the fact with the lip, they will idiotically ignore it at heart. They will not listen to the loud inviting cries of wisdom to come forward and learn sobriety in youth, or in days of health and strength, when they

can be blessed by it, in being turned to that reformation of mind which takes more time to effect than the deathbed can afford. Their ear habitually is for the fine music of the concert. They flood the place of such and other forms of fleeting pleasure, while the place of instruction regarding the way which leads to another life and far higher and interminable pleasure, the place of self-denial, earnestness, honesty, kindness and intelligence, is almost empty of faces. Such a place is too uncomfortable to exchange for the comfortable quarters of home. It is in the hands of those who are too poor and despised to make it attractive, and it is beneath the notice of that conceited, lofty mind, which will not candidly and nobly, like the Bereans of old, enquire "whether these things be so." Yet such a place has even now this equality with the former place: that both alike—the place of self-denial and the place of popularity—both alike go into the region of the past. Time is no respecter of persons, though man is. Sad, however, is the record which remains against the majority of those who are related to these two different kinds of entertainment. What has to be said of them? That they cast in their lot with an appearance and left what was solid; that they caught the shadow and missed the substance; that they selected what was vanishing in preference to what is enduring—that they chose death rather than life. Pitiable is it that they who had the tender nursings of a mother and the affectionate caressings of a father, who love life, desire happiness, and hate pain, being in these general respects identical with the saint, disregard Him who is "not willing that any should perish," and who, if they became His sons and daughters, worshipping Him as they well might, considering His unequalled nature, mind and power, as a Being who had no beginning and will have no end, whose mind is love and wisdom, and who is the Creator of heaven and earth, would show them much more love than an earthly father, in blessing them with incorruptibility of nature and happiness not to be conceived of; and, for their disregard of Him, fall short of this infinite favour and blessing in the "second death." Speak to them of the foolishness of their partiality, and if the expostulation do not amuse, disgust, or offend, it will fall with dull,

irresponsive effect. Their company and its principles are too strong for them. Its most attractive members will drop off in death; but it is so vast in number of constituents, having nearly all the population of the globe, that vacancies are soon occupied with others, equally as attractive as their predecessors, and so the surviving eye is again engaged, and is satisfied, pleased and grateful, as before.

But, alas! it is grossly deceived in this its heartlessness through such narrow views of the world's state of matters. Wisdom scouted so repeatedly and so long, cries at last, "Because I have called and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I

also will laugh at your calamity; I will mock when your fear cometh." "The simple pass on and are punished, but the prudent man foreseeth the evil, and hideth himself." He takes a broad view of things. He looks at eternity, and at little life in relation thereto, and thus is encouraged to step aside from the ocean-current of people rushing after present brief allurements, to keep the track of divine requirement, and to meditate with sadness and sobriety upon certain aspects of present life, until the brief day of foolishness, grief and death is over, and the long yearned and mourned-for day of life, stability and happiness arrives.

JAMES GRANT,

Grantown, 29th September, 1878.

HISTORICAL STULTIFICATIONS OF THE ANGLO-ISRAEL THEORY.

ACCORDING to promise, we now proceed to consider the evidence of Dean Stanley in its bearing upon the Anglo-Israel theory. Mr. Hine quotes this writer in order to prove that the stone in Westminster Abbey under the coronation chair, commonly known as the "stone of Scone," is the identical piece of granite upon which Jacob pillowed his head when he laid down to sleep upon the plains of Luz. Mr. Hine does not hesitate to say that unless it can be proved to be so, the whole theory with which his name is identified is a myth. His words are as follow (Iden. xxvi. p. 33): "It is impossible to suppose that Jacob's stone can be actually lost, because it must exist as a signet ring to the Almighty, *i.e.*, as a seal of witness that the promises He made to Israel through Jacob, should be verified; therefore wherever Israel may be at the present time, they must have this stone in their possession." The dogmatism of this extract is something extraordinary. Mr. Hine does not condescend to tell us where he gets the information that the stone in question was to be in the possession of Israel for all ages, and "exist as a signet ring to the Almighty;" neither are we informed why they should have this stone any more than all the other memorial stones, which at various times were set up as witnesses of covenants, &c. We read of the "stone

of Bohan" (Jos. xv. 16); of the heap raised by Jacob and Laban (Gen. xxxi. 46), of the twelve stones taken out of the Jordan.—(Jos. iv. 5-7). These are all confessedly lost. Why, therefore, should Jacob's pillow have been preserved rather than any of the foregoing? The suggestion is as incomprehensible as most of Mr. Hine's arguments, and would be unworthy of notice were it not for the equally extraordinary credulity of those who see argument in it. Moreover why should Mr. Hine limit Jacob's pillow and pillar to *one* stone? *Several* stones were really employed.—(Gen. xxviii. 11, com. 18.) These several stones in the aggregate became a monumental stone of witness, just as on another occasion (Gen. xxxi. 44-49), already alluded to, when Jacob and Laban made a covenant of peace. Jacob raised the pillar of witness, anointed it and departed from Luz. It is not again mentioned in the Holy Oracles, but disappears entirely from view, and is not again heard of until it appears among the lucubrations of Mr. Hine, where we find it invested with a history so fabulous as to rival the fabulous recitals of the "Arabian Nights." Those who accept it cannot complain of the credulity of the Romanists who assert, that a portion of the breath of Joseph the carpenter, is in the possession of their church, preserved in a *gloue*.

To aid in supporting the legendary story which our theorist sets forth respecting it, Dean Stanley is introduced in the following words: "Dean Stanley, who may be accepted as an authority upon this point, says of the stone in his *Memorials of Westminster Abbey*: 'The chief object of attraction to this day, to the innumerable visitors to the Abbey, is probably, that ancient Irish monument of the Empire, known as the Coronation Stone.' So that as Israel must have with them a precious stone, it is interesting to know that we have such a stone; hence an identity." It is therefore clear from Mr. Hine's own argument, that if the Coronation Stone in question is not the "seal of witness," the whole superstructure of Anglo-Israelism based upon it falls. He invokes Dean Stanley as an authority. Now it so happens, as in the case of Sharon Turner, and the other authors previously quoted, that Dean Stanley's evidence is dead against the tradition from which Mr. Hine endeavours to extract an argument.

Dean Stanley, after narrating the proceedings at the Coronation of Edward I and Queen Eleanor, speaks as follows: "There was however, another change effected in the coronations by Edward, which, unlike most of the incidents related in this chapter, has a direct bearing on the Abbey itself. Besides ceremonies of unction and coronation, which properly belonged to the consecration of the kings, there was one more closely connected with the original practice of election—that of elevating the sovereign aloft into an elevated seat. In the Frankish tribes as also in the Roman Empire, this was done by a band of warriors, lifting the chosen chief on their shields, of which a trace lingered in the French coronations, in raising the king to the top of the altar screen at Rheims. But the more ordinary and primitive usage, amongst the Gothic and Celtic races, was to place him on a huge natural stone, which had been or was henceforth, invested with a magical sanctity. On such a stone 'the great stone,' still visible on the grave of Odin, near Upsala, were inaugurated the kings of Sweden, till the time of Gustavus Vasa. Such a chair and stone for the Dukes of Carinthia, is still to be seen at Zoufill. Seven stone seats for the emperor and his electors, mark the spot where the Lahn joins the Rhine at Lanstein. On such a mound the king

"of Hungary appears, sword in hand at Presburg or Pesth—on such stones decrees were issued in the Republican States of Torcello, Venice and Verona. On a stone like these, nearer home, was placed the Lord of the Isles. The stones on which the kings of Ireland were crowned, was even down to Elizabeth's time, believed to be the inviolable pledge of Irish independence. On the King's Stone, as we have seen, besides the Thames, were crowned seven of the Anglo-Saxon Kings, and in Westminster itself, doubtless dating back from a very early period, the kings before they passed from the palace to the Abbey, were lifted to a marble seat, twelve feet long and three feet broad, placed at the upper end of Westminster Hall, and called from this peculiar dignity, the King's Bench. Still there was yet wanting something of this mysterious natural charm in the Abbey itself, and this it was which Edward I. provided. In the capital of the Scottish kingdom was a venerable fragment of rock, to which at least as early as the fourteenth century, the following LEGEND was attached. The stony pillow on which Jacob slept at Bethel, was by his countrymen transported to Egypt. Thither came Gathelus, son of Cecrops, king of Athens, and married Scota, daughter of Pharaoh. He and his Egyptian wife, alarmed at the fame of Moses, fled with the stone to Sicily or to Spain. From Brigantia, in Spain, it was carried off by Simon Brech, the favourite son of Milo the Scot to Ireland. It was thrown on the sea shore as an anchor; or (for the legend varied at this point) an anchor which was cast out, in consequence of a rising storm, pulled up the stone from the bottom of the sea. On the sacred hill of Tara it became 'Lia Fail' 'The stone of Destiny.' On it the kings of Ireland were placed. If the chief was a true successor, it groaned aloud as with thunder. At this point where the legend begins to pass into history, the discord begins to make itself heard. The Irish antiquarians maintain that the true stone still remains on the Hill of Tara. But the stream of Scottish tradition carries us on. Fergus the founder of Scottish monarchy, bears it across the sea from Ireland to Dunstaffnage. In the vaults of Dunstaffnage Castle a hole is still shown, where the stone is said to have been laid. With the migration of the Scots eastward, the

"stone was moved by Kenneth II. (A.D. 840) and planted on a raised plot of ground at Scone, 'because that the last battle with the Picts was there fought.' Wherever else it may have strayed there can be no question at least of ITS SCOTTISH ORIGIN. Its geological formation is that of the sandstone of the western coasts of Scotland. It has the appearance, thus far agreeing with the tradition of Dunstaffnage, of having once formed a part of a building. But of all explanations concerning it, the most probable is that which identifies it with the *stone pillow on which Columba rested, and on which his dying head was laid in his abbey of Iona*."—(*Stanley's Memorials of Westminster Abbey*, 2nd edition, pages 59-62.)

In the Appendix to his work, the Dean publishes a letter written to him by the late Joseph Robertson, of the Registry House, Edinburgh, who states that there is no notice of the Stone of Scone in any of the Scottish chronicles before the 13th century, although they mention things of considerably less interest. The first writer who mentioned it was William of Rishanger, who did not live until after 1327. Professor Ramsay, F.R.S., Director of the English Geological Survey, examined it at the Dean's request, and in his report, amongst other things, states "that it belonged to the rocks about Bethel is unlikely, since, according to all credible reports, they are formed of strata of limestone," whilst the coronation stone is formed of "freestone," a kind of red granite.

From the foregoing it will be seen that, according to the Dean, who may, Mr. Hine says, "be accepted as an authority," the story attached to the Coronation Stone is only a foolish legend, and altogether unworthy of credence, and he consequently proves most conclusively that the theory Mr. Hine has based upon it is equally as foolish and destitute of historical authority. The legend varies considerably, and Mr. Hine has adopted one form of it which is as untenable as the others, and would have us believe that Jeremiah and Baruch, in their peregrinations, arrived with the stone in Spain, where the King seized it, but when the ship was properly caulked, "Jeremiah and Baruch regained the stone, made off with it to the ship and escaped!" Of course, the Scriptures are as silent concerning this episode in the life of Jeremiah as they are concerning the rest of Mr. Hine's marvellous narra-

tives; but since he quotes—as he did a few weeks ago in the neighbourhood of Manchester—Moth-r Shipton's prophecies to prove the date of the end of the world, we need not be surprised to find him going to equally questionable sources of authority for the fabulous recitals with which he finds it necessary to bolster up his theory. He sneers at Dr. Petrie and others because they claim that the true stone is still on the hill of Tara (!), and says that as the stone so shown is 14 tons in weight, it would be too heavy for the ships of those days!!! Mr. Hine's sneer, however, recoils upon himself, for the reason that if a ship could not carry a stone of 14 tons, it is equally certain that Jacob could not carry one weighing 3 cwt., which is about the weight of "Jacob's stone" at Westminster!!! It is of the following dimensions:—26 inches in length, 16 $\frac{3}{4}$ inches breadth, and 10 $\frac{1}{2}$ inches thick. When Oliver Goldsmith visited the abbey the attendant showed him, among other things, the coronation chair, with the remark, "Look ye there; there's a curiosity for you. In that chair the kings of England were crowned. You see a'so a stone underneath: and that stone is Jacob's Pillow!" "I coult," says Goldsmith, "see no curiosity either in the oak chair or the stone. Could I, indeed, behold one of the old kings of England seated in this, or Jacob's head laid on the other, there might be something curious in the sight." With Gold-mith's sneer we may dismiss the stone, having, we think, proved conclusively from Mr. Hine's "authority" that the tradition clinging to it had its origin in the practices of the old feudal times, and that it never had any connection with the patriarch. What is the consequence? According to Mr. Hine, without the veritable pillow of Jacob, it is impossible we can be the descendants of the Ten Tribes. We have proved from Mr. Hine's own "authority" that the stone in question is not Jacob's pillow; consequently we are not Israelites according to the flesh.

As another point in connection with the Coronation Stone, Mr. Hine endeavours to identify the reigning house of Hanover with the seed of King David, as though there was some marvellous law of affinity which compelled the two to be together. It would be time lost to follow all the "imaginings" with which the marvellous falsehood that Queen Victoria is the reigning descendant of David is set forth. It may, however, be remarked

that if Queen Victoria is a descendant of David, she is of the tribe of Judah and not of the Ten Tribes, and must, consequently, be involved in the curses which Mr. Hine says rests upon the Jews. It is, therefore, a remarkable suggestion, to say the least, that while on the supposition of England being Ephraim the subjects are under the blessing of the Almighty, the Sovereign he has placed over them should be one under His special displeasure as a "Jew." There is also a slight incongruity between Mr. Hine's statement that "Judah in dispersion was to be without a government and under the Mosaic law," and his assertion that from Judah the Queen proceeds, therefore, as a matter of fact -- according to Mr. Hine -- it is not "blessed Israel" but "cursed Judah" who is at the head and upon whose shoulders the government rests.

But how is the Jewish descent of the Queen to be harmonized with the fact that neither she nor her family observe the Mosaic law, if it be true that Judah was to observe it? If Mr. Hine and his followers were faithful men, they would speedily inflict the penalty of the broken law. Mr. Hine is, however, peculiarly unfortunate in putting into the hands of his opponents the weapons whereby they are able to demolish his theory effectually. A genealogical table of "The Queen's Royal Descent from King David the Psalmist" has been published by the "Rev." A. B. Grimaldi, under the approbation of Mr. Hine. In that portion of the genealogy gleaned from the Scriptures, the links are correct, but outside the "Holy Oracles," all is uncertainty and doubt. Between "Heremon," who is said to have lived B.C. 80 and Victoria, A.D. 1,819, a period of 2,399 years, we have according to one author (J. C. Stephens) only twelve links in the genealogical chain, or one link for every 200 years; and the value of Mr. Grimaldi's list, although it professes to be more complete than that of Mr. Stephens, may be judged from the cool statement he makes, that "*perfect accuracy is hardly to be expected in such an attempt; but it is BELIEVED (!) that the genealogy is as correct as our present knowledge of this obscure and intricate subject will permit!*" Her Britannic Majesty's Jewish genealogy being, according to its compilers not perfectly accurate, how can it be urged on the faith of readers? The matter is unworthy of serious argument.

We can only repeat our wonder that any should be so destitute of discernment as not to see the puerile and untenable character of the whole theory. It would be a melancholy thing for us "who have believed" the true culmination of David's genealogy in the promised "Seed," if that genealogy were so intricate and obscure that it could not be proved to be accurate. Our faith would then be vain, and instead of having our hearts filled with the glorious hope of seeing the restoration of David's throne, according to the promise, and the diadem of Judah glittering on the brow of his once crucified Son, we should be without hope and of all men most miserable. The Jews never impeached the accuracy of the genealogy of the "Son of David," and it is little short of blasphemy to tell us that a successor of David is still reigning, but her genealogy cannot be established. Mr. Hine's position is established as that of "the foolish prophets, that follow their own spirit, and have seen nothing."—(Ezek. xiii. 3.) Yea, they are prophets of the deceit of their own hearts.—(Jer. xxiii. 26.) They have seen vanity and 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. Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say the Lord saith it, albeit I have not spoken. Therefore, thus saith the Lord God, because ye have spoken vanity and seen lies, therefore, behold I am against you, saith the Lord God, and mine hand shall be upon the prophets that see vanity and that divine lies; they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they ever enter into the land of Israel, and ye shall know that I am the Lord God.—(Ezek. xliii. 6-9.) The day is rapidly approaching when the refuge of lies shall be swept away by the overflowing shower of the Almighty's anger, and the Spirit's promise to those who keep His works and deny not His name in this present evil day, in which there is a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.—(Amos viii. 12.) "Behold I will make them of the syn-agogue of Satan which say they are Jews, and are not, but do lie; behold I will make them to come and to worship before thy feet, and to know that I have loved thee."—(Rev. iii. 9.) Who is

wise, and he shall understand these things ? prudent, and he shall know them ? for the ways of the Lord are right, and the just shall walk in them ; but the transgressors

shall fall therein.—(Hos. xiv. 9.)

Manchester.

J. S. DIXON.

THE WAYS OF PROVIDENCE,

AS AUTHENTICALLY ILLUSTRATED IN BIBLE HISTORY.

No. 4.

THERE is scantier illustration of providence in the recorded life of Isaac than in that of either Abraham or Jacob. Such as there is will be found of similar import and value.

The first instance is connected with Rebecca, whom on the return of Abraham's servant with her from Mesopotamia, he loved and took for his wife. For the first twenty years of their married life, they were without issue. The matter was made the subject of earnest petition on the part of Isaac—(Genesis xxv. 21.) whence we may infer it was a cause of anxiety to both Isaac and Rebecca. It was natural it should be so in their special relation to the promises. Those promises hinged upon "seed" plural and singular, national and Messianic, and in the absence of family, there was an absence of the obvious link with promised futurity. Their domestic experience was thus blessed with spiritual solicitude, and was at once the basis and occasion of faith. In this matter "the fathers" stood in a position peculiar to themselves with regard to their ordinary life. None of their children, natural or spiritual, can be like them in the pregnant significance and strong interest of their domestic history. Nevertheless, the same general principles apply as we shall see.

It is a striking fact that a matter so directly promised and so vitally important to the divine purpose, should have been the subject of delay, and threatened with frustration through natural barrenness on the part of Rebecca. It shows that the fathers themselves were much more practically tried in their faith than their tried children are apt to realise. Year after year rolled by—year after year—without a symptom of the promised fecundity. Human views would have suggested that time was being lost. God's ways are large and slow. As Dr. Thomas used to remark, "He is in no hurry." When the occasion calls, He can deal a lightning stroke like the overthrow of the Egyptian army in the Red Sea, or the engulfment of a rebellious company of priests in the wilderness; but in the general proportions of His plans of operation, magnitude, deliberation, gradualness are characteristics. Then it is essential that He must be honoured. "I will be sanctified in them that approach unto Me."—(Leviticus x. 3.) "Them that honour Me, I will honour."—(1 Samuel ii. 10.) Faith is honouring to God: and faith requires time for its exercise. God had made "great and precious promises" to the fathers: and He tried them by not specifying time and causing them to wait long. "And

so after they had *patiently endured*, he obtained the promise."—(Heb. vi. 15.) Let us not weary under a similar test: "a patient continuance in well doing" is the revealed rule of our acceptance (Romans ii. 8.), and this means a long time of waiting with nothing to rely on but confidence in the pledged word of Jehovah, *i.e.*, faith, "without which, it is impossible to please Him."—(Hebrews xi. 6.) By such a process, we shall be prepared for a place among the tried sons of God, with whom we shall be enabled to say at the last, "Lo! this is our God, we have waited for Him; let us be glad and rejoice in His salvation."—(Isaiah xxv. 8.)

But it is not to be a stoical waiting. "Isaac *entreated the Lord* for his wife because she was barren."—(Genesis xxv. 21.) He made the promise the subject of petition. This was according to the will of God, who has said, "For these things I will be enquired of."—(Ezekiel xxxvi. 37.) In this, Isaac was an example to us of the duty enjoined upon us by the Lord Himself: "Men ought always to pray and not to faint."—(Luke xviii. 1.) "Pray to the Father who is in secret, and He that seeth in secret shall reward thee openly." His specimen prayer is an example of the topics to be made the subject of petition. They embrace every desire and every hope, and by him summarised in the phrase "what things ye have need of."—(Matthew vi. 8.) Paul, His messenger, gives us, by the Spirit, the same command: "Pray without ceasing. In every thing give thanks; make your requests known unto God."

A short-sighted view of the matter would have suggested to Isaac that there was no need to entreat the Lord on a matter that had been the subject of promise. But all God's ways work together. There is no clash. He makes a promise; but He wills to be asked for the thing promised, and makes its individual attainment dependent upon our compliance with His will. In this way, the connection that exists in fact between God and His children is kept constantly before their minds, with the double blessedness of yielding God pleasure and His people peace and joy and benefit.

Isaac, ignorant of the meaning of the barrenness, yet strong in faith, gives expression to his anxious desire on the subject, and asks God on Rebecca's behalf. "And the Lord was entreated of him, and his wife Rebecca conceived." God answered the prayer, but the answer was apparent only in its results. There was no audible voice, no visible token. The course of things was natural in appearance, but God was in it. God is the same still. His children are invited to pray; and the prayer of faith—(*i.e.*, the prayer founded in conviction of His existence, and in the recognition of His wisdom and sovereign right to withhold our request, if He see fit)—may often have its manifest answer, yet, in ways perfectly natural on the surface of them. Open answer, by voice or sign, would be inconsistent with the dispensation of faith in which we are trained for the endless ages of sight. "This is the confidence that we have in Him that if we ask anything according to His will, He heareth us."—(1 John v. 14.)

A famine occurred in the land. Isaac apparently meditated removal to Egypt, as Abraham had done before him, under similar circumstances. While

he was thinking of it a message came to him, "Go not down into Egypt . . . Sojourn in this land, and *I will be with thee*, and bless thee."—(Gen. xxvi. 2, 3.) Accordingly, Isaac stayed there (in Gerar) "a long time" (verse 8), during which he tilled the land and realised extraordinary crops—"an hundredfold." "He waxed great and went forward, and grew until he became very great"—so much so that the king of the district, Abimelech, grew distrustful of the effect of his prosperity, and asked him to move into another part, which he did. There are several things here for profitable consideration. It was natural for Isaac to look upon the prevalent scarcity in the land as a reason for seeking a more plenteous country. But duty required him to stay where he was. And in the confidence that God would be with him, he stayed in the midst of evil, and was preserved and prospered. We are Isaac's children if we belong to Christ. Have we no promise that God will be with us in our difficulties? If any one doubt it, he has but to recall the words of Paul in Heb. xiii. where he applies a promise to us which, without his guidance, we might have lacked boldness to appropriate. He says (verse 5): "Let your conversation (your course in life) be without covetousness (without desire to possess), and be content with such things as ye have, for *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 shall do unto me." It has to be understood, of course, that the "we" and the "me" of these sayings are not of indiscriminate application. Paul wrote to "the saints and faithful brethren in Christ Jesus," such as know God, and have His love and fear indwelling with them and walk in the obedience of His commandments in the confidence and rejoicing of the hope. Their character is described in this very chapter as those who accept the position of strangers and pilgrims in the present evil world; "who have here no continuing city but seek one to come: who offer the sacrifice of praise to God continually, the fruit of our lips, giving thanks to His name: who do good and forget not to communicate." Such are not those who have a name to live and are dead, who are in name brethren and sisters of Christ, but in principle, sentiment, and actions, are identical with the children of the present world. This class do not rejoice in the promises under consideration. No wonder, then, that they find them fail in time of need, and perhaps it is as little to be wondered at that they presumptuously speak against the applicability of the promises to our time, as if God had changed or His arm had shortened. As regards all who truly trust and obey the God of Israel, David's words will remain true to the last: "I have been young and now am old, yet have I not seen the righteous forsaken, or his seed begging bread." They may be taken through seas of affliction, like Job, and may sometimes know hunger and want, like Paul; but it will only be for their good—not for their destruction. God will not forsake them; and "if God be for us, who can be against us?"

But we must do our part, otherwise God will not be for us, for so is His will that we do what He has appointed. "Isaac sowed in that land."—(verse 12.) If he hadn't, the hundredfold increase which God bestowed on his labour, would

not have come. There is a difference between faith and presumption. Faith is obedient and modest; but there is an article called faith in our day which is the reverse. With much "piety" of talk, it is, in its spiritual essence, dictatorial to God, insubmissive to His arrangements, presumptuous in its expectations. It expects God to give a crop at their call without that sowing of the land in which is the way He has appointed for the crop to come. Let us do our part in all humility, and God will do His. He can spoil or prosper our work, but our work is the basis of His action toward us. "Draw nigh to God, and He will draw nigh to you." A presumptuous attitude will be to our destruction.

The hand of God was not openly visible in Isaac's affairs. His crops were good; his herds fruitful; his house in peace. But it was all apparently natural. The blessing was dispensed in a form calling for constant faith. God is great and dreadful; His kindness does not stoop to familiarity with sinful man: it is around and with the men who tremble in wisdom at His word, but in a form that precludes presumption, and shuts off the gaze of mere curiosity. Let us commit our affairs to God in faith, and resist the disposition to think that God has nothing to do with them because they are all natural. Faith is founded on true reason, while unbelief is the mere mutterings of ignorance and intellectual stunt. The wicked prosper, but only for a time, as part of the probation of the righteous, and they prosper not as the righteous prosper, but to their final hurt. The righteous fall into trouble, but it is for their good. They come out of it to find themselves benefitted. When trouble comes, do not think it is not from God, because it is natural. It may not differ from the trouble of other men in apparent origin and form, but it differs from theirs in being under an invisible supervision which aims at a result, and will say, at a certain point, "Thus far and no farther." Truth, like the prism, has many sides—all beautiful and consistent one with another. Childlike docility in its study will open up her treasures which are hid from the eyes of the proud. Our affairs are small in the measureless universe; but they are of great consequence, for good or evil, to worms like ourselves, consequently not insignificant in the eyes of Him who invites us to "cast all our care upon Him," with the assurance that "He careth for us."

Abimelech having requested Isaac to remove from him, "Isaac departed thence, and pitched his tent in the valley of Gerar."—(xxvi. 17.) Here Abraham had been before him, and had dug wells which, on Abraham's death, his Philistine neighbours had enviously stopped. These stopped wells Isaac now restored. His servants, while so engaged, struck a spring; but they were not allowed to enjoy it. The men of the neighbourhood said it belonged to them. What did Isaac do? He gave way to the unrighteous intruders. He allowed them to take possession of the spring, and ordered his servants to dig in another place. They succeeded in finding another good supply of water. But here, also, the herdmen of Gerar—loutish fellows, who owe their memory with posterity to their boorish encroachments on the patient son of Abraham—claimed the well as their own—by what law it would be hard to make out, except by that law of prior occupation which worldly folks think very dignified

and indefeasible, but which will be effectually ignored and dissipated to the winds when Christ arrives to eject all prior occupants from the soil. Isaac has recently arrived on the ground. Still his father Abraham had lived there before him, and he might have insisted on his rights, so far as that gave him a right; but he was a stranger and sojourner in the land which was his by promise. Therefore his servants, for a second time, gave way. They allowed the men of Gerar to have the well, moved to another spot and dug another well, of which they were allowed to remain in unchallenged possession.

In this matter Isaac left an example to the household of faith—an example emphasised by the precepts of Christ. He “gave place unto wrath:” he “resisted not evil.” He meekly gave way before the sons of pride. The brethren of Christ occupy precisely the position of Isaac. They are strangers and sojourners in the very place of their promised possession. The “rights” are all on their side, for there can be no true right except that conferred by God, the original proprietor. Nevertheless, for a season, they are called upon to submit to unrighteousness, exactions and encroachments, like sheep among wolves, who try to escape their pursuers, but do not turn upon and try to retaliate on them, or attempt to enforce the restitution of a torn ear.

Afterwards, Isaac removed from the scene of his unneighbourly treatment in the valley of Gerar, to Beersheba. Here the Lord appeared to him, and gave him this comfort: “Fear not, for *I am with thee*, and will bless thee.” How many consoling reflections are suggested by this. It was natural for Isaac to fear, for he lived a stranger in the midst of enemies. He is told to fear *not*, for God is with him. What cheery words! Who has not felt the effect of cheery words in times of danger and distress? Sometimes, alas! they are nothing more than words, because the speaker of them is a man, and speaks perhaps against hope, for the mere sake of preventing despondency, without power in his hand to alter evil. But consider the cheer contained in a divine summons to “fear not.” “If God be for us, who can be against us?” He knows we are prone to fear. He knoweth our fame; he remembereth we are dust. He knows we can only see things as they appear to mortal sense, and not as they are to His all-penetrating eye. He knows that the cloud and the immensity and the silence appear greater to our feeble faculties than He appears who fills all, holding even the ocean in the hollow of his hand. He knows we walk by faith and not by sight, and He knows that, though the spirit is willing, the flesh is weak. Therefore He recognises the tendency of our poor hearts to flutter and quail, and He says, “Fear not.” Not only to Isaac, but to all his children are these words elsewhere addressed. “*Fear not, little flock*, it is your Father’s good pleasure to give you the kingdom.”—(Luke xii. 32.) “*Say to them that are of a fearful heart*, Be strong, and FEAR NOT.”—(Isa. xxxv. 4.) “*Fear not*, thou worm, Jacob, and ye men of Israel.”—(Isa. xli. 14.) “*Fear ye not nor be afraid*: have not I told thee?”—(Isa. xlv. 8.) “*Fear not*; ye are of more value than many sparrows.”—(Matthew x. 28.) “The angel said to the woman, *Fear not*.”—(Matthew xxviii. 5.) “The angel said to the shepherds, *Fear not*.”—(Luke ii. 10.) “Jesus said to Peter, *Fear not*.”—(Luke

v. 10.) "Jesus said to Paul, *Fear not.*"—(Acts xxvii. 24.) "Jesus said to John, *Fear not.*"—(Rev. i. 17.)

The basis of this cheery adjuration is the assurance supplied to faith: "I am with thee." Isaac had to lean on this, though in many dreary years there was nothing visible to show it. True, he had the message to that effect, but in the long intervals, all was natural. The wing of the Almighty was over him; but the fact was not apparent as a matter of sight. Isaac walked by faith. We are invited to do the same. The only difference is that, while Isaac had the assurance directly and individually, we have it indirectly in the form suitable to our time in the world's history—the promises recorded in the word. But one may say, How do I know that God is with me? Such may find their answer in these words: "*The Lord is with you while ye be with Him.* If ye seek Him, He will be found of you; but if ye forsake Him, He will forsake you."—(2 Chron. xvi. 2.) The Scriptures abound with similar declarations. They make the course of every earnest man clear. Seek the Lord in the reading of His word, in prayer to Him, and in the doing of those things He has commanded; and He will guide your way in the darkness without any apparent interference, and cause all things (yea even evil circumstances) to work together for your good, viz., your preparedness for an entrance into His glorious kingdom. But if ye decline from His ways and seek your own pleasure, He will leave you to your own—perhaps successful—devices, which will at last work out your own self-destruction.

EDITOR.

JOB AND HIS FRIENDS.

A METRICAL NARRATIVE.

(Continued from page 554, vol. XV.)

ZOPHAR THE NAAMATHITE.

WITH all thy multitude of words
How ill the simple truth accords,
Lie upon lie is multiplied
In efforts to be justified!
Shall no one make thee feel ashamed
Because of vaunted virtue claimed
By thee? Oh that the Lord would speak,
Know that He dealeth kind and meek,
And hath, long-suffering, still preserved
Thee from the penalty deserved!
Canst thou by searching find out God?
Or trace Him to His fixed abode?
Can Omnipresence be confined
Can His omniscience be defined?
Ah! He alone doth know vain man
Who would be wise, though he began
His life like the wild ass's colt,
And shall resign it still a dolt.

Oh put away thy sin and be
Convinced of thine iniquity.
Stretch forth thy hand, implore His grace
Then shalt thou lift a cheerful face
And steadfast be, nor doubts, nor fears
Shall more disturb thy peacefu' years
No one shall dare make thee afraid,
But people shall entreat thy aid.
But every wicked eye shall fail
No subterfuge shall them avail;
They shall not be; for, like a breath,
Their hope shall pass away in death!

JOB.

No doubt ye are the people who
In dying, wisdom dies with you,
But ye may spend your eloquence
On them who are in ignorance

Of all these things, and not on me
That shall maintain equality.

Why do you mock me in my prayer?
I call on God! and ye prepare
His answer! Laughing me to scorn.
Ye who my troubles have not borne!
How know ye all what God will do?
Are modes and motives told to you?
Must those He loves be rich and great?
May they not come to low estate?
Man may not say that this and this
Is such and such, with emphasis.
Have I not seen the robber thrive
That did with God provoking strive?
Yet lived he prosperous and secure
As they that are devout and pure?
Ask, and creation shall declare
That all and each His bounties share,
And nought so mean that lacks His care.
Yea, from the unseen myriad mass
Of moving life that doth surpass
Our comprehension—up to man
The last of His creative plan—
He holds the breath. The flats lie
With Him to bid them live and die.
In strength and wisdom He presides
O'er His own counsel, nor confides
His secrets to the vulgar ken
Of heavenly hosts or earthly men.
The nations' destinies He rules
And makes the wise and mighty fools.
Kingdoms obedient to His call
Arise, and by His mandates fall.
On rulers, counsellors and kings,
He peace and strife alternate brings.
The crafty plotters He defies
And doth ambitious schemes despise.
Mine eye hath seen all this, mine ear
Hath heard and understood it clear.
All ye do know, the same I know,
And shall not to your knowledge bow.
Nay, more: ye forgers are of lies!
Your borrowed sageness would arise
In my esteem if ye would cease
From God and me, and hold your peace!
Are ye His champions, are ye sent
To goad me with vain argument?
Take thought and mock not, He reproves
The man who secretly approves
Of persons that are rich and hale,
And sneers at the afflicted's wail.
Let me alone. Let come what will.
For though He slay me, yet I still
Would trust in Him! for I maintain
My ways were neither false nor vain!
I know I shall be justified,
And shall, at last, be satisfied.
No hypocrite His face shall see,
But He shall my salvation be.

Oh, that the Lord would speak, and say
Why He hath turned His face away.

"Do Thou, Lord, my transgressions show,
"Nor mark me as thou would'st a foe.
"Wilt thou pursue a withered stem?
"Dost Thou, remembering, me condemn
"For sins of the forgotten past?
"My feet in stocks Thou hast made fast,
"And reckoned me a cast-away.
"From Thy forbearance, to decay.

But man of woman born, how few
The troubled days he passes through.
Ah, like a flower, he springs and fades,
And fleeth like the changeful shades.
"Ope not thine eyes on such a one!
"Whose numbered days to Thee are known,
"Oh, pity me, let Thy behest
"And final blessing bid me rest
"Down in the dark and peaceful grave,
"Where silent rest I mourning crave."
Ah, there, no pain the body feels,
The clod from grief the heart conceals,
And wraps within its cold embrace
The step that shall no more retrace
Its former scenes. The axe may hew
To earth the noble tree that threw
Its spreading branches broad and high;
And though the stock wax old and dry,
Yet, Nature with her bounteous rain,
Shall make its branches sprout again,
And rise in the propitious air
To show that still the life was there.
Is't so with man? No! his demise
Consummate is. Away he flies,
And where is he? Oblivion keeps
Untiring vigils where he sleeps
His sons may reputation claim,
Aspire to honour, rise to fame,
He knows it not. A sombre screen
Relieves him of each varied scene.
No power his being shall restore
Until the heavens be no more.
Oh, hide me there! and let me wait
In secret till Thy wrath abate,
And let the time appointed be
In mercy to remember me.
Ev'n that great day when Thou shalt save
Me from the fetters of the grave.
For Thou shalt call and I shall hear,
And, joyful, in Thy courts appear.

ELIPHAZ THE TEMANITE.

Why should the wise on thee expend
Their counsel? and in vain contend
With such as thee? No good can come
From perverse tongues that should be dumb!
Ev'n thine own lips condemneth thee!
For they that false and wicked be
Are good and true in their own sight,
And their own virtues fair indite.
Thou castest off all righteous fear.
Restraining prayer the Lord should hear;
Art thou the first man that had birth?

Or art thou older than the earth?
Is wisdom at thy sole command?
Or thine alone to understand?
An impious heart leads thee astray.
And thy audacious words display
A spirit turned against the Lord,
And what our ancient scribes record.
Behold, no trust the Lord doth place
In those dependent on His grace,
And the resplendent heavenly sheen
Doth in His eye appear unclean.
How much more filthy man must be
Who drinketh up iniquity
Like water? Hark, I will declare
An ancient truth our fathers were
Constrained to teach, and warning give
To all that should unrighteous live.
The wicked man shall ail his life
Encompassed be with pain and strife
No peace his greedy years shall bless,
And pomp and pride's unhallowed dress
Shall, whispering, feed his constant fears;
And when prosperity doth seem
To pamper hope with cheering gleam
Of ease and comfort, sudden shall
The fit reward his house appal!
Offended Justice shall divide,
And fell destruction scatter wide
His doomed domain! and Ruin mock
At what rebellious ways invoke!
From tables where he sumptuous fed,
A wandering beggar, asking bread,
Shall he go forth. Instead of walls'
Which lofty 'rose 'round spacious halls
Where once he dwelt, the desolate
Abandoned cities' mouldering fate
Shall with his fall so fit accord
When they their shelter scant afford.
His leaf shall wither, and his boug'
Shall not be green, nor time allow
His fruit to ripen, and his flower
Refuse to bloom the wanted hour!
Yea, premature, shall death consume
All trace of his neglected tomb!
All this the hypocrite's reward!
And they that vanity regard
And mischief plot, or bribing treat,
At last shall see their own deceit
Accomplishing their dire defeat!

JOB.

What stale advice your talk confers,
Ye miserable comforters!
Shall vain words never cease? or why
Are ye emboldened to reply?
Ye that feel not my racking pain,
May well my groaning speech disdain.
If I could leave my lowly bed,
And your souls were in my soul's stead,
Words I could heap up as ye do,
And shake the doubtful head at you—
But would I? No, your prompt relief

Would be my thought. Your gnawing grief
With kindly words I would assuage,
And not your breaking heart outrage.
What though I speak or silent be?
No consolation comes to me.
My God is wroth. His teeth are set
Upon me and my foes are met
To aggravate my fallen plight
And sit in my offended sight.
They, gaping, stare and load my ears
With biting and reproachful sneers.
To the ungodly am I left,
Of former peace and ease bereft,
God and His archers, from the bow
At me their piercing arrows throw.
My reins asunder cleave. My gall
Upon the ground doth wasted fall,
And He with giant strength assails
My soul, and all my pleading fails
To stay His ire. Each weary day
My weeping eyes my griefs portray.
Not for injustice in my hands!
Ah! I maintain my prayer demands
A gracious ear. Let not the ground
Conceal my blood! Nor be there found
A means to hush my yearning cry,
Because my record is on high!
Oh, that a friend with God might plead
For me, and be a friend indeed.
But no! I am surrounded close
By such as mock at all my loss.
But Thou, O Lord, shalt drive them back!
Because they understanding lack.
I ask no flattery to console
My heart, nor falsehood to condole
My lot; for they who practise these
Their children and their name shall cease.
But let thy candid kindness prove
The truth and value of your love.
An upright man would stand amazed
To see another such abused.
For simple minds and gentle hearts
Are still astute detecting arts
Of those who clothe themselves in white
To cover rags that shun the light.
The righteous shall hold on his way
With meek reserve in open day.
And he that hath clean hands shall add
New strength to strength and be made glad.
But as for you, I have not heard
Such speech that could command regard;
I pray ye now arise to go,
And me your welcome absence show,
For I must pray. My days are short,
And fleeting hours my cares exhort.
My former purposes are gone,
I feel the darkness hour draw on,
Preceding the refulgent light
That shall arise and chase the night
Of death away! My grave is made,
The debt of sin shall soon be paid,
With my decease, and I must wait
Where death-bound fellows congregate,

And kindred with corruption be
Till God brings forth my hope to me.

W. CAMERON, Panama.
(To be continued.)

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA, No. 103.

“Exhort one another daily.”—PAUL.

WE cannot do better, on the present occasion, than return to the consideration of Paul as the model which Christ has avowedly set forth for the study and imitation of all succeeding generations of disciples. So many other models are pressed upon our attention in modern times, and we are in daily contact with so much that is alien to the case and the principles of Paul, that it is a matter of necessity that we look closely at, and conform as much as we can to, the standard to which Christ would have us rise. God said to the adversary of Job: “Hast thou considered My servant Job that there is none like him in the earth—one that feareth God and escheweth evil?” The case before us is as if Christ said to us: “Hast thou considered my servant Paul, who is a chosen vessel unto me, and an example of what I desire to see in all my brethren?”

We have looked at him in the ardour of his devotion to Christ; in his modest self-estimate, yet courageous assertion of personal truth, and in his disinterested concern for the poor. There are many other notable points in the picture. The most conspicuous, perhaps, is that in which he presents so complete a contrast to the secular-minded “civilisation” of our day—namely, his constant, practical, robust-minded unaffected recognition of God. God is in the foreground of all he does, says, or thinks. God is not a theory with him—not a doctrine merely—not an intellectual conception—but a fact

perceived and taken into account in as matter-of-fact a way as a man does his friend or the weather. His gospel is not merely the gospel of the Kingdom: it is first the “gospel of God.”—(1 Thess. ii. 9.) He thought of himself as a personal agent of God, by whom God approached men with entreaty to be conformed and reconciled to Him, in a personal sense. “We are ambassadors of Christ, as though God did beseech you by us; we pray you, in Christ’s stead, be ye reconciled to God.”—(2 Cor. v. 20.) To the Athenians he placed the presentation of God first: “Whom ye ignorantly worship Him declare I unto you—God who made the world and all things therein.”—(Acts xvii. 23.) “He commandeth all men everywhere to repent.” Again, to the men of Lystra, he said: “We preach unto you that ye should turn from these vanities unto the living God, who made heaven and earth and the sea and all things that are therein.”—(Acts xiv. 15.) The message from God—the gospel in its technical sense—is placed second, which is a natural order of ideas. This message is summarised in the fact of His “having made known unto us the mystery of His will, according to His good pleasure, which He hath purposed in Himself.”—(Eph. i. 9.) A man aware of this message, but not acquainted, and in friendship with God Himself, is not in the circle of the saintship to which we are invited by the hand of Paul. Let us beware of those beggarly presentations of Paul’s gospel,

which leave out its warmth and its colour and its glory. The love of God is the first feature of the house of God, which Paul laboured to establish. Without it, Paul's doctrines become so many rattling bones with which slaves of the flesh may perhaps make music to themselves, like the dusky buffoons of modern minstrelsy, but which are of no benefit to anybody unless they are in fervid love with God, from whom they originate. It was the fault Jesus found with the Pharisees that, with all their compliances with Moses, "they had not the love of God in them."—(Jno. v. 42.) They loved the praise of men more than the praise of God.—(Jno. xii. 43.) It is the possibility (illustrated in more cases than one) that we may acknowledge Christ and know the elementary facts of the truth, and yet, while having thus a name to live, be dead, knowing not the Father, who is the head of Christ, and apart from whom Christ has no meaning. To love God was more than all whole burnt offerings and sacrifices. This was the sentiment of one of the Scribes, the expression of which elicited from Christ the remark that he was not far from the kingdom of God.—(Mark xii. 34.) So, to love God is more than all money-spending, meeting-holding, and doctrine-defining that men may engage in, without a sanctifying recognition of the Creator of heaven and earth. These things have their place, but if they are without Paul's love of God, they are as salt without savour. It was the first of the great commandments—that men should love God with all their strength and soul and mind. This is the "first commandment" both of the law and the gospel. It is one exemplified in the case of Paul, who, even before his enlightenment, worshipped the God of his fathers, and was zealous towards Him (Acts xxii. 3), and afterwards was a living embodiment of it in all its manifold relations.

In our day, men are ashamed to

acknowledge God. Even when there is a professional recognition of Him in a ceremonial way, as with the clericals, it is obscured in Latin words (*Deus Volente*) and these are pared down to their smallest form—their first letters. Men, who think they ought at all events to appear pious, propose to do so and so—"D.V." This is very different from Paul's straightforward, sincere and manly—"if the Lord will." "D.V." is reducing the recognition of God to its smallest and most scrubby dimensions. It is not in reality a recognition and confession of God, but a slavish compliance with conventionalism—conventionalism of the most odious type—the conventionalism of the Gentile apostacy from apostolic truth and simplicity—a respectable system which overshadows the world with the shadow of death and from which every earnest man will seek to deliver himself by a return to the clear and healthy and saving example of Paul.

His recognition of God even in common things, is constant and natural. He is, in fact, a good example of what James means when he refers deprecatingly to those who say, "To-day, or to-morrow, we will go into such a city and continue there a year and buy and sell and get gain." Says James (iv. 14), "Ye know not what shall be on the morrow. . . . Ye ought to say, *If the Lord will*, we shall live and do this or that." This was the habit of Paul, our example from Christ. Parting with the brethren at Ephesus, he said, "I will return again unto you *if God will*."—(Acts xviii. 21.) Writing to the Corinthians as to the prospect of a visit, he says (1 Cor. iv. 19), "I will come to you shortly, *if the Lord will*." So to the Romans, he says he had "Made request in prayer that he might have a prosperous journey to them *by the will of God*" (i. 10); and he asks them to pray that "he might come to them with joy *by the will of God*."—(xv. 32.) The brethren following his example when

they could not dissuade Paul from running into danger at Jerusalem, said, "The will of the Lord be done."—(Acts xxi. 14.) Peter, in the same line of things, recognised that if any brother found himself in circumstances of suffering, it was the will of God (1 Pet. iii. 17), and "according to that will"—(iv. 19.) If a door was opened to Paul, it was opened to him "of the Lord."—(2 Cor. ii. 12.) If Paul lived in all good conscience, it was "before God."—(Acts xxiii. 1.) If he spoke with special emphasis, it was before God in Christ.—(2 Cor. xii. 19.) If he abstained from lying, it was before God.—(Gal. i. 20.) If he addressed himself to Timothy in a specially-solemn way, it was before God.—(1 Tim. v. 21; 2 Tim. iv. 1.) If he desired a witness to the truth of his assertions, it was God whom he served.—(Rom. i. 9; Phil. i. 8; 1 Thess. ii. 5.) If he desired to comfort the brethren, his appeal was to the fact that God was faithful, *who would not suffer them* to be tempted above that they were able to bear (1 Cor. x. 13), and who was able to make all grace abound toward them (2 Cor. ix. 8), and so on, through many numerous examples. Paul, like the Lord himself, set Jehovah always before him. It was the constant vision of his mental man. He is our example. Do not be satisfied with any other. Beware of the blighting influence of refined society, or the example of the vulgar herd in this matter. The world lieth in wickedness. It knows not God. Its ways and thoughts and habits are odious in His eyes; and we are in danger of being conformed to all these. Listen to the command of the Spirit by Paul, which says, "Be not conformed to this world, but be ye transformed in the renewing of your mind, that ye may prove (or realise in yourselves) what is that good and acceptable and perfect will of God."—(Rom. xii. 2.) "In all thy ways acknowledge Him."

In view of Paul's habitual recognition of

God, it is natural to find that he was a man of prayer—another feature of our model to consider. Almost his first appearance on the page of New Testament history exhibits him in this aspect. Jesus said to Ananias, when directing him where to find Saul of Tarsus, "Behold he prayeth."—(Acts ix. 11.) Immured in prison at Philippi, in the darkness and silence of night, "Paul and Silas prayed and sang praises."—(Acts xvi. 25.) Bidding farewell with the Ephesian brethren at Miletus, "he knelt down and prayed with them all."—(xx. 36.) Visiting at the temple, he prayed.—(xxii. 17.) Even before a large ship's company, "he gave thanks to God in presence of them all."—(xxvii. 35.) He prayed for the brethren—"We pray always for you"—(2 Thess. i. 11.) "I thank my God upon every remembrance of you, always in every prayer of mine, making request for you all with joy."—(Phil. i. 4.) "I make mention of you always in my prayers."—(Rom. i. 9.) "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you" (Col. i. 3), "night and day praying exceedingly that we might see your face."—(1 Thess. iii. 10.) He often asks the brethren to pray for him: "Brethren, pray for us."—(2 Thess. iii. 1; Heb. xiii. 18.) "Strive with me in your prayers to God for me."—(Romans xv. 30.) "I trust, through your prayers, I shall shortly be given to you."—(Philem. 22.)

He makes it a matter of urgent exhortation that the brethren should give themselves to prayer: "Pray always with all prayer in the spirit."—(Eph. vi. 18.) "In everything, by prayer and supplication, let your requests be made known unto God."—(Phil. iv. 6.) "I will that men pray everywhere."—(1 Tim. ii. 8.) "Pray without ceasing; in everything give thanks, for this is the will of God in Christ Jesus concerning you."—(1 Thess. v. 17-18.)

Paul's familiar communications with the brethren were tinged with the same spirit of godliness. There is no levity; no avoidance of allusions to the truth to conciliate unjustified men, the fear of whom bringeth a snare. He exemplified in himself the exhortation he gave to the brethren: "Let your speech be *always with grace*, seasoned with salt . . . sound speech, that cannot be condemned . . . neither jesting nor foolish talking, which are not convenient, but rather giving of thanks." When he saw the brethren, on his journey towards Rome, "he thanked God and took courage."—(Acts xxviii 15.) His salutations are all divine. Examine every epistle: he brings God and Christ into all his greetings. Are we to follow Paul or the paganism of modern atheistic custom? Modern paganism will soon be swept from the face of the earth, and make way for the glory of the Lord, which will be inscribed even on the bells of the horses. If we conform to the world, we shall perish with the world. Our part—our duty—our wisdom is to conform to the image of the new man of which Christ has given us so abundant an example in Paul.

There are several other features. Paul was affectionately interested in the brethren. He writes to the Thessalonians: "Being affectionately desirous of you, we are willing to have imparted to you not the gospel of God only, but our own souls also, because ye were dear unto us."—(1 Thess. ii. 7.) This is a contrast to the social ideal of the nineteenth century, of which polite indifference is a prominent feature. It is considered weak to be affectionate, and small to be sympathetic. Men harden each other in pride, and miscall it by many fine names, which gloss over the monstrosity, and perpetuate a strained and tyrannous etiquette which blights the fruit of the spirit. Paul represents a totally different school, viz, the school of Christ, who himself was meek

and lowly, and not ashamed even of tears. He wept at the death of Lazarus; he wept over Jerusalem; he made supplication with "strong crying and tears."—(Heb. v. 7.) Paul also appears before us as a tender-hearted man, moved frequently to tears. He "served the Lord with many tears."—(Acts xx. 19.) He "ceased not to warn every one of the brethren, night and day, with tears."—(verse 31.) He wrote to the Corinthians "with many tears."—(2 Cor. ii. 4.) He told the Philippians—even weeping in the act of writing—of false brethren, who were the enemies of Christ."—(Phil. iii. 18.) He was touched at the entreaties of the brethren, who sought to dissuade him from going, in the teeth of danger, to Jerusalem. He said, "What mean ye to weep and to break mine heart? I am willing, not only to be bound at Jerusalem but to die for the name of the Lord Jesus."—(Acts xxi. 13.) In this, also, we have an exhibition of his courage and enterprise in the service of Christ, as well as his susceptibility to tender emotion. The ideal brother of Christ, as represented in Paul, is not all head: he is a tender-hearted, loving man.

There be many who are called brethren, through whom the truth is brought into reproach, who conform not at all to the Pauline standard. They are contentious without being faithful; intelligent, without being loving; courageous, without being humble; bold, without being reverent. They are self-assertive, without being regardful of others; sensitive to human opinion, without the fear of God; manly and resolute, without being sympathetic and considerate. Wise men will resist the influence of this class, and seek to neutralise it by the exhibition and assertion of the model Christ has given us in Paul. This model we have only partially outlined in the matters passed in review. It is in the power of every one to make its closer acquaintance in the daily and attentive reading of Paul's most

wonderful epistles. The details exhibited, however, present a sufficiently complete picture for practical purposes.

Summarising them, we have found a man of good conscience and modest self-estimate; yet of bold self-assertion, when necessary; an earnest, ardent, devoted, thorough-going friend and servant of Christ; supremely, yea, exclusively interested in Christ's affairs on earth, for which he entertained an appreciation amounting to enthusiasm. We have found him a benevolent man, mindful of the needs of others; interested in the brethren: solicitous of their welfare, and compassionate of the poor. We have found him a man of sympathy, of affection, and of tenderness of heart, even to tears. We have found him, above all, a lover of God, a man of prayer, with constant recognition and regard for the will of God in all his matters, and a constant exemplification of sobriety and godliness.

In these particulars, we have a copy set before us by Christ to imitate. Shall

we give up the attempt because it is difficult? Our copying may be blundering and blotted in the first stages; but, with perseverance, like the children who pore over the desks at school, we shall find the process grow easier with every effort, until, at last, we shall attain to a degree of approximation that may, at first, seem impossible. Let us remember that in the master of the school, we have a merciful and faithful high priest, who knows our infirmities, and will make allowance for our shortcomings, if only we are attentive and diligent scholars. He ever liveth to make intercession for us; and in all our struggles with the old man within, and the seductive world without, having himself suffered, being tempted, he is able also to succour them that are tempted. Such is Paul's assurance to us (Heb. ii. 15), who also says, in view of the very fact (iv. 16): "Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need."

EDITOR,

ANGLO-ISRAELISM.

DEAR BROTHER ROBERTS.—It must be a matter of general regret among the brethren that such a foolish theory as that of which Mr. Hine is the expounder, should possess the influence to draw so many people after it as it does. Of course the latter-day delusions will perform their appointed task of blinding the willingly ignorant to the beauty of the promises, and to their character, as obviously the feature of the redemption Jehovah has ordained for fallen man, when the time arrives for its execution. Nevertheless, it appears extraordinary that so manifest and palpable an error as that embodied in the Anglo-Israel Theory should receive the amount of credence it receives from an intelligent public like the English. We are less surprised at the psychological fallacies, abundant as they are, obtaining suffrage, because the tolerance given them is based on tradition, and is the offspring

of a long-standing clerical "interpretation" of Scripture. The theology of the past and present ages has perpetuated this "lie;" hence, we wonder not at its reception by so many. It is, however, different with the Hine theory. A comparatively new idea, it is gathering patronage at an alarming rate until it is positively painful to find so many of our countrymen "convinced" they are "Israelites," and that their nation is "the veritable lost Israel"—not a poor compliment either, be it said.

Personally I feel sorry that a man of Mr. Hine's pretensions, who if not an impostor is, at least, a thorough enthusiast, should stalk about the country, gulling (it is a strong term but perfectly correct literally) people with the "hit" he makes from the "refuge of lies" which his theory affords; whereas the truth—especially that portion of it relating to the

Abrahamic covenant—should meet with so little encouragement and much disparagement from the same people, who swallow with avidity anything coming through the channels of sanctimony and pretence, but who close their eyes to reason, logic and even Scripture. They will believe they are “saints,” but they dislike being told they are sinners; and to be assured they are Israelites is only another link in that chain of bondage, out of which God alone can deliver the great majority of our fellow-men. It is to be hoped the time is at hand when the “vail” now thickening will be rent, when the strange phenomenon of people coming from the ends of the earth, admitting that they have been deceived, will yield a practical illustration of what is, at the present moment, only a mental though a self-evident assurance of what will be.

Whilst alluding to this subject, I may state that I have been even more astounded to hear of some professing a knowledge of the truth entertaining favourable opinions regarding this wondrous theory. How it is possible for one possessing an intelligent understanding of the promises to regard with other than feelings of the very deepest repugnance this Anglo-Israel Theory, is surely most remarkable. A theory which nullifies divine testimony, which misappropriates Scripture, which strains and wrests the gracious promises, which hideously deforms history and destroys the marvellous uniformity of God’s plans—such a theory ought not to be considered by the disciple of the truth. It is so incredible that any brother in Christ should hold such an opinion, that it must be presumed either the mind of such is nursing the poisonous weeds of error or has never properly understood the glorious foundation upon which prophecy and the gospel were built.

However, my letter is already a lengthy one and your time is no doubt limited. I will conclude, therefore, with the hope that those who are imbibing the pernicious doctrine presented in the Anglo-Israel Theory will reconsider their position, and ultimately realise how ridiculously *mal-apropos* it is for a believer to admit the theory as at all feasible, side by side with the true facts of the gospel. I am, dear brother, yours in the bonds of the one faith,

B. SAWDEN.

Nov. 11th, 1878.

(From the *Scarborough Weekly Post*,
Oct. 11th, 1878.)

SIR.—Mr. Hine has come before the public with his identity theory. He contends for the identification of the lost Ten Tribes of Israel in the British nation, and he challenges any Bible student throughout Britain to bring forward a single fatal objection to his theory. As a public man Mr. Hine is open to criticism, just as, being human, he may err—*humanum est errare*. As a speaker he is positive—all dogmatists are positive, forgetful, perhaps, that mere dogmatism is “a feeble weapon, thrown without effect.” Mr. Hine is at any rate thoroughly convinced of the infallibility of his own views on the subject; this is his peculiar idiosyncrasy as a theorist. The Anglo-Israel theory is deserving of notice, although it does not appear consonant with Scripture testimony in many respects, and for this reason: it will serve as a medium for drawing more general attention to one of the sublimest facts taught in the Bible, viz., that “God has not cast away His people Israel,” but has set a time, yet future, in which He will gather and bring them into their own land, and make them a blessed nation under the government of Christ, who is appointed to rule the world in righteousness. More than this, it is to be feared, the theory will not accomplish—it may sow seeds of error in the minds of such as are cajoled by it. It has too much of the nature of invention about it, as though the enunciator were following in the paths of those who manufacture theories to suit the spirit of the age or that of discovery. The facts relating to the history of Israel are such as to provoke astonishment at the character Jehovah manifested to that people, and the *modus operandi* whereby He taught them He was Jacob’s shield and defender. At the very onset of their career we find them in bondage, from which they were delivered by supernatural intervention. And it is as well to remember that the exodus was a grand type of the second deliverance to be effected at the coming of Christ: “according to the days of thy coming out of the land of Egypt will I show unto him marvellous things.”—(Micah vii. 15.) During the period of their wanderings God was continually punishing them for their sins. Throughout their history, even in the days of prosperity, they were visited by the rod, that they might not forget Him who “bare them on eagles’ wings” from the

brickfields of Egypt to the "land flowing with milk and honey." And their dispersion, when they were finally ejected from Palestine, was a rude lesson to teach them that they were not the same as other nations, that God had "chosen them for a peculiar people." "You only have I known of all the families of the earth, therefore I will punish you for your iniquities." It seems a painful method, and it has extended over a lengthened period, during which the once happy Israelites have suffered the indignation and chastisement of an angry God. The leading feature in the deportment of cast-out Israel, in the course of their exile is, as prophetically announced, that of a people conscious of their punishment, and either lamenting their past sins or groaning under the burden of their afflictions. This reality will be seen to possess a significance as we touch nearer the subject. A few citations in proof of what has been asserted: "And these are the words that the Lord spake concerning Israel and concerning Judah. . . . We have heard a voice of trembling, of fear and not of peace. Ask ye now, and see whether a man doth travail with child? Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of Hosts, that I will break his yoke from off thy (Jacob's) neck, and will burst thy bonds, and strangers shall no more serve themselves of him." This is one out of many passages confirmatory of the facts that the Israelites are alive to their shame and contempt up to the very day of their salvation. It is no use saying this applies to Judah only; it evidently applies to both Judah and Israel. In Ezekiel xxxvii. the same thing is conveyed in another form. Israel is there spoken of as "dead"—in a state of political nonentity. They are made to say, "Our bones are dried, and our hope is lost; we are cut off from our parts." If the reader will turn to the chapter itself, he will perceive at a glance that the time referred to is that intervening between the exile and return of Israel from captivity. And the prophet utters the prophecy concerning their resurrection. It is stripped of figurative language in the 21st verse, as follows: "Behold, I will take the children of Israel from among the heathen, whither

they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel," &c. Now, how does this tally with Mr. Hine's theory? What analogy is there betwixt scattered Israel, as prophetically described, and national Britain? I fail to see any. The fact is, Britain does not answer to the description. For a long time now Britain has enjoyed commercial and political prosperity. She is not, nor ever has been, "meted out and trodden under foot," neither has she suffered reproach among the nations. On the contrary, her career has been a brilliant one, and she fills a position of power and influence the Bible nowhere says the Ten Tribes are to enjoy prior to their re-settlement in their own land under the millennial blessings. But, pursuing this argument, it is plain to the most cursory perusal of prophecy, that Israel remains under the cloud until the sunshine of divine interference at the juncture of the Apocalypse of the Messiah disperses the gloom of their hour of trouble. In Ezekiel xxxiv. they are spoken of as sheep—sheep "scattered because there is no shepherd, and they became meat to all the beasts of the field when they were scattered. My sheep wandered through all the mountains, and upon every high hill; yea, my flock was scattered upon all the face of the earth, and none did search or seek after them." Now, the context shows that it is out of this nomadic condition that Jehovah delivers them. "I will bring them out from the people, and gather them from the countries," &c. In verse 18 of the same chapter there is a beautiful description given of the relationship existing between famished Israel and the rich nations among whom they are scattered. It is so distinctly opposite to the present honourable station of Britain that it refutes the assumption of her being the Ten Tribes of Israel. When does Israel rise from the degradation of exile? "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all thy heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, He hath cast out thine enemy; the King of Israel, the Lord, is in the midst of thee: thou shalt not see evil any more. . . . At that time I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out. (Zeph. iii. 14-20.) This alone testifies to the misconception Mr. Hine's theory em-

braces. It is a clear evidence that Britain by no means meets the requirements of the case. I do not see how it is possible, without deliberately wresting Scripture, to prove what Mr. Hine pretends to prove: it does not seem compatible with the divine plan. However it is quite unnecessary to dwell longer on this point. There are countless passages forthcoming to substantiate those already quoted, all undeniable proofs of the fact that the Israelites, during their captivity, retain consciousness of their punishment, that they are not blessed until redeemed and restored to their Syrian home, and that the latter does not occur until the Northern Power is brought against the mountains of Israel and defeated there at the hands of the returned Messiah. I think this is a fatal objection to Mr. Hine's theory; but I would like to see him prove otherwise. A word, in conclusion, about the "isles." This is a term occurring several times in the Old Testament. That some of Israel's exiled sons are dwelling in the "isles afar off" it is not necessary to deny. It is even requisite for this to be so. But the "isles" have a "mission." They "wait" upon "Jehovah;" they trust upon "His arm." What is that mission? It is intimately connected with the restoration of Israel. "Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first to bring thy (Israel's) sons from far, their silver and their gold with them."—(Isaiah lx. 1-11.) It seems to me that this Tarshish maritime power is the same as that mentioned in Isaiah xviii. as follows: "Ho! to the land shadowing with wings, which is beyond the rivers of Ethiopia; that sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters. Go, ye swift messengers to a nation scattered and peeled, to a people terrible from their beginning hitherto." The "mission" of the "isles" is to "bring a present" unto the Lord of Hosts, of "a people scattered and peeled." It is evident that both Isaiah xviii. and lx. refer to one and the same power—an island power, employing ships and sending ambassadors by water, &c., possessing "wings" or colonies. The reader may judge for himself what power suits the picture. That power is friendly to the Israelite; it places its ships at his disposal and carries him to the land of his forefathers. Is it the power mentioned in Ezek. xxxviii. "Sheba and Dedan and

the merchants of Tarshish, and the young lions thereof?" If so, then we find that power antagonising the Northern Colossus, saying: "Art thou come to take a spoil?" &c.—friendly to the Jew and to the Israelite, who appear to have formed a colony, living in the land without "bars and gates," and, therefore, seemingly under the protection of the merchant power who opposes the invasion of Gog. Prophecy indicates very succinctly, yet pointedly, that some power in the latter days favours Israel with its friendship, and that friendship assists in forwarding their embarkation from the stranger's to their own shores. "The Isles" is the power; and if the isles be Britain, Britain cannot both be the friend of Israel and Israel herself at one and the same time. The real truth seems to be this: that the Israelites seem to be in captivity in various lands—some in our own; that they will be "recovered a second time" in due course; and that Britain has been commissioned by Him who "rules in the kingdoms of men, and giveth it to whomsoever He will," to take their part when the time of restoration arrives. I am, sir, yours,

B. SAWDEN.

(From the *Scarborough Daily Post*.)

Dear Sir,—A nameless friend has sent me a copy of your issue of the 11th Oct., 1878, with a request that I will reply to 'B.S.'s' letter on "The Anglo-Israel, Theory." I do so with pleasure, as his letter is written in a temperate and courteous spirit. "B.S.'s" chief difficulties are two-fold—first, that Jeremiah xxx. 4-9, and Ezekiel xxxvii. 11-21, go to show that the Israelites, as well as the house of Judah, are to be found in the last days before their deliverance in a condition of depression, dispersion and misery, wholly unlike that claimed as Israel's portion represented by the splendour of the empire of Great Britain to-day. Ezekiel xxxiv. and Zeph. iii. 14-20 are also cited to support "B.S.'s" views. Second, that admitting "Tarshish" and "all the young lions thereof" of Ezekiel xxxviii. 13, as well as the "isles" of Isaiah lx. 9-11, to represent Great Britain and her Colonial Empire of to-day, it is impossible to suppose that "Britain, the power which is the friend of Israel, can be Israel herself at one and the same time." This appears to me a fair *resumé* of "B.S.'s" difficulties, which, with your leave, sir, I will now try

and meet. Let us take the last first. I quite agree with our friend that Great Britain is the power represented by Isaiah xviii. as "the land shadowing with wings" "the isles" of Isaiah lx. 9-11, to whom is destined also the *role* of taking Judah, or the Jews, as "a present" to the Lord. This power being aided by Sheba (India) and Dedan (Aden and Arabia), and all the "young lions," or newly-erected nation-colonies, distinctly marks the British Empire (as "B.S." also believes) to be the destined restorers of the Jews—the antagonist of Gog and Magog "on the mountains of Israel" (Ezek. xxxviii.), and the victors in that great war, which, I believe, God's word calls "Jacob's trouble."—(Jeremiah xxx. 7.) I would ask "B.S." while admitting all this, to reflect, if, indeed, Great Britain be, as we both allow, destined to be the agents employed to restore the Jews to their land, how they can fail to be God's people—the ten-tribed nation Israel? The Scriptures tell us in Zeph. iii. 10, that "from beyond the rivers of Ethiopia" (the position of the British Islands), "His suppliants" (therefore a Christian race—Hosea i. 10), "Even the daughter of My dispersed" (therefore Hebrews in dispersion, or the Lost Ten Tribes) shall bring Mine offering." What that offering is, Isaiah xviii. distinctly tells us; and "B.S." admits, I believe, it is "the people scattered and peeled, terrible from their beginning and hitherto"—that is, the sons of Judah, or the Jews. But who does Isaiah say (in chap. xviii.) are to bring this offering or present to the Lord? He distinctly says (verse 7) it shall be "from a people terrible from their beginning and hitherto" therefore, clearly "from" a people of the same race as the "offering" or "present" itself—that is, "from" the Hebrews. the daughter of "Jehovah's dispersed," the Ten Tribes of Israel. These, again, as "B.S." sees, are those whose missionary operations, island habitation and colonial empire plainly identify them with the British. But God's word allotted to only one race the function of universal beneficence, and of world-wide evangelisation; to one race only was promised "the desolate heritages" as a colonial empire, and the faculty to develop into "a nation and company of nations."—(Isaiah xlix. 8; Genesis xxxv. 11; xxviii. 14.) That race was the Hebrews. The British race, which answers perfectly to those signs or marks of Israelite origin, and which, as "B.S." admits, is destined to take back the Jews

to their land, must consequently, as the daughter of the "Lord Jehovah's dispersed," and as His Christian "suppliants," be none other than the Lost Ten Tribes, to whom, and never to a Gentile nation, has God's word assigned the duty of conducting Judah back to their joint possession. "At that time," saith the Lord, "the house of Judah shall walk to the house of Israel, and they shall come together out of the land of the NORTH, to the land which I have given for an inheritance to your fathers."—(Jer. iii. 18; see also Hosea i. 11.) I think, therefore, I have reason, logic, and Scriptures too, on my side, when I say that the restorers of the Jews to the land being the British, the latter, by God's arrangements, must be the house of Israel, His dispersed, but certainly not the Gentile nation whom "B.S." I see, clearly imagines our people to be. His letter is a literal fulfilment of Hosea i. 10. for "B.S." in saying "the British are not Israel" is, in effect, saying they are "not God's people," though I take him to allow they are "the sons of the living God," or the truly Christian nation? I next reply to "B.S.'s" difficulty as to the present prosperous condition of the British and their marked contrast to what he is led to expect will be the condition of the Ten Tribes of Israel when the time of their restoration draws near. Ezek. xxxvii. 11-21; Jer. xxx. 4-9; Ezek. xxxiv; and Zeph. iii. 14-20, are relied on by "B.S." But if "B.S." examines Ezek. xxxvii. he will find that when the Lord revives the dry bones of Israel (verse 10) the nation "stood upon their feet, an exceeding great army"—a figure which settles one or two very important points. These are—that before the hosts of Israel are drawn by the Lord out of their hidden "gravelike" condition (before the identity is proclaimed in fact), this hidden nation is to be a conglomerate body—a powerful, multitudinous, warlike race—an "army," which in truth does not respond to "B.S.'s" picture at all, but resembles the British nation, now, exactly! The soliloquy of the 11th verse we may refer to the dry-bone condition of this "mighty army" now standing on its feet—long since past—or we may consider it refers to what many of us Israelites feel pretty often, that "our hope of recognition as *Israel* is lost," and "we are cut off for our parts," and "our restoration as *Israel* to our land cannot be effected save by the miraculous interposition of our God." Jer. xxx. 4-9, does

indeed refer to Israel and Judah re-united, and tells of a day of trouble, danger and sorrow yet awaiting our nation and the Jews, when Ezekiel xxxviii. and xxxix. shall be accomplished facts, and "Jacob's trouble" is in fact upon us. Our only hope then will be the assurance which "B.S." has quoted: "But he shall be saved out of it." In reference to Ezek. xxxiv. I can see nothing in that chapter but what ought to be a warning to Israel's shepherds—the clergy of our Church, but no facts which do not correspond to our nation's wanderings before the Saxons and the other component portions of it reached these "Isles of the Sea" (Isaiah xxiv. 15), and which do not exactly tally to-day with the "lost sheep" straying in the backwoods of Canada, the bushlands of Australia, New Zealand and the Cape, to say nothing of the semi-heathen of London and of our great cities, even in Christian England! In regard to Zeph. iii. 14-20, I beg to observe that the words "her that halteth," refer clearly to Zephaniah's days B.C. 630—not to ours! "All that afflict thee" is also in the present tense (Zephaniah's days. *not our's*), and "B.S.'s" objections on that score, certainly fail. I am, yours truly,
PHILO-ISRAEL.

Woodcot Villa, Tyndall's Park,
Bristol, Oct. 16, 1878.

(To the Editor of the *Scarborough Daily Post*.)

Dear Sir,—“Philo-Israel” having retorted to my letter of the 19th inst., you will perhaps allow me space for a few remarks in reply. I am sorry “Philo-Israel” dismissed my argument respecting the present position of Britain not being analogous to that of Israel, according to prophetic outline, so summarily, as I am confident that it places Mr. Hine’s theory in a serious dilemma. No fact is more distinctly taught in the Word of God than that embodied in my statement (which “Philo-Israel” disregards) that Britain “fills a position of power and influence the Bible nowhere says the Ten Tribes are to enjoy prior to their re-settlement in their own land under the millennial blessings.” My critic has not proved otherwise; indeed, he left it in the shade as though he did not wish to disprove it. But I submit it to be of more importance than “Philo-Israel” cares (seemingly) to admit. The “times of the Gentiles” are the dark days of Israel, during which “Jerusalem is trodden under foot,” and her people

“scattered and peeled”—dispersed through the length and breadth of the world. The Scriptures show that, during those “times,” the “children of Israel and the children of Judah are oppressed together, and all that took them captive held them fast: they refused to let them go”—just as under the Egyptians before God interfered on their behalf. And so, when “He puts forth His hand again the second time to recover” His people, Jehovah will “undo all that afflict them,” and gather them from the countries whither they are scattered; for “their Redeemer is strong; the Lord of Hosts is His name; He will thoroughly plead their cause.” It is at the termination of the Gentile times, now nigh at hand, when Israel “shakes herself from the dust,” and resumes her occupation of Syria under a Government (Christ’s) which will bless the world at large, and so fulfil the “promises made to the fathers” (Abraham, Isaac and Jacob). I think “Philo-Israel” does not recognise this. If the promises are understood, how that the Hebrews are the race chosen by God to bless mankind, but that they have been undergoing a severe punishment for their sins, which lasts till the advent of the Messiah, it will be at once seen that it would not be harmonious with prophecy, or with the divine plan, for Israel to be filling the position of Britain. However, I must leave this point, as I wish to make one or two allusions of another kind before dismissing the subject. In citing Isaiah xviii. “Philo-Israel” makes an interpolation foreign to the text, although favourable (and this is objectionable) to Mr. Hine’s theory. He agrees with me that Great Britain is the power represented by Isaiah as the land “shadowing with wings, the isles,” of Isaiah ix. 9-11, “to whom,” he adds, “is destined the role of taking Judah, or the Jews, as a ‘present’ to the Lord.” The words “Judah, or the Jews,” are not in the text. They are his own, and a very reckless transposition too. If we are permitted to transpose Scripture in this fashion, we may as well manufacture theories of our own, and set the Scriptures at defiance. “Philo-Israel’s” paraphrase is absolutely erroneous, misleading, and out of harmony with the context of the verse itself. It cannot be said that Judah answers to “the nation scattered and peeled . . . whose land the rivers have spoiled.” It

was Israel's land that was spoiled; it is the "people of Israel" (I mean Israel as a whole) who are "scattered and peeled," and it is the "whole house of Israel" who are brought back from captivity at the end of the Gentile times. But it is easily perceived why "Philo-Israel" improves--mutilates I should say--the text; it suits the theory, though ill suiting the authority. He is well aware, or ought to be, that Judah and Israel were exiled for their iniquities; and I do not believe he can furnish a single passage which says that Israel was to prosper prior to their return, in company with Judah, to their own land. Indeed Judah is to have priority, for the "tents of Judah" are to be saved first. As to the privileges allotted the "one nation," "Philo-Israel" forgets that the promises are not fulfilled. The evangelisation identity must fall through on this account. Jesus Christ himself asked of the day when he should return: "Shall the Son of Man when he cometh find faith in the earth?"—a question whose answer was prepared long years before the first advent. Isaiah, speaking of the very time alluded to by Christ, says: "Behold the darkness shall cover the earth and gross darkness the people." And does not Jeremiah say that "they (the people) shall come from the ends of the earth, and shall say, Surely our fathers have inherited lies and vanity and things wherein there is no profit?" It is at this epoch, when God shall "take away the rebuke of His people," that He will also "destroy the face of the covering cast over all people and the vail that is spread over all nations." Not until after the Armageddon, when Jerusalem has become a praise in the earth and her people restored, a joy and a blessing, when the law is gone forth from Zion, and when Christ himself has ascended the seat of power, to reduce all kingdoms into subjection to the throne of David—not until then does the work of evangelisation receive its proper development, and so establish the throne of the Messiah in peace and righteousness. It is then when the "company of nations" rejoice in the Holy One of Israel; it is then when "all nations are blessed; it is then, and only then, when Israel and Judah are blessed and prosperous, when Christ, their king and priest, lifts them from the degradation of exile and constitutes them a glorious nation under

his own government. The argument that because Britain takes back the Jews, therefore, she must be Israel, is illogical. The same idea put in another form would be hooted by Mr. Hine himself as ridiculous. Besides, "Philo-Israel" does damage to Scripture in putting so much stress on the passage which states Judah and Israel come from the land of the north; in other places it is said they come from the east and the west, from the north and the south. As to Zeph. iii. 14, I leave any reader to peruse the passage, and he must, upon its own merits, confess that it refers to the time when Israel was restored: "And at that time will I gather you." "I will get them praise and fame in every land where they have been put to shame." "I will make you a name and a praise among all people when I turn back your captivity before your eyes, saith the Lord." I, therefore, consider "Philo-Israel's" objections on "that score certainly fail"—not mine. Yours truly,

B. SAWDEN.

REMARKS.

THE increasing popularity of the notion that the English are the Lost Ten Tribes, may have a providential purpose to serve. It may be intended to draw a more general attention than could otherwise be secured to the prophets and the whole subject of Israel, by way of preparation, so far as Britain is concerned, for the part which she has to perform in subordination to Christ at his coming in the re-gathering of the chosen nation. It is, of course, to be supremely regretted that any one intelligent in the gospel of the kingdom should be blinded by the sophistries of Anglo-Israelism, if, indeed, any so blinded can be accredited with such intelligence. But, as regards the public at large, it is better to see them smitten with a false theory of Israelism than in a state of absolute indifference to all prophecy and all Israelism whatever. It is our duty, doubtless, to offer all reasonable opposition to the Anglo-Israel delusion. Nothing but the pre-occupation of other

duties has interfered with the writing of the promised pamphlet. We had to choose between that and the articles on Providence; and we came to the conclusion that the latter were more immediately useful than the former, and that therefore Anglo-Israelism had better wait. How long we cannot tell, but our idea is to make it the next special job when the crowd of imperative duties allow. We have read and annotated, with a view to answer, the best book out on the subject, viz., Bishop Titcomb's *Anglo-Israel Post Bag*, a book

well calculated to fascinate and deceive those who may be personally unacquainted with the matters on which the Bishop writes. The answer to it we purpose to incorporate in a general pamphlet on the whole subject. We shall strive to keep the pamphlet within small dimensions, though this will be a matter of some difficulty on account of the variety and subtlety of the arguments employed by the upholders of the theory.

EDITOR.

The Christadelphian.

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

JANUARY, 1879.

THE new year opens amid "increasing gloom," to use the expression of the temperate-speaking *Daily News*. The state of things has been referred to in Parliament as "a crisis of distress such as this generation has never seen." Brother Andrew remarks: "The time of unprecedented trouble has surely come upon us. Newspaper reading becomes more painful every week . . . It is consoling to know . . . that the bride will be hidden in the closet before the tempest is at its full strength." The *Times* says that even "the present case is to some degree affected. Below the surface there is much anxiety." It further asks: "Why are we distressed?" in answer to which, it remarks, "It is hard to understand how this calamity has befallen us. It is still harder to understand its justification. We cannot dispute about the fact. Evidence unfortunately comes in from every side to attest the restricted and unremunerative character of our national industries and the national commerce. Trade is limited; wages have been reduced, and are yet to be reduced; profits have for the time vanished. We may be told that our experience is the experience of

all the rest of the world, but there is very little consolation in this thought. We put it aside with impatience, and ask again what is the cause of this depressed stagnant condition of industrial enterprise. Is it our fault? Have we done anything to deserve it?"

The *Engineer* says that business men "lack confidence in the course which events "are taking; and considering that the "recent Conference at Berlin has merely "ended in a patched-up peace, and left open "the final solution of the Eastern difficulty "to be a standing menace and a perpetual "source of uneasiness, it would indeed be "surprising if under these circumstances "there were any manifestations of confidence or demonstrations of approval. "The question will most assuredly crop up "again later on, and probably in a more "formidable manner; in the meantime a "prolonged period of suspense, anxiety, "and uncertainty may be looked for, and "our markets will move along but slowly "and heavily. How can it be otherwise, "for the arrangement is full of peril, and is "certainly nothing less than a great experiment on the part of England, and "may involve us in difficulties with foreign "countries; for the mere development and "improvement of Cyprus will scarcely pay, "and we shall hereafter be extending our "operations in Syria, which will, undoubtedly, excite jealousy and animosity; "but impartially and candidly speaking there "is no settlement, and, consequently, there "is no security."

Mr. Baxter, M.P., speaking recently at Brechin said, "I confess to you that I am fairly alarmed. Our finances are in a state which must cause the gravest anxiety to every thoughtful mind; the amount of the unfunded debt must be regarded with consternation at the Treasury; in every department of the State, the expenditure is increasing with great rapidity; trade is bad, and may be worse; the revenue is falling off in all its branches." An influential provincial paper says: "The least attentive observer of what is transpiring in Europe, must notice that the European political cauldron is seething ominously. Instead of the Berlin Treaty bringing peace with honour to Europe, the diplomatists would really appear to have played the part of the witches in *Macbeth*, for nothing but toil and trouble come out of what they have done. So true is this, that it is no mere flash of the fancy to say that the elements of a new and a fierce war are seething, as in a cauldron."

Finally, the *Birmingham Daily Post* remarks:—"It is but in keeping with everything else in these dispirited times that a year of great depression and trouble, commercial and political, should be closed by a winter of exceptional rigour, and that the diminished resources of the people should be subjected to an augmented strain. On the top of suffering trade and reduced work and wages, we have had disastrous strikes and failures in all parts of the country, costly and dangerous complications, increased national expenditure and taxation, a full measure of public and private calamities, collisions, explosions, and sudden deaths, and now, to crown all, a Christmas of the old-fashioned griping sort, which makes even the favoured children of luxury shiver in their furs, and kills off the aged, infirm, and ill-fed poor like frost-bitten flies."

Add to this the corrupt state and embittered relations of the various classes of society in Europe generally, and we have a full-drawn picture of that "distress of nations with perplexity, the sea and the waves roaring," which Jesus foretold would characterise the close of the Gentile dispensation. The state of things socially is thus sketched by the Bishop of Peterborough in a recent address:—"The ignoble love of ease and pleasure; the degrading worship of

wealth; the demoralising frauds and dishonesties that come of the fierce haste to possess it; the senseless extravagance of luxury that too often follows on its possession; the effrontery of vice that, flushed with pride and fulness of bread, no longer condescends to pay to virtue even the tribute of hypocrisy; the low cynicism that sneers away all those better thoughts and higher aims that are the very breath of a nation's nobler life, and springing out of these, the strife of interests, the war of classes, widening and deepening day by day as the envious selfishness of poverty rises up in natural reaction against the ostentatious selfishness of wealth; the dull, desperate hate with which those who want and have not come, at last to regard the whole framework of society, which seems to them one huge contrivance for their oppression; the wild dreams of revolutionary change which shall give to all alike, without the pain of labour and self-denial, those enjoyments which are now the privileged possession of the few, but which the many long for with a bitter and a persistent longing—these are some of the seeds of evil sown in our own soil and by our own hands."

The consolation of the saints in these gloomy times is expressed by David in Psalm xli: "God is our refuge and our strength, a very present help in trouble. Therefore will not we fear though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled: though the mountains shake with the swelling thereof." The children of God may not come scatheless through the trouble, but they will be preserved from mortal hurt, and preserved unto the glorious kingdom that lies at the other side of the darkness. "When ye see these things begin to come to pass, then lift up your heads, for your redemption draweth nigh."

THE TEMPLE OF EZEKIEL'S VISION.

Brother Sulley writes: "The temple of the age to come is engrossing all my spare moments. I am receiving many communications from the brethren, nearly all of which, will I think, give some little help to the work in hand. The subject is evidently of great interest to many, and

some must have given considerable study to the vision. One brother offers to engrave the plan on copper, free of charge. Brother Thirtle, of Hanley, Staffordshire, offers to translate the eight chapters of Ezekiel if I wish; brother Richards is voluntarily doing the same thing. I have had several books sent to me, all carriage paid. These are all indications of the great interest the brethren feel in the work. If they serve no other purpose they will give me encouragement to proceed in this difficult task. For, brother Roberts, it is difficult. Mr. Fergusson, a celebrated art critic, says "the porches are no small problem." I can quite echo that sentiment. I am quite sure the mystery regarding their construction is yet unsolved. Every plan I have yet seen is defective. I am trying to do the work as fast as possible, but the necessity to 'provide things honest in the sight of all men,' somewhat retards the work. I feel quite hopeful of ultimate success."

Writing later, to brother Shuttleworth, he says: "Tell brother Roberts I am labouring day by day, almost, at the specification of the temple of the age to come. I almost think I have got to a solution of the 'gates' but not quite certain; there are two points about which I am not quite satisfied. He will hear from me as soon as I have got the whole matter clear, or have come to a block in my investigation."

THE SIGNS OF THE TIMES.

PROSPECTS OF THE ANGLO-TURKISH CONVENTION.

ARRIVAL OF MIDHAT PASHA IN SYRIA.

"BRIGHTER DAYS FOR THE HOLY LAND."

SCHEME FOR THE PURCHASE OF PALESTINE.

THE war in Afghanistan is progressing in favour of the British arms. The British troops are carrying all before them. The war has been sanctioned and the means provided at a special fortnight's session of Parliament, summoned for December 5th.

The Government majority on the several votes taken in the House of Commons, though large, was smaller than in the case of former votes on their Eastern policy; and in six bye elections that have taken place within the last few weeks, the Government have lost ground. Probably on this ground, an expected appeal to the country has been postponed. The Government evidently fears that an appeal to the country now would have the same effect for them as Gladstone's appeal had for the Liberal Government. It will be as the purpose of God requires. The Tories have been long enough in power to effectually develop a situation in harmony with the time of the end, which, humanly speaking, could not have been reached under a Liberal Government. Whether the Tories or Liberals are best fitted to work the situation developed, God knoweth; and the result of the next general election will be in accordance with His requirements. "He ruleth in the kingdoms of men and giveth them to whomsoever He will," whether the process of appointment be the sword of a soldier or the vote of a people.

PROSPECTS OF THE ANGLO-TURKISH CONVENTION.

The most interesting feature of the brief session of parliament referred to, was the declaration of Earl Beaconsfield with respect to the prospects of the Anglo-Turkish convention. At the close of the debate on the speech from the throne, he said:

"The noble lord is under a very great error in supposing that nothing has been done. Unceasing labour has been bestowed on that subject, and nothing but the great abilities of those who are fortunately in the employment of her Majesty abroad, their wonderful perseverance, and their entire devotion to the work, could have secured the very great and considerable results which have been accomplished. (Cheers.) I look forward to the Convention respecting Turkey and Cyprus as one of the most important, and, as I believe it will prove, one of the most advantageous, not merely to this country, but to the world in general. I look forward with confidence to a great regeneration of Asia Minor. (Hear, Hear.) When the noble lord turns round and ridicules the occupation of Cyprus under the circumstances in which we undertook that occupation, and for the purposes for which it was undertaken, I would assure

the noble lord that it is not easy to find language to describe the advantages of that position. Whatever the noble lord may urge to induce the House and the country to suppose that that occupation is valueless, I can declare that the advantages exceed all that we had counted upon—that our anticipation with regard to that Island, which we believed to be necessary for our greater purpose, namely, the regeneration of Asia Minor, has been fulfilled, and amply fulfilled. I speak without the slightest hesitation—I speak after communications with my colleagues, who have recently visited that island, when I say that it will be a place of arms not merely for a time, but as affording a most admirable harbour for our navy, and as giving England that commanding position without which it would be impossible for us to carry into effect our plans in Asia Minor. Our expectation is entirely fulfilled, and I believe that island will soon be recognised as one of the most important and influential places in the dominions of her Majesty."

It will be observed that "the regeneration of Asia Minor" is the avowed object of the government policy in the occupation of Cyprus, and as Syria is that part of Asia Minor which is most powerfully affected by that occupation, and the focus of the whole sign, from a scriptural point of view, the eyes of the saints are more particularly fixed on that part of the scheme. The only new item during the month is the advent at Constantinople of a new ministry, favourable to the carrying out of the reforms; and the installation of Midhat Pasha (of reforming notoriety) in the governorship of Syria for five years. This latter event is thus notified in the *Jewish Chronicle* :—

ARRIVAL OF MIDHAT PASHA IN SYRIA.—A correspondent writing from Beyrout on November 26th, says: "On Sunday, the 24th inst., Midhat Pasha, the new Vali, or Governor-General of Syria, arrived at Beyrout. His Excellency was received with the usual military honours by the Turkish civil and military authorities. His Excellency Rustem Pasha, Governor-General of the Lebanon, the British Consuls, and nearly the whole city, turned out to the reception. His Excellency has taken up his temporary abode at the official residence of the Governor-General in Beyrout. He will probably make some stay before he proceeds to Damascus. Great results are looked for from this appointment."

BRIGHTER DAYS FOR PALESTINE.

In an article on the subject, the *Jewish*

Chronicle speaks as follows: "Recent political events have turned men's eyes, not to the East merely, but especially to that vast tract of country in it, of which Palestine, by virtue of its geographical position, is the most important part. The protectorate which the English Government have assumed over the Asiatic dominions of the Porte, involves a more jealous consideration on their part, for the welfare of the Holy Land, than they have hitherto evinced; and it is with not a little curiosity that the public are looking forward to the effect which recent English policy will exercise upon the future of that country The material condition of the Holy Land can, therefore, never seem an unimportant matter to the Israelite, however well-worn a theme it may be. The desolate state of the soil, the thinness and poverty of the population, are certainly not new topics on which to discourse; and the much-vexed public mind might reasonably exhibit some impatience at the persistency with which the various schemes for remedying so deplorable a condition of affairs has been pressed upon its notice. And yet there is something so fascinating about everything which relates to Palestine, that we cannot but believe that the articles we have lately published upon the subject of its colonisation have been read with interest It is hardly necessary now to follow Lieut. Conder in his accounts of the desolation which forms so mournful a feature of the country. The subject is, as we have said, familiar enough. There is one point, however, which deserves notice, for, although it deepens the feeling of melancholy with which the present condition of Palestine must be regarded, it proves that they are no visionaries who believe that a happier state of things is possible. Lieut. Conder is of opinion that the desolate character of the country is due only to neglect. There is no reason, he assures us, for believing that the climate has changed, or that there has been any whole destruction of the forests which, as would appear from the discussion which took place at the time of the recent famine in India, contribute so greatly to the fertility of a country. It needs only the repairs of the 'broken cisterns' to store up the copious rainfall, and thus to secure a sufficient quantity of

water for the purpose of irrigation. The soil, too, is not naturally unproductive. On the contrary, it is most fertile. Even now it has only to be 'scratched' with the light native plough, to yield an abundance of corn. There is, consequently, no cause inherent in the character of the country itself for its being condemned to so wretched a lot. It possesses all the elements fitting it for a brighter destiny. . . . Private exertions can do comparatively little towards effecting the agricultural revival of Palestine. So happy a consummation practically depends for its achievement upon the Government. Hitherto, the evils of Turkish rule have only too effectually stood in the way of its accomplishment. But there is now room to hope for better things. The appointment of so enlightened a statesman as Midhat Pasha as Governor of Syria, affords adequate ground for believing that there are far brighter days in store for the Holy Land, and that they do not lie in a very remote future. The Government of the country will certainly undergo a vast change for the better, seeing what kind of man it is that is henceforth to be at the head of affairs, and, remembering too, the stimulus to improved administration which he will receive in the shape of English influence. There is no reason why the tide of prosperity should not set in for Palestine in earnest."

THE JEWS AND PALESTINE.

The *Echo*, referring to the matter, says:—"It is noteworthy that the Jews are looking wistfully to Palestine. The Israelitish Alliance has an agricultural school at Jaffa, but 'the corruption of the government and the hostility of the natives' hinders it. But it seems that the Jews are physically too weak for agricultural labour. Now that our own Premier is urging reforms on the Porte, and Midhat Pasha is to regenerate Syria, hopes are expressed that more will be done. As Spiegleberg says in *The Robbers*: 'Why not bring the kingdom of Jerusalem again upon the carpet?'"

Still more definite in the required direction is the following:—"I have just seen the enclosed in this morning's papers, and hasten to send it you. I hope it will prove to be a fact. How everything points Zionwards, and bids us look to our lamps, for

the Master is most certainly at the door. May we be ready.—Ever yours, F. A. CHATWIN."

The following is the cutting enclosed, which was afterwards sent by several other correspondents to whom we give thanks:—**PURCHASE OF PALESTINE.**—The London correspondent of the *Leeds Mercury* writes:—"I can state as a fact, and not as a mere rumour, that a syndicate is actually in process of consolidation which has for its sole object the purchase of Palestine from the Turkish Government, and its restoration to the Jews in some form. I know, but am not at liberty to mention, the name of the secretary of the body, which already numbers some very influential members, and I can vouch for the confidence with which the secretary, who is not a member of the Jewish race or religion, but a well-known man, regards the future success of the scheme, and his experience of the world and knowledge of men are too important to be ignored."

LORD BEACONSFIELD, SIR MOSES MONTEFIORE AND JERUSALEM.

In the same direction is the following paragraph from the London letter of the *Birmingham Daily Post*, forwarded by the same correspondent:—

"It has become a subject of conversation amongst reasoning men to note the gradual rising to the surface of the Jewish element ever since the accession of Lord Beaconsfield to power. Is the Asian mystery, indeed, about to be revealed? And are we on the eve of the great revelation which has so long been prophesied as connected with the Hebrew race? It is certain that the position of that subdued, yet powerful people, is socially changing from the lower places to the upper. The realistic Jews are obtaining for their money's worth the consideration which so long has been refused, while the romantic portion of the chosen race devotes itself to the long-cherished chimera of re-forming a kingdom of Judea and re-establishing a government at Jerusalem. Sir Moses Montefiore, despite the burthen of his ninety years, is willing to encourage this idea, which, particularly amongst the women, has taken hold of a great part of the Jewish community. Sir Moses lives at the seaside, and has no other occupation or interest in life save that of improving the condition of his Hebrew brethren. He has despatched to Jerusalem a band of agriculturists and architects, commissioned by him to teach the natives

of the country the best method of cultivating the land and improving the town. Already have fountains been established in the streets, and trees planted by the way-side, to give shade and shelter to the houses. One of the parting gifts made by Miss Hannah de Rothschild to her co-religionists was a sum of money 'to be devoted to the improvements in the city of Jerusalem.'

The following from the *Referee* (also clipped and transmitted by a correspondent), though a piece of satirical banter, is an additional indication of the direction of the wind:—

"In those days, you may depend upon it, the two Englishmen (Benjamin and Levi) will shift to Jerusalem and make it the capital of their British Empire. Baron Worms will be Premier; Baron Rothschild, Chancellor of the Exchequer; General Jacobs, Commander in Chief; and Sir Solomon Isaac, Foreign Secretary. The *Banner of Israel*, an Anglo-Israelitic organ now publishing, prophesies that the dominion of the Jews will extend over the whole earth in a few years, and that the Premier is the roaring lion mentioned in Micah as follows:—'And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he goeth through, both treadeth down and teareth in pieces, and none can deliver.'—(Mich v. 8.) The lion is certainly treading down and tearing in pieces with a vengeance. Now, when we find the Jews (whose creed I respect if I object to their 'treading down' propensities) openly proclaiming their belief that Lord Beaconsfield is to smash Christianity and hand the whole world over to the Jews again, I think the reason of the wild worship of the biggest Jew editor in England is self-evident. Russia is a Christian power. Russia must be crushed. And perhaps it is as well that the English people should know that the next Christian power to be crushed is England."

DISRAELI'S "TANCRED" AND JERUSALEM.

Finally, on the subject of Lord Beaconsfield's realised political foreshadowings, a correspondent writes the following letter to the *Daily News*, from which it was cut and transmitted by brother Diboll, of Great Yarmouth. "Lord Beaconsfield and Cyprus —(To the editor of the *Daily News*.)—Sir, —Although many allusions have been made to Lord Beaconsfield's 'Tancred' with reference to late events, there is one more that does not seem to have struck any of your correspondents. The passage I allude to in book iv., chap. I., where Tancred has been taken prisoner by the Arabs, and two characters; Barizy of the Tower and Consul Pasquillago, meet and talk over the subject, and especially as to what steps would be taken by England, and Brizy says, 'But everything depends on it. If he was killed accidentally there would be negotiations, but the business will be compromised. The English want Cyprus, and they will take it as compensation.' Thus, after an interval of 30 years, Lord Beaconsfield has carried out his former opinions. Is it possible that the noble lord's next *coup de theatre* will be that which is suggested in the next page through the medium of Barizy, 'the English will not go to war without Palmerston. Palmerston will have the command of the fleet as well as the army, that no one may say 'No' when he says 'Yes.' The English will not do the business of the Turks again for nothing. They will take this city—Jerusalem. They want a new market for their cotton. Mark me, England will never be satisfied till the people of Jerusalem wear calico turbans.—I am, your obedient servant, J. R. DUMMELOW, Jun., The Common, Sevenoaks, Dec. 7th."

"THE CHRISTADELPHIAN" AND ITS READERS.

THE following are further expressions of opinion on the part of readers of the *Christadelphian*:—

Brother JAMES ALEXANDER, of Stow:—
"I see a number of the brethren have been telling you how highly they appreciate the *Christadelphian*. I may also say that I have got it since the commencement. and

every number appears to be more anxiously looked for than the last. Some approve of it for one thing and some for another; but I like, above all, to see the 'Sunday Mornings' appreciated. It will not be for want of knowledge that the unworthy will be rejected at the judgment-seat, but for not living according to the knowledge. I hope you may be able to exhort us as you have

been doing until the appearing of Christ, and hear him say: 'Well done, good and faithful servant, enter thou into the joy of thy Lord, &c.'

Brother ARCHIBALD DOWIE, of Cupar:—
"I give thanks to God that you have been enabled to labour another year in advocating the truth in the *Christadelphian*, and consider it an honour to be able, in a small way, to aid you in this service for the truth, as well as the public advocacy of the truth with the voice. This present time is the time of labour and trouble, and tries the faith and patience of all the children of God. Let us keep before our minds the great and precious promises made by the eternal God and confirmed by His oath, and rest upon them with a full assurance of faith, at the same time looking to those men who have already passed through similar and greater trials—such as our beloved brother Paul, who is indeed an example to all believers. How wonderful and incomprehensible is such a life viewed from a human stand-point; but looked at in the light of the gospel of the glory of Christ (of which he was to become a partaker), it appears the most reasonable and noble an intelligent being could follow. Time and truth try all. The many who once stood in the truth along with us, but have since turned aside after some conceit or after the world, should be a warning to us not to be high-minded but fear; not a fear that hath torment, but that healthy state of mind that is fully alive to the dangers that beset us, and girds up its loins with determined purpose to lay hold of the prize."

Brother DAVID MARR, of Jedburgh:—
"Its appearance is always hailed with delight. We heartily endorse the words of encouragement which some of the brethren have sent you. The 'Sunday Mornings' are excellent, and are read and re-read without losing their beauty. They are most admirably suited for all, but especially for those in isolated positions. Both the original and selected matter is very instructive. You have our prayers, dear brother, for your welfare both now and in the age to come. We are glad to see brother Shuttleworth in the Dec. No.: he is always so pointed and practical. We hope you will accept these remarks in the spirit they are offered—that is, of love unfeigned."

Brother WILLIAM GREEN, Llanelly. —
"Most likely I shall be able to send the 7s6d. early in January, the same as I did last time. I would not send my order for the *Christadelphian* until then if it was not for being too late. I cannot bear the idea of spending my days without its visit. Indeed, I can say, in the very same language and spirit about the great comfort it is to me in my solitariness, as the letters I have read to-day in the last number of

1878. I am here by myself in the truth. I go to Swansea occasionally. I wish I was there altogether."

Brother J. H. DIBOLL, Great Yarmouth.—
"You may reckon the members of our household as among those who do not fail to appreciate the privilege of receiving the monthly visits of the magazine."

Bro. LEMUEL EDWARDS, M. D. Lanesville, Va., U.S.A.—
"I would affectionately urge the brethren in Christ in the United States and everywhere else, to subscribe for the *Christadelphian* for their own good. If they would take it and read every article in it attentively and regularly, I am satisfied they would be greatly strengthened, and aided in the terrible conflict which every valiant soldier of the cross must necessarily have with the deadly foe before his final triumph over the world, the flesh and the devil."

"I am at a loss to know how an annual investment of three dollars could be more profitably made. Not, I am sure, in the running to and fro in quest of the pleasures of this life; not in the ornamental frippery and finery of fashionable dress; not in the doubtful luxuries of eating and drinking and chewing; not even in those extra comforts of home so eagerly sought for and so energetically wrought for by many brethren, as well as the world at large; for all these things inevitably end in dust, with nothing beyond but the terrible after-clap of judgment, which will surely recall that premonitory fiat which reads: 'He that soweth to the flesh shall of the flesh reap corruption.' No, the only wise and safe investment of the talents, 'one or ten—our Lord's money'—committed to our trust, is that which is made in the interest of the Spirit; and if we would reap bountifully of the rich harvests of life and immortality, of fulness of joy and pleasures evermore, we should see to it that we do not sow sparingly. We have in our ecclesia fair numbers, not all of whom I could get to subscribe for the *Christadelphian*. Selections are frequently read in our meetings, and I have yet to find one who shews any material opposition to the doctrine of the truth so faithfully set forth in its pages. I conclude, therefore, that this is an endorsement by the whole ecclesia, and I am only surprised that it is not shown in a more practical way. Our brethren say they are poor in this world's goods; this I know to be the fact with nearly, if not all, of them. This may be bad, but it is much worse to be poor in faith. If rich in faith, God 'hath chosen them heirs of the kingdom. If poor in both particulars, they are poor indeed and need commiseration. 'I counsel thee,' saith the Spirit, 'to buy of me gold tried in the fire that thou mayest be rich, and white raiment that thou mayest be clothed, that

the shame of thy nakedness do not appear; and anoint thine eyes with eye salve that thou mayest see.' The Spirit sells these enduring riches cheap, very cheap. The smallest means will often buy a large supply, but he makes it incumbent on us to buy; but we, in common with the world, place no value on that which is valuable beyond human calculation. If it be a great sacrifice to invest a little in the interests of the truth, so much the better. The greater the effort the greater the profit. Speaking individually, the teachings of the *Christadelphian* are in perfect harmony with my own convictions, with perhaps one or two questionable exceptions. 1st.—The degree of perfection in knowledge necessary to fellowship. 2nd.—The rigid discipline of the ecclesia. These are true and proper in the general, but need modification in many cases of the weak and ignorant, who are out of the way, and on whom our merciful Lord is always ready to have compassion. —(Heb. v. 2.) Many understand and wish to obey the gospel of the kingdom who cannot give an intelligent and correct response to the questions relating to the nature of the Christ, the resurrection and judgment, &c. They are not opposers, but willing to learn, being babes and not full-grown men. 'He that is not against us is on our part.' Allow me to give an example: brother Thomas preached the gospel of the kingdom some twelve years before he perceived he had not obeyed it; and though alluding to the doctrine of the resurrection and judgment he did not fully understand it when he wrote the first vol. of *Eureka*—not, perhaps, until he wrote *Anastasis*. If then, brother T.'s intellect and studious habit was so slow in reaching his conclusions, what may we expect of the weak and the ignorant, who have grown up from infancy in the labyrinths of error and have so little power to extricate themselves? Surely we should be satisfied with the acceptance of first principles, and a willingness to grow in grace and knowledge. 2.—An example of rigid discipline may be given from 'Fellow-Watcher's' excellent article on 'Marriage with the Alien,' which is received without remark by the Editor, and, therefore, supposed to be endorsed, namely: 'We deem marriage with the 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.' Though duly qualified by law to perform the ceremony of marriage, I have for years practically published my convictions by persistently refusing to unite the believer with the unbeliever. Still, we have had in our ecclesia, since organised, twelve instances of marriage with the alien—eleven brethren and one sister. By constant contact with the truth, yet strong resistance

on the part of some, eight of the former have lovingly accepted the truth, and have become active and efficient members of the body, while the others remain, with some prospect of recovery of at least three. These facts are, by the brethren, a plea in abatement, if not in justification, of the practice, which is, in my judgment, in opposition to the teaching of the Scriptures. It is very true that we are not authorised to do evil that good may come; but in view of the many difficulties, and the gradual steps necessary in our time to recover the ancient paths, is it not best to avoid a rigid discipline, at the same time faithfully setting forth the truth on this and all other subjects which tend to make the Bride a chaste and spotless virgin, ready for the Bridegroom at his coming? The gospel net cast into the sea gathers of every kind. In the end of the age the angels will come and gather the good and cast the bad away.—(Matt. xiii. 47.) We are not now so well qualified to perform this task. We trust this and other subjects of vital interest will continue to be discussed in the *Christadelphian*, that, if possible, we may learn the whole duty. There is no real lover of the truth who would not gladly learn his duty, and try to do it, and who does not feel grateful for light reflected. Of course I dare not blame the *Christadelphian* for its efforts to raise the truth to its proper standard. What I ask is a judicious forbearance toward the weak and uneducated, who fall short in knowledge of the high standard to which it is always desirable to attain, believing that this can be done without a compromise of truth. . . . In conclusion permit me to take off my hat, and cordially shake hands with the beloved brethren and sisters who meet together in the *Christadelphian*. Brethren Thomas (who, though dead yet speaketh), Roberts, Ashcroft, Shuttleworth, Andrew, &c. Though a stranger to most of them, I feel as though I am keeping company with them in the narrow way; fighting the battles of the faith at another end of the line, struggling hourly for life, life, life, eternal life; for which a man would give all else in exchange, and for which we would gladly exchange the pleasures, the ambitions, the riches, the pride, the pomp, the honour, the glory of this mortal life, which inevitably ends in dust as soon as the last breath departs. Persevere, dear brethren, be faithful unto death, and you shall receive the crown of life. And for lack of something more substantial, please accept this cup of cold water in the name of a disciple from your fellow-servant and companion in trial and labour for the patience and kingdom of Jesus Christ."

(As this communication, the emanation of a gentle heart of faithfulness, corrects

itself, we allow its suggestions to pass unchallenged with the simple observation that the course pursued by Dr. Thomas in times of discovery, and therefore of imperfect information, is not necessarily a guide for action to those who may have

attained to an acquaintance with the whole counsel of God; and further that no one was more ready than Dr. Thomas in his later days to countenance and inculcate the policy gently rebuked in the foregoing interesting address.—EDITOR.)

INTELLIGENCE.

BIRKENHEAD.—Brother Collens writing December 19th, reports with sorrow that on the 14th of August last, the ecclesia found it expedient to withdraw from fellowship with brethren R. D. Robertson and Abel Andrew. This action was partly the result of brother Robertson's own procedure: who demanded a declaration whether or not he was to be at liberty to hold views of history and prophecy respecting the scattered Ten Tribes of Israel, contrary to the views held by the brethren throughout the world. The result was a decision adverse to brother R.'s ideas. Continued efforts have been made to bring them to recognise the truth of the matter, but hitherto without much effect. The action taken by the ecclesia on the date mentioned, did not meet with the entire approval of several members of the ecclesia, and a special meeting was held on the 28th of October, to consider the whole subject, which resulted in the passing of a resolution repudiating the theory which claims for the powerful British nation a possible or probable identity with the scattered house of Israel *alias* 'the lost Ten Tribes,' and recording an entire though sorrowful approval of the action of the ecclesia in withdrawing from the two brethren named. On the 6th ultimo, a letter was received from the following members of the ecclesia, viz.: brethren Thomas N. Parker, Clara A. Parker, Annette Andrew, Elizabeth Andrew, and Esther B. Roberts n, condemning the action of the ecclesia, and expressing a determination to fellowship brethren R. D. Robertson and A. Andrew, as a matter of comfort to them under the separation. "These troubles" observes brother Collens, "have been exceedingly painful to us as a body; we have as it were cut off our right hand and lost the remainder of the limb from sympathy; but we are confident that we have done that which is right in the sight of the Deity, and still cherish the hope that we may yet be reunited on the sure foundation of the word of life.—We have been somewhat cheered by the intelligent reception and confession of the truth, by JOHN HAWKINS (27), surveyor's chairman, and JULIA HAWKINS (32), his wife, formerly of the Church of England, who were immersed on the 20th of November last, and who we hope will continue steadfast in the apostles' doctrine."

BIRMINGHAM.—During the month, obedience has been rendered by the following persons:—LOUISA ATTWOOD, formerly Wesleyan; GEORGE BRUCE IRVIN (47), japanner, previously Baptist; W. E. SAUNDERS (25), railway porter, formerly neutral; JOHN H. RICHARDS (45), formerly neutral; EMILY E. F. RICHARDS (32), his wife; and Mrs MARY E. McELHINNEY (38), formerly Church of England.

The incidents of the month comprise the sudden death of sister Ball, who was in her ordinary health up to within a half-hour of her death. She was aunt to brother Gethin, who lived with her and to whom the event is for the meantime an irreparable loss. Sister Ball was increasingly and animatedly exercised in the truth as time rolled on. On the night before her death, she spent an unusually profitable evening with her nephew in reading and conversing on the great things of God. She was interred in Witton Cemetery on Wednesday, December 18.

The lectures in the Town Hall have been successful beyond all expectation. On the first night, notwithstanding a cold muggy night, preceded by a partially wet day, the immense place was crowded from end to end and in all the galleries, many standing, and outside were hundreds who had to depart without being able to obtain admittance. The audience would number about 3,500. The brethren and sisters occupied the orchestra, which is capable of seating about 400 persons. Their singing was very edifying. The scene was impressive. It is a rare spectacle to see so vast an assembly drawn together to hear the truth. The subject was "The troubled state of the world and its meaning from a Bible point of view."—The chairman, brother Ashcroft, opened the meeting with a quarter of an hour's address, on the closing statement of the placard, that the object of the lectures was to place before the town Bible information that ought to come from the pulpit. He dilated on the Bible short-comings of the pulpit which he was able to illustrate from his own experience.—The lecture (by brother Roberts) was listened to with great attention.—At the second meeting (Dec. 8), the attendance was still greater, the inside being more packed with people, and in the street, a larger crowd unable to obtain

admittance. Brother Ashcroft by special request again presided, as also on the third night. The subject was "An event in store for the world that will trouble it yet more for a while." The impressive spectacle of the first night was repeated in if possible a more emphatic form. On this occasion, printed matter was freely given away—viz.: a reprint of the Dundee newspaper "Pulpit" article on the Christadelphians; the "Everywhere" leaflet; and a handbill advertisement of the publication of *Coming Events*. On the third night, the day had been one of biting cold, and snow was on the ground. The hall though full in all parts was not packed, and no one was unable to get in. This fact interfered with a proposal which it had been resolved to submit to the meeting for adoption in the expectation that the third night would be like the two first, viz.: a request to the mayor in view of the large number unable to obtain admission, to grant the use of the Town Hall for another number of nights. The subject on the last night was "The future in store for the world under the glorious reign of Christ on earth." It was suggested that this subject had smaller attractions to a faithless generation than matters affecting their own immediate experience, and that this, with the cooling effect of the printed matter distributed on the second night, the subsidence of novelty, and the shadow cast over the community by the death of the Princess Alice, contributed, with the weather, to reduce the attendance to reasonable—yet, for the truth, enormous—dimensions. Printed matter was again given away, and the effort left, without any attempt at renewal, in its threefold completeness, to take its place in the stewardship account to be inspected in due time. Many brethren were present from various parts of the country, and for the Birmingham brethren, it has been a time of profitable stimulus, and for the town a time of stir, unprecedented in the history of the truth. The audience on the last night, though not so crowded, was considered superior to the two former in point of quality.

The Town Hall effort has been productive of a companion episode highly calculated to increase its power to arrest attention to the truth. During the progress of the meetings, Lord Cecil (a prominent man among the Plymouth Brethren), and a friend of his, issued a placard, informing the "inhabitants of Birmingham," that the use of their Town Hall had been granted to "blasphemers of the word of God," in five particulars enumerated thus: 1st, the Eternal Sonship of Christ; 2nd, the Personality of the Holy Spirit; 3rd, the Personality of the Devil; 4th, the Immortality of the Soul; 5th, the Eternity of Punishment. The placard then invited the inhabitants to listen to what the word of God had to say on these points, and, in five columns, quoted the following passages:—

On point 1: Heb. i. 8; Jno. i. 1, 2, 14; Col. i. 15, 17; 1 Jno. i. 2; Jno. v. 20. On point 2: Acts v. 3, 4; Heb. ix. 14; Matt. xxviii. 19; Jno. xiv. 16-18; Mark iii. 29. On point 3: Job i. 6-7; Zech. iii. 1-2; Matt. iv. 1; Rev. xii. 9; Rev. xx. 2, 3, 10. On point 4: Luke xxiii. 43; Luke xvi. 22-23; Acts ii. 27; Matt. x. 28; xxii. 32; Luke xx. 38. On point 5: Matt. xxv. 46; xxv. 41; Heb. vi. 1-2; Mark ix. 43-44; Rev. xx. 10-15.

Several having liberally and privately provided the means, the following reply was issued (20,000 circulars, distributed from door to door by the brethren and sisters in their several districts, and 400 posters on the wall):—

TO THE INHABITANTS OF BIRMINGHAM.
—Lord Cecil and Another have extensively placarded Birmingham to the effect that the Christadelphians, to whom the Mayor has accorded the use of the Town Hall for three Sundays, are "Blasphemers of God's Word."

This is to certify that Lord Cecil and his Friend are wrong in their allegations. The Christadelphians do not blaspheme the Word of God on any point. On the contrary, they believe the Bible to be the Word of God throughout, and show their conviction by reading it daily, and constantly labouring in a variety of ways to exhibit and commend its teachings to the confidence of men. Those who attend their meetings (held every Sunday in the Temperance Hall, at 10.30 a.m. and 6.30 p.m.), are well aware that the Christadelphians love and revere the Bible, and appeal to it constantly as the only access to the mind of God at present on earth.

Lord Cecil and his Friend mistake opposition to *their opinions* on the five points set forth, for opposition to the Word of God itself. It is this opposition to human dogma, crystallized in the formularies of a bygone age of ecclesiastical mystification, that Lord Cecil and his Friend miscall "Blasphemy of the Word of God."

The Christadelphians believe what the Scriptures teach on the five points categorised in the placard; but this teaching differs from the definitions of Lord Cecil and his Friend.

1st.—The Bible does not speak about "The Eternal Sonship of Christ." 2nd.—The Personality of the Holy Spirit. 3rd.—The Personality of the Devil. 4th.—The Immortality of the Soul. 5th.—The Eternity of Punishment.

These are all forms of speech borrowed from the metaphysico-ecclesiasticism of an unscriptural age, and represent ideas of an equally unscriptural origin.

The Christadelphians believe in:—

1ST.—THE BIBLE SON OF GOD.

"The Holy Spirit shall come upon thee (Mary), and the power of the Highest shall

overshadow you; therefore also that holy thing which shall be born of thee shall be called the Son of God."—(Luke i. 35.) "Unto us a child is born: unto us a Son is given."—(Isaiah ix. 6.)

This Son is God manifested in the flesh: "The Word was made flesh and dwelt among us."—(John i. 14.) "God was manifested in the flesh."—(2 Tim. iii. 16.) "Of my own self, I can do nothing: the Father who dwelleth in me, He doeth the work."—(John v. 30; xiv. 10.)

2nd.—THE BIBLE HOLY SPIRIT.

"Thou (the Father) sendest forth Thy Spirit."—(Psalms civ. 30.) "It is not ye but the *Spirit of your Father* that speaketh in you."—(Matthew x. 20.) "Whither shall I go from Thy Spirit, or whither shall I flee from Thy presence."—(Psa. cxxxix. 7.) "Thou (the Father) testified against them by Thy Spirit in Thy prophets."—(Neh. ix. 30.) "There is but one God the Father, of whom are all things."—(1 Cor. viii. 6; Eph. iv. 6.) "God anointed Jesus of Nazareth with the Holy Spirit and with power."—(Acts. x. 38.)

3RD.—THE BIBLE DEVIL.

"Every man is tempted when he is drawn away of his own lust and enticed."—(James i. 15.) "Jesus took part of flesh and blood that through death he might destroy him that had the power of death, that is, the Devil."—(Heb. ii. 14.) "He put away sin by the sacrifice of himself."—(Heb. ix. 26.) "Why hath Satan filled thine heart to lie unto the Holy Spirit? . . . Why have ye agreed together to tempt the Spirit of the Lord?"—(Acts v. 3, 9.) "Christ said unto Peter, 'Get thee behind me Satan.'"—(Matthew xvi. 23.) "Jesus said to the disciples, 'One of you is a devil.'"—(John vi. 70.)

4TH.—THE BIBLE IMMORTALITY.

"God only hath immortality."—(1 Tim. vi. 15.) "By patient continuance in well doing, we must seek for glory, honour and immortality."—(Romans ii. 7.) "Jesus who hath abolished death and hath brought life and immortality to life through the gospel."—(2 Tim. i. 10.) "This mortal must put on immortality."—(1 Cor. xv. 53.) "Now unto the king immortal, invisible, the only wise God."—(1 Tim. i. 17.) "This is the promise which he hath promised us, even eternal life."—(John ii. 25.) "They who are accounted worthy to obtain that world, shall not die any more."—(Luke xx. 35, 36.)

5TH.—THE BIBLE PUNISHMENT OF SIN.

"The wages of sin is death."—(Romans vi. 23.) "The wicked shall perish—into smoke shall they consume away."—(Psalms xxxvii. 20.) "They shall be as though they

had not been."—(Obad. xvi.) "Yet a little while and the wicked shall not be."—(Psa. xxxvii. 10.) "The transgressors shall be destroyed together."—(Psalms xxxvii. 34.) "They shall be punished with everlasting destruction from the presence of the Lord."—(2 Thess. i. 8.) "He shall perish for ever like his own dung: He shall fly away as a dream." "The wicked is reserved for the day of destruction."—(Job xxi. 30.) "The day that cometh shall burn them up, and it shall leave them neither root nor branch."—(Mal. iv. 1.)

Lord Cecil and his Friend have quoted passages that are not, when rightly understood, inconsistent with the foregoing quotations. They think otherwise, and doubtless imagine they are doing God service. The better plan would be for them, with the courage of their opinions, to come forward in public controversy, or put forth a competent Representative, in debate with whom Mr. Roberts will undertake to show that the opposition to the Word of God is (ignorantly we allow) on the part of Lord Cecil and his Friend; and not on the part of the Christadelphians, whose sole aim, at much personal disadvantage, is to exalt the Bible as God's Teacher and Imparter of life to the people, all of which is submitted with best wishes by

THE CHRISTADELPHIANS.

DALREATTIE.—Brother Caven reports the obedience of his wife, on Wednesday night, Dec. 4th. He exclaims "What a beautiful appointment is baptism! Of course all God's ordinances are beautiful, but when the change has taken place, what more fitting than to bury the old man with his deeds, as Paul says 'buried with Christ by baptism,' the one so buried identifying himself with the sacrifice of Christ, by which the promises were made sure, sin having been condemned in the flesh and immortality brought to light through the gospel, in hope of a better resurrection. Our number now is seven, all speaking the same things. Sister Fenton's words from o'er the water are good. When the shore of the promised land is in view, do not let us fall out by the way."

DUNDEE.—Brother Gill writes that he continued the Sunday evening lectures all through the summer. A few have attended. "The number of regular attendants is increasing, so that we have hopes of fruit appearing. Last night I finished a course of lectures on the parables, showing that the doctrine of the kingdom of God pervades them all. The subjects were: The Sower; The Tares among the Wheat; The Unjust Steward; The Rich Man and Lazarus; The Nobleman going into a far country; The Husbandman; The Marriage of the King's Son; For many are Called, but few Chosen; The Ten Virgins with their Lamps. Brother

and sister Mortimer have returned to Dundee from Forfar. He could not endure his isolation from the brethren, and resigned a lucrative situation for one less so, in Dundee, in order to enjoy the fellowship of the brethren."

ELLAND.—Brother J. S. Dixon, of Manchester, delivered two lectures here on Sunday, December 1st, which were well attended, the room being filled in the afternoon. The lectures were very appropriate for the audiences, as the brethren thought: brother Dixon could not have spoken better if he had personally known his audience.

GLASGOW.—Brother Leask reports the obedience of ELLEN GRANGER (28), sister in the flesh to sister Nisbet, jun.; and JOHN MULHOLLAND (22), brushmaker. They both put on the name of Christ on Sunday, 17th November. Another has been added by the removal of sister Hopper from the London ecclesia, she having obtained a place in a nurse institution in Glasgow. During last month, we were cheered and strengthened by brother Roberts being once more in our midst, who on Sunday, Tuesday, Friday and Sunday, 17th, 19th, 22nd and 24th Nov., delivered a course of four very telling lectures on "Coming Events in the East," to audiences numbering about 350, 260, 200 and 400 respectively, besides giving us three exhortations, one each Sunday, and the other at a social meeting which we held on the Monday before his departure. Tracts were distributed at the close of the lectures. These visits do good in more ways than one. Besides bearing testimony to the things most surely believed amongst us to those who are pleased to listen, they are very beneficial to us who have believed, encouraging us to continue in the path of duty unto the end. Finding that the hall we use on Sundays is rather large and expensive, we have decided to remove to a lesser one, capable of seating about 200. It is called the Odd-fellows' Hall; address, 45, Montrose Street, not very far from our old hall in George Street. We enter the hall on Sunday, the 15th December, for the first time. The lectures since last communication are as follow:—20th October, an inquiry into the meaning of the terms *ruach* and *pnuma*, rendered Spirit in the Scriptures. 27th Oct., God's Covenant with David. 3rd Nov., Life, Death, and Immortality, which was a reply to a Secularist lecture on the same subject by a Mr. Parris—a gentleman who is highly recommended by Mr. Bradlaugh. His lecture, although a very telling one as against orthodoxy, was in many respects in harmony with the truth. 10th Nov., the duration of future punishment. 1st December, the gospel of the first century contrasted with that which is called gospel by the popular teachers of our day. 8th December, the dead in Christ, their present and future condition. Bro. D. Campbell has

been appointed assistant secretary as a result of the annual election. The sister's name in the November intelligence should be Femester—not Fernester.

The following (supplied) notices of two of the lectures appeared in the Glasgow papers:—Turkey and the Holy Land.—Yesterday evening in the Albion Halls, College Street, Mr. Robert Roberts, of Birmingham (author of *Prophecy and the Eastern Question*) delivered a course of four lectures on "Coming Events in the East, and the second appearing of the Lord Jesus Christ." His discourse on "the Holy Land as a part of the Turkish Empire, and the destined arena of great events in the future" was listened to attentively by an audience of nearly 500 persons. He referred to the Holy Land as the most interesting of all the countries desolated by the rule of the Turk, and quoted from the Scriptures to show that its desolation was no accident, but the providential arrangement of God in punishment of the sins of the scattered race of Israel. The lecturer contended that the time for this desolation is now at its close, and that the principal meaning of the upheavals that are now bringing about the dissolution of the Turkish Empire is to be found in the arrival of the time for the accomplishment of the purpose of God—as prophetically announced in the Scriptures—to put an end to the desolation and downtreading of His land and people, and to re-establish the kingdom of David in the earth in the hands of Christ. To prove this the lecturer quoted largely from Moses and prophets, showing that in the very beginning the promise to Abraham led him to look for the re-establishment of a heavenly polity in the land of promise, and that all the prophets subsequently, in all their delineations of coming blessedness for mankind, placed the Holy Land in a state of restoration, in the foreground of all their pictures. He said the popular—and as he asserted—unscriptural doctrine of the disembodied rewards and punishments had clouded these glorious realities of Scripture from view. Mr. Roberts will lecture again to-morrow evening.

THE LATE WAR AND THE SIGNS OF THE TIMES.—The last of the course of lectures by Mr. Roberts, of Birmingham, was delivered in the Albion Halls, yesterday evening, his subject being "The late Russo-Turkish War: its results, and the British occupation of Cyprus, and the Anglo-Turkish Convention, considered in relation to the signs of Christ's near approach." He stated that the result of the late war between Russia and Turkey had been in accordance with the anticipations formed by those who looked at it in the light of prophecy. In proof of this he referred to the pamphlet issued before the war entitled *Prophecy and the Eastern Question*, in which it was pointed out that

according to prophecy, Russia would overthrow Turkey, and Turkey would be dismembered as the result. There would then be an interval of peace, during which England would obtain the protectorate of Asia Minor. He pointed out the parts of Scripture which justified the expectation, and went on to speak of what should happen next in the order of events. He said that by-and-by there would be a revival of the conflict, in which Russia and England would be the principals, in a struggle for the mastery of the East. Before then the Holy Land would revive under English protection, and the Jews would partly return. In the Holy Land would take place the final struggle, in the crisis of which Christ would appear, and set aside both combatants, and take to himself the government of the world. This, however, would not be done without a gigantic war between Christ and the governments of the world, who would colleague against him, during which would be realised the foretold "time of trouble such as never had been upon earth." When all human governments were broken, Christ would establish a universal empire, the head-quarters of which should be in Jerusalem, the city where he was crucified. The lecturer quoted largely from the Scriptures in support of his assertions.

GRANTHAM.—Brother Buckler reports an addition to the ecclesia here, by the obedience to the truth of JOHN THOMAS HAWKINS (19), clerk, nephew of brother Hawkins; he was baptized into Christ on Wednesday evening, the 13th inst., after having given satisfactory evidence of his knowledge of the "one faith." Brother Buckler adds: "We are doing our best to place the glorious truth before the people in our neighbourhood, by regular Sunday evening lectures, in which we are helped much by brethren from Nottingham, &c., whose efforts are appreciated. Our audiences are encouraging, all things considered, and we hope to see some further fruit in our Father's good time."

LEICESTER.—Brother Yardley reports the obedience, on November 27th, of ADA ESTHER DODGE (15), daughter of brother and sister Dodge; also AUGUSTA BEALE (17).

PETERBORO.—Brother Royce reports the obedience of ELIZABETH, the wife of brother Hayward, of Yaxley, on the 4th inst. He adds that an opening has been made for the truth at Spalding. The first lecture was delivered there, on Thursday evening, 12th inst., by brother Richards, of Nottingham, in the Corn Exchange. About 30 were present. If the Lord permit, another will be delivered, on the 19th, by brother Hodgkinson. Brother Hardy is desirous that the word of truth of the gospel should be proclaimed in his native place, and this has led to the present effort."

STOCKPORT.—Brother Waite records the

death of sister Joseph Kirkwood (21), whose removal from Leith (Scotland) to Stockport for her health, was reported in the *Christadelphian* for December. "She died on the 18th ult., and was interred on the 21st. ult. at Reddish Cemetery, brother Duun, of Warrington officiating. Brethren who have visited these parts, and who may not be aware of her marriage (which only took place 11 months ago), would know her as sister Ellen Newton. Her rapid decline was due to that dire disease, consumption. She went to sleep peacefully in the blessed hope, for which hope we are thankful to our heavenly Father; yea, and will bless His name for evermore; for has he not declared, 'O death, I will be thy plague; O grave, I will be thy destruction?' We believe this, and rest in hope."

SWANSEA.—Brother Randles reports that the lectures for the month have been as follow:—Sunday, November 17th, The so-called ministers of the gospel challenged all round; their several gospels no gospel at all; the people perishing for lack of knowledge; the Bible not responsible for the misbelief of its professed friends, nor for the unbelief of its avowed enemies.—(Brother Shuttleworth.) Sunday, November 24th, the Gospel of the Kingdom of God. Sunday, December 1st, the Strait Gate, and the few that find it. Sunday, December 8th, the Parable of the Nobleman and the Re-appearing of Jesus the Christ. Bro. Shuttleworth's lecture was well listened to, while he demonstrated beyond gainsaying the truth's so obnoxious to orthodox minds that are intimated in the title of his lecture. The lecture was remarkably well attended."

Brother Usher reports the obedience of SOPHIA TRIGG (40), formerly neutral. She is not a Swansea woman. "A few years ago a brother, whilst at Drybrook, had an opportunity of calling at her house occasionally on business. He introduced the truth, and she became curious to know more, and *Twelve Lectures* were obtained for her, which led to her enlightenment, and she became anxious to be introduced into the saving name in the appointed way. She applied to us by letter, and came here from Pontypool. She has since returned to Drybrook, where there are no brethren."

AUSTRALIA.

BUCKLAND.—Bro. Kirk, of Wandiligong, reports the obedience of MRS ROBERT WARD, who came to a knowledge of the truth through the instrumentality of brother and sister Davidson. The ecclesia in the Buckland is now five in number, with many interested and reading.

NEW ZEALAND.

CAVERSHAM.—Bro. W. W. Holmes reports

four persons having become obedient to the one faith towards the end of September, viz., ALEXANDER MILLAR (46), builder and contractor; MARGARET MILLAR (45), his wife; WILLIAM PARTON (29), coppersmith; ROBERT JUDD (21); saw miller. These have escaped from Plymouth Brethrenism. Mrs. Miller was first led to see that the wicked should perish. Her attention was drawn to brother Holmes' advertisement of the books in the *Age* newspaper, and also *Bible Questions on Man's Mortality, Hell, Heaven, Immortality, &c.* Afterwards, she applied to brother Holmes, and got *Twelve Lectures* and some smaller books; they then got *Elpis Israel* and *Eureka*, and soon they got their eyes open and they are now rejoicing in the glorious hope and near coming of the Lord. There were three others whom circumstances only prevented from being immersed at the same time: Master Alexander Miller, absent from home on business, and Mrs. Parton and another, in circumstances not under control. Several others are reading. Those immersed form an ecclesia at the Kaikorai.

EAST INVERCARGILL (Otago). — Sister Mackay writes enclosing a loving free-will offering for the use of brother and sister Ashcroft, contributed by the few brethren scattered over this part of the colony, and meeting in Dunedin, Green Island, Riverton and Invercargill. Sister Mackay says: "It is sent, in every case, with much love for our brother and with earnest prayer to our Father in heaven that he may be kept free from anxiety in temporal matters, so as to enable him to devote his best energies to the public proclamation of the truth for which he made so great a sacrifice. The past two years have been years of trial to many here, but a change is gradually creeping over the colony. Many public works are commenced and projected, so that there will be full employment for all willing to work here, and for many more who may be starving in the old country. Please mention this, brother Roberts, to any out of employment and able to do anything. They will have, in many cases, to rough it at first, and labour is not so high as some years ago, but with perseverance they will be sure to get on better than in overcrowded England. A long illness, from which, through our Father's mercy, I am now recovering, has prevented my sending you some items of intelligence; first, there was the death of brother Ward, who had been a most consistent and faithful servant of the Deity, for about eight years before he fell asleep. The event was quite unexpected. Though never strong, for some years before he left England, yet he did not appear to his friends at all dangerously ill, and his loss was by us all keenly felt. The occasion was a fitting one, and at his funeral, when, as is the custom here, the neighbours for

miles around assembled and who all had heard from our brother many times of his hope, were again reminded that the only possibility whereby man could be resurrected from the grave was individual belief and submission to God's plan of salvation, and which was the only ray of hope to death-stricken mortals. Brother Mackay was the speaker, and the Riverton brethren—of which ecclesia brother Ward was a member, though residing eight miles distant—took advantage of his being in the neighbourhood to have a lecture in the Oddfellows' Hall, Riverton, when a goodly number turned out to hear more on the same subject. We are hoping to renew the effort again. Sister Ward is left with a family of sons and one daughter, from whom you hear occasionally. Then, the next item is the marriage of Miss Wood, long known at Fazeley and Tamworth as 'Little Sister Wood.' She has found a happy home with our brother John McKinnon, of Waiania, to whom she came as 'a good thing from the Lord.' This being the first Christadelphian marriage in the colony, was made a season of gladness by the meeting of all the brethren in the district for communion and worship. Then there has been one addition to the few called ones in the WIFE of brother William Aim (age about 40), who had been familiar with first principles for many years. In some cases the seed sown is to all appearance lost, but after many days it makes our hearts glad by springing into life. Here, in the colonies, where the few believers are sattered over hundreds of miles, seldom meeting together—for instance, one brother Hugh Cameron, had travelled nearly sixty miles, to meet with us last Sunday. When we do meet, the time is most precious, and most earnestly do we long for the glorious general meeting of the first-born of the Gentile *aion* from the east and west, north and south.

"We have had some hope of a 'Rev.' Presbyterian in Invercargill, who has lately been advocating the truth in some of its most important doctrines. Before making known his change of views publicly (he had read *Elpis Israel*), he came to brother Mackay for some books to enable him to put the matter plainly to his people. We gave him your *Twelve Lectures*. What will be the result, we know not. "The Lord knoweth them that are His," and they are sure to be brought out in His good time. We are sending him some of the books we have just received from you. Our united love to the household of faith everywhere, to yourselves in a special degree. Do any enquire of our welfare? we are very happy in our far off home. The only drawback is an intense longing to meet you all. You will be glad to know that bro. Mackay is getting stronger. The first two years after we left home his health gave me much

anxiety, and especially about the time our little daughter died. With earnest gratitude to the Father of all our mercies and for the knowledge of His truth especially we pray, that we may be accounted worthy to stand before the Lord at his appearing rejoicing together."

TIMARU.—Brother Rayner reports the increase of the brethren in this far off place from three to eight in eighteen months, with the prospect of further addition. The following are those who have yielded a loving obedience to God after a careful and patient examination of the things concerning the kingdom of God and the name of Jesus Christ: **JOSEPH KING** (23), clothier's assistant, whose baptism took place in July last; **ALEXANDER YOUNG** (20), blacksmith, son of brother and sister Young, baptised in the month of August last; **MARY ANN KING** (22), wife of brother King, mentioned above; **JANE RAYNER** (22), wife to the writer, both sisters baptised September last. "Things go along pleasantly among us, and if we only had a brother able to give lectures, I think it would be productive of good results. However, we are making arrangements for publishing a series of questions, with their Scripture answers, in one of our local papers, which will extend over a period of six months, changed every week.—[Excellent idea, which might be generally imitated with advantage. The question of means would be the difficulty in most cases.—EDITOR.]—So you see we are not quite asleep, but are doing what we can in this great work, hoping for the time when other means will be employed to fill the earth with the knowledge of God."—[In answer to brother Rayner, there was no change in the nature of Adam after his transgression, but a change in the condition of that nature, in so far as after transgression, it was brought under the power of in-working death from which before it was free. It was an animal nature before and after, but an animal nature free from the power of death before, and subject to the power of death after.—EDITOR.]

UNITED STATES.

ELGIN (N.Y.)—Brother W. Maxwell, who attained to a knowledge of the truth in the summer of 1851 by the reading of *Elpis Israel*, and by the further reading of the *Herald of the Kingdom and Eureka* became satisfied he must be baptised into the sin-covering name of Jesus that he might become an heir of the kingdom of God, writes to say that he was buried in baptism into death and raised again to walk in newness of life in the lifetime of brother McMillan, to whom he went 150 miles for the purpose. He says: "Since then I have been much edified and cheered by the regular visits of the *Christadelphian*. I

have stood alone in the faith here since 1851 until this summer, when a dear sister and a young man, my son, by the blessing of God and the influence of the truth operating on their honest minds, have fallen in love with the truth, and whom I hope will ere long put on the sin-covering name."

AUBURN (N.Y.)—Brother Samuel Short, of Seneca Falls, writes: "There is a small body of brethren and sisters in Auburn of this state. They number four—Thomas Turner, Jessie Turner, Thomas Turner, jun., Christina Bryson. They meet every first day, and would be glad for any brother or sister visiting Auburn to call on them. Their place of business is in Genesee Street."

LANESVILLE (Va.)—Brother L. Edwards writes: "We have had during the past year eight additions to our ecclesia, viz., three Baptists, two Campbellites, and three non-professors. The last one was on the 17th November—the WIFE of brother F. Robins, formerly Campbellite, who, comprehending clearly the nature of the change, turned away from another gospel and another Jesus which Mr. Campbell preached, and confessed the Jesus, and obeyed from the heart, the form of doctrine which Paul preached, and by baptism, as did all the others mentioned, intelligently put on the only sin-covering name. We have on several occasions visited Little Plymouth, King and Queen Co., a distance of 16 miles, where are two brethren—C. Guthrie and Robert Moore—who were baptised a year or two ago and united with our ecclesia. Bro. Moore walked twelve miles in the month of February to get our aid in burying the old man with his deeds, and the writer being sick in bed, he had to repeat the walk before the work was done. He came to his conclusions principally by reading *Elpis Israel*, and his own scriptural investigations. These two brethren are poor, but, I believe, rich in faith. They take together, I think, a copy of the *Christadelphian* now mailed to C. C. Guthrie. They form a nucleus, and are working hard to organise an ecclesia in their neighbourhood. The opposition is very strong, but we trust they have some prospect of enlisting a few recruits. Our lectures there are well attended, though we are subjected to the inconvenience of a small school house, not being allowed to occupy any of the churches in the vicinity. How often is it that men are blind to their own interest! and this species of blindness, if they did but know it, is more fatal and terrible in its consequences than any known to human thoughts. We number now about 60 members in our ecclesia."

SENECA FALLS (N.Y.)—Brother Algire writes: "Our little ecclesia is trying to do all it can to comply with the Scriptures in all its duties as an ecclesia. Though unknown even to many brethren outside our vicinity, we would be glad to invite those

who are passing from place to place preaching the word to call on us. They would receive a hearty greeting by a poor despised few, meeting in a private house from week to week to break bread, to exhort and build one another up in the most holy faith. Our sisters also go from house to house among brethren on Wednesday evenings, to hold Bible class meetings and invite those who are willing to come and take part. Already some interest is manifested and good may result."

SARATOGA SPRINGS (N.Y.)—Brother W. L. Todd writes of the death of sister Smith, wife of brother S. E. Smith, of whom he says: "She was one of the first in Saratoga who became acquainted with the truth, and she ever lived consistently with it, and fell asleep with full assurance of hope. Her death leaves this little ecclesia almost broken up. Brother Smith is too old to read much, and does not think best to subscribe for the *Christadelphian*. So I am the only one to send for it this year, hoping you will be amply sustained in your labour of love."

TOPEKA (Kansas).—Brother Gratz writes from this place as follows: "Several brethren in the far West wrote to brother Ruechel, in Clarinda, Iowa, wanting me to call on them. They are in most cases isolated, scattered over a wide territory. There are many out-of-the-way places difficult of access, and very expensive to reach. Brother Jas. Merry, of Topeka, always ready with true-hearted sympathy to aid me in the efforts of advancing the truth, placed his light waggon and two fine horses at my disposal to drive around for many miles to preach the gospel privately and publicly in numerous places. They risked to leave their home also, regardless of their very feeble health, and both travelled with me above eighty miles to and fro through the wild woods, across many prairies and rough and stony roads—no milestone to guide the way, neither living soul visible for many hours to enquire which way to go, where several roads cross. Driving fast all day long, we reached Hesper, Douglas Co., in the evening of Oct. 12th. We met there some twenty or more brethren from surrounding farms in a radius of about twenty miles round. On Sunday morning, Oct. 13th, we drove to Eudora (Kan.), a distance of seven miles, and there addressed a fair number at the Town Hall, on God's promises. We drove again to the farm house of brother Cook, and spent the afternoon at his house, in company with the brethren, in the breaking of bread. We left early next morning for Topeka, and arrived home at night. We received an invitation to Olathe (Kansas), which is above 19 miles farther than our last

visit to Eudora. We drove about fifty miles in one day. Only a western farmer can correctly estimate such a drive, taking the roads here in account. Brother and sister Merry again accompanied me—a bold and heroic undertaking purely for the gospel's sake. They being of weak constitution, it was almost too much for them. It was threatening storm, and no house visible or near. We feared to be overtaken by snow. We were exposed to a slight rain for the last three hours of our journey. However, we reached our destination exhausted and worn out. Still, we had no cause to regret it. Brother Henderson engaged the American Hall, well situated and most central. It was filled every time by very attentive and appreciative audiences—a very rare occurrence in the western cities of America. We regarded it as an unusual success not to be anticipated, as we held our meetings at church times. The subjects advertised by handbills were: Why was Paul bound with a chain? What is the Kingdom of God? Fulfilment of Prophecy and the Signs of the Times in which we live. We were strongly impressed that much good could be accomplished there. The audience was intelligent and well disposed towards the truth. The brethren in that region being numerous and in comparatively fair circumstances, should put forth every effort to continue the good work now begun. I trust the Father's favour and blessing will not fail to attend it. Some thirty or more assembled together, of which about twenty-five were brethren and sisters, at the house of bro. Henderson during the afternoon, commemorating Christ's death and resurrection for prayer and exhortation. After the night lecture, we drove late at night eight miles to the farm of brother Effinger, and from there again home Monday morning early, forty-five miles back, which we reached late at night—a long, weary, rough journey. We were thankful, considering the uncertain weather and season and liability to accidents, as for instance, on coming home from Hesper we found a bridge at Tecumseh broken down. Had it been dark, we might have driven into the water. I would suggest that the brethren everywhere, even when meeting at their houses, should contribute their mite whenever they meet together. Sufficient means could thus be raised without any inconvenience, for tracts, printing, or ecclesial expenses, as the truth requires material financial aid."

WHITE PLAINS (Md.).—An intimation of withdrawal from a brother here, will have to be more specific as to the cause before it can appear in the *Christadelphian*.

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. 176.

FEBRUARY, 1879.

Vol. XVI.

BIBLE REVELATION OF THE FUTURE STATE.

BY DR. THOMAS.

THE Bible reveals, or rather treats of but two states, the present and the future. We may almost say of the past and future, for the present is no sooner here than it is gone; so that the past becomes, as it were, a complete present. Of the future state we know nothing but as it is revealed in the Scriptures. What do they testify as to this state? That, like the past and present, it has to do with the living, and not the dead. State is organisation, individual and physical, or national; but death is dissolution and the reverse in everything. The Scriptures also testify that the future state is a constitution of things upon earth growing out of those that now exist as the elements thereof; and that it is subdivisible in two eras, the Millennium, or “Age to Come,” and that which succeeds it, called “The Ages of the Ages.” The age to come is styled, “The Economy of the Fulness of Times” by Paul, and “The New Heavens and New Earth wherein dwelleth righteousness” by Peter, as contrasted with the Mosaic economy in which ungodly men and scoffers, walking after their own lusts, had rule over Israel. The age to come is intermediate between “the times of the Gentiles” and the Ages of Ages; and is the only “intermediate state” in the word of the truth of the gospel. The age to come is the new heavens and earth of Isaiah lxx. 17, and lxxvi. 22; the era contemporary with the kingdom of God, when His son Jesus Christ our Lord shall sit upon the throne of his father David as King of Israel, and

Emperor of the world.

The ages of the ages are the new heavens and new earth spoken of by John in the Revelation xxi. 1. They are also the third heavens, or paradise in full development beheld by Paul in vision. The earth undergoes great changes at their introduction, for when established, there is "no more sea." They commence with the folding up of the heavens of the age to come like a vesture; for these shall be changed, having then waxed old as doth a garment. The constitution of the kingdom is changed at that epoch; for sin being taken away from among men, and death its punishment abolished, the element of priesthood must be removed. Then the end will have come when the Son shall deliver up the kingdom to the Father, that God may be all and in all. From the end the ages of the ages take their rise, and things on earth are changed no more.

A resurrection from among the dead marks the introduction of a future state. It precedes the age to come; and it precedes the ages of the ages—the former being the resurrection of the first fruits of God's creatures, and therefore termed the first resurrection; the latter, a thousand years after, at "the end." "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

Now, the subject matter of the "great salvation" is the kingdom and age to come, to which believers are introduced by a resurrection from among the dead. We affirm this on the authority of Paul, in his letter to the Hebrews: "How shall we escape," says he, "if we neglect so great salvation, which at the first began to be spoken by the Lord," &c. "For unto the angels he has not put into subjection the future habitable (*teen oikoumeneen teen mellousan*), concerning which we speak." Here, then, we learn when the Lord Jesus began to preach, he spoke about the future habitable. But what is this

future habitable? The answer is found in the testimony of Luke concerning what Jesus preached. He informs us that when the people of Capernaum besought him to remain among them, he refused, saying, "I must preach the kingdom of God to other cities also, for therefore am I sent." Mark also says that "after John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, the time is fulfilled, and the kingdom of God draws near; repent ye, and believe the gospel."—(Luke iv. 43; Mark i. 14, 15.) In preaching about the future habitable, then, Jesus preached the gospel of the kingdom. Now, a "habitable" is a place or country capable of being inhabited; a "future habitable," a country uninhabitable in the present, but habitable hereafter. This is true of the Land of Israel, called the Land of Promise, because God promised it to Abraham and Christ.—(Gen. xii. 7; xiii. 15; xv. 7, 8, 18; Gal. iii. 16-19.) At present, it is uninhabitable by Jesus and those who neglect not the "great salvation," for "the uncircumcised and unclean" possess it; but when it becomes the area on which is erected the kingdom of God—upon which David's tabernacle and throne are existing in their glory—the enemy will have been expelled from the country; and it will be inhabited by the Twelve Tribes of Israel, "a kingdom of priests, and a holy nation" (Exod. xix. 4-6), the subjects of the kingdom, and by Jesus and the saints, his co-heirs and brethren, the inheritors of its glory, honour, immortality and dominion. The land will then be the *oikoumenee gee*, the habitable land, concerning which, says Paul, we speak.

This condition of the land of Promise will be manifested in the age to come, of which "the Son given" to Israel is the "father," or founder.—(Isaiah ix. 6-7.) Concerning the country, then, become "a heavenly country," Jehovah saith to the saints and to His people Israel by the mouth of the prophet, "Hearken unto me, ye that

follow after righteousness, ye that seek the Lord. . . . Look unto Abraham your father . . . for I called him alone and blessed him, and increased him. For the Lord shall comfort Zion: He will comfort all her waste places, and He will make her wilderness like Eden, and her desert like the garden (Paradise) of the Lord: joy and gladness shall be found therein, thanksgiving and the voice of melody."—(Isa. li. 1-3.) No one who understands this testimony—and before he gives his opinion he should read the whole chapter to the 10th verse of the next—can be at a loss to answer the question, "What and where is Paradise?" It is the land of Israel made like Eden and the garden of the Lord, when Jerusalem, the holy city, puts on her beautiful garments, being thenceforth "no more" the habitation of the uncircumcised and unclean. This is Paradise—THE LAND OF ISRAEL WITH THE KINGDOM OF GOD ESTABLISHED UPON IT IN THE AGE TO COME. Paradise is neither the grave nor in *hades*; but the Holy Land converted into the garden of the Lord. It is a word that signifies the same thing as the kingdom of God; and when the Lord Jesus sits upon the throne of his father David on Mount Zion, he will then and there be "the tree of life in the midst of the Paradise of God."—(Rev. ii. 7; xxii. 2, 14.) We must eat of this tree if we would live for ever; for it is "our life." It is a vine tree, with twelve branches, and "twelve fruits;" and the unwithering "leaves are for the healing of the nations."—(John xv. 1, 5; Ps. i. 3.) In other words, the work of healing the nations of their spiritual and political maladies is assigned to Jesus on the throne of David; to the apostles on the twelve thrones of the house of David; and to the saints associated with them in the kingdom. These things are the topics of the great salvation which began to be spoken by the Lord, and was confirmed unto their contemporaries by the apostles that heard him, God also bearing them witness, &c.

Now, the righteous dead can only attain to this hope by a resurrection from among the dead; and the righteous living, who may witness its manifestation, by being changed, or immortalised, in the twinkling of an eye. Resurrection is the issue, or path, from death to life. "The dead praise not the Lord, neither any that go down into silence;" "the dead know not anything;" "in death there is no remembrance of Thee, O Lord; in the grave none can give Thee thanks;" "the grave cannot praise Thee, death cannot celebrate Thee; they that go down into the pit cannot hope for Thy truth. The living, he shall praise Thee, as I, Hezekiah, do this day." "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." These testimonies are true, and entirely set aside the foolish speculations of "the learned" with respect to the dead while in the power of death. If a man would praise the Lord, if he would remember Him, if he would celebrate His name and give Him thanks, if he would hope in His truth, if he would do anything, and have any knowledge and wisdom after he departs this life, he must rise from the dead. Paul was thoroughly convinced of this; hence his anxiety as expressed in his letter to the Philipians, that "he might know Christ and the power of his resurrection, and the fellowship of his sufferings being made conformable to his death; if by any means he might attain to the resurrection from among the dead"—*eis teen exanastasin toon nekroon.*—(Phil. iii. 10, 11.) Does the reader imagine, in the face of these testimonies, that Paul had "a desire to depart" into the death state; that he thought there was anything to gain in that region of darkness and silence by dying; or that he considered that when dead he should be "present with the Lord?" No; Paul said none other things, and believed none other things than what Moses and the prophets testified; and these writers

are in entire harmony with himself and all that is written in the New Testament, and this men would soon discover if they understood the Old.

Paul knew that, as a living man in any sense, he stood related only to two states, the present and the future, and that, as a dead man he would know nothing; he could offer no praise, he could have no recollection of the past, and no hope for the future. The interval between dying and rising again he well knew was a perfect blank—an interval of which he would have no consciousness. Being, therefore, unconscious of it—and it is only the living that are conscious that such an interval exists—dying and rising became to him, though really centuries apart, but two successive acts, following each other in the twinkling of an eye. This must be of necessity, for there is no account taken of time by the dead. The testimony says they know nothing; consequently they know no more about time than they do about anything else. If we understand this, we are delivered from the perverting influence of the heathen philosophy, or mythology of "spirit words" (which have no existence save in the mesmerised imaginations of clairvoyant familiars and those who deal with them), which constitutes the system of sectarianism, the flesh-eating "cancer" that destroys the truth.

Paul then knew only of presence with the body, and presence with the Lord: both of them, however, bodily states; for, he says, speaking of presence with the Lord: "We must all appear before the judgment seat of Christ, that every man may receive the things in body according to that he hath done, whether good or bad." "The things" are the things promised and threatened. He hoped to receive "the things" promised, such as glory, honor, immortality, and the kingdom; and he hoped to receive them also "in body." He knew he could not receive them if he were not existing bodily; for as disorganised dust and ashes he could possess nothing. Presence with the Lord, then, is bodily

presence; and this is absence from the body of mortal flesh; for when the faithful are "present with the Lord," their bodies have suffered transformation, being then incorruptible and deathlessly living, having put on immortality, which putting on is their being "clothed upon by their house from heaven," or being built up of God on the basis of their mortal body, their earthy house, which had been dissolved or reduced to dust, but now reproduced, and changed at the rising from the dead.

So long as believers are flesh and blood, they are "at home in the body," and absent from the Lord; for "flesh and blood cannot inherit the kingdom of God," for it is corruptible and mortal; and until they do inherit the kingdom, they cannot be present with Him; for it is in the kingdom He appears to meet them. They walk by faith now; they walk by sight then; but in the death state there is no walking at all, for they walk neither by faith nor by sight there, no knowledge, nor wisdom, existing in the grave whither they go. The apostle evidently did not expect to be present with the Lord in the death state. He leaves us without a doubt on this subject; for he tells the saints in Corinth that "God who raised up the Lord Jesus shall also raise them up by Jesus, and shall present him and Timothy with them." He did not expect his own presentation to precede theirs; but that he, with them and the rest of the saints, should all be ushered into the Lord's presence together at his coming, when those of them turned to righteousness by him should be his glory, and joy, and crown of rejoicing for evermore.—(1 Thes. ii. 19.)

The apostle's mind was fixed on the age to come, its kingdom, honour, glory, and immortality, and not upon the dark, loathsome and gloomy grave in which he was to moulder in unconsciousness till the trump of God awakened him. The things of the kingdom and age to come are "the things which are not seen," and are enduring. They are not yet seen by

the natural eye ; but are discerned by the eye of faith by the light of the divine testimony. These unseen, and as yet unrevealed things, existing only in promise, are the subject of the faith which justifies, and by which the ancients obtained a good report. Paul's faith agreed with his definition of it, as "the assured expectation of things hoped for, the evidence of things not seen ;" for, says he, in relation to the "far more exceeding and eternal weight of glory," "we look at the things which are not seen ; for the things which are seen are temporal, but the things which are not seen are eternal ;" therefore, he saith in another place : "If, then, ye be risen with Christ (by faith of his resurrection, and by being baptised in hope of being planted in its likeness), 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 (to earthly things), and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—(Col. iii. 1-4.) Was Paul's hope and expectation different from that he set before the Colossians and others ? Assuredly not. He sought for those things which are from above, and his affections were upon them. He walked in the belief of them, and hoped to

realise them at the appearance of the Lord in glory. He would then be present with him, and not a moment before. He expected life and glory to be brought to him when the Lord shall depart from God's right hand on his return to Olivet. Walk so as ye have us for an example ; for our citizenship, says he, belongs to the heavens, from whence also we wait for the Saviour, the Lord Jesus Christ, who shall change the body of our humiliation, in order that it may become of a like form to the body of his glory, according to the power whereby he is able also to subdue all things to himself."—(Phil. iii. 17, 20, 21.) After this, who can scripturally affirm that Paul expected life, glory and incorruptibility, and to be present with the Lord, at the instant of death ; or who is so blind that he cannot see, that he looked for all these things when he should appear before the judgment seat of Christ, in company with the saints, at the epoch of their resurrection ? He took no account of the period of his unconsciousness in the grave ; but connected the present with the future as continuous, which they are, in fact, to the generations of the living, by whom alone any interval is perceived at all, and that only in relation to the dead. The living perceive the lapse of time between dying and rising again, but the dead do not.—*Herald*, 1852.

DR. THOMAS ON THE TREATY OF PARIS, 1856, WHEN IT WAS SIGNED.

THE plenipotentiaries, or "demons" of the sin-powers, are said to have signed a treaty of peace. In this the disciples of Mammon rejoice greatly ; and are screwing up their fiddles to their old song "peace and safety." The reader, however, who knows what God has revealed in the word, and who does not interpret it by the intelligence of the last steamer (which would be to walk by sight and not

by faith), will not be thrown off his guard by such a syren melody. The elements of discord created by the war are too many for the present interruption of it to terminate in an assured and permanent peace. The present situation created by the "Unclean Spirits" is a transition — a passing from the attack and defence of the Euphratean power to a work to be developed in the heart of

Europe. The events of the last two years have rendered certain the entire and speedy evaporation of the Ottoman Power. Turkey in the hands of France and England will not be long in attaining her "manifest destiny." The details of the process have not been revealed; but the end is certain, and the interpretation thereof sure. Turkey is doubtless doomed to partition among its friends and faithful allies; for what so natural as that a man's estate should be inherited, not by his enemies, but by his friends? France and England are in the Sultan's house, and have hinted their intention of making themselves as comfortable there as possible for some time to come. This is what they propose; but will God dispose events to suit their purpose? Nay, verily; as will soon appear.

The drying up of the Euphrates, then, being secured, the second "chapter of accidents" is now open-

ing to the world. What do we read there as the conclusion to be tried? The formation of Ezekiel's Russo-Gogian Confederacy. This is the solution of the problem set forth in the words: "The ten horns receive power as kings one hour with the Beast (the Eighth Head). These have one mind, and shall give their power and strength unto the Beast. For God puts in their hearts to fulfil His will, and to agree, and give their kingdom to the Beast, until the words of God shall be fulfilled." When this is perfected, Daniel's Fourth Beast will be complete, and ready for the two-edged sword and burning flame. The continuation of the late war in the direction of the Crimea could not have developed this result. Hence its interruption, and that the powers may find scope for operations more conducive to the fulfilment of the words of God.—*Herald*, 1856.

DIVERS TESTIMONIES TO THE APPROACHING END.

"ALL over the East, the Mohammedan power is wasting away, and like all doomed things, begins to be conscious of its approaching end; inasmuch that they say, the Ottoman Porte is paralyzed with prophecies of its speedy end; a notion which one of my school companions, who travelled lately into Central Africa, found to be spread abroad among the Mohammedans there, though he was the first Christian who had conversed with them face to face. They continued to say, 'But our religion is to come to an end within thirty or forty years. Is it not so written in your book?' And what is very remarkable, another friend of mine, who stood upon the Himalaya Mountains of India, by the 'Most Holy Pool,' where never Christian had dwelt before, found there also an expectation spread abroad of a religion from the West, which, in the short space of

thirty or forty years was to possess the earth. Both of which reports they made to me with their own lips."—IRVING.

The *London Quarterly Journal of Prophecy* testifies that, "All classic myths relative to the expected era of bliss, announce a mighty one to come. Sibylline verses, deriving their name from a Chaldee word, which signifies 'to prophesy,' are traditional predictions, and as we have them presented by Virgil, they point us to an "age to come," and a "new birth of nature" and at the same time, link the glorious kingdom they depict with an exalted personage, who would, they say, "reduce all mankind into a single empire."

The *Encyclopædia of Religious Knowledge* informs us that the Mohammedans all believe in a general resurrection and future judgment, adding: "The time of the resurrection

they allow to be a perfect secret to all but God alone—however, they say the approach of that day may be known from certain signs which are to precede it.”

Sir Paul Ricaut, in his work on the “Ottoman Empire,” published in the seventeenth century, says: “There is a sect of Mohammedans called Haicitites, who believe that the Messiah took a true natural body; and that being eternal, he became incarnate, as the Christians believe.” “Wherefore,” says Ricaut, they have inserted this article in their confession of faith, that Christ shall come to judge the world at the last day. For the proof whereof, they cite a text out of the Koran, in these words, ‘O Mahomet! thou shalt see thy Lord, who shall come again in the clouds!’ They affirm that this is foretold of the Messiah, and confess that this Messiah can be no other than Jesus, who is to return into the world with the same flesh as he assumed.”

Robert Hort, A.M., in the seventeenth century, in a sermon on the Millennium, wrote as follows: “In Plato’s dialogue, the philosopher having spoken of the first happy condition of the world, and its fall, adds: ‘But in the end, lest the world should be plunged into an eternal abyss of confusion, God, the author of the primitive order, will appear again and resume the reins of empire; then he will change, embellish and restore the whole frame of nature; and put an end to decay of age, sickness and death.’” Hort again continues: “*Plutarch* having related the doctrine of the ancient Persians concerning the evil introduced into the world by Arimanius, concludes it thus: ‘But there will come a time appointed by faith, when Arimanius shall be entirely destroyed and extirpated; the earth shall change its form and become plain and even; and happy men shall have one and the same life, language and government.’ According to the authority of Strabo, the ancient Gymnosophists had a similar tradition and believed in a time when ‘the ancient plenty shall

be restored.’ All the heathen nations believed that the renovation would be brought about by some divine hero. Virgil, in his fourth eclogue, describes the renovation both of the physical and moral world, in a manner very little differing from the sacred writings; and the Chinese philosophers entertain the same notions concerning the corruption and the future renovation of the world.”

Dr. Joseph Wolffe. — From his travels in the east we gather the following traditions, current among the Asiatic nations:—

In Arabia, the Jews of Yemen, the Rechabites and the Children of Israel, of the tribes of Dan, expect the speedy arrival of the Messiah in the clouds of heaven. The children of Rechab say: “We shall one day fight the battles of the Messiah and march toward Jerusalem.” *Rabbi Alkaree*, one of the Jews of Yemen, said, “We do not expect the coming of the Messiah. . . . There is war in the wilderness unprecedented in our memory.”

In Thibet, one of their chiefs said, “When you shall see corn growing upon my grave, then the day of resurrection is nigh at hand.” The people of *Cashmere* assured me that corn had begun to grow upon his grave, and therefore they considered my words to be true, that Jesus will come.

The Jews in Persia say the world is to exist six thousand years, and that the Messiah will appear, and the sabbatical year shall have its commencement. One of their Rabbis read to Mr. Wolffe, from Maimonides, that “The king Messiah shall rise to make the kingdom of David return to its former condition and power,” that whosoever does not hope in his coming, denies the words of the prophets and the law of Moses, that in his days the Messiah shall rule alone, and only he, that “on his arrival the battle of Gog and Magog shall be fought,” that “we must wait for his coming,” and that, “at that time there shall be hunger and war no more, and envy and anger shall

cease among us.”

The Guebers of India and Persia who worship fire, are acquainted with the history of the fallen angels, and believe in the deluge, and that a time is coming when the world will pass away and another will be created. The Mussulmans, the worshippers of Ali and Mohammedan Jews and Mullahs, many of them believe in the coming of a deliverer called “Mohde,” (translated from Shiloh) who shall restore all things before the day of judgment, and be proclaimed sovereign; a messenger going on before him. They told Wolffe that they were glad to find he expected the speedy arrival of the Messiah Jesus; for the signs of the times prove that Mohde must soon come, one stating to him that she had discovered by the book called *Khorooj Namah*, that Christ will come again.

“They derive,” says Wolffe, “most of this from their *hades* or traditional prophecies.”

The Hindoos have a tradition that Vishnoo is to destroy the world for a season, a belief analogous to the advent of Christ to judgment. They have also a record of submersion of the world by a deluge.

The following dialogue occurred between Mr. Wolffe and a Persian Dervish.

Wolffe.—What will become of this world?

Dervish.—The world will become so good that the lamb and the wolf shall feed together, and there shall be general peace and fear of God upon the earth; there shall be no more controversy about religion, all shall know God truly; there shall be no more hatred, &c.

Wolffe.—Who then shall govern the earth?

Dervish.—Jesus.

Dr. Wolffe says they got this from

their *hades*, and he adds, that in his opinion more light is to be found among them than among the most learned neologists and infidels in Europe.

In *Yemen* (Teman of Scripture) a Rabbi told Mr. Wolffe that his tribe did not return to Jerusalem after the Babylonish captivity. When Ezra by letters invited their princes in Tanaan to return, they replied, “Daniel predicts the murder of the Messiah, and another destruction of Jerusalem and the temple; therefore we will not go up until He shall have scattered the power of the holy people—till the 1290 days (meaning years) are over. . . . But we do expect the coming of the Messiah, &c.”

Seiler, a German spiritualist opposing the faith of the ancient Jews in relation to a personal reign of the expected Messiah, makes the following admission:—“Concerning many things they formed erroneous conceptions, some of the prophets themselves not excepted. . . . They expected it—the kingdom of God—to arrive earlier than it did. They fancied that God would subdue the heathen by miraculous punishments. They had no conception of supersensuous or heavenly happiness, and therefore as being persons whose notions were entirely sensuous, they could not conceive of a kingdom of God otherwise than as possessing a visible king, ruling on earth in splendid majesty.”

Nevertheless this kingdom will come. It will be a literal kingdom. Immanuel will reign on David’s throne “in splendid majesty” for ever. He will be a “visible king,” making “all things new.” Oh, those will be happy times! We are confidently expecting them, and they are at hand.—*Millennial Advent*.

THE WAYS OF PROVIDENCE,
AS AUTHENTICALLY ILLUSTRATED IN BIBLE HISTORY.

No. 5.

THE ways of Providence are more abundantly and clearly illustrated in the case of Jacob, perhaps, than in that of either Abraham or Isaac—not that the operations of Providence were a whit more actual, frequent, or signal in the case of Jacob, but that the incidents of his life are more varied, and the record more extensive; and, therefore, the exhibition of God's guiding hand more manifest. As in the case of Abraham and Isaac, so in the case of Jacob, there is a large element of open vision, and visible divine interposition, in the shaping of his affairs; but, as in their case, so in his, the present series of articles must leave such features out of account, as the object is to bring into notice those points in their case which may have a parallel in these days when, for a season, open vision and visible interference are suspended.

The key to his whole experience is to be found in the expression he made use of in his old age, when blessing the sons of Joseph in Egypt: "*God who fed me all my life long to this day; the angel which redeemed me from all evil, bless the lads.*"—(Gen. xlviii. 15, 16.) The superintending Providence, which waited on his steps, and directed his way, giving his affairs an intelligent bent this way and that, as occasion required, consisted of an angel's volitions, in harmony with the testimony adduced in the second article, that the Father's designs are carried out in their details by the angels; and that, where the angels do not operate, Providence is not at work, but affairs are left to work themselves out on natural principles. Yet the angelic operations are not known or discernible except the case call for visible manifestation. Apart from this, the results induced by them appear mere effects of nature, as when Balaam attributed the restiveness of the animal he rode to the creature's perversity, till his eyes were opened to the angelic cause.—(Num. xxii. 31-34.) The angel of the Lord encampeth round about them that fear Him: this is testified (Psa. xxxiv. 7); consequently, those who fear the Lord may go forth with courage, careful only to do so in faith and well-doing, and not seeking to discover the angel's hand which they cannot do. Keep the commandments, and trust, though you do not see. "We walk by faith, and not by sight." In due time, the veil shall be taken away: then shall we know, even as we are known, and take open part with the legions of angels who will openly co-operate in the mighty work to be done when they escort the Lord, in their ten thousands, to the earth.—(Matt. xxv. 31; Rev. v. 11.)

The first matter in which Providence is markedly visible in the history of Jacob concerns his relations with his twin brother Esau. These are, in many points, peculiar, and deserve attentive consideration. Before the children were born, God told Rebecca (Gen. xxv. 23) that they were the beginning of "two manner of people," and that the elder would serve the younger. As it turned out, Esau was the first born, and therefore the elder.

According to the law of primogeniture (which has been in force from the earliest antiquity, though not in its monstrous Gentile form, which dismisses the others without a portion), Esau was entitled to priority in rank and inheritance; but this natural order was set aside in the intimation that the elder would serve the younger. Of the domestic incidents in the lives of the patriarchs, Paul says: "which things are an allegory" (Gal. iv. 24); that is, they bear the impress of the general plan on which God is working out the redemption of the world. An analogy runs through all. The plan roughly stated, is this: "first, that which is natural; afterwards, that which is spiritual." Adam first, Christ second: "And the elder shall serve the younger;" for Christ (the younger in point of appearance on the scene) is to have the dominion, and the old man will come into subjection. But there was a moral analogy inside that of the chronology. Esau had the priority of birth, but he was not the sort of man with whom the covenant could be established. When it was ordained, before the birth of the children, that the elder should serve the younger, respect was had to what they would turn out to be when they grew to be men, which was known to God; for, "known unto God are all His works from the beginning." God made choice of Jacob in preference to Esau, because Jacob was more suitable to the spiritual objects contemplated in the election. True it is, as Paul says in his comments on the case (Rom. ix. 11), it was "that the purpose of God, according to election, might stand, not of works, but of him that calleth." Nevertheless, this purpose operates in harmony with God's moral attributes. He does not choose an Abraham to act the part of a Pharaoh, nor a John to stand in the place of a Judas. Esau turned out to be a purely natural man, delighting in the objects and exercises of nature, without reference to nature's Constitutor; while Jacob had a lively recognition of God. "The boys grew, and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents."—(Gen. xxv. 27.) This plain man, dwelling in tents, turned out a worshipper of God; while the out-of-doors pursuer of the prey was only a lawless lover of nature. Though the two were the subjects of prophetic appointment, it was not without a reason that it was afterwards written: "Jacob have I loved, and Esau have I hated."—(Rom. ix. 13.)

But the difference between the two was not fully manifest while they were at home together. Esau, as the elder, had the birthright, and "Isaac loved Esau because he did eat of his venison."—(Gen. xxv. 28.) Here was a situation of things requiring an interposition of Providence, to bring about a change in harmony with the divine purpose. It might be asked, Why was there such a situation?—why was not Jacob the first-born and the beloved? It is one answer to say that the allegory required that Esau, the rejected, as typifying the human race in their first-Adam relation, should be first in privilege and first in the enjoyment of preferential regard; but a more comprehensive answer is that it is not for us to criticise the arrangements of the irresponsible and all-wise Possessor of heaven and earth. The situation was there, and had to be changed. The interest for us, as investigators of

the ways of Providence, is to watch how the change was brought about. First, as regards the birthright. The matter must have been the subject of frequent conversation between Jacob and his mother Rebecca—for two reasons: Rebecca knew, from God's intimation to her before the birth of her children, that her sons were the heads of "two manner of people;" and she knew that the chosen people would be in the line of the younger, and that that younger was Jacob. She perceived the difference between the two growing boys, and with a clearer sight than Isaac, who was biased by Esau's welcome and probably manly ministrations, "she loved Jacob."—(Gen. xxv. 28.) Loving Jacob, and knowing he was the chosen, and yet perceiving that the family birthright was in the possession of Esau, she must often have spoken of the matter with her son, as the subsequent narratives show them familiar and confidential with one another on matters affecting Jacob's interests. What more likely than that they should suggest the desirability of inducing Esau to part with his legal privilege? The difficulty would be to carry out that idea. Their thoughts would be angelically stimulated in this direction. At all events, this is what happened. On a certain occasion, Esau, returning faint and hungry from his favourite occupation afield, asks Jacob for some food, which, in the absence of precise domestic arrangements, he had prepared for himself. This is the opportunity for which Jacob had been previously prepared. It is also precisely the occasion to test and manifest Esau as the type of the class who sacrifice future well-being to present gratification. Some might say it exhibits Jacob in an unneighbourly aspect, and that he ought not to have seized the moment of hunger to extort a bargain; but ought rather to have unconditionally ministered to his brother's need. The answer is, there is a time for everything, and that these men were in the hands of a special Providence for the working out of a national purpose in their posterity, and for the development of a spiritual allegory, serviceable for all time. Esau's character comes out, and he seals his own doom. Physical craving is more powerful with him than the perceptions of wisdom. For a moment's gratification, he bargains away a position germinally containing countless gratifications in the future. He stands before us as a man swayed by his senses, and not by the dictates of enlightened judgment; and, therefore, as the type of the class who love the present world, and have not faith sufficient to practise that self-denial by which the birthright of the future age is preserved and secured.

Jacob obtained the birthright cast away by his brother, thus completing the spiritual allegory of the transaction. The practical bearing of the case on present times is obvious. God put Esau to the proof by a common-place home incident, in which the hand of God was not visible. God may prove us by common-place home incidents. The Spirit exhorts us: "Let no man take thy crown." Esau illustrates the failure of this exhortation. He would not be aware of the issues involved. Crowns are lost and won in the common ways of life. The general habit of man is to look upon these common ways as insignificant—a view which puts people off their guard. The attitude of wisdom is to have our eyes open towards God in all our ways—in all these

ways acknowledging Him, that He may direct our steps. It was part of the folly of Jerusalem bewailed by Jesus, that she "knew not the time of her visitation."—(Luke. xix. 44.) She looked upon Jesus and the apostles as common men, and their teachings as matters of debateable value. She discerned not in them the approach of God's expostulation, invitation and entreaty. Her mistake is possible individually. God works in "divers manners" with the "sundry times." He may come near to a man in the special instrumentality of His word brought to bear in an apparently unofficial, natural and common-place way. If there is no loving intelligence to discern, the visitation may be turned to hurt, and without our knowing that God has anything to do with it. Jesus intimates as much to the ecclesia at Sardis, saying, "If, therefore, thou shalt not watch, I will come upon thee AS A THIEF, and thou shalt not know what hour I shall come upon thee."—(Rev. iii. 3.) Esau's case is a fair illustration of God's coming upon a man as a thief. He took away his birthright in a way, and at a moment, when Esau was unaware of the operation. God works still, and changes not. Our only safety lies in the attitude of constant watchfulness over our tongues and our hands, that word and deed may be in harmony with the will of God. Practically, this is to be accomplished in the daily reading of the word, and continuing instant in prayer. Pleasure, and too much business, frustrate the operation of these, and leave us a prey to that insensibility and neglect in which we may fall from our steadfastness and lose our birthright.

The transfer of the birthright from Esau to Jacob brought the situation more into harmony with the purpose of God; but there was a remaining obstacle. Isaac loved Esau, as we have seen, and this love prompted him to resolve on bestowing his parting blessing on his elder son. There was more in this than we can know. It might seem as if it were a matter of indifference what any man might utter, in the way of benediction, if the will of God were opposed to the blessing; but when we are dealing with men on whom the Spirit of God rested, and whose volitions may, to some extent, have controlled its effects, we are really dealing with the working out of the will of God by some hidden law which we cannot understand, as merely natural men, but which we may see quite into when we ourselves have passed out of the animal into the spiritual state, if it please God to grant us that great blessedness in Christ. At all events, it became a matter of importance that Isaac should be diverted from a purpose which was due to his likings, as a natural man, rather than to his understanding of the purpose announced to Rebecca concerning their two sons. Rebecca was herself made use of to frustrate Isaac's intentions. Some say that if Rebecca had waited, God would have interposed in some other way to bring Isaac's blessing upon Jacob. It may be so; but there is no intimation of this in the testimony. The crisis was at hand. "Isaac called Esau, his eldest son, and said unto him: My son; and he said unto him, Behold here am I. And he said: Behold, now, I am old: I know not the day of my death. Now, therefore, take, I pray thee, take thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison. And make me savoury meat, such as I

love, and bring it to me that I may eat, that my soul may bless thee before I die.”—(Gen. xxvii. 1-4.) Esau having received this express and interesting direction, went immediately out to carry it into effect. Rebecca was a witness to what had passed. She was greatly exercised by it. If Esau returns successful, as he is likely to do, the blessing which belongs to the younger will be obtained by the elder, in opposition to what had been told to her of the Lord before the birth of the children. She resolves to take upon herself the responsibility of coming between Isaac and the fulfilment of his intentions. Who shall say she was not stirred up to defeat a merely natural partiality of Isaac’s? She informs Jacob of what was pending, and directs him to bring to her two kids from the flock that she may dress them in the manner that his father liked. With these, she sends Jacob into the presence of his father, who was blind from age; and, representing himself as Esau, his father having eaten, bestows upon him the blessing which was his by the divine purpose and the purchased birthright. “Let people serve thee, and nations bow down to thee. Be lord over thy brethren, and let thy mother’s sons bow down to thee. Cursed be every one that curseth thee, and blessed be he that blesseth thee.”

The only difficult feature of the case is the deception by which the blessing was diverted. Some easement on this point may be obtained by realising that God may do what man must not do if God forbid. To man it is a command, “thou shalt not kill,” and to kill in disobedience of this, is murder; but God may kill without unrighteousness, as he says “I kill and I make alive . . . Neither is there any that can deliver out of mine hand.”—(Deut. xxxii. 39.) To us it is sin to avenge ourselves, because of the command “Avenge not yourselves,” but “is God unrighteous who taketh vengeance? God forbid: for then how should God judge the world.”—(Rom. iii. 5.) He says “Vengeance is mine: I will repay.”—(Deut. xxxii. 43.) So on the subject of deception: in all normal relations, “God is a God of truth and there is no unrighteousness in Him” (*Ibid*) but when circumstances call for it, he may, as a man without unrighteousness deceives a wild beast, to its capture and destruction, “send strong delusion” upon the perverse, “that they may believe a lie.”—(2 Thess. ii. 11.) On this principle, we read “If the prophet (that is, the idolatrous prophet: see context) be deceived when he hath spoken a thing, I, the Lord, have deceived the prophet.”—(Ezekiel xiv. 9.) And again in the parable uttered before Ahab by Micaiah, the prophet of Jehovah: “There came forth a spirit and stood before the Lord and said, I will persuade him (Ahab, to go up to battle). And the Lord said unto him, Wherewith? And he said, I will go forth and I will be a lying spirit in the mouth of all his prophets. And he said . . . Go forth and do so. Now therefore, *the Lord hath put a lying spirit in the mouth of all these thy prophets.*”—(1 Kings xxii. 21-23.) Applying this principle to the case in hand, we may understand that God stirred up Rebecca to deceive Isaac, that Isaac might be defeated in the wrong use of the divine gift of blessing which rested upon him.

The difficulty in understanding such instances, arises principally from our

pre-conceived notions on the subject of "morality." Human speculation, *alias* philosophy falsely so-called, has evolved the assumption that "morality," (as men speak) is a fixed element in the constitution of things to which, such of them as believe in God, say God is as much subject as His creatures. The fact is—as the Scriptures reveal and nature accurately studied attests—that there is no such thing as fixed morality at all. The question of right and wrong is determinable in all things by the appointment of the eternal Creator. It is a simple question of what He has commanded. With Him is sovereign and irresponsible authority. "None may say unto Him, What doest Thou?" He may command a man to kill, and it is then sin not to kill, as in the case of Saul with the Amalekites; and righteousness to kill, as in the case of Samuel with Agag, on the same occasion; while when He chooses to command: "Thou shalt not kill," he that even hates his brother becomes a murderer. This simple principle relieves the subject of the world of difficulty that human philosophy has created. It explains, too, how it is that the belief of the gospel is righteousness, and enables us to realise how unutterably out of the right way is the present generation, with all their educated contempt for the promises and the commandments of God.

In these remarks, we have digressed somewhat from the general subject to which these articles are devoted. Yet they have naturally arisen from the topics discussed, and may not be without a use. The lesson of Jacob and Esau, as bearing on the subject of providence, is the same as we found in the prior cases: that besides the visible interposition of His power, God works by apparently natural circumstances in the execution of His purposes, and that the eye of an enlightened faith may discern His hand where unbelief sees nothing but mechanical chance; yea, mischance, untoward and evil occurrence. The further lessons in this direction yielded by the life of Jacob, we must leave for another article.

EDITOR.

ISRAEL'S NIGHT.

(*Extract from an Ode sung at the opening of a new synagogue at Leeds, Sep. 12, 1878.*)

Throughout creation's broad and bright domains,
 How great, how wondrous, are Thy works, O Lord!
 Beyond all praise enshrined in human strains,—
 In awe struck silence, is Thy name adored!
 Yet, since—to Thee—the bursting heart delights
 To lift on high the voice of joyful praise;
 By Thy behest, on Zion's hallowed heights,
 We built Thy House of Prayer in happier days:
 O Jacob! in that age of glowing grace,
 How fair, how pleasant was thy dwelling place!

But time rolled on ; the storm-charged welkin came ;
Our ruthless hands Thy sacred shrine profaned ;
In surging seas of sorrow, sin and shame,
Our sun went down ; our glittering glory waned.
Then on our summer fell the scathing blight ;
We trembled 'neath Thy justly vengeful hand ;
Thy House was scattered on the sacred height,
And desolation rent the stricken land !
For guilty Jacob, in that hapless day,
Became the heathen's scorn, the spoiler's prey.

* * * *

But still unmindful of Thy love sublime—
Untaught by exile's hard and bitter lot,—
Our sin pursued us to the stranger clime ;
Thy wrath we tempted, and Thy law forgot !
Around us pressed a throng of frenzied foes ;
And near us swept rough hatred's furious wave ;
To Thee, O God ! our wail of anguish rose,
And Thou wert near—to succour and to save !
Jacob was spared, though tempests round him rolled—
Spared by Thy promise, sworn in days of old.

* * * *

Yet now, O Lord, extend Thy tender grace
To all Thy children spread o'er land and main ;
Unite the remnants of Thy scattered race,
And build Thy House, Thy sacred House again !
Send forth the branch of David's royal line ;
Yes—bid Messiah's hand Thy banner raise !
Once more on Zion, cause Thy light to shine,
Restore the glories of our happier days !
Fulfil Thy promise of the days of yore,
Jacob shall be redeemed—redeemed once more.



GOD MANIFEST IN THE FLESH.

BY DR. THOMAS' DAUGHTER.

MANY reflections, by inference and insinuation, have been cast upon the doctrines we hold concerning the subject of the manifestation of the One Eternal God in human nature. These reflections have resulted from wrong impressions taken up, which have been allowed to grow into firm convictions on the part of those who cast them upon us, and those who have received them.

"The manifestation of the One Invisible Eternal God in human nature," has always been one of the fundamental elements of the gospel, as we have learned it according to the apostle Paul. "Divine unity, in plural manifestation," has been proved the one grand basis of the "things concerning the name of Jesus Christ," the teaching concerning which has been so potent, in our enlightenment, in regard to the foundation corner stone of that glorious and fearful name, "YAHWEH ELOHIM."

Without considering all the "strifes about words," which have "darkened counsel," we come to the "subject itself," as expressed in the well-known little pamphlet, entitled *Phanerosis*, which will probably express our views better than we can. There, we find, the teachings of Moses and Paul brought into harmonious relations and agreement. On page 13 we select the following: "Paul, as well as Moses, declares, 'there is no other God but One,' and having so said, proceeds to remark, 'For though there be that are called gods, whether in the heaven or upon the earth (as there are gods many and lords many); but to us

there is One God the Father, out of whom all things, and we for Him; and One Lord Jesus Anointed, on account of whom all things and we through him. Howbeit the knowledge is not in all.'—(1 Cor. viii. 4-7.) Here, then, we have good authority for saying that in the universe there are many gods and many lords; but that over and above them all is ONE SUPREME, who is styled the Blessed and Only Sovereign; King of kings, and Lord of lords; the only one having deathlessness, 'inhabiting light unapproachable, whom no man hath seen, nor can see.'—(1 Tim. vi. 15.) He is God of gods, whose existence He Himself admits in saying to Israel, 'I am Jehovah, thy *Elohim*. . . . There shall not be to thee other *Elohim* above me.' Thus far Moses and Paul are in agreement. They both teach one supreme Deity, and the existence of others beside; but that these others are not to be made objects of worship by dwellers upon the earth. Now, Jesus of Nazareth is perfectly Mosaic in his teaching upon this subject. When a certain Scribe asked him, 'which is the chief commandment of all?' he answered in the words of Moses, so often referred to by the Jews of our day, when disputing the claims of Jesus, 'The first of all the commandments,' said he, 'is Hear, O Israel, YAHWEH our ELOHIM, is ONE YAHWEH. And thou shalt love *Yahweh* thine *Elohim* with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second

is like as, 'Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.' 'Well, teacher,' said the Scribe, 'Thou hast said the truth : FOR THERE IS ONE DEITY ; and there is no other but of Him.'—(Mark xii. 29-34.) Now Jesus was one, and the Father was another. 'I am of mine own self, said he, 'do nothing.' 'My doctrine is not mine, but His that sent me ;' and it is written in the law of Moses that the testimony of two men is credible. 'I am one that bear witness of myself, and the Father who sent me (the other witness). He beareth witness of me.'—(Jno. v. 30 ; vii. 16 ; viii. 17-18.) Here, then, are TWO PERSONAGES. In the days of the patriarchs and prophets, the typical altar was temporarily sanctified ; but in the days of the apostles, and consequently now also, Jesus is the sanctifier, as Paul teaches in Heb. ii. 11, saying that 'Both he that sanctifieth, and they being sanctified, are all out of one' (Father) ; and in chap. xiii. 10-13, he plainly identifies Jesus as the sanctifying altar, of which none have any right to eat who, while holding on to the types, reject the things they shadow forth.—(Page 15.) THE GERM OF THE NEW MAN IS THE IDEAS OF GOD. Jesus saith, 'My words are spirit, and they are life.' John saith, 'THE WORD WAS MADE FLESH AND DWELT AMONG US.' It is the Father Spirit whom Paul refers to in 1 Tim. vi. 16, whom no man hath seen in His unveiled splendour. Veiled in flesh, 'the veil of the covering.'—(Exod. xxxv. 12.) He that discerned him who spoke to Philip, 'saw the Father.'—(John xiv. 9 ; xii. 45.) But, veiled or unveiled,

the Father Spirit is substantial. Speaking of the unveiled Father Spirit, Paul says, in Heb. i. 2, 3, that the Son is the *character* of his *hypostasis*—*χαρακτηρ της υποστασεως αυτου*—rendered, in the common version, 'express image of his person.' The Son, then, is the *character*, or exact representation, and the Father is the *hypostasis*. In reference to the former, the Father says, in Zech. iii. 9, 'Upon one stone shall be seven eyes : behold I will engrave the graving thereof (that is, of the stone), saith He who Shall Be.' The graving engraved on the stone is termed, in Greek character, an impress wrought into a substance after some archetype, or pattern. This archetype is the *hypostasis*, so that *hypostasis* is the basis or foundation of character. Wherefore, the same apostle in Col. i. 15, styles the character engraved, the image of *Theos* the Invisible. Seth was the image of Adam, and Adam the image of *Elohim*.—(Gen. i. 26 ; v. 3.) Like Seth, Jesus was an image of Adam, *but only in the flesh*. Adam the First was image of *Elohim*, and this was in relation to bodily form. Body and form were the *hypostasis* of Adam and Seth—that is, they were the basis or foundation of the images so named. Where body and form do not exist, there can be no image ; therefore, where image is predicated of *hypostasis*, that hypostasis must have both body and form. The Father Spirit unveiled is then a bodily form, and as all things are out of Him, He is the focal centre of the universe, from which irradiates whatever exists."—(Pages 18, 19.)

The Scriptures furnish and abunt testimony concerning the elementary

principles, both in regard to oneness and the form of Deity. "He that planted the ear, shall he not hear? He that formed the eye, shall he not see?" The eyes of the Lord are upon the righteous, and His ears are open unto their cry."—(Ps. xxxiv.) They also tell us about the place of His habitation, the glorious attributes of His character, and the immensity of His power. They tell us also, concerning the elements of that "great mystery," "God manifest in the flesh," in terms plain, precise, and clear. They tell us of the Spirit, and also of the flesh, the latter being "compassed with infirmity," suffering and affliction.

However innocent one may be of any actual transgression, the consequences of sin, by hereditary transmission, are resting upon him. Therefore, we see infants die, and adult persons, who have never sinned "after the similitude of Adam's transgression," pass a life of bodily suffering from diseases, transmitted from their forefathers, until death comes to their release. Mental maladies, also, frequently descend from one generation to another; and, wherever we may cast our eye, we are met with the stern reality that the whole race lieth

under the bondage of sin and death, whatever may be the grade, degree, or station to which certain individuals of the race may have attained. And we are made to realise that "none can, by any means, redeem his brother, nor give to God a ransom for him."—(Ps. xlix. 4.) But, thanks be to His holy name, "He has laid help upon one who is mighty," and "exalted one chosen out of the people." This exaltation, we are informed, was the result of the operation of His Holy Spirit upon flesh and blood. We also learn from the record that this operation of the Holy Spirit was not all concentrated in one point of time, but appeared at different periods in the life of Christ. The exaltation, being a work of time, developed in the course of over thirty-three and a half years. The exaltation proceeded, side by side, with great suffering and affliction; and the higher the exaltation of the inner life, the more intense became the suffering of the flesh, until finally rescued from the power of all suffering by further operation of the Spirit and power from above, in being begotten again from the grave, to realise the full power of the Spirit's birth.

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA, No. 104.

"Exhort one another daily."—PAUL.

It is our undoubted privilege to be of the number of those who know and believe the truth. The value of this privilege will principally be manifest when the

Lord, returned to the earth, shall proceed to the great and interesting work of making a selection from among such as have known his name for the everlasting

and blessed association of the ages to come. But its value is a matter of experience, even now. Who that has apprehended, and accepted, and made daily companionship with "the glorious gospel of the blessed God," does not feel that "godliness is profitable even for the life that now is?" It may not be profitable as regards eligibility for "getting on" among men; but, as regards those mental conditions that make life desirable—as regards peace, satisfaction, hope, rational aim, friendship and purifying purpose—its profitableness is beyond question, when it finds congenial soil.

Especially at such a time as the present, do we experience the truth of this. The clouds of tribulation are gathering thick over the world, and men are everywhere wistfully scanning the still-threatening heavens. Such as know not the truth are liable to be heavy-hearted at the aspect of things around them. A contrary effect is experienced by those who have been taught to look at things as God sees them. They lift up their heads with a hopeful expectancy, where the hearts of men in general fail them from fear. The increasing darkness is increasing comfort to those who are able to recognise it as the characteristic indication of the approach of the hour of judgment upon the Gentiles, and the manifestation of the glory of God to all the nations of the earth for their chastisement and blessing in Abraham.

How comes it that we are in this privileged position?—we, who by nature and historic extraction, are without an inheritance of hope? We learn the answer in the parable of the supper.—(Luke xiv. 17.) The guests first invited—the men and women of the Israelitish nation—declined the proffered favour on various excuses. The master of the house, being angry, sent his servants into the streets and lanes of their polity to bring in the poor and maimed, the halt and the blind. The result was a partial

filling of the tables; but the servants' report was, "Lord, it is done as Thou hast commanded, and yet there is room." The master of the house answered, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." In obedience to this command, the servants went forth to call the Gentiles to the kingdom first offered to the Jews and accepted by only a few of them. Paul, one of those servants, said to the originally-invited guests: "Be it known unto you, that the salvation of God is sent to the Gentiles, and that they will hear it."—(Acts xxviii. 28.) Jesus, in prospect of the result, said: "Many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven; but the children of the kingdom (the Jews, belonging to the kingdom by natural descent) shall be cast out into outer darkness, where shall be weeping and gnashing of teeth." A Roman centurion's faith was the occasion of this allusion to the destined presence in the kingdom of God of many native-born Gentiles. He refers to them in the words: "Other sheep I have which are not of this fold—not of Israel after the flesh—them, also, I must bring, and there shall be one fold and one shepherd."—(Jno. x. 16.) He prays for them also: "I pray not for these (the twelve) alone, but for them also that shall believe on me through their word."—(xvii. 20)

It is comforting thus to know that the Father's work in Christ extends to the Gentiles. Israel meanwhile and for a long season are "blinded till the fulness of the Gentiles be come in."—(Romans xi. 25.) They are given over to perversity because they knew not the time of their visitation. When the number of the called among the Gentiles is complete, God will return in favour to the people whom only He has known of all the families of the earth."—(Amos iii. 2) That will be a glorious event for the

world. Through their fall, salvation came to the Gentiles. What good may not be expected from their rising again? So Paul enquires: "If the casting away of them be the reconciling of the (Gentile) world, what shall the receiving of them be but life from the dead?"

—(Romans xi. 15.)

But we have not yet reached that glorious issue. Events are trembling on the verge of it, but the morning as yet lingers on the mountains. While we wait the vision, as commanded, though it tarry (Habbakkuk ii. 3), let us make profitable use of the delay. Let us consider the terms of our standing. Let us look again at the conditions of our call to inheritance amongst the fathers, for there is nothing more conspicuous in the apostolic expositions of the matter than this one feature, that our ultimate acceptance turns stringently upon an "if"—yea, many "ifs." Whether it be Peter, James, John, Paul or Jude, the doctrine is uniformly that believers will only be chosen if they walk in the present evil world so as to please God. —(2 Peter i. 8; James i. 22-27; 1 John iii. 7, 20; Galatians vi. 8; Jude iii. 5.) Jesus, also, as you know, constantly affirmed the same thing in various ways of which Matthew vii. 24-27, may be taken as a typical example.

Let us look for guidance in the direction where it is to be found. It is not fashionable to seek example on a question of this kind in the history of Israel. Yet this is where the apostles direct us to find it, and in truth it is where almost alone it is to be found. Paul enumerates incidents in that history and says: "These things happened unto them for examples, and they are written for our admonition." —(1 Cor. x. 11.) He refers the Hebrews specifically to the failure of the whole generation that came out of Egypt under Moses and makes this application of it: "Let us therefore fear." Jude refers to the same matter (verse 5). We cannot

follow this cue in a more satisfactory manner than by taking the line of argument employed in Romans xi. It is the more satisfactory because it contains a direct application of the principles involved in the rejection of Israel and the call of the Gentiles.

"I speak to you Gentiles," says Paul, "inasmuch as I am the apostle of the Gentiles." What has he to say as the apostle of the Gentiles? Does he say, "As the apostle of the Gentiles, I preach the divine brotherhood of all Gentiles everywhere and the fatherhood of God to all men." Does he say, "Ye Gentiles are as much the heirs of promise as the Jews and more so, because the Jews have rejected their birthright?" Does he say, "I congratulate you, ye Gentiles, on the proud position of privilege and security to which you have attained and in which you are established and exalted? I rejoice with you in the security of your calling and election? I call you to witness the great reversal in the providence of God by which ye have become the chosen of God, and the seed of Israel; your humble suppliants to eat of the crumbs that fall from your table?" Nay, nay; such is not the tenour of Paul's deliverances as the apostle of the Gentiles. They run in a contrary vein altogether, and we do well to mark the fact. He says, "If some of the branches be broken off and thou, *being a wild olive tree, were GRAFTED IN AMONG THEM* and with them, partakest of the root and fatness of the olive tree, boast not against the branches. But if thou boast, *thou bearest not the root BUT THE ROOT TREE.* Thou wilt say then, 'The branches were broken off that I might be grafted in.' Well; because of unbelief, they were broken off, and thou standest by faith. *Be not high-minded BUT FEAR.* For if God spared not the natural branches, *takes heed lest He spare not thee.* . . . continue in His goodness, *otherwise, THOU ALSO SHALT BE CUT OFF.*"—(Rom.

xi. 17-22.) From this it follows, that we are not in a scriptural or acceptable attitude before God unless we recognise that we Gentile believers of the gospel have only become *conditional fellow-heirs* with the approved in Israel, and that apart from a deeply humble and eager observance of the conditions, we have no hope at all. The observance of those conditions is called "continuing in His goodness," because the bestowal of the goodness is predicated upon our continuance in the conditions or in the rendering of that which he requires. It was because Israel had long ceased to render that which He required, that they were cut off.

What was it that He required of them? Moses told them plainly: "What doth the Lord thy God require of thee but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul?"—(Deut. x. 12) As a nation, they failed to render this thorough and continual service. They did that against which Moses warned them when he told them to beware, when they should have attained to great wealth and plenty in the land to which God was taking them: "Beware, lest thou forget the Lord who brought thee forth out of the land of Egypt."—(Deut. vi 10-12) This is just what they did: they forgot God, and they did so because they neglected the precaution which Moses enjoined upon them at the very same time, as the means of preventing forgetfulness, viz.: "These words which I command thee this day shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—(Verses 6, 7.) Neglecting that of which the equivalent, in our day, is the daily reading of the word, they lost all interest in the exercises and institutions related to the service of

God—an interest which can only exist where there is a lively recognition and a living interest in God, who requires them. They said: "Behold, what a weariness is it, and snuffed at it."—(Mal. i. 13.) Their state of mind led them to exclaim, "When will the new moon be gone, that we may sell corn? and the Sabbath, that we may sell wheat?"—(Amos viii. 5) They did observe the new moon: they did keep the Sabbath, in a way; but they had more interest in temporalities; and what they did, in the way of religious observance, was out of mere conformity to the custom around them. It was not done intelligently and lovingly to God. Thus God says to them, by Zechariah: "When ye fasted and mourned in the fifth and seventh month, even those seventy years (in Babylon) did ye at all fast unto Me, even to Me? And when ye did eat, and when ye did drink, did ye not eat for yourselves and drink for yourselves?"—(Zech. vii. 6.) If they took part in the work of the Temple, it was for gain. "Who is there, even, among you that would shut the doors for nought? Neither do ye kindle a fire on mine altar for nought. I have no pleasure in you, saith the Lord of Hosts, neither will I accept an offering at your hands."—(Mal. i 10.)

It will strike every one of a reflecting mind at all, that there is a wonderful resemblance to this sketch of Israel's condition, in the state of things around us. We have a State Church system—a nation professedly subject to God—going through, from time to time, a variety of ceremonies and exercises, nominally constituting a divine service, under the leadership of a hierarchy set apart for the business; but where are those things that God required of Israel, and which He requires not less, but more, at the hands of Gentiles who may draw near to Him in the adoption offered through Christ, the seed of Abraham? Where is the lively recognition of God? Where is the unaffected love of His name, "with all the

heart and all the soul?" Where are the people given to speak of the things of God when they sit in the house and walk by the way—whose delight is in the law of the Lord, and in His law who meditates day and night? Where are those who are more interested in the testimonies and the institutions of the Creator than in the buying and selling, and eating and drinking, and honouring and pleasuring of this animal condition of existence? Where are those who, even if in an ignorant way, render sincerely to God the acts of their devotion? Where are the men who open the doors of the truth and kindle its altar-fire without fee or reward, taking upon themselves the burden and the cost, the responsibility and the cross divinely associated, in this age of probation, with the service of the Father?

They are not to be found as a class. There may be individuals, scattered here and there who have aspirations and endeavours after a sincere service, even if "not according to knowledge," but even they are checked and repressed, and in most cases extinguished by the universal apathy, formalism, and man-seeking. They do not exist as a feature of the system. Stagnation and death are the order of the day. The fact is visible to all who have had their eyes sharpened by the Scriptures to discern the word as it appears in the light of the divine standard. It is not to be expected that any other state of things should be discoverable in the world which has been from the beginning the enemy of God; least of all, at such a time as this, when "the harvest (of earth's wickedness) is fully ripe" for the Avenger's sickle. Yet it is well to refresh and renew our perceptions on the subject, that we may not be influenced to our destruction by the counsel of the wicked which surrounds us on every side. We cannot expect to find the characteristics of godliness in a society which is based upon "the lust of the

flesh, the lust of the eyes and the pride of life:" let us, at all events, estimate the state of society at its true character, and not be corrupted by false views into a fatal assimilation to it. Let us not be of those who call good evil and evil good, the darkness light, and light, darkness. Let the house of God, at all events, be a temple of holiness. Let brethren and sisters—saints of God—at all events, keep themselves unspotted from the world. Let them deny ungodliness and worldly lusts at all events, and live soberly and righteously and godly in the present world, hoping and praying to be delivered from it, and only sojourning in it meanwhile as strangers and pilgrims, in patience, as part of their required probation.

Well may it be so; for what do we see when we face the facts? Why, that what John tells us is true—that "the world passeth away." Conciliate the world as you may; secure its favour in its best form; realise, in the most successful manner, its objects and its aims, its honours and its comforts, its friendships and its fame—yea, "all the kingdom of the world and the glory of them"—to what does it all come? The collapse of the prismatic-hued soap bubble in the hands of an admiring child, is not more complete than that which befalls the friend of the world when he is stretched on his back—six feet of cold clay. His glory shall not descend after him. "Though, while he lived, he blessed his soul (and men *will* praise thee when thou doest well to thyself), he shall go to the generations of his fathers. He will never see light. Man that is in honour and understandeth not, is like the beasts that perish." "He shall fly away as a dream, and shall not be found; yea, he shall be chased away as a vision of the night. And who shall tell the horrors of the judgment process by which, where responsible, he is chased away? While he lives in this time of liberty, he arro-

gantly appropriates and rejoices in the good that comes to his hand. He does not understand that God sends rain and sunshine without discrimination for a purpose. He does not know that God "defers His anger for His name's sake" (Is. xlvi. 9), because He has a purpose which requires the toleration of the wicked for a season, that His people may be developed and prepared, and the earth's inheritance brought to fitness for their possession. He has not marked the voice of wisdom, which warns him by Solomon that, where responsible, as every one is who "knows the right and yet the wrong pursues," "God shall bring every work into judgment with every secret thing, whether it be good or whether it be evil," namely, when "the Lord cometh with ten thousand of saints to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed."—(Jude 14.) They may comfort themselves, in their generation, with the idea that they may snatch from God, so to speak, a lifetime of lawless enjoyment, and then escape, sated, into a sweet oblivion. They will bewail their infatuation when they find themselves alive again, to experience the truth of what Paul tells us,

that "it is a fearful thing to fall into the hands of the living God;" that God is not mocked; and that tribulation, wrath and anguish, await every soul of man that doeth evil, in the day when God judges the secrets of men by Christ Jesus.—(Heb. x. 31; Gal. vi. 8; Rom. ii. 9, 16.) The end of these things is death; but the passage to death, through the terrors of the judgment period when the wrath of God will be poured out, without mixture or measure, will be an experience which the most adamant of men will feel to be a terrible price to have paid for the fleeting and very uncertain pleasures of negligence and indifference to God in the day of liberty and opportunity.

The day that witnesses these manifested "terrors of the Lord" will bring "glory, honour and peace" to every one who has patiently rendered to God what He requires at his hand. Have we not, therefore, every incentive to choose the things in which Jehovah delights, and to continue steadfast therein as long as He may appoint for us a continuance in the present evil state? Every wise man will say Amen, and will show his wisdom by acting in accordance with his excellent understanding.

EDITOR.

JOB AND HIS FRIENDS.

A METRICAL NARRATIVE.

(Continued from page 22.)

BILDAD THE SHUHITE.

How long wilt thou invective use?
And sounding words in rage effuse?
Why are we reckon'd in thy sight
As beasts and vile? and thus requite
Our faithful sympathetic ruth?
Though candour bids us speak the truth.
See I how he tears himself in rage.
And doth recondite things presage,
Shall all the earth forsaken be,

And rocks moved from their place for thee?
Shall that which is unjust be done?
Doth God forsake the righteous one?
I tell thee no! This truth is fixed—
The wicked man shall be perplex'd.
Snares are prepared to trap his feet
In paths where he pursues deceit,
And dangers, threat'ning everywhere
Shall yet elude his shrewdest care.
Vile robbers shall reduce his store,
For rest he shall in vain implore.

The king of terrors shall, at length,
Arrest him and devour his strength.
His lamp extinguish'd, and his name,
Nor son, nor nephew ever claim.
He into darkness shall be chased,
And his remembrance be erased.
From heaven and earth! A howling waste,
His former place; those of his day
Shall in astonishment survey
His loss, and all the thoughtless take
A warning for their safety's sake.
All this the end and final place
For the unclean, rejected race,
No hope for them that ever trod
The earth, and honour'd not its God!

JOB.

How long will ye my soul annoy?
And, rashly, bitter speech employ?
Why these ten times reproaches throw
On me? Art not ashamed to show
Such cruelty? If I have erred
It is against myself preferred!
If ye yourselves will magnify
Against me with comparing eye:
Know this, though God hath me o'erthrown,
(With whom the cause and end alone
Is sealed) and when my frantic cry
Is raised, He judgment doth deny,
And fence my way on ev'ry side,
And doth my paths in darkness hide,
Yea, I am gone, for like a tree,
My hope ite hath removed from me,
He stript the glory from my head,
Against me all His armies led;
My brethren are estranged, and they
That are my kinsfolk turn'd away,
Familiar friends that once were kind,
Have needed friendship now declined;
My servants and dependents all
Are deaf to my entreating call;
My wife, disgusted, weeps apart,
And ev'ry former loving heart
Is changed to me; my broken skin
Cleaves to my fleshless bones within,
My strength, my spirit all are gone,
Neglected, tortured and alone,
I lie in filth and fell disease,
Nor groans, nor prayers, nor fears appease
The wrath He now upon me pours,
Nor can I know why He abhors
And brings me to the verge of death—
Witha! hear ye my grounded faith!
I know that my Redeemer lives!
And He the gracious surety gives,
That He shall stand upon the earth
In latter-day! A second birth
To give, and bid her disentomb
His people from her op'ning womb!
And though the worm may swift consume
My skin and flesh, my bones decay

Till every vestige pass away;
Yet He shall death at last deprive
Of power, and by His own revive
My soul again! And mine own eyes
Shall then behold, with glad surprise,
My Saviour from an endless night.
To bask in His immortal light!

Have pity now, like friends, and cease
Your persecution, nor increase
Affliction, which the Lord doth lay
Upon me, for He will repay
Injustice on His judgment day.

ZOPHAR THE NAAMATHITE.

My thoughts constrain me to reply
To thee, for thou dost vilify
Our speech, and therefore I make haste
To answer, though to my distaste,
For truth and wisdom must arise
Above all vain and frenzied cries.
Know this, that since the world began,
The triumph of a wicked man
Is short, and all the transient joys
Of hypocrites an hour destroys.
Yea, though his ex'ellency arise
In grandeur to the tow'ring skies,
From his proud height he shall be flung
To perish like his own vile dung!
They that have known him shall enquire
Concerning him, but their desire
Shall be refused. In swift decay
He like a dream shall fly away.
For why? Because he rolls his sin
Beneath his tongue, and glories in
His wicked way. The taste is sweet
Of the misdeeds he doth repeat.
Yet in his bowels a poison shall
Ferment, and taint his blood and gall,
And his amass'd unhallow'd gain,
Detested, prove a fatal bane.
Because the poor he hath oppress'd,
And help withheld from the distress'd.
The fraud and violence he hath wrought
Shall plague the house he never bought.
His hopes shall rudely to the ground
Be dashed, and all his wrath rebound
Upon himself; and foes in chase
Demolish every hiding place.
No coverts shall his deeds conceal.
The very heavens shall reveal
His secrets, and the earth arise
Against him to unveil his lies,
And fire, unblown, at last prevail,
And his dishonour'd lineage fail.
This is the portion and the ban
From God unto the godless man.

JOB.

Pray hearken, and when I am done
With speaking ye may then mock on.

Is it to man that I complain?
Nay. If it were, I should restrain
Myself, and scorn to ask his aid,
And keep my grievous thoughts unsaid.
How eagerly in phrases trite,
And seeming inhumane delight,
Ye gloat upon the vengeance due,
To such as are condemned by you!
Know this, God moves mysterious when
He dealeth with the sons of men,
Unbound by set concerted lines,
The poverty of man defines.
But works by rich and sov'reign will,
His own great purpose to fulfil.
The wise man judgeth not by sense,
Nor doth regard as recompense
For good or ill, events that wait
Upon a fickle mortal state.
Else, wherefore do the godless thrive,
And at a hoary age arrive
In wealth and power? Before their eyes
Their seed, in numbers, hopeful rise.
Who sounding instruments employ,
To which they dance and sing with joy.
Their house appears from dangers free.
Their fields and cattle fruitful be,
And their whole life in wealth and ease,
Is spent in aims their sense to please.
No blest affliction ever seems
To wake them from delusive dreams.
But like a smooth and limpid stream
They glide along, till big with pride
They will a holy course deride,
And say: "Who is the Lord that we
Should worship Him, or grateful be?
What doth it profit us to pray?
We nothing lack, have naught to say,
And for the knowledge of His way,
Desire it not; depart from us,
We rather choose remaining thus."
One dieth in his manly prime,
Arrested in a life sublime.
Whilst, often, drones wax old and grey,
Unmark'd for good or ill till they
Indulgent nature's laws obey.
Yet God shall act aright, and bring
To light each dark and hidden thing.
And none shall teach Him or dictate
Conditions for a future state.
And though for sin He hath made known
His hate, and frequent anger shown,
And promised that obedient ones
Shall be His daughters and His sons:
He hath not bound Himself to show
The why, and how His judgments go.
Our saints may not immortal live!
And flagrant sinners to forgive,
Is His divine prerogative!
Therefore ye comfort me in vain,
For falsehoods your replies contain,
But I will still my truth retain.

ELIPHAZ THE TEMANITE.

Is it a pleasure or a gain
To God that thou shouldst still maintain
Thy righteousness? Because to thee
Obedience may convenient be.
Is God enriched or bound to place
Thy name upon the roll of grace?
Hear this, and I will speak no more.
I have, in mildness, heretofore
Endeavour'd aptly to explain
How sin precedes all grief and pain,
And, once for all, I am convinced
Thou hast hypocrisy evinced.
Thy wickedness is plain; thy great
Iniquities are infinite!
Thou hast for naught thy brother sued,
And of their clothing stript the nude.
The thirsty and the hungry cried
To thee, and heard their needs denied.
And widows and the fatherless
That ask'd of thee in their distress,
Thou hast them empty sent away.
But where the affluent array
Of name and power and pomp was seen,
To them hast thou obsequious been.
And therefore, snares have bound thee fast,
In their reproving clutch at last!
And trouble, like a raging sea,
In fears and darkness cover thee.
God, who in heaven dwelleth, knows
The spring from which each action flows.
Thick clouds, however dark and dense,
Are, from His sight, a thin defence,
And secrets that may man defy
Are open to His piercing eye.

Hast thou not marked in former days,
Of them who walked in froward ways?
Though for a time with goodly things
They are replete—how justice brings
Them to destruction in a flood,
At length, of fire, disease and blood?

Take counsel from what thou dost see
No dread disturbance falls on me!
Because our ways and hearts are pure,
Our lives and substance are secure!

Do thou conform to His good law,
And from self-righteousness withdraw,
Lay up His precepts in thine heart,
And from iniquity depart.
And lift thy voice in contrite prayer,
For no audacious sinner dare
His goodness plead before the throne
Where meek repentant suits alone
Become the wand'rer from the road
Which God's obedient saints have trod.

Then shall thy pains and toils remove!
And blasts of wrath no more reprove.
Thy vows, when made, the Lord shall hear,
And worthy men thy word reverse.
In might and wisdom thou shall stand

An honour'd magnate in the land,
And when a thing thou shalt decree
It surely shall establish'd be.
They that afflicted are shall take
Thy counsel and their sins forsake,
And thou shalt teach them how to raise
Their hopes of coming brighter days.

Yea, ev'ry blessing shall be pour'd
On them, their coffers, fields and board,
Who love and humbly serve the Lord!

JOB.

To-day my stroke is greater far
Than measure of my groanings are.
O that I knew where God doth sit!
To Him my cause I should submit,
And fill my mouth with pleading speech,
And mercy from His grace beseech.
He would not match His power with me,
I know that I should strengthen'd be,
If I should search, I cannot see
His person, though I can behold
The wondrous things he doth unfold.
Yet he doth know the way I take,
His service for its own sweet sake
I ever loved, His law was mine,
His Spirit bade my steps incline
To the obedience He desires
From him who of His will requires.
My foot hath held His perfect steps,
And the commandments of His lips,
I have esteemed above my food,
For being holy, just and good.
He is of one and stedfast mind,
His works in surety are design'd,
And doth fulfil His own decree,
In that which is perform'd on me.
Yet He shall teach me to admire
The services of the purging fire;
Which He employs, my faith to test.
I know this ordeal shall be bless'd,
When He my heart hath fully tried,
As gold I shall be purified,
Yet hath His awing presence made
My heart to melt, I am afraid
Of this dread aspect of His power,
And long for light in this dark hour.
But times and seasons are the Lord's,
And patience with our state accords.

Let me repeat! that flagrant vice,
And ev'ry villian's base device,

And heartless deeds, may not appear
Requited to our eye or ear.
Long-suffering still, good oft delays
The blow deserved till distant days.
Man cannot plead a hasty rod,
Nor call Him a vindictive God.
He glories not in chastisement,
But, that the guilty may repent,
His tardy hand and patient eye
Give frailty space from sin to fly.
For which, the gratitude of one
Is worth a thousand judgments done.
His power divine affords to wait,
When man would rush to castigate.
Yet, subtle thieves, like pets of time
May revel o'er the spoils of crime.
And length of days from murd'rous act,
May fair reflection's sting extract,
And age, dispassion'd, cease to fret,
In fear of an uncancell'd debt.
But He, to whom a thousand years
Are as a day, marks all arrears,
His memory doth retentive hold
Each deed of them who life have sold.
For life is His, and offer'd free,
To all who will obedient be.
Refused—by precept He hath shown
The loss to be the scorner's own.

Impartial in paternal love,
His gen'rous ways our spleens reprove,
And pity for an erring race
Lets mercy sit in justice' place.
His scathing visits fall not on
One in a thousand who have gone
In downward paths. Enough that He,
The monarch of eternity,
Hath set the bounds to life's fair gift,
Whose longest term is short and swift,
When meted with that boon divine
His grace shall to the just consign.
For certain as the drought and heat
Dissolve the snow, the wayward feet
That walk'd, proscribed broad paths of sin;
Shall find their final bourn within
A narrow and voracious grave!
A guerdon broken statutes gave
To myriad rebels gone before
To where their passions rage no more!
Destruction there consumes his prey;
In undisturb'd despotic sway.

Now, who shall dare to contradict?
Or make my words of none effect?

"CHRIST IS COMING ;"

AND HOW THE FACT IS VIEWED BY VARIOUS SORTS OF PEOPLE AT THE PRESENT TIME.

THE fact that Christ is coming, according to his promise, to fulfil the glorious mission testified of him in the prophets, and confirmed by the apostles, "with the Holy Spirit sent down from heaven," has always been the back bone of the hope set before men in the gospel. It has been concealed and forgotten through the nullifying effect of long-established Papal tradition, which the "Protestants" have inherited. A few in all ages seem to have held fast to it. In our day, it has re-emerged with a brilliant light, as an object of general cognition though not of general faith. The fact is a token of the approach of the event; for Jesus always alludes to the watchful expectancy of disciples as a phenomenon preceding its occurrence.

There have been frequent public scares in past centuries on the subject of "the end of the world," as the unenlightened public talk; and the occurrence of these at stated times has had the effect of blinding superficial observers to the nature and meaning of the present development of a rational and enlightened and affectionate looking for the second appearing of him who proclaimed himself "the light of the world," and who has already largely affected its condition. This development is a very different affair from the superstitious panics of the dark ages or those of the current not much more enlightened age. Its revival is a public fact, and is making itself manifest in the movements of public life. It may not form an uninteresting chapter for the *Christadelphian* to summarise these manifestations in their various forms, and to try to estimate them aright in their relation to the truth itself, which is independent of all public or private impressions of man; but which, nevertheless, as bearing upon man in the objects divinely contemplated in the second appearing of Christ,

it is interesting to note its effects upon the various classes on whom the testimony is brought to bear.

We will take first

THE VOICE OF THE SCOFFER.

This has always been heard side by side with every intimation of the divine purpose. It has been peculiarly associated with the testimony for the second coming of the Lord. It was foretold by the apostles that it would be so. Jude says of these apostles (verse 18), "*They told you there should be mockers in the last time.*" Peter expressly declares it in his 2nd epistle (iii. 3), and Paul testifies that it was an "express" foreshowing of the Spirit. — (1 Timothy iv. 1; 2 Timothy iii. 1.) Consequently, instead of the exhibition of scornful unbelief being a distressing symptom, it is one to be looked for as confirmatory of the truth of the Lord's coming, of which the voice of the scoffer is a collateral feature. This voice is heard in different forms, and issuing from different throats, ail of them "open sepulchres," since they exhale the odours of death in their denials of the truth. The first voice of this sort is a professedly Christian voice. It comes from the *Christian Globe*, but we are not to be deceived by names. It says:—

"One of the marked religious tendencies of the times is the increasing interest which centres in the second coming of Christ. Not only are the sects which hold this as their chief dogma on the increase, but many prominent and leading men in the different Christian communions, are also earnestly propagating Adventism. . . . We regard the interest in this subject as a species of fanaticism, that is, a religious zeal that rests upon no adequate truth, and has no practical object in view to justify its earnestness. It is not the doctrine of Scripture, but the speculations of men, that kindle this inordinate zeal in regard to the Second Advent."

Why does the *Christian Globe* speak thus disparagingly with regard to a doctrine which in a subsequent sentence it inconsistently enough describes as "a grand and inspiring truth of the Christian faith?" First, because it says, "no motive but the absolute facts of sin, perdition and the atonement can penetrate the human heart to a sufficient depth to inspire true and lasting repentance, faith and consecration," in which the writer is at issue with facts and John's testimony. Has "salvation" no power to "penetrate the human heart?" What are "sin, perdition, and the atonement" without salvation? John says, "He that hath this hope (viz., 'we know that when he appears, we shall be like him') purifieth himself."—(1 John iii. 3.) It stands to reason that it should be so. A strong conviction of the Lord's coming re-appearance (and its possible occurrence at any time) must, from the nature of things, "penetrate" any ordinary "heart to a sufficient depth to inspire true and lasting repentance." To speak of "sin, perdition and atonement" as "absolute facts," in contrast to the doctrine of the Lord's second coming, is to suggest that it is not an absolute fact, therefore one open to doubt and therefore not to be the subject of belief. It is consistent enough for such a writer to speak of interest in a subject of this dubious nature as "a species of fanaticism;" but how can he reconcile such a view with his professed discipleship to him who said, "Be ye like unto men that wait for their Lord. . . . Blessed are those servants whom their Lord when He cometh shall find watching" (Luke xii. 36-37) and who has taught us by His apostle Paul that His appearing unto salvation is for "them that look for him" and who "love his appearing?"—(Hebrews ix. 28; 2 Timothy iv. 8.)

How come sensible men to hold so loosely and treat so slightly so glorious a truth? There must be a reason. There is a reason. There is a theological worm at the root: "The speculations of men" on the

subject of human nature are accepted as Divine truth, while Divine truth is contemptuously dismissed as "speculations of men." They believe man immortal. They look to death for salvation: and with the prospect that between any two meridians, they may shoot off lightning-like from earth to heaven, it is naturally a matter of extreme indifference to them whether Christ come to earth again or not. Ah, if they but knew that man is a poor mortal, and that when a man "dies in Christ," he is none the less dead for the time being for being in Christ, and that Christ must come and refashion him, and give him the promised inheritance in the kingdom of God to be established in the land of promise, things would take their natural position, and the second coming of Christ would take that honourable place of supreme importance which it occupies in the New Testament and in fact.

But the *Christian Globe* writer has other reasons. He thinks that the doctrine of Christ's pre-millennial appearing involves "a premise that paralyses all hearty Christian effort," in asserting that "the world is growing worse, and shall never be converted by human instrumentality." If the writer understood the nature of truly Christian effort of the apostolic type, he would never offer this objection. It is not the object of such effort to "convert the world;" but to take out of the world a people for companionship with Christ in the day when his personal, reigning presence will guide all nations to righteousness and truth."—(Acts xv. 14; 1 Cor. vi. 1; Rev. v. 10; Dan. vii. 29; Isaiah ii. 3-4.) For the world Christ does not pray.—(John xvii. 9.) The world, at his coming, he finds not "converted," but in a state calling for the outpouring of fiery indignation.—(2 Thess. i. 9; Rev. xiv. 14-19; xix. 15.) The object of "all hearty Christian effort" is to do the will of Christ in the testimony of his name and the development of his bride-community—effort which can never, in the case of true servants, be paralysed

by any prevalence of evil or evident hopelessness of affecting the masses of mankind.

The *Globe* writer has just one more reason. He looks at "the intense activity manifested in the progressive spirit of the age;" and he asks "while man has capacity and nature resources for ten thousand years of such progress," is the drama to close, and the harvest of earth ensue with the tares in the ascendant?" Here again misapprehension is the source of objection. He thinks the coming of Christ is to be the end of human progress and the end of the earth. Why, it is only the beginning of them in the true sense. Christ comes to reign on earth—not to conflagrate and perditionise it. The judgments he will execute upon mankind are not intended to extirpate the human race, but to "teach the world righteousness" (Is. xxvi. 9), which, accomplished, will fit the world to receive the benign, though powerful government, under which war will be impossible, because diversity of government, which leads to it, will be abolished, and through which the world will abandon the present barbarism, and receive a true civilisation, in which all men will be blessed, good will prevail on earth, and universal glory be ascribed to God—(Jer. iii. 17; Is. xxv. 6-8; Micah iv. 1-4; Isaiah xxxii. 1-4). A thousand years of such government is only the beginning and means of restoration. At the end of that period death is abolished, and the earth adapted as the dwelling-place of countless millions of joyous and perfect men. What would ten thousand years of the present wretched state of progress be worth, compared with the mighty acceleration of divine government on earth? The *Globe* writer's argument requires turning round.

A FEW OTHER VOICES.

The "Rev." Dr. E. A. Washburn: "I find in the present social disturbances, in the growth of scepticism and materialism; in

the disturbances in Europe and in the East; that which excites the dreams of those who look for the restoration of Jerusalem and Christ's coming to reign here on the earth."

Why should current disturbances excite such dreams, Dr.? Disturbances usually wake people from their dreams. Suppose the disturbances are signs that Christ is near, what should you find in the disturbances then, Dr.? "Oh, but," says he

"I do not believe that the Scriptures give any such prediction of the second advent of Christ as to furnish any ground whatever for the second advent belief. All the evidence given us by sound criticism of the New Testament, or the history of the Christian church, proves to me that we know nothing as to the time or outward character of any such millennial period. There has been, throughout the history of the Christian church, from time to time, a tendency, in great political periods, to dream on this subject, and we may naturally expect a certain number of clerical dreamers in the nineteenth century as well as in the past."

Why don't you believe the Scripture gives us ground for the "second advent belief," Dr., when the Scripture says: "This same Jesus shall so come in like manner as ye have seen him go?"—(Acts i. 10). "If I go away I will come again."—(John xiv. 3). "God shall send Jesus Christ whom the heavens must receive until the times . . . spoken of by the prophets."—(Acts iii. 19-20). And many other things of like import. Look into it, Dr. There is something wrong when you say "I do not believe." It does not exhibit great enlightenment to say "I don't believe." It is what all our barbaric ancestors have said to each manifestation of truth—scientific or otherwise. As to the "sound criticism," take pains to be sure that it is sound. When you do this, you will find it is the opposite, and you will no longer say "I do not believe," or speak of intelligent believers as "clerical dreamers."

"Rev." Dr. J. Prim, one of the editors of the *New York Observer*: "It seems to me that the history of the church disproves

the doctrine. The apostles believed in the personal coming of Christ. He did not return in their time. Then each succeeding generation believed that he would come in their time, and he did not. If the doctrine is true, Christ would have come to the first believers. That none who believe or have believed in his personal coming have seen their belief verified, is a fair proof that it is an erroneous belief."

You are amusing, Dr. You admit the apostles believed in the second coming of Christ; do you think they had mistaken? If so, what guarantee do you give us that you are not mistaking in not believing it? You say, "He did not come in their time." True Does this prove he won't come in ours? If so, you ought not to have turned up in the 19th century; for you did not come in the apostles' time. "Ah, but all Christians have expected it in their day." Not so, Dr.; but even if it were so, would it not show that they were justified in expecting Christ to come, but that they found out the truth of what Christ himself told them, that the times and seasons were reserved? Hasn't the history of the church proved, and not disproved, the doctrine?

Professor Roswell D. Hitchcock: "To look for the coming of Christ as indispensable to the triumph of Christianity, is a confession that historic Christianity is a failure. To me, this is a dreadful confession. I believe the doctrine an error, but not a fundamental error. The church does not discipline for it. I think it plays into the hands of infidels, for it confesses that Christianity is a failure."

And why should we not confess that Christianity is a failure (as regards accomplishing the re-generation of the world, which it was never intended to effect)? Why should we not confess the truth? Any one can see that the world still "lieth in wickedness!" and that it is no more the friend of God than it ever was. So far from this being an obstacle to the acceptance of the coming of Christ, the coming of Christ is thereby proved a necessity, if the world is to be brought to

God, and all enemies put in subjection under His feet. The coming of Christ cannot be an error, because it is taught by Christ, who is the truth, and by the spirit which he sent to the apostles, which is the spirit of truth. As to what "the church" thinks about it, that is a small affair. "The church" is only a collection of men, and men who "savour not the things that be of God, but those that be of men" are Satan (Matt. xvi. 23), even if they happen to be known among men as the church. So Christ instructs us in the passage referred to, and in Rev. ii. 9. No doctrine that is true can "play into the hands of infidels:" only falsehood can do; but even if atheistic ingenuity could turn the truth against itself, shall we forbear to uphold the truth? Surely not, Professor Hitchcock.

"Rev" Dr. E. McGlynn: "The doctrine, to my mind, has no clear warrant in the teachings of Christ and his apostles; while plain texts of St. Paul, for instance, show his mind on the subject to have been that the coming of Christ was simply to gather up his faithful from this world to a purely spiritual and eternal existence in the kingdom of heaven. I know that some of the fathers of the second century, among them St. Irenæus, held the doctrine as a tenable opinion, as did also Justin. . . . After the third century, there is scarcely an ecclesiastical author of any repute found to defend the doctrine. No Catholic to day could defend it without rashness, and without giving a great shock to the sentiments of all Catholics. St. Jerome, the great light of the Roman Church in the fourth century—speaking, no doubt, the mind of that church of the Catholic world, utterly reprobates the doctrine."

It will be admitted, Dr. McGlynn, that "there is scarcely an ecclesiastical author of any repute found to defend the doctrine;" but this will by no means be accepted as a settlement of the question by such as look to the law and testimony as the standard of truth. Ecclesiastical authors have all or nearly all been the offspring of mother church, and she is

neither more nor less than the primitive apostasy incorporated as a State institution on the basis of a State endowment and ascendancy. Such were only likely to re-echo the dogmas of the system that produced and supported them. That you should say "the doctrine has no clear warrant in the teachings of Christ and his apostles" is rather more surprising—until, by the way, we note that it is "to your mind" that this seems so. If you were to define what language would be to your mind "a clear warrant" for the doctrine, it is possible a believer in the gospel could cite Scripture declarations not a whit behind it in point of precision and vigour. As for "the sentiments of all Catholics," and the reprobations of "St. Jerome," they would not only weigh little with such as "keep the commandments of God, and have the testimony of Jesus Christ;" but they would be calculated of their own force, pure and simple, to turn the scale the other way; for such will always feel quite sure that truth, on any subject, is not to be looked for under the ægis of "the mother of harlots and of the abominations of the earth."

The "Rev." George H. Hepworth: "I have no sympathy with this doctrine. It is a speculative, the very beautiful, poetical and all that. I guess I am too practical and matter of fact. I believe in paying more attention to the first coming of Christ. If I can get my people to attend to that, to live and act according to the example Christ left them, then I will be content to leave the rest with the Lord."

A plausible speech, Mr. Hepworth; but is it not a little inconsistent? Suppose this "beautiful, poetical" theory of Christ returning to the earth to take vengeance on them that know not God, and to bless His people with comfort, peace, joy and everlasting life and power was one of the practical lessons inculcated by and at "the first coming of Christ;" and suppose the teaching of it, and the believing in it, was part of "the example Christ has left," how

can you pay attention to the first coming of Christ and have no sympathy with that second coming of which he then spoke? And how can you get your people to live and act according to the example Christ left, if you teach them to omit so conspicuous an element in that example? Search and see, and you will find that, though you may be pleasing the people and perhaps yourself, you are leading them off the track, and getting the whole of you into the neighbourhood of that ditch to which Christ said a blind leading led.

A ROUGHER VOICE STILL.

Mr George St. Clair (successor to George Dawson) alike in his pulpit and in his Bible-invalidatory speculations, lecturing recently at Banbury, said:

"Some of us don't believe in a second advent, because the progress of knowledge shows it to be a delusion. The doctrine that as there were six working days in the week, succeeded by a Sabbath, so the world was to last through 6,000 years from the creation, and then have its millennium, is now exploded at both ends—6,000 years is not the whole of the past, and there are no indications that man's career is near its end. I speak with studied moderation when I say that men have inhabited the world for 50,000 years past, and yet have little more than commenced their course. We can't shut our eyes to the fact—told in every museum, and proved in every quarry—that the earth has been a theatre of life for millions of years, and that the past is some indication of what the future has in store. . . . Whatever years you number in the past—50,000 or a larger number—we may confidently look forward to a longer tenure in the coming time; and there is every indication that, for a long time to come, men will be growing happier, finding their perfect adjustment to nature and to one another, so that nothing anywhere will jar. This, surely, is glorious! No paltry 6,000 years followed by a thousand years' reign of the saints, but God's plan and purpose, so large, that all men will have time to become sainted. Christ the redeemer not born when two-thirds of man's history have run, so that as soon as he is crucified the latter days are

upon us, and his disciples are looking for the end; but his advent really early in the lifetime of the race, and cycles of time remaining during which his principles will spread and gladden men. Where, then, is your immediate Second Advent? You may raise an objection that this is a scientific doctrine, and that I am simply ignoring the Scripture teaching. Now, as there can be no doubt that it is differing views of Scripture which so much divide Englishmen from one another, so long as I remain a minister I shall consider it part of my work to elucidate the Scriptures; to show where people misunderstand the Scriptures (which is half the difficulty), and where the Scripture writers themselves have mistaken (which is the other half). Well, what do the Scriptures say upon this subject? A second coming they do speak of, certainly. It was not, however, to be in the year 1877, but in that generation in which the apostles wrote. Take the gospels—'Ye shall see the Son of Man coming in the clouds of heaven—when the Son of Man shall come, before him shall be gathered all nations, and he shall judge them. Tell us when these things shall be? This generation shall not pass away till all things are fulfilled. There be some standing here that shall not taste of death till they see the Son of man coming in his kingdom.' Take the epistles, they are full of such expressions as these—'The Lord is at hand—the end of all things is at hand—the coming of the Lord draweth nigh—little children, it is the last time—sorrow not for the dead as though they would be deprived of the advantage of seeing the Lord, for the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air. [We which are alive, who have not died, for this shall happen in our lifetime].' The second coming, then, ought to have been 1,800 years ago, according to the gospels and epistles. It is the book of Revelation which is made the stronghold of this doctrine. It speaks of a period of 42 months, which at 30 days to the month gives 1,260 days, and then if you take the days to stand for years and suppose the apocalypse to relate to papal Rome, and date from the first half of the 7th century for the rise of the Papacy, the time should be just about run out. But why should

you suppose the apocalypse to relate to papal Rome when it speaks of Rome Imperial, and why insist upon 1,260 years when it speaks only of 1,260 days? Why, simply because the shorter period passed away and the fulfilment did not come—and centuries rolled away and it did not come—and commentators have shrunk from the only reasonable conclusion, that the New Testament writers were mistaken."

This is a rougher voice than that of most of the others quoted. It is smooth enough in style and sound, but harsh and evil in its significance. It is a voice, however, that cannot prevail with those who have their eyes open to the matters discoursed of. Its fallacies are manifest, and its scoffing suggestions fall powerless on the ear that can try words. It is one of the dogmas of science that "the progress of knowledge has shown the second advent to be a delusion," which is as false as all dogmas must be which emanate from a source devoid of authority to dogmatise.

Excavations on the surface of the earth have truly shown that the globe has existed through many periods of 6,000 years, but this no more discredits the Bible scheme of Adamic history than it discredits the history of the English constitution. That scheme begins 6,000 years ago, but not the Bible age of the earth or of its inhabitants. The Bible teaches that there was an earth and inhabitants in it ages before the Adamic era. It shows us the earth mantled in darkness and the deep at the time when the six days' work of re organization began.—(Gen. i. 2.) "The earth was without form and void, and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters." How long it had been in that state, there is no intimation; we are told the earth was made "in the beginning," but there is room enough for any period of time that may have actually elapsed since that time. When we read that "in six days God created heaven and earth," we are informed that in that time He put them in order.

Such is the idea of the Hebrew verb *bara*, translated created.

The narrative, as an account to Adamic man of the preparation of the earth for him limits itself to the Adamic era and his abode, and does not concern itself with things be'ore then. It does not ignore the antecedents, but it does not give them a conspicuous place. In introduces the earth as a cloud-invested chaos. It vaguely refers to the time when it was brought into this state.—(Job xxxviii. 8, 9.) The reason is even hinted at in connection with pre-Adamic inhabitants (2 Peter ii. 4; Jude 6) styled “the angels which fell.” The existence of prior inhabitants is implied in the command addressed to Adam and Eve to be “fruitful and multiply and *replenish* the earth” (Gen. i. 28), the words addressed to Noah when the world had been cleared of a previous population.

Therefore the remains found at depths pointing to pre-historic antiquity, even if human remains, do not disprove the Bible scheme of the Adamic era. They only point to events and beings related to an age prior to Adam's, when the earth was yet unmerged in the dark and watery flood in which the inauguration of the six days' re-organising work found it.

The Adamic chronology of the Bible is confirmed by the present number of the human population on earth. The rate of multiplication traced backwards, making all allowance for war, pestilence, &c., cannot carry the beginning further back than 6,000 years. Consequently, the doctrine of the millennium as the seventh period of a thousand years in human history, is not in the unhappy position so vigorously described by Mr. St. Clair as “exploded at both ends.” “Six thousand years is not the whole of the past,” granted; the Bible does not teach it, and as for man's career being near its end, that is equally far from Bible teaching. That teaching is that man's career never will end. The human race at a certain

point of time, viz., at the end of the sabbatical millennium, will become immortal by the re-production and re-constitution of certain of the dead,* and the earth will be the everlasting dwelling place of those who attain this wonderful emancipation. Therefore it is true as Mr. St. Clair says, that men “have little more than commenced their course;” but as for any indications that under the existing system, “men will be growing happier, finding their perfect adjustment to nature and to one another, so that nothing anywhere will jar,” the majority of men will look in vain to find it. In fact, it is scientifically deducible from the constitution of human nature in its individual diversity, and in the circumstances surrounding it on earth at the present time, that such a result is an impossibility.

It is a pleasant fancy thrown in by Mr. St. Clair to relieve the gloom in which he enshrouds human hope when he pronounces Christ's re-appearing “a delusion.” And this pleasant, unfounded, impossible fancy he objurgates as “glorious!” There is quite another way of looking at it. If, according to his theory, it has taken the human race 50,000 years to get into the wretched state of our present experience, the prospect of reaching a time when “nothing anywhere will jar” is somewhat remote. It is rather a slow-sailing glory. If “hope deferred maketh the heart sick,” then we should call Mr. St. Clair's hope not a glorious but a heart-sickening hope of very uncertain realization.

He claims that by his plan “all men will have time to become sainted;” which he considers an improvement upon “a paltry six thousand years followed by a thousand years' reign of the saints.” The suggestion is very peculiar in a variety of ways. Who does he mean by “all men?” Does he mean every individual man? If so, how does he make out that individual men living an average life of seventy years, will have a bit more time with

* And the change of certain of the living.

50,000 years of succeeding generations than under the "paltry" plan? Of what advantage will 50,000 years be to them? Can a generation have more time than its own lifetime? And does it not have that now? And if each generation is only to have its own lifetime, which it has under the 6,000 years scheme, how are we to understand that with a racial preparation of 50,000 years, "all men will have time to be sainted?" Does he mean all the men composing the last generation of the 50,000 years plan or the race as a whole in its last stages? If so, how does he make out the 50,000 years plan to be an improvement on a plan that secures the same result in a much shorter space of time? for with Christ and his saints reigning over mankind during the seventh millennium, all surviving mankind (including a large element of former generations reproduced by resurrection), having the means under such a dispensation, will find it has had ample "time" in the period to reach an enlightened and happy state. Mr. St. Clair has evidently neglected to think out his happy thought. He simply saw the arithmetical difference between 6,000 and 50,000, and yielded to the impulse of calling the first "paltry." It does not seem to have occurred to him that 50,000 years would be too many. Where is he going to accommodate the human race at the end of that period? Has he realised the number it will have reached by that time at the ordinary rate of increase? Work it out, Mr. St. Clair, and you will see you have blundered. The Bible plan is better than yours. The Bible plan is adapted to the earth's capabilities, and will end in securing order, comfort and joy and rejoicing to immortal millions, while yours would cram the earth with myriads, cursing and destroying each other in a despairing competition for

existence. A thing may be relatively small, and yet not "paltry." A bag of sovereigns is small compared to the gigantic cinder heaps of the Black Country. A boy on the cinder heaps lacking the sovereigns might comfort himself by calling the bag of sovereigns paltry: the possessor of the coin could but smile. So of two men of business; one having taken forty years to acquire a competence, might taunt a more fortunate neighbour with having reached the same position in a paltry five years. The man who made his fortune in five years would not feel that the word "paltry" struck him hard.

Besides, your scale is too long for the constitution of the individual human mind. The periods you speak of are too vast for individual hope and aspiration. They tend to flatten us out of all shape, as with the terrific pressure of a hydraulic press. They may be comfortable enough for those who are satisfied with the present order of things, and who would prefer nothing better than an indefinite horizon of temporalities. But they speak the language of despair to those who would see harmony, love and deathlessness in the noble human species and in the beautiful earth it occupies. There is some correspondence between the structure of the human mind and the Bible plan, whereas yours is out of all proportion. The Bible plan is within suitable compass, enabling us to take part in earth's programme with heart of hope, and to tread with lightsome step as we walk through the darkness of this necessary preface of tribulation to the glory lying beyond; your plan which is no plan at all (for if it is 50,000, it may be 500,000, or 500 000,000), oppresses the heart with a dreary sense of absent hope and uncertainty of prospect.*

(To be continued.)

* We are obliged to leave over till next month, our review of Mr. St. Clair's statements about the expectations of the apostles.

"THE CHRISTADELPHIAN" AND ITS READERS.

WE have received many expressions of opinion on the subject of the *Christadelphian* since the appearance of our last number. They are too numerous to give place to them all, and the object of such expressions, so far as they have had an object, has been sufficiently served by those which have appeared. We therefore close the subject with the following, which will serve for all:—

Brother RICHARDS, Montgomery:—"I see another batch of readers welcome and admire the *Christadelphian*. Why, brother Roberts, if all the brethren and sisters would speak out, you would get enough to fill the February number. The last time brother T. Rees visited us, two months ago, he came when we were at tea, and seeing the *Christadelphian* on the sofa, he sat down to read it, with his satchel on his back. 'Come, have some tea,' says sister R. 'Oh, this is better than tea,' he replied. You will see how the *Christadelphian* is thought of. For myself, I do not belong to the class of readers who never think about it till they see it. I never fail to scan down my sheet almanack to see when the last Thursday in the month comes; and then have an hunger and thirsting for some days, till I get hold of it; and always anticipate a feast of fat things on the Sunday."

GENERAL TOPICS.

The following are interesting letters on general topics, which our readers will doubtless be pleased to see:—

Sister HAGE, of Bilsthorpe, writes:—"In reply to brother L. Edwards (*Christadelphian* last month, page 17) on the Doctor's not understanding resurrection before he wrote *Anastasis*, I wish to say that, standing both of us before the fire at Scarborough, I said to him, 'And did you understand all this?'—(1 Cor. xv.) He replied, 'Oh sister Hage, I understood it all, but the question of resurrection has never been argued.' We were speaking of those who believed they were raised immortal.—(A. B. Magruder, for instance.) To me this has been very difficult to take in, but the Doctor only smiled at my non-comprehension."

Brother S. BOYLEY, Natal, South Africa:—"The dear brother who composed the dialogue under the heading 'Marriage with

the Alien' (brother Sulley, of Nottingham—EDITOR), knows his subject that he writes about perfectly well. I earnestly hope that it may arrest the attention of the unmarried saints. The picture he has drawn is not over-drawn: it is under-drawn, as yet. When I was married I was an alien, having no real hope myself; and now I am adopted and have obtained citizenship, I have still a wife, whose failing is strong opposition to the truth. Dear brother, I could beg of any young man or woman in the Lord, with tears in my eyes, not to marry an unbeliever. Look how isolated I am; how miserable and wretched I am sometimes in my isolation. I have no saint to speak to or see. I go forth to my work with an heavy heart to mix with the alien, my sinful flesh being strong to suggest, and sometimes leads me into foolish talk and jesting, which in sober moments causes me to feel wretched. I come home; I cannot talk five minutes to my wife without having her say that my 'queer religion,' as she calls it, is the reason for all the unhappiness in our house, and a great deal more of the same sort. If my partner had been a believer, I should have a relief from my isolation by her companionship. Then again, look at the difficulty I have in the management of my children. They are more in her company than in mine, and they take more easily to the ridicule and contempt of their mother than the counsel and instruction of their father, which is no more than I can expect, knowing that the natural mind is alien from God from its earliest development in life down to hoary age."

Brother G. WAITE, Stockport:—"Another 'Christmas' has come and gone, and the traditional epoch of Christ's birth has been celebrated with the usual eating, drinking, and making merry by the children of this world. 'A merry Christmas to you all,' say they, and so the godless world makes a grand effort to forget, for a while, the troubles which are coming upon it. 'A merry Christmas to you.' Oh! how I dislike such a greeting, especially when it falls from the lips of a brother. It may, perchance, be from want of thought, but none the less objectionable. Brethren of Christ should take heed, lest by their words they countenance (unwittingly) the dominion of sin. And what a host of evils are associated with 'a merry Christmas.' How much more becoming to hear brethren

greet one another with some expression of hope that the Lord may come before another 'Christmastide,' which will be indeed a merry Christmas to the children of light. So also with the new year, which is close upon us: how can it be 'happy' to Zion's children while the city of their love remains desolate and their beloved is still absent? 'May the Lord come this year,' is the only greeting which is capable of striking the chord of sympathy and happiness in the breast of the pilgrim who is in quest of a city which hath foundations whose builder and maker is God. We were thankful for the opportunity which Christmas day presents, and consequently met together to sing psalms and hymns and spiritual songs unto the Lord, and to exhort each other. And what a source of comfort it was to us, none can tell except those of like precious faith, whose delight is in the Lord their God. What a grand 'Sunday Morning' we have in the *Christadelphian* for January. I like to see the Father brought to the foreground. It sent a thrill of delight throughout my whole frame when I read it."

A SISTER, whose name we have not received permission to publish:—"I was so much edified by your stirring exhortation on Sunday morning last, that I felt I must write and tell you how thoroughly I enjoyed the pure water of life which you poured out for us. My time has been fully occupied since then, but the desire to say the thought still remains. Your *resume* of our year's readings gave forcible expression to my own thoughts, and the words 'Cry aloud, spare not,' came to my tongue. Disobedience, after the manner of King Saul, causes the destruction of the people. It is grievous to see those who have learned the commandments of Christ making them meaningless by the application of what they call their common sense, and by undertaking to say that God (they think) is not honoured by what they term *blind* obedience. It seems to me that the only way in which it is possible to honour the God of all things is to endeavour to obey Him implicitly and unquestioningly, which is blindly, in a certain sense. If we have not decided the Creator to be a fact, there might be some sense in bringing our own judgment to bear on His commands, but if we believe that He is, and that He is the rewarder of them that diligently seek Him, we are not in the position to question the *wisdom* of His commands. I did not mean to write more than a word or two. I know you have plenty to do without reading

letters of no importance; but I felt anxious to say that I, for one, do not think your exhortations extreme; but recognise in them the sound teaching of the spirit, and count all things nothing, so that I may be accepted of Christ at his appearing. With much love and great desire that many of us may be found ready when the Master rises up."

S. P. SYVERSEN, Kragero, Norway.—
"Through many and diverse causes I have become a doubter and unbeliever, leaning towards rationalism and natural religion. I write you these lines to ask you in what manner I could arrange to send you one year's subscription money for the *Christadelphian*. I should also like to get *Twelve Lectures* (a second-hand one would do very well); likewise some pamphlets bearing on the question of the immortality of the soul, the existence or non-existence of a personal devil, eternal punishment, hell-fire, and kindred subjects, to be used as references in my discussions with the orthodox Lutherans. Everybody here, almost without exception, is orthodox Lutheran; the spiritual darkness is so deep, and the bigotry and intolerance of clergy and laity so confirmed that it is an ungrateful work to attempt to protest; nevertheless, I cannot desist. It seems to me as if an inward power were driving me on to protest against their monstrous and horrid absurdities of doctrine (such, for instance, that little children go to hell if they die before sprinkling, &c.) I sometimes imagine that I live in a Catholic instead of a Protestant community. Although, as before mentioned, I must confess to be a rationalist and freethinker, yet, strange to say, I cannot get rid of a lurking conviction that, after all, the Christadelphian teaching may be the truth, and at the same time, a secret wish and earnest longing has possession of my heart. My eyes are turned towards the east, watching for the first signs of the rising sun, the only hope of mankind, although I may not be worthy to get a share in its glory. Will you be kind enough to draw the attention of some of the brethren and sisters to my case, as a few lines from any of them would be very welcome in my position, living, as I do, among unsympathising people; I know that you have too much to do to answer my letter personally, but somebody else might have better time."—(Will some brother take the hint? The writer of the foregoing letter was immersed in New Zealand eight years ago. His wanderings therefrom may be corrected—see James v. 19-20.—EDITOR.)

The Christadelphian.

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

FEBRUARY, 1879.

IN this age of misunderstanding in relation to all divine things, it is not wonderful to find the subject of peace misunderstood as much as all the rest. There is a Peace Society; it thinks to bring about peace by the consent and co-operation of sinful men, notwithstanding that the Bible reveals 1st, that peace among sinners is divinely made an impossibility, and 2nd, that it is reserved to Christ at his second coming to establish peace by war, coercing the world into submission by judgment, and blessing them with divine laws under a single government and that his own. The papers tell us that one of the members of the Peace Society recently went so far as to buy up a number of swords that had seen active service, literally turning them into pruning hooks and ploughshares, and exhibit them in this character at the Paris Exhibition. The man is to be admired for his amiable fancy but pitied for lack of understanding. His pruning hooks and ploughshares would be interesting as the expression of a benevolent wish, but depressing as the symbols of the universal misapprehension of the ways and purposes of God. The time has not come for peace. The divine order of the day to the Gentiles, is "Beat your ploughshares into swords" (Joel iii. 9), and this they are faithfully carrying out. If 100,000 peace men were to do as this one has done, the only effect would be to improve the Sheffield and Birmingham trades, which would find increased employment in the work of turning the ploughshares into swords again. Christ said "I came not to send peace but a sword."—(Matthew x. 24.) This was at his first coming and has been verified by the blood-soaked history of the world since that time. He comes again to "Speak peace to the heathen," by the terrible abolition of war.—(Ps. xlvi. 6-10; Zech. ix. 10.) Till then, Peace Societies may save their breath and their money, for all human effort in this direction is fore-doomed to hopeless failure.

THE SIGNS OF THE TIMES.

ENGLAND AND THE CONQUEST OF AFGHANISTAN.

TURKEY'S INCREASING HELPLESSNESS FORCING EVENTS.

TURKEY AND THE HOLY LAND: PROJECTIONS AND FACTS.

THE war in Afghanistan goes on with success for the British. The Russian Government has withdrawn its Mission from Cabul and its countenance from the Ameer, who has fled from his capital in the presence of the insubordination and anarchy caused by the victorious advance of the English troops. The flight of the Ameer has made the political situation embarrassing for England, as there are several pretenders to the throne and no regular Government to negotiate with. It may end in compelling her to undertake the government of the country.

Brother Royce, of Peterboro, thus refers to Dr. Thomas's expectations on the subject of Afghanistan. "In reading *Elpis Israel*, I have observed a remark made by Dr. Thomas respecting Afghanistan, which may not have come under your notice. It is with reference to the prophecy of Ezekiel respecting the Tarshish power that opposes Gog in the last days when he comes down upon the mountains of Israel. It is on page 390, and reads as follows: 'But the Lion power of Britain has not yet attained the limit marked out for it by the finger of God. The conquest of Persia by the autocrat will doubtless cause England to conquer Afghanistan, and seize upon Dedan, that she may command the entrance to the Persian Gulph, and so prevent him from obtaining access to India, either by land or sea.' Gog has not conquered Persia, but the latter has allied herself with him; hence the policy of England as predicted by Dr. Thomas. There is a further statement on page 391, as follows: 'The Lion of Tarshish is Alexander in its dominion, and will then possess much of the territory represented by the Unicorn, Goat and the Leopard in the Image. Alexander the Great extended

his conquests over Afghanistan, Punjaub, and into India beyond the Indus. The Lion of Tarshish has already annexed much of this territory. We see from passing events, England is still carrying on this process of annexation, and in the words of a son of Israel, establishing a 'scientific frontier,' which I doubt not from what we have already seen of it differs very little from the description given of it by Dr. Thomas on page 391 of *Elpis Israel*. It is wonderful to see how one after another these things are being fulfilled before our eyes. They are so many signs in the heavens of the coming of the Son of Man to take account of his servants and punish the nations for their iniquity."

TURKEY'S INCREASING HELPLESSNESS, AND WHAT IT IS LEADING TO.

Events are undoubtedly tending to the consolidation of British power in all the prophetic countries, as we may call them. This is the most conspicuous and cheering sign of the times. We have only seen the beginning of it in Asia Minor. The Anglo-Turkish Convention has given England a footing as protectress; but it is evident that affairs cannot long remain in even that promising form. The disintegration that is going on in Turkey is likely to soon compel England "to take and govern the Asiatic provinces, which she now only professes to protect." This is the opinion of the Constantinopolitan correspondent of the *Standard*, whose Tory leanings would be sure to make him take a favourable view of the working of the Anglo-Turkish Convention, if facts would at all admit of it. The following extract from his remarks is interesting:—

"The old year has been for the Moslems and Christians of Turkey a year of unexampled misery and affliction, and the dark sorrows of the past project a gloomy shadow over the coming year. The old year, as it has moved on through its appointed round of fasts and festivals, has found the first to be marked by deepened mortifications, and the second to be marked by scanty and colourless rejoicings. If we possessed a Turkish Dryden, he would probably regard the year which has just closed as having been for Constantinople what the English Dryden's 'Annus Mirabilis' was for London—a year of sore trial and affliction, pressed down and running over. If the Turkish Dryden, as he drew towards the close of his meditations on the past year, could prophesy

for Constantinople a future as brilliant as that which the English Dryden prophesied for London, we might dry our eyes over the sorrows of the past, and strain our forward gaze to welcome the coming brightness of the future. I would give much to see Constantinople when 'she shakes the rubbish from her mounting brow,' and shakes the municipality of Pera into the Bosphorus along with the rest of the rubbish. I would give much to see her when 'her widening streets on new foundations rise;' and I should be especially glad to see 'the East with incense, and the West with gold, approach the suppliants to receive their doom.' Probably if the West would approach 'with gold,' the incense of the East would speedily be forthcoming; but unless the West does approach with gold there will be neither incense, nor favour, nor even the means of existence for the Government and the people of this most unhappy country. As I look back over the events of the year, I am forced to acknowledge that the condition of the country in general, and especially the condition of the capital, are far worse than they were at the commencement of the past year.

"It is true that we have peace, but the army is on a war footing. A few, a very few, soldiers have deserted, but none have been disbanded. There are probably not less than three hundred thousand men still under arms. They are unpaid, ill-fed, and in rags, and yet the cost of the army absorbs all the available resources of the Government. The Grand Vizier, who is assuredly an enlightened man, is most anxious to reduce the army to a peace footing, but he knows the poor soldiers cannot be sent to their homes unless they be paid, and he cannot find for them even a portion of their pay. For the last two years the Turkish Government has lived from hand to mouth, has always mortgaged its revenues in advance, and has never paid less than twelve per cent for the advances made to it. The amount of the floating debt is not known at the present moment. . . . The depreciation of the paper currency is such that during this week many of the retail traders have refused to take paper at any price. . . . It has lost more than eighty per cent of its nominal value. Now, as the scanty salaries of the vast majority of the public servants are paid in paper, and as the bakers and grocers and general dealers are refusing to take the paper, there is such an amount of distress and privation in the city as it has never before experienced. The Sultan is naturally distressed and alarmed, and day after day we are told that he has once more ordered the Minister of Finance to restore the paper to its proper value. But he might just as well order the Minister of Finance to reconstruct a smashed egg, or to convert tobacco smoke

into a cigarette.

"Now the financial distress of the Turkish Government is a source of danger to Europe. Unless the Turkish Government can obtain pecuniary assistance on moderate terms—at, we will say, four per cent., or at not more than five per cent—it cannot even begin the work of reform. It cannot disband the army, it cannot restore order to the provinces, it cannot even begin to develop the magnificent resources of the country. It must obtain some temporary aid before it can move hand or foot. I am told that some sections of the English and French creditors of the Porte are opposing the grant of a new loan to Turkey on easy terms. If this be true, they are cutting their own throats and the throats of their fellow creditors. There is in Turkey sufficient wealth to pay all the debts of Turkey, but that wealth cannot be come at without an outlay; and if the existing creditors of Turkey persist in preventing her from obtaining farther assistance, they will never see one shilling of their money. And, in addition, unless she can obtain timely pecuniary assistance, she will assuredly settle down from month to month into deeper and deeper gulfs of misery and anarchy, until Europe is forced to revise the Treaty of Berlin, and England is forced, in her own interests, to take and govern the Asiatic provinces which she now only professes to protect. As a matter of course, if more money be lent to Turkey, it must be expended under European supervision."

TURKEY AND THE HOLY LAND: PROJECTS AND DISCUSSIONS.

As indicative of the direction of the political wind, the following letter appears also in the *Standard*. "It is clear Turkey cannot remain in her present condition—that unless she reforms, as required, in Asia, and pays Russia out in Europe, the alternative must be the utter collapse of her empire, sooner or later. On the other hand, she has no friends, and has nothing to pledge for the raising of money. Under these circumstances, if Turkey is ever to right herself, she must be prepared to make a further sacrifice, and this in the only way possible, viz., of parting with more territory. Russia stands towards her in the position of a judgment creditor, and if Turkey fails to pay her out the alternative is an execution levied upon her estate. So that if Turkey seeks to exist, she must stoop to conquer, and that without delay.

"Assuming, then, it is imperative there must be a further loss of territory before Turkey can recover herself, the point is—

what portions of her possessions can she best part with that will realise the largest amount of cash, with the least loss of revenue to her? In the consideration of this matter Turkey must drop her pride and be only mercenary, and therefore, I think, we may say for certain she would make a better bargain by selling a portion of her estate to an outside customer independently, and so raise cash to pay off Russia and effect her reforms, rather than suffer Russia to help herself to so much as she may consider a reasonable set-off to her claims, because we all know property sold under an execution is always parted with at a very great loss.

"Now to my mind that portion of her empire that Turkey can best dispose of independently and at a high figure, is Palestine, because, whatever may be her peculiar interest in this part of her estate, it certainly cannot be a monetary interest, and that, under present circumstances, is all we have to consider. Next we come to the Jews. They are a community scattered all over the world, having no nation, although they look forward to becoming one. Throughout they are bound together by the bands of one universal hope, which has existed amongst them now for over eighteen hundred years, and that hope is the re-possession of their own old country; but how is this to be brought about? It is not reasonable, and the Jews cannot expect that any nation would either make war on Turkey, or purchase this land of her, in order to restore it to them, because such a course would be out of the common order of things, and is an eventuality that would never take place—therefore, if the Jews wish to secure their ancient estate again, they must redeem it at their own expense; and can a more reasonable opportunity present itself?

"The Jews, as a class, are very wealthy. They number throughout the world about six millions, and if I estimate that five per cent. of this number are paupers, I shall, I think, greatly exaggerate; while on the other hand, if I estimate that another five per cent. of their number are very wealthy, I should not be far out—therefore we may set the one against the other. Now, taking the entire community of the Jews, six millions, and assuming them all to contribute towards the redemption of their

country, say, £10 per head, it would represent an amount of £60,000,000, a very respectable sum to offer Turkey for the purchase of all her interest in Palestine, that country being conveyed by her to the Jews for ever, under the united bond of guarantee of all the European Christian Powers. Here Sir, at any rate, is one idea. It may be wild, it may be vague, but is it wholly impracticable? I am, Sir, your obedient servant,

January 4th, 1879.

W. H. M.

Another correspondent, writing to the *Brighton Herald*, thus discusses the proposal.

"The proposition is an ingenious one, and would suit the creditors of Turkey admirably. But I am afraid the Jew would think it a very bad bargain, and that a great many of them would rather give a £10 a-head to remain where they are than contribute to the 60 millions in order to reinstate themselves in a land where there would be very little opportunity of their influencing the affairs of the world as they now do by their presence in all the great centres of commerce, to say nothing of the chance of troubles amongst themselves directly they 'got home,' and the difficulties that would attend the settlement of the land question. The fact is, Sir, the Jews are, as a religious body, very well content to remain where they are, being, as a rule, treated very well in all the civilised countries of Europe, and certainly they would not give sixty millions to the Sultan of Palestine, even if the Sultan was able or willing to sell the land to them.

As to the Christian States of Europe guaranteeing the possession of Palestine to the Jews 'for ever,' even if it were possible to do such a thing, why should they? Is there so much difference, religiously, between Jews and Mahomedams? Both are pure Deists; and the Mahomedans accept the authority of Moses, Abraham, Isaac, and Jacob, and even (which the Jews do not) of Christ himself, short of the God-head. Jews, too, are now at liberty to live and practise their religious rites in Palestine as much as Mahomedans or Christians, and have been for a long time. They may, therefore, keep their sixty millions!"

It is, of course, of very little practical moment what correspondents may think on the subject, pro or con: but it is an interesting indication of the nature of the times that such a proposal should be a topic of discussion in the public papers. God's purposes will be carried into effect however

men may jangle or even counterwork: but we also know that He employs the word and works of men, (to which indeed he incites them at the needed points) to bring about those purposes where they have to be accomplished with a concealed hand so to speak. Consequently, it is of interest and productive of good spiritual cheer to see illustrated in the public prints first, the dire extremity of the Turkish desolator, and secondly, the tendency of that extremity to bring the Jewish and the Holy Land question into that political prominence which the nature of the times requires. The Holy Land we know is guaranteed to the Jews "for ever" by the only power who can give such a guarantee. The Strength of Israel has guaranteed it by an everlasting covenant. They are exiled for a time only, and that by His appointment, because of disobedience. Their return is only a question of the right season, known to Him and necessarily and apparently near.

The tendency of Anglo-Turkish politics to bring Scripture lands into the foreground, and into British hands, is manifest in other ways. Active negotiations are going on between Turkey and the British Government through Mr. Layard. Only certain features are allowed officially to transpire. A part of the correspondence has been published. It is well known, however, that there are always private and confidential communications which are never permitted to see the light at the time, but the nature of which generally transpires by rumour. The rumours are not always accurate, but they indicate what is going on. In this respect the following is interesting:—

"The *Neue Wiener Tagblatt* states that it has received intelligence from Constantinople that the British Ambassador there has submitted to the Porte a project for the construction of the Euphrates Valley Railway, consisting of twenty-six articles, the chief of which are—(1) The Porte, neither having the necessary capital for the enterprise, nor in its present financial state, being able to guarantee the payment of interest on the amount required for the work, makes over to England the right of undertaking the task; (2) The British Consul undertakes to find the funds. As an equivalent the Porte will (1) cede 10,000 square metres of land for every kilometre of the line, which is to

extend from Ismid, through Alexandretta, to the Persian Gulf; (2), The Porte will give England the right to establish a colony of 1000,000 Europeans on land given gratuitously by the Turkish Government for the purpose; (3) as a guarantee for the sums expended, Turkey will cede to England, for a period to be more precisely fixed hereafter, the revenues of the Pashaliks of Bassora, Damascus, and Bagdad. The *Correspondenz* adds that the guarantee by England of a loan of £25,000,000 being made dependent on the acceptance of the project, and the Turkish Government urgently needing the money, the Porte will scarcely be in a position to refuse the proposals."

AFFAIRS IN THE HOLY LAND.

The London correspondent of the *Liverpool Daily Post* speaks as follows in one of his letters:

"Forty thousand Circassians are scattered between Jerusalem and Aleppo. A large number of them were supplied with cattle and grain on condition that they would settle on the plains of Moab, beyond the Jordan. The fellows, however, sold the cattle, eat the grain, and returned to the plains surrounding Jerusalem, where they are living upon the villages, the inhabitants

of which, at first from fear, supply them liberally with food, but end in asking for soldiers to drive them off. Some of these Circassians have settled immediately south of Hermon, on a rich but desolated region, where nothing is left of the ancient inhabitants but the marks of their graveyards. Many of these unfortunates have died from want, over five hundred of them having perished from sheer hunger near Tripoli, many of them again having taken their daughters and wives to Alexandria and elsewhere and sold them. Considerable excitement prevails in Damascus respecting the appointment of Midhat Pasha as Governor of Syria. The pashas, hearing that they cannot secure his submission to their purposes, nor drive him away, they denounce his appointment in very strong terms, accusing him as the main cause of the late war, and charging him with its disasters. The family of the new Governor-General occupy apartments in the Government House, which has been prepared for them, and it is stated that the Governor-General intends making Beyrout his headquarters instead of Damascus. Those who understand the pressure put upon previous Governors by the intriguers of Damascus heartily approve of this movement, regarding it as an indication of a new order of things."

INTELLIGENCE.

BEWDLEY AND KIDDERMINSTER.—Brother Ashcroft (at the request of brother Betts, who was pressed for time), writes as follows: "Jany. 13th.—Last week, I delivered three lectures on successive evenings, in the Assembly Room, at the George Hotel, Bewdley; one on The Christadelphians, another on Things Supposed, and a third on that much-neglected prophecy, which was sung by the angels at the birth of the King of the Jews. The audiences were not numerous on either occasion, nor could it be said that the cream of British intelligence had been brought together by the posters announcing the lectures. In fact "Hodge" predominated, and as you know, his apprehensions are not of the briskest sort. The rest of the company appeared to consist almost entirely of the poor of this world, from other than agricultural walks of life. There was a small sprinkling of what would be called respectability. A marked and respectful attention was accorded the lecturer, and one tradesman desired to give me a vote of thanks, which of course I declined, on the ground that we were not permitted to patronise the truth, inasmuch as it is immeasurably superior to all who hear it for

the first time, and claims their unqualified submission. A monarch is not in the habit of receiving the thanks of insubordinates. Therefore we, as the friends of the truth in this most untruthful day, cannot suffer it to be dragged through the mire of mere Gentile compliment, and our audiences must please bestow their votes of thanks on those who receive honour one of another. Questions were asked at the close of the third lecture with that precocious air of triumph which generally precedes a consciousness of utter defeat. The questioners found that we were aware of the existence of the texts by whose aid they had hoped to have overthrown us. Brother Betts writes me to say that the Bewdley brethren 'have lost no time in arranging for future action, so that the efforts put forth may not be transitory through lack of energy on our part. We therefore met last night and arranged for essays and systematic study of the word of God for the upbuilding of the ecclesia. We intend dividing Bewdley into districts, each one to take a district and lend books, tracts, &c., also to debate and converse with the inhabitants from house to house.'

On Friday evening I gave a lecture at Kidderminster on the Immortality of the

Soul. The chairman was a Mr. Bland, a partly emancipated Gentle, less able to declare us wrong than desirous of knowing with whom the truth is to be found. With his friend Mr. Steward he is not far from the Kingdom of God. Our intercourse with these two gentlemen leads us to hope that in them the truth will soon have a couple of pure minded representatives in this town of shuffles and loms, in one of whose public places stands the statue of the celebrated Richard Baxter, with uplifted hand pointing the people to where he believed 'the saints everlasting rest' to be—the wrong direction entirely."

BIRMINGHAM.—The following persons have rendered obedience to the truth since our last report. JOHN H. RICHARDS (45), shoemaker, and his wife EMILY E. F. RICHARDS (32), both previously neutral; HERBERT J. CHATWIN (27), clerk, brother in the flesh to brother F. A. Chatwin, formerly Church of England. Several immersions are pending.

Death has overtaken and consigned to the sweet short rest of the grave, other two who have companied with the brethren for many years, viz., brother Mark Cotton and sister Maria Thompson (deaf and dumb), sister in flesh to the late sister Thomas Davis. They had both reached the allotted term of human existence and had been associated with the truth in Birmingham, from the beginning of the present form of things. Their disappearance from our midst is a salutary reminder that life is but a short-lived phantom, becoming a reality only in the cases of those whose names are found finally unblotted from the Lamb's book of life.

The last week in the old year was occupied in nearly the usual way. On the evening of Christmas day a number of the poorer brethren and sisters were entertained to a substantial repast in the Athenæum, followed by a meeting and addresses on the truth. On the night following, the Sunday school children, numbering with the teachers about 250, met for the usual Christmas "treat" in the Temperance Hall. Tea was followed by the distribution of prizes gained in each class (18), except the two senior classes, by the highest number of marks attained during the year, and of the prizes carried in the written examination on the preceding Sunday (this is additional to the Midsummer written examination, and is the first that has taken place at Christmas). There were also 17 prizes for those who had read the Scriptures by the *Bible Companion* throughout the year, without missing a day, but the presentation of those was delayed owing to their not having arrived from the bookseller. Some interest was created by reading the best and the worst answers given in the written examination. After the distribution of prizes, there was the usual dissolving views (to a harmonium accompaniment),

which closed the evening. On the next night, there was the usual open tea meeting (for brethren and interested strangers); which for the quality of the speeches delivered and the help afforded to those having their faces Zi-n-ward, was pronounced the best that had been held.

The usual quarterly business meeting, for the reading and adoption of the reports of proceedings, was held on Thursday, January 2nd. It was announced that an unusually large spending for the relief of the poor, concurring with the heavy expenses of the Town Hall effort, had caused a deficit of £20. The brethren were invited to be liberal in their contributions on the following Sunday, to which they well responded: and during the following week an anonymous note came to the office, enclosing £10 towards the deficiency. The brethren thank God and take courage.

Brother and sister Hardwick have removed to Chadsmoor.

The Sunday evenings since last report have been occupied as follow: December 22nd, What must we do in order to please God?—(Brother Roberts.) December 29th, Question Night.—(Brother Roberts.) January 5th, Lord Cecil's Attack.—1st, with regard to the Divine Sonship of Christ.—(Brother Roberts.) January 12th, The Second Point in Lord Cecil's Attack.—The Deity and Personality of the Holy Spirit.—(Brother Roberts.) January 19th, The Feast of Fat Things which Christ is coming to spread on Zion's Hill.—(Brother Shuttleworth.)

BRISTOL.—Brother Gunter announces the removal of brother J. K. Gillies to Bourne-mouth. The circumstance is deeply regretted by the brethren. Brother Gunter says "Brother Gillies saw the truth planted, take root, and grow in Bristol; and not only so, but has worked with a zeal which becomes a brother of Christ, and we can say of him 'that he has not shunned to declare unto us all the counsel of God.' Brother J. Curry, of Weston-super-Mare, who has removed from Manchester, is now meeting with us; also sister Harriet Clements from Dudley.—Our lectures have been—January 5th, The Holy Spirit.—(Brother Bardsley.) January 12th, The Devil.—(Brother Apsey.)

DUNDEE.—Brother Ker reports that sister Mortimer (wife of brother Mortimer) fell asleep on the 4th instant, after a lengthened illness. She was interred in the Eastern Necropolis, on the 7th, in the presence of a number of the brethren. "We rejoice in the consolation Paul gave the Thessalonians, that the day is approaching when the dead in Christ shall rise from the dust, and when the approved shall be able to sing the triumphal song the apostle writes to the Corinthians, 'Oh, death where is thy sting? Oh, grave where is thy victory?'" Brother Mortimer is sorely tried; but knowing that it is trials which perfect the brethren of

Christ, he takes it patiently.

Brother Gill, writing later, says, "You will be pleased to hear that GEORGE W. ROBERTSON (45), civil engineer, was baptised into the saving name, in the public baths here, on Dec. 16th. It was he who bought the copy of *Twelve Lectures* in Calcutta in 1871, and afterwards gave it to his brother now in Liverpool, who in turn gave it to Mr. Ashcroft, and which was the means of so gratifying results in that locality. Although long in yielding obedience to the truth, brother Robertson has been a long time convinced of those things which he has now confessed as all his hope and expectation. He fills the place of sister Mortimer (wife of brother Mortimer), who fell asleep in Christ Dec. 4th. Her malady was consumption. The subjects of lecture since the last report have been: Christ's Command to Watch for his Second Coming; The Miracles of Christ, their Teaching concerning Life; The Crucifixion and Death of Christ; Christ's Resurrection the Assurance of Future Life."

EDINBURGH.—Brother W. Grant writes: "Another has rendered obedience to the faith in the person of ELIZABETH ELLIOTT (21), domestic servant, daughter of brother and sister Elliott, of Cumnock, who put on the saving name on December 30th, 1878. We have also added to our number sister Peebies, who has returned from London; but we have lost brother J. G. Stuart, by emigration to Dunedin, New Zealand. Our regular Sunday evening lectures since last communication have been as follow: Dec. 1st, The doctrine of the Trinity incompatible with reason and Scripture. 8th, The Present World and the World to Come. 15th, Baptism: its mode, meaning and essentiality to salvation. 22nd, The Bible Teaching concerning the Nature of Man. 29th, The New Relation of Russia and Britain in the East: the Coming Entanglement and the end of it. January 5th, God's Purpose with the Nations. 12th, The Midnight Watchers for the Absent Bridegroom. 19th, Christ the Future King of the World. 26th, The Kingdoms of this World and their Destiny. We have now finished a course of twelve lectures in Leith, some of which have been well attended, but on the whole the attendance has been rather meagre, and they have in the meantime been discontinued. With the new year we have adopted small cards for our lectures, which we intend to get printed monthly; these are distributed throughout the city by the brethren and sisters and already they have had the effect of increasing the attendance, which of late had fallen off somewhat, doubtless to some extent caused by the Leith lectures, which were more convenient for some of the brethren and enquirers resident in that locality. Truly our fellow men are 'drunk with the wine' of the apostacy, and only a few will allow 'the light of the glorious

gospel of Christ' to shine into their hearts. We rejoice, however, at the signs which so unmistakably indicate the uprising of the Son of Righteousness to dispel the darkness of this long and dismal Geniile night."

FROME.—Brother Hawkins reports the obedience of THOMAS EXTEN (19); HENRY LUTHER (15); and GEORGE YOUNG (13), son of bro. Young, all of Radstock, who put on the sin-covering name December, 29, after a very intelligent confession of the faith. "The last named, though young in years, has been earnestly looking into the truth for nearly two years, rising before five o'clock in the morning to study the Scriptures before going to work. He wished to be immersed 12 months ago but was kept back on account of his extreme youth. A lecture at Coleford, six miles from Frome, by brother Chandler, of Bristol, should have been reported some time since. There were about 200 present on the occasion, who listened very attentively, and we hope if the Master delays his coming to renew our labours there in the spring."

GLASGOW.—Brother Leask records the names of other two who have become obedient to the faith since last communication, viz., JAMES JARVIE, cousin to brother Jarvie, and ROBERT CUNNINGHAM (21), iron turner. The former, who was baptized on the 15th December, was directed to the truth through the late discussion between Mr. Mitchell, and brother C. Smith of Edinburgh, which his cousin was unaware of, although he has assisted him since. Brother Cunningham, who was baptized on 29th December, resides with brother Wood of Dumbarton, but will break bread with us occasionally. As stated in last intelligence, we entered our new Hall on Sunday, 15th December, which has given much satisfaction, it being a very compact and comfortable place, and as we think it will be very suitable for evening lectures, we intend commencing these for a month or two in addition to the afternoon lectures. We opened the hall with a course of four lectures, which have been fairly attended. Observing the success attending the book clubs connected with various ecclesias, we have been induced to start one here, which we have commenced with 27 members. The lectures since I last wrote to you, have been as under: December 15th, Immortality. December 22nd, the Future Dwelling Place of the Righteous. December 29th, Will the Popular Gospel Save us? Jan. 5th, The True Ark of Safety, and on Jan. 12th, The New Heavens and a New Earth wherein dwelleth righteousness.

GLOUCESTER.—A brother reports favourable progress here. The meetings still maintain their interest. On Sunday, Jan. 14, there were fifty to hear brother Otter of Cheltenham, on 'Heaven.' The few brethren in Gloucester are deeply grateful for all

their privileges. On the 28th ult., they had the pleasure of immersing into the sin-covering name, Mr. E. JONES (30), formerly a member of the Independent church in Gloucester.

HALIFAX.—Brother Dyson reports that during the last month, the lectures have been as follow: December 22nd, The third chapter of Paul's Second Letter to Timothy.—(Brother Thomas.) December 29th, Glad Tidings of Great Joy for all People.—(Bro. M. S. Goggins.) January 5th, The glorious things promised to Israel.—(Brother Briggs.) January 12th, The Promised Land.—(Bro. Dyson.) On Christmas day over a hundred brethren and sisters sat down to tea in the afternoon, several being present from Elland, Huddersfield, Leeds and Keighley. After tea the evening was very pleasantly and profitably spent in singing and exhortation. On New Year's day, another enjoyable and profitable gathering was held in connection with our Sunday school, 125 adults and juveniles sat down to tea; after tea there was a service of song, entitled "David," by the teachers and scholars. The singing was interspersed with readings from the life of David, by brother Whitworth. After the singing came the distribution of prizes also by brother Whitworth, which consisted of instructive books, including two copies of *Twelve Lectures*. The prizes were given for best answers to Scripture queries and for best attendance during the year. The subject of lectures during October and November were as follow: Future Punishment.—(Brother M. S. Goggins.) October 27th, The God of Israel.—(Bro. R. Smith.) November 3rd, Christ's conversation with the Woman of Samaria.—(Bro. W. Thomas.) November 10th, The return of the Lord Jesus Christ.—(Brother R. Whitworth.) November 17th, The two Great Religious Questions of the Day—life only in Christ and the eternal conscious punishment of the wicked.—(Bro. J. Briggs.) November 24th, Faith, Hope and Charity.—(Bro. R. Dyson.) December 1st, The Promise made to the Fathers.—(Brother C. Firth.) December 8th, The One Thing Needful.—(Brother M. S. Goggins.)

LONDON.—Bro. A. Jannaway writes: "I have with regret to report the removal to Glasgow of our sister Hopper, who has obtained in that city a situation which is likely to prove a permanency. While with us, she has been instrumental in turning several to righteousness; we hope that her labours in Scotland will be blessed with a like result. The immersions during the month have been: Nov. 17th, SEPTIMUS OSBORNE, son of brother Osborne, of Tewkesbury, and CHARLES FURMAGE, Wesleyan; 20th, MRS MARTHA SAUNDERS, wife of brother Saunders, mentioned last month, formerly neutral; 24th, PETER WARREN FITZER, formerly Primitive Methodist and other sects; Dec.

8th, RUTH HAYWOOD, formerly Church of England; 15th, THOMAS TANNER, formerly Neutral." Brother Jannaway adds: "These additions give us very great encouragement. We appear to have been singularly blessed in this way lately, I hope it will prove so in the end. There are several other immersions pending, including, I am delighted to say, my sister Jennie, who has made the good confession, and is, on account of ill-health, awaiting an opportunity to present itself for baptism, the weather at present being too severe. We have determined to keep the Luxembourg Hall on for another three months. The average attendance is about 40, chiefly strangers, several of whom appear to be much interested. Probably you have heard from brother Shelton that during the past two months, we have, in co-operation with the Leicester brethren, been carrying on a crusade at Bedford. The audiences have been small, but we pray that good may come, remembering that God is able even out of what may appear to us a failure, work out His glorious purpose. The lectures for December in the Upper Street Hall have been: December 1st, Jesus Christ.—(Brother Atkins.) December 8th, Old Wives' Fables.—(1 Tim. iv. 7.) (Brother Kinnaird.) December 15th, The Serpent's Lie.—(Brother Arthur Andrew.) December 22nd, The Star of Bethlehem.—(Brother Boshier.) December 29th, Modern Religious Professors.—(Brother J. J. Andrew.)"

Brother Jannaway writing later, reports that another addition has taken place, by the immersion on January 5th, of EMMA MORGAN, formerly Baptist, sister in the flesh to our sister Graham and to brother Morgan of New Zealand. The lectures for January in the Upper Street Hall have been: January 5th, The Gospel in Cyprus in the 1st and 19th Centuries.—(Brother Owlser.) January 12th, God's Vial of Wrath upon England; or the present national distress from a Bible point of view.—(Bro. J. J. Andrew.) 19th, The House of many Mansions, where is it, and when will it be ready?—(Brother Boshier.) January 26th, But as truly as I live, all the earth shall be filled with the glory of the Lord—(Num. xiv. 21). When and how will this purpose be accomplished?—(Brother R. Elliott.)

SHIPSTON-ON-STOUR.—Bro. Pym writes that the brethren here have lately had a tract printed upon the truth, entitled, *The World Turned Upside-down and How it was Done*. It is by brother Phillips, and contains about four times the matter there is in the *Finger Posts*. They may be had at 2s6d. per 100 of J. Phillips, the Spa, Tewkesbury.

SWANSEA.—Bro. Randles writes: "Since my last report our lectures have been as follow: December 15th, The Rest that remaineth to the People of God. December 22nd, The One Spirit. December 29th, The

One Lord. January 5th, Bible Truths versus Lying Vanities. January 12th, The Second Appearing of Jesus the Christ. On the evening of New Year's day we held our first social tea in the Agricultural Hall. Considering the inclemency of the weather, the meeting was well attended; in other respects, all that could be desired. Several addresses were delivered, interspersed with singing. The addresses consisted of reflections on the past year and our duty in the present."

Brother Usher reports the immersion of JAMES KINGDON (18), formerly Wesleyan. He has for some time past been in the employ of our brother Lowe, who, seeing that he took an interest in religious matters gave him the *Twelve Lectures* to read. He was surprised to find there was a great deal wrong in Wesleyanism, and attended the meetings. His parents opposed and his teacher and class mates tried to persuade him against the truth, but he determined to put himself in Christ and thus to become an heir to the promises.

TEWKESBURY.—Brother E. M. Osborne writes: "Since last intelligence from this locality, we have had four applications for immersion, two of which have been found ready and were assisted into the sin-covering name, viz., JANE HEALEY, wife of one of our long-standing brethren, who was immersed November 3rd; and on December 29th, JOHN HURDITCH, senior scholar in the Sunday school."

WISHAW.—Brother Kay reports intelligence sent last month, but overlooked, viz., "Obedience has been rendered by JAMES BALLANTYNE (18), son of brother J. Ballantyne, some time ago," and omitted to be reported at the time; ALEXANDER WADDELL (33), Waterloo, near Wishaw, formerly Established Church; GEORGE THOMSON (22), railway servant, formerly Free Church. The two last put on the name in the appointed way on the 18th November last, resolving to walk in the narrow way, having in remembrance the words of our Lord 'that straight is the gate and narrow is the way which leadeth unto life, and few there be that find it.' Brother Kay thinks (and rightly so) that we require to be very careful not to fall out by the way, adding, if we do so, we will assuredly have a difficulty in giving a satisfactory account of our conduct."

AUSTRALIA.

SANDHURST.—Brother Buchanan reports that during the last twelve months, he has assisted the following persons to put on the saving name by immersion; December 16th, 1877, HENRY GORDON (45), and his wife ELIZABETH GORDON (42), formerly Wesleyans; June 14th, 1878, GEORGE EDWARD ANDERSON (60), and his wife HANNAH MARIA ANDERSON (53); also ELIZABETH

KENLEY (21), formerly Wesleyan; and H. THOMAS (47), formerly neutral. He adds: "We meet on the first day of the week to break bread at brother Gordon's house. We do not hold public meetings, none of us being qualified to speak, and the only way we have of proclaiming the truth is by conversing about it with those we come in contact with, and lending them the books we have in our possession. It is gratifying to know that the truth is proclaimed publicly in Melbourne, and that the brethren there do all in their power to spread the truth. They rent a hall and invite the public by advertising the title of their lectures and begging the public to attend their meetings. And it was by this advertisement in the *Age* newspaper that I became acquainted with the fact that there were Christadelphians in Melbourne. I was united in marriage to sister Keeley on the 5th of last month, at the Registrar General's Office, Melbourne."

CANADA.

COLLINGWOOD.—Bro. Hamilton writes that the Christadelphians in this town number about a dozen. Some dating service as far back as the year 1856, others within the present month; in all these years, the thirsty have ever been invited to "come," but the water of life seems not to their taste. Any brother passing this way enquiring at the Northern Railway Station for William Hamilton will be cordially welcomed.

MOLESWORTH.—Brother George Brown writes: "We always watch for the *Christadelphian* eagerly, as we have no other correspondence or conversation without dispute but itself. My wife and I are alone in the midst of a fine flourishing country—industrious people—all Protestants, enlightened in theology, lots of preachers without an inch of fruitful soil to sow the seed of the pure word of God. There has only been one prophet of Baal in my house for twelve years. Although they are kind, shake hands and are very friendly, they have no desire to talk with us about that word they pretend to speak. Our names are known far and wide as infidels. We are not discouraged. We had some of the strongest-minded young people at one time well advanced in knowledge; they have left these parts and the preachers keep the rest in awe. The people are very sociable if we say nothing about Scripture, but they become very uneasy when the first passage is quoted, and will either run or be offended if the Lord's name be introduced; to say he does not reign, and that he will in future sit on his father David's throne and rule the world in righteousness, even to say he will come at all in person is ridiculed as blasphemy. Their hope is beyond the stars. I know of no one by their conversation that would

wish to reign with Christ upon the earth. I wrote you once before that we had near and dear relations carried away by this Brown and Thurman hallucination, trine baptism, Christ coming to take them to heaven on 1st April, 20 minutes past 4 o'clock, a.m. in. A.D. 1873. They pretend great piety, and to work miracles, curing their sick by anointing with oil, laying on of hands and prayers. They played a very nice trick one time. Their chief prophet anointed their heads before meeting one night, with olive oil and phosphorus after; they were all ordered to pray, the lights were put out and the windows blinded. Behold their heads shining! They told me of this, that it was the Holy Spirit. I told them it was the spirit of Lucifer; I could do the same. We feel sorry for our friends who had a knowledge of the truth and were baptised and professed to be Christadelphians and are farther from us now than the rest of the apostacy. So we are alone within sight of four churches. May we be able to contend and hold up the banner of truth in the face of all opposition."

GUELPH.—Bro. McNeillie writes: "Here in Guelph, where I reside, a new effort is making on behalf of the truth. The few brethren here have rented a hall, and are endeavouring to the best of their ability, to arrest the attention of the erring multitude and lead them from the desperate track of spiritual folly. We have been successful in a few cases, and have a fair prospect of succeeding with a few others. Our audiences are increasing in numbers and attention. Indeed we have succeeded in arresting the attention of the 'Campbellites,' who have a footing here, in so far as to induce them to make a special effort in behalf of their traditions. This special effort has resulted, as it often does, in injury to their cause. The wavering have been strengthened in their suspicions as to the soundness of their position scripturally. A number are anxiously inquiring and making satisfactory progress in the direction of final conviction. We do not encourage undue haste in the matter of obedience. We are of opinion that this is a rock on which not a few have made shipwreck of the faith, if they were ever in it all. I have just heard from bro. Ashcroft to-day. I sympathise much with him in his business difficulties. My own experience has been similar to his, only on a humbler scale. My profession (that of school teacher) had to be abandoned and a precarious substitute sought for in other lines, contrary to my tastes and habits, but, like himself, I have every reason to be satisfied with the sacrifice."

CHINA.

HONG KONG.—Poor brother Hart has fallen asleep. The information comes from

the Post Office authorities who give that explanation of the return of a letter sent from the office of the *Christadelphian*. The case is peculiarly touching. Recently, bro. Hart had seen "great and sore trouble." He lost first child, then his wife, then his situation, then his health and now his life. He was reduced to extremities, and a number of the brethren contributed to his relief in response to an appeal through the *Christadelphian*. The money never reached him. It came back in the letter above referred to, which reached Hong Kong a few weeks after his death. Brother Hart had waited for the kingdom of God for a number of years. His waiting was no passive attitude, as the readers of the *Christadelphian* may have observed from time to time, though the principal evidence of it has not appeared in the *Christadelphian*. His contributions to the poor they do not know. The amount of money he spent and labour he put forth on behalf of the truth, in a variety of ways, was something astounding, especially for a single individual standing all alone in the midst of a great spiritual wilderness like Hong Kong, in which he was not permitted to see a single fruit of his work. We cannot think of any brother who has exceeded him in this respect. And now the testimony and the waiting and the struggle are over, and brother Hart sleeps. It is a case to weep over; yet our tears assuage when we realise that the death-state is the twinkle of an eye to the dead, and that brother Hart has closed his eyes to find that his probation is compassionately terminated before that of others, and the Son of God arrived for his consolation and great joy. God grant us a speedy re-union in the glorious presence of Him before whom every tear will dry.

NEW ZEALAND.

CAVERSHAM.—Brother W. W. Holmes writes: "Since my last communication obedience has been rendered by MRS. REBECCA PARTON (27), wife of brother Parton, on the 16th October, her love for and knowledge of the truth being fully attested. She formerly belonged to the Plymouth Brethren."

SOUTH AFRICA.

GRAAFF REINET.—Mr. D. M. Maartens writes, under date November 23rd, as follows: "You will no doubt be surprised to receive intelligence from so distant a quarter of the globe as South Africa, but I deem it my duty to acquaint you briefly of my feelings and experiences. I have been a member of the Dutch Reformed Church of South Africa, based upon the same principles and doctrines as the Presbyterian Church of Scotland, for many years. During the last 10 years, the doctrine of the above mentioned church was gradually becoming unpalatable as I began

to emerge from the mystery in which their creed seemed to lose itself; by long and continued search in Scripture I was at length brought upon the right track, and by closely following the prophecies I gained the clue which throws light upon the somewhat obscure, but to my restless mind indispensable portion of Scripture, the prophecies and their fulfilment. The foundation of my present views were laid by a higher hand upon my reading Revelations xx. which no minister or friend could give me a satisfactory interpretation of. You are aware that our state is described in Isaiah lx. 2, and also that the prophecies are looked upon by the afore-named churches as sealed books, so that I have been striving for years in the dark, until I found refuge in the prophecies in connection with the New Testament. I cannot express how thankful I feel towards him who said, while still sojourning upon earth, 'Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.'—(John v. 39.) Imagine then my surprise, mingled with inward thankfulness, when after I had already made good progress in the unquestionable truth of the teachings contained in the books of the prophets and apostles, *Elpis Israel, Twelve Lectures* and a few numbers of the *Christadelphian* were placed in my hands about three years ago by a friend! The result you may guess. I have been a subscriber to the *Christadelphian* ever since. I cannot tell you with what delight I receive each month the gladsome tidings of our glorious future. The time is, apparently, not far distant when Christ shall come to deliver his people from all evil and hardship, and bring to nought all kingdoms, and set up his own over the whole earth, which will then bloom as a rose. O what a happy prospect to look forward to! There is a certain young minister belonging to the same church as I do, but removed from here about 200 miles, who has given lectures over the unfulfilled prophecies. What was the origin of such a move on his part I cannot say, but he has very energetically set to work and has, so far as I am able to judge, correctly set forth the interpretation thereof; whether he will follow in the footsteps of Mr. Ashcroft time must show. My heart burns with gladness when I read in your monthly pamphlet of the numbers who accept the saving name and are baptised therein, and how the numbers still daily increase throughout Europe; but on the other hand it is heartrending to see our whole colony in utter darkness, leaning upon a broken staff and upon a human creed handed over to them, uncomfortable with the Bible as it is described in Jeremiah xvi. and xix.—My Dear Sir, I have not the privilege of calling you brother, because I have not yet been accepted as a brother in your ecclesia, although we avow to one and

the same belief, baptism and hope.—Could not provision be made in order to send out one or two Christadelphian brothers who feel themselves called to the work, and have commiseration over the state of the colony, who will proceed to Capetown, the capital of the colony, there to lecture and thence move inwards towards the interior, where I feel confident many hearts will be opened to receive the glorious truth? I hope and trust that God will so incline the hearts of some of the brothers that they will for His name sake undertake the mission of His truth, and scatter darkness where it prevails. The eye of my belief is turned towards the East, from whence our glorious King will make his appearance, with all the redeemed ones and above all his holy prophets and apostles, to gather his people in his kingdom. We also hope to meet each other there."

[Our readers will say that the foregoing is interesting, gratifying and encouraging. As to a Christadelphian visitation of the Cape colony, we can only say that it is not in our power nor in the power of any one we know, to arrange for such a thing, but that if the purpose of God require such a thing, it will be brought about—perhaps through Mr. Maartens and his friends. Meanwhile he may rest assured of the sympathy of all who love the truth, whose desire concerning him will be that he may progress to a full acceptance of the truth and all its obligations, and in the assumption of the name of Christ which God has put within our power in baptism, and the after "observance of all things, whatsoever Christ commanded," which Jesus instructed his apostles to inculcate on all believers.—(Matthew xxviii. 20.) When he has attained this position, which in the absence of brethren, he may do with the assistance of any devout friend (for it matters not who buries the dead), let him be as a shining light in the darkness of South Africa, not distressing himself as to whether that light enlighten others or fail, as humanly speaking that other light for a time did, which "shined in the darkness and the darkness comprehended it not." Let him concern himself merely with the duty of exhibiting the light with steadiness and faithfulness, leaving with God the results of his faithful stewardship.—EDITOR.]

UNITED STATES.

BOSTON (Mass.)—Brother Hooper writes of four who have yielded a child-like obedience to the one faith, viz., MISS HELENA M. HUNT, of England, formerly Church of England; MISS ANNA ELLIOTT, of Halifax, H.S., formerly neutral; MRS. EMMA HOLMES, of Halifax, England, and MR. EDGECOMBE, of Connecticut, U.S., formerly Baptist: brother Hooper adds, "These additions have cheered and strength-

ened us very much at this time, especially as we had become reduced, from various causes, to a very small number."

CARROLL (La.)—Brother Sanders writes: "Partly on account of the mail being stopped because of yellow fever, and partly on other accounts, I have up to this time delayed to inform you of the obedience of D. L. ROBINSON, who put on the saving name on the 3rd of November last, in (as we believe) the only appointed way, and is now rejoicing in the truth. Brother Robinson was formerly Methodist and very much opposed the truth up till last spring; I was reading your lecture on "Eternal Life" to him, and it has proved so far to be seed sown on good ground. We hope he may bring forth good fruit and be saved in the near approaching Kingdom of God. We now number five and we earnestly desire the brethren everywhere to pray for us for our salvation in God's Kingdom."

FIELDCREEK (Tex.)—Bro. Fisher writes: "Four years ago I was immersed in the saving name, and have been in fellowship with the household of faith ever since; during which time I have been a reader of brother Thomas's works, and also yours. We number six at this place, and seven miles from here is the Sanfrancisco ecclesia, much larger."

HARVARD (Ill.)—Brother Wood reports the death, after a painful illness, of Mary Ann, the beloved wife of his son William H. Wood, aged 26 years. The sad event occurred December 7th. Sister Wood fell asleep in the glorious hope of meeting her brethren again in the future life. She was the oldest daughter of our brother and sister Southill. The funeral was held December 9th, in the village of Harvard, upon which occasion the brethren from different places attended, and a discourse was delivered upon the truth, by brother John Spencer, of Chicago, to a large and attentive audience, in the Methodist Episcopal Church.

OSAGE (Iowa.)—Brother W. N. Brown ordering the *Christadelphian* for MRS. E. V. BENNETT, of Riceville, says she is "a lady of very superior education and culture, lately come to the full acceptance of the truth; now a sister, beloved and co-worker for the truth, which gives us much joy and some expectation that through her others may be enlightened. To God be all the glory. We have long been alone (wife and I) in the blessed hope."

SPRINGFIELD (O.)—Brother Reeves, writing to renew *Christadelphian*, observes: "Christadelphians indeed are becoming a mere "remnant" here. Most of those that have professed the faith in this city have illustrated the parable of the Sower outside of the good ground. Poverty

is the lot though of a few who would like to subscribe, for the well-being of the truth in this city, and no doubt in other places. I was sorry that my paper sent you was not worthy of publication in the *Christadelphian* [It is only waiting. It has been tied up for months past with a bundle of other reserve matter.—EDITOR]. Yours busily waiting for the day of his preparation to end, and the day of his personal appearance.—(Matt. xxiv. 6, 7, 8). This day of his preparation has nearly filled up the cup of the beginning of sorrows to the deluded nations. But the time is not yet when they shall take the cup and drink it to the dregs. This will be seen when Russia and her confederated nations shall rush from the North and overflow. His past movements were only preparatory. May we not see that movement from Sinai? I think it is all after the occupation of the seat of the Dragon, Constantinople.—That is the last sign we will see in the Gentile heavens in our present waiting state. Russia in the capital of the Cæsars, England in and over the Holy Land, and the Christ in Sinai—then our gathering together to him. This I fear is not as near as many desire. The work of the faithful in Christ (2 Tim. ii. 2) may not yet close. Many are to be purified by the truth, and sifted out into a remnant state, and the workers of iniquity (poor ambitious souls) are to wax to the full development of the synagogue of the Satan, and caught in the net of their own weaving."

STEVENS' POINT (Wis.)—Sister Wade writes: "It rejoices my heart to read of the interest there is in the truth in England. We are so few here in America and scattered. I can give no good account of work in this place, only in my own family. I have three children, they have always taken an interest in the truth. My eldest son Charlie, 18 years old, put on the saving name of Christ 7 years ago, and I think he is trying to live an exemplary life. My daughter Carrie L. Wade, was baptized May 25th, and is 15 years old, so you see there are two of us to break bread together, and sometimes three. My son is away from home most of the time. He has been teaching school the past year, winter and summer, and now he is away at school. My determination is, 'as for me, and my house, we will serve the Lord.' My youngest child is not twelve years yet, but I am well pleased with the interest he has in studying the word. I have given you these details of myself and family that you may see that there are a few in this place in harmony and sympathy with you in your labour of love. My husband, though still out of Christ, is not an opposer of the truth. He has lent a helping hand in many ways in the interest of the truth, and gives very often to help the needy brethren and sisters in other places."

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. 177.

MARCH, 1879.

Vol. XVI.

QUESTIONS ABOUT HELL AND THEIR ANSWER.

BY DR. THOMAS.

THE QUESTIONS.—Is it true that the word *gehenna* was nowhere used in the Old Testament; and that the Gentiles were never threatened with 'hell fire,' or a destruction in *gehenna*? I would like to have particular information on this matter, and to know the meaning of the texts, 'The wicked shall be turned into hell.'—(Psalms ix. 17). 'Let them go down quick into hell.'—(Psalms lv. 15; 'The sorrows of hell compassed me.'—(Psalms xviii. 4, 5; Isa. xiv. 15.) It would be a particular satisfaction to me to know what to say on this subject in conversation; and it would tend, I believe, to relieve some from embarrassment.

"I should like to know whether there is to be found in the original of the Old Testament, terms of expression indicating retribution in the world beyond death.—(What is the meaning of Matthew xviii. 8?—E. D.)

THE ANSWER.—The passage last referred to reads thus, 'Woe to the world because of delusions (*skandala*), for there is a necessity that delusions come, but woe to that man through whom the delusion cometh. Wherefore if thy hand or thy foot ensnare thee, cut them off and cast them from thee; it is better for thee to enter in life halt or maimed, rather than having two hands and two feet to be cast into the enduring fire' (*eis to pur to aionion*). In the next verse the place of the fire is mentioned in these words, 'into the *gehenna* of the fire (*eis ten geenon tou purou*.)' The parallel text in Mark ix. 42-49, is

expressed somewhat differently. In two verses it reads 'enter into life,' and in a third 'enter into the kingdom of God,' expressions which are explanatory one of the other: for no man can enter into life eternal unless he enter the kingdom of God. Mark's phraseology concerning the fire also varies from Matthew's. He calls the *gehenna* of enduring fire, an inextinguishable fire. His words are, 'It is better to enter into (*eiseltheim*) the life maimed than having two hands to go away into (*apellein eis*) the *gehenna*, into the fire inextinguishable — *eis teen geeenan, eis to pur to asbeston.*' In the common version *asbeston* is rendered 'never to be quenched.' This, however, is not correct. *Asbeston* is a neuter adjective, and simply expresses a quality, not the time of the fire's continuance. It was a judicial fire Jesus was speaking of, and of that fiery judgment he affirmed that it was inextinguishable, that is, by any other power than God's. Mark also adds that the judgment occurs in *gehenna* 'where their worm does not end, and the fire is not put out.' This our Lord repeated thrice to give it emphasis.

Luke in recording the same incident says nothing about *gehenna*, worm and fire; but stops short in his report at the end of Mark ix. 42, saying that it is better for the deceiver 'that a millstone were hanged about his neck and he were cast into the sea.'

The *gehenna* of the fire is styled by Jesus in Matthew xxiii. 33, the judgment of the *gehenna* — *krisis tees geeennes* — rendered in the English version 'the damnation of hell.' The *gehenna* judgment of fire was denounced upon the 'serpents and generation of vipers' in Israel. Malachi predicted it; John and Jesus proclaimed its approach; the apostles preached the 'judgment to come,' and some of them witnessed it in the dissolution of the order of things constituted by the Mosaic code. The judgment *gehenna* was the day of the Lord upon the forty-second generation of Abraham's descendants. 'His furnace was in Jerusalem,' and when

it came the day burned as an oven; and all the proud, yea, and all that did wickedly, were stubble, and they were burned up, so that the day left them neither root nor branch. For that generation filled up the measure of their fathers; so that upon them came the national punishment due for all the righteous blood that has been shed upon the land from Abel to Zachariah, son of Barachias, whom they slew during the siege of their city by the Romans.—(Mal. iv. 1; Matt. xxiii. 34-39.)

The judgment of *gehenna* was the baptism of fire with which John the Baptist said the Messiah would overwhelm the Pharisees and Sadducees and their factions in the state. 'O generation of vipers,' said he to them, 'who hath warned you to flee from the wrath to come?' Think not to say within yourselves, 'We have Abraham to our Father.' The axe is now laid to the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire. There standeth one among you, whom ye know not, he shall baptise you with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat in his garner, but he will burn up the chaff with fire inextinguishable.' The enemies of the Lord Jesus in Israel were the stubble, the trees bearing bad fruit, and the chaff of his land or floor. He came to bring fire and division, and a sword upon the land that every offender might be eradicated from his kingdom's territory. 'His fire was in Zion and his furnace in Jerusalem' (Isaiah xxxi. 1; Matthew xiii. 42); and into this burning oven he cast the trees of unrighteousness by the Romans as his messengers of destruction, where their worm or anguish ceased not, and the fire of his indignation was unquenched.

Gehenna is the Hebrew name for a valley outside the wall of Jerusalem on the south-east. It is compounded of two words *ge Hinnom*, the valley of Hinnom, and is first mentioned in the Scriptures in Joshua xv. 8. It

should never be rendered by the word 'hell,' especially in the sectarian sense of the word. Dr. George Campbell says 'that *gehenna* is employed in the New Testament to denote the place of future punishment prepared for the devil and his angels, is indisputable. In the Old, however, we do not find this place in the same manner mentioned.' But the Doctor did not understand the prophets, therefore his judgment cannot be received as 'indisputable' in the case. The devil and his angels are nowhere said to be cast into *gehenna*, but into an enduring fire far off from the land of Israel.

In the nineteenth chapter Jeremiah is commanded by the Lord to go forth into Gai-ben-Hinnom, the valley of the son of Hinnom, which is by the entry of the east gate, and prophesy there against the kings of Judah and the inhabitants of Jerusalem. He charged them with having burned incense in it to other gods; with having filled it with the blood of innocents, and with having burned their sons with fire as offerings unto Baal there. Because of these horrible crimes, he tells them that the place should no more be called Tophet, nor *gehenna*, but the valley of slaughter. "And they shall bury them in Tophet till there be no place to bury. This was the judgment of *gehenna* executed upon Jerusalem by the Chaldeans, and nearly 700 years afterwards by the Romans.

With the popular notions about the kingdom of God, it is not possible to interpret the passages in Matthew and Mark. How can a man enter eternal life in a kingdom beyond the skies one-eyed, or maimed, as the result of losing an eye or an hand; does the loss of a member of the body extend to what is called 'immortal soul?' This question is unanswerable. The texts cannot be explained on any other grounds than of the doctrine we teach; but upon this all difficulty disappears. Thus, when Jesus spoke the words, it was expected that the kingdom was about to be set up by the God of heaven in the land of Israel immediately. Had this been the case it

would have been contemporary with the forty-second generation to which the words were addressed. Now if the eye, hand, or foot, or anything equally dear, belonging to one or more of that generation, had caused them to offend, and they had acted literally upon the advice, they would have been halt, maimed, or one-eyed, contemporarily with two events—first, with the judgment of *gehenna*, which was to precede the setting-up of the kingdom; and secondly, with the establishment of the kingdom itself. Had they preferred to retain the cause of offence, they would have been cast whole into the Zion-fire and Jerusalem-furnace by the Roman power; but casting it from them, and taking heed to the signs of the coming of the Son of Man, they would have escaped the descending wrath of heaven, and have been prepared for entrance into the kingdom, maimed or halt, should it have been set up in their lifetime. Had this been the case, the maimed, the halt and the one-eyed would have been operated upon by the Spirit of God, which would have changed them in the twinkling of an eye into whole, incorruptible and angelic men. Their eyes, hands and feet would have been restored to them, by the same power that will restore the mouldering dust of former beings to its rightful possessors. Thus they would have entered maimed into the life of the kingdom, but would not have continued so, being made whole by the Spirit of God.

Gehenna and Tophet have reference to the same valley. Hinnom's valley was called Tophet, from the beating of the Toph, or drum, to drown the cries of the burning infants by its noise. *Gehenna* occurs twelve times in the New Testament. In two of these the use of it is figurative but singularly expressive. The proselytes of the Pharisees to their traditions are said to be twofold more sons of *gehenna* than themselves. The Pharisees were heirs of the judgment in *gehenna*; and a proselyte of theirs would therefore be heir of it too as their disciple, and also by his own

practice. The leaven of the heirs of the *gehenna-judgment* set on fire the unruly tongues of those who set up for teachers in the Jewish congregations. They taught the concision of the believing Pharisees who sought to blend the gospel and the law that the offence of the cross might cease. Now these were some of the men through whom scandals came, and upon whom Jesus pronounced the woe of *gehenna-fire*. Their doctrine was a deadly poison, a wisdom that was earthly, sensual and devilish, producing envying and strife, confusion and every evil work. So that the tongue that worked out such results was said to be 'set on fire of *gehenna*.'—(James iii. 6.) 'Where their worm dieth not.' This is affirmed in Scripture of carcasses, as the reader may see by turning to Isaiah lxvi. 24. The undying existence of the worm is bounded by the duration of the body. Antiochus, king of Syria, was eaten of worms while alive. His worm did not die. If it had, he might have recovered his health; but it died not, therefore he died a miserable death.

It is true that the Gentiles are not threatened with the fire of *gehenna* in the Testaments, Old and New. The armies of the nations, however, are threatened with destruction in the valley of Jehoshaphat, which is continuous with the valley of *gehenna*; and the nations themselves with hailstones, fire and brimstone, and a burning tempest. As to the dead, those who are raised partake in the same torment in the regions whither they are commanded to 'depart.' In this way 'the wicked will be turned into *sheol*,' Psalms ix. 17, but not into *gehenna*; *sheol* being the word used in that place, as well as in the other texts referred to by 'E. D.'

There has been a great deal of controversy aforesaid about this word *sheol*; some contending that it means simply a grave, or sepulchre, in particular; others the grave in general, and others again the place of departed spirits, and exactly rendered into Greek by *hades*. 'Taken by itself,' says Dr. George Campbell, 'we have

no word in our language that answers to *sheol*;' yet he says, 'I freely acknowledge that by translating *sheol* the grave, the purport of the sentence is often expressed with sufficient clearness.' It can, however, only be fully rendered by the sentiment. The Doctor adduces the text in Genesis as an evidence that *grave* will answer in many places, as, 'Ye will bring down my grey hairs with sorrow to the grave.' 'Here,' he says, 'it undoubtedly gives the meaning of the sentence in the original, notwithstanding that the English word *grave* does not give the meaning of the Hebrew word *sheol*.' He argues that *sheol* means more than *grave* from the saying of God by Moses, 'A fire is kindled in mine anger which shall burn to the lowest hell,' or *sheol*. He admits, however, that it is here used hyperbolically, but contends that the hyperbole is based upon something deeper, more profound, or ample than the word *grave* implies.

The Doctor is unquestionably right in saying that *sheol* means more than *grave*, but he is wrong in maintaining that it signifies the place of the living ghosts of dead men both good and bad. He admits that *tsalmoth*, shadow of death, rendered *hades* by the seventy, is ordinarily synonymous with *sheol*, and is sometimes used metaphorically for a very dark place or a state of great ignorance. This is true, and indicates the condition of the dead, both good and bad, in *sheol* and *hades*; and is in strict accordance with Solomon's doctrine, who was second only in wisdom and knowledge to the Lord Jesus. He says, 'there is no knowledge nor wisdom in *sheol*,' and that the dead there 'know not anything.' It is testimony, and not speculation—the declaration of Holy Writ, and not rhetorical, philological, and mythological disquisitions, by which such words in Scripture must be defined. The revelation itself shows that *sheol* is the death-state subsequently to the corruption of the body in the grave. If it be asked, 'how came the word *sheol* to be applied to this dissolved state of the

body?' We answer, because the body is then in question, and the noun *sheol* is derived from the verb *shaal* to ask, or to make inquisition. Thus, the body, or a dead man, in *sheol*, may be said to be in two states—first, entire and undecomposed; and secondly, resolved into dust. In the former he is simply in *keber*, the grave or sepulchre, and in *bor* the pit; but in the latter, his *keber* is *barkthai bor* in the sides of the pit; and they who deposited him in the *keber* or sepulchre, looking in some time afterwards and not seeing him, ask the question 'Where is he?' The not seeing him is expressed by *hades*, which signifies his invisibility; and the inquisition after him, by *sheol*, which imports that he was sought, or asked for, because of his disappearance. Abraham is not only in *keber*, but in *sheol*, in *tzalmoth*, and in *barkthai bor*. If a person were told he was in the cave of Machpelah and were to look in and see, he would say 'where is he, I see him not?' Because Abraham is thus in question he is said to be in *sheol*.

Our old English word 'hell' is a derivative from the Saxon *hillan* or *helan* to hide, or from *holl* a cavern, and anciently denoted the concealed or unseen place of the dead in general. Hell has lost its original meaning, and comes now to represent a place of torment such as is found only in the mythologies of Greece and Rome. The arena of punishment is above, and not underground; among the living, and not the dead. When the wicked are turned into *sheol*, they will be sought for, and found no more; for, having then gone down to 'the sides of the pit,' they will be but dust and ashes under the soles of the living's feet, even as Adam was before the Lord formed him from the ground.

To 'go down quick into hell,' *sheol chayim*, is to be seized with sudden and violent death. Judas, who is one of the persons referred to in the text, went into *sheol* living. Korah, Dathan, and Abiram, also 'went down into the pit,' *chayim sheol*, living into

death. Thus 'they died not the common death of all men, nor were they visited after the visitation of all men;' this uncommon death is the scriptural idea of going down 'quick into hell.'—(Numbers xvi. 29-33.)

'The sorrows of hell.' The *cheblai mavith* and the *cheblai sheol* are interpreted by the facts recorded of Jesus. When he was suspended on the cross and surrounded by the multitudes, he was compassed by the *cheblai maveth*, or 'sorrows of death;' but when he was laid in the *keber* of Joseph of Arimathea, he was compassed by the *cheblai sheol*, or 'sorrows of hell,' and prevented by the *mokshai maveth*, or 'snares of death,' which held him as in a trap. *Cheblai* are pains in general, also bonds.

The strength of Universalism and of sectarian theology in general, not excluding Campbellism, is the ignorance of the people in regard to the things noted in the Scriptures of the prophets. The New Testament doctrine of rewards and punishments is nothing more than an allusive reproduction of the Old Testament teaching on the subject. Being ignorant of the kingdom, they are of necessity in the dark concerning everything else. They know nothing as they ought to know it. Before their sayings can be treated with any more respect than the sayings of children, they must go back to the a, b, c, and make themselves acquainted with the first principles and elements of things. The Universalist pleases those who hire him. This is his business, as it is the business of all other rival teachers. They are all Babel builders alike, hindering and interrupting one another in their work. Their tower will never become the Holy City. Universalists become Campbellites, and Campbellites Universalists, like Dr. Gatchel. It matters not. We are surprised at nothing. Men ignorant of the prophets are liable to turn anything that suits the lust of the flesh, the lust of the eye and the pride of life. It would in no ways astonish us if Master Aleck himself were to make a somersault in that direction, if

such a change were found to be expedient.

There are not only Hebrew terms and expressions, but English ones also, in the Old Testament, indicating retribution in the world beyond death. Here is one place in Daniel xii. 1, 2. Speaking of the time when the Little Horn of the Goat 'shall come to his end, and none shall help him,' that is when the Stone strikes the Image, the Spirit says that Daniel's people, the Jews, shall be delivered, and that 'many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame

and everlasting contempt'—*lacharaphoth lediron olam*—to reproach and contempt unlimited, but not endless, save in the memory of the righteous, who will always hold the remembrance in abhorrence. Here is retribution beyond the first death to which certain attain by resurrection from among the dead in *sheol*. It will not do for Universalists to apply this text to the destruction of Jerusalem; for the Jews were not then delivered, but destroyed; when the awakening in Daniel occurs, their enemies will be destroyed and they delivered."—*Herald*, 1851.

"A CLOKE OF COVETOUSNESS."

DR. THOMAS'S ANSWER TO THOSE WHO FOUND FAULT WITH HIM FOR ACCEPTING MONEY-HELP IN THE TRUTH.

THE apostle Paul uses this phrase in 1 Thess. ii. 5. In the original it is *prophasis pleonexias*. The first of these is rendered 'cloke' in the common version, and signifies strictly 'that which appears;' and so, that which appears to cover the real state of the case: an apparent cause.' Thus, if Paul had gone to Philippi, pretending that from pure affection for their precious immortal souls, he had visited them to invite them to God's kingdom and glory, when his real object was to establish a church, which should pay him a stipend of 2,000 dollars per annum, with donation perquisites and marriage and funeral fees—such pretence would have been a *prophasis* or cloke of *pleonexia*. But, on the contrary, for him to go to Philippi in obedience to the command of the Spirit, or in consequence of a cry from thence, saying, 'Come over from Macedonia and help us!'—and to preach the gospel of the kingdom there in the face of much contention and opposition; and for him to succeed in gathering together a company of obedient believers rejoicing in the truth; if, on effecting this, they, in the richness of their liberality, pre-

sented him with 2,000 dollars, bidding him good speed and go elsewhere and labour there as he had with them, Paul might lawfully have accepted it; and have left them still more deeply indebted to him than they could pay. Although Paul might reasonably have expected before he went, that if the glorious truth he was able to impart to them were received in the love of it, such distinguished liberality would result from it; nevertheless, his going being consequent on being sent, or on being invited to help them and without any previous stipulation, his speaking the gospel would not have been 'a cloke of covetousness.' Some envious, or narrow-minded souls would seem to have insinuated this against him; for he calls God to witness, which is a solemn appeal implying that he did not appear among them for what he could make of them through false pretences, whatever evil speakers might affirm: 'We speak,' says he, 'not as pleasing men, but God, who trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness; nor of men sought we glory; neither

of you nor of others, *when we might have been burdensome as the apostles of Christ.* Excepting these words in *italics*, we can also appeal to God's testimony, that from the day circumstances forced us unwillingly into public speaking even to the present, we have spoken the truth as we came to know it, upon the principles set forth in 1 Thess. ii. 3-6, and always intend so to do, stipulating and asking for nothing; but leaving it to the spontaneous liberality of believers and their appreciation of our endeavours to determine what recompense, if any, it would be their privilege to communicate. This method, our friends well know, is the rule of our proceeding. We glory in it as a free and independent proclamation 'of the perfect law of liberty;' and so affording scope for a generous and unconstrained contribution according to the ability of those whom the truth has freed. This is the divine method of supporting those who preached the gospel, whether they were apostles or 'faithful men who were able to teach others;' it insured 'cheerful givers,' though it could not exclude envy and evil speaking.

As to *pleonexia*, the word used by Paul in the text before us, and rendered covetousness in the common version, the primary import of it is, 'some good which one possesses more than another.' There is nothing criminal in one man having more of some good than another. The law, however, forbids a man desiring to have any thing belonging to his neighbour; yet this did not interdict buying, which is based on a desiring to have, for men only buy what they want. Desiring to have what was forbidden was the original sin in its conception. Moses says, that the fruit of the tree of knowledge was a desire to the eyes, and the tree itself a tree to be desired. But these desirable things were interdicted; and, therefore, the sin of desiring to have them. Had they not been forbidden, there would have been no sin in longing for them, and taking of them, for Paul says, 'I had not known sin

if the law had not said, Thou shalt not covet.'

The radical import of covet, in the scriptural use of the term, is to desire to have unlawfully; hence, to lust after any thing. Hence, also, 'all uncleanness' is styled by Paul 'covetousness;' in Ephesians v. 3, as 'fornication and all uncleanness, or covetousness, let it not once be named among you as becometh saints.' If a man, therefore, lust after another man's wife, and have criminal conversation with her, he is both an adulterer and a covetous man, though he might scatter his gold and silver like chaff in the interests of flesh and blood. Hence, covetousness is not confined to finance, but embraces the whole range of human lusts—the lust of the flesh, the lust of the eye and the pride of life, which are all fatal to our future life when gratified contrary to the divine law.

But Paul also says, that covetousness is idolatry. Idolatry is the worship of idols, whether they be the idols of the affections or the idols of the mind. Any lust by which a man is enslaved is the idol of the man. He worships it, and whatever the lust prompts him to, that he desires to obtain at all risk, hazards, or consequences. Hence, an inordinate desire of gain, inordinate lust, are also significations of the word; and hence, also, by implication, he is styled *pleonektes*; or, a covetous man, 'who defrauds for the sake of gain, and is inordinately devoted to carnal lusts.' A desire of gain, in accordance with what is lawful and right, is not covetousness, and is nowhere forbidden in the word. If it were covetousness, then there is not a trader, mechanic, or labourer extant, but is a covetous man, and, therefore, an idolator; for they all desire gain by the practice of their crafts. The supposition is absurd, and none but a simpleton, or worse, would affirm it. To those, then, who have ignorantly, and necessarily, therefore, presumptuously charged us with covetousness in making gain by publishing books which unfold to mankind 'the know-

ledge of God,' to such we say, that what we make we gain by the dissemination of heaven's truth, for the eternal well-being of our contemporaries who may believe; while what ye make, ye gain by exhausting your energies the live-long day, minister-

ing to the whims, luxuries, wants and necessities of the Old Man of the Flesh, which all perish in the using. Ye live by the evil, we by the good that is in the world. Amen!"—*Herald*, 1861.

THE WAYS OF PROVIDENCE,

AS AUTHENTICALLY ILLUSTRATED IN BIBLE HISTORY.

No. 6.

ESAU'S anger was naturally excited against Jacob on finding that Jacob had been before him, and taken the blessing intended for himself. "Esau hated Jacob because of the blessing wherewith his father blessed him;" and Esau showed his character as a man of ungovernable natural impulse by vowing to kill Jacob as soon as his father should be out of the way. This led to a new chapter in Jacob's history.

Rebecca heard of Esau's menacing words, and knowing from Esau's character that her son Jacob was really in danger, she proposed to Jacob that he should take refuge for a while with his uncle in Padanaram, till Esau's anger should subside. She had another object in this proposal. Esau at forty years of age had married two Hittite women who were "a grief of mind" to both Isaac and Rebecca.—(Gen. xxvi. 35.) Why were they a grief of mind? Because, partaking of the character of the surrounding population, they would be women without discretion, having no inclination for wisdom—no interest in God, in His purposes or His will—no taste for anything beyond the passing pleasures and enjoyments of the hour. Their idolatrous proclivities would be a comparatively passive element in the obnoxiousness which Isaac and Rebecca experienced in their daily contact; for idolatry, as a sincere though mistaken exercise of the worshipping faculty, is respectable compared with the insipidity and foolery of a vacant mind. They would probably be handsome women enough. You don't find a natural man of the Esau type fancying any other sort. There would have been no harm in the beauty if the beauty had been linked with divine wisdom (and there is no other true wisdom). Such a combination is rare. The wives of Abraham, Isaac and Jacob, were, however, instances of it, as we incidentally glean from the narrative.—(Gen. xii. 11; xxvi. 7; xxix. 17.) It is much more common to find beauty alone, or what is worse, in combination with a foolish mind. A fair countenance in such a case is a trap—a deception. Solomon's comparison of beauty in such a case is "a jewel of gold in a swine's snout." Nevertheless it is all powerful with the natural man. The glitter of the jewel fascinates him: he has no eyes to discern the nature of the animal that wears it. Even the sons of God are in danger. It was a potent cause of the corruption that ended

in the flood. "The sons of God saw the daughters of men that they were fair, and they took them wives of all they chose" (or fancied). In this they did wrong. Esau had committed the same wrong to the grief, not only of Rebecca but of Isaac, who had a partiality for him. Rebecca was resolved that Jacob (now considerably over forty) should not fall into the same mistake: and she took advantage of the necessity for protecting Jacob from his brother's threats, to press the subject on Isaac, and induce him to consent to Jacob's departure to her brother's family in Padanaram, who though not entirely enlightened, recognised and feared the God of Abraham and Isaac. Isaac, not difficult to persuade, adopted Rebecca's views, and called Jacob and said, "Arise, go to Padanaram, to the house of Bethnel, thy mother's father, and take thee a wife from thence, of the daughters of Laban, thy mother's brother. And God Almighty bless thee and make thee fruitful and multiply thee that thou mayest be a multitude of people, and give thee the blessing of Abraham to thee and to thy seed after thee, that thou mayest inherit the land where thou art a stranger which God gave unto Abraham . . . Thou shalt not take a wife of the daughters of Canaan."

Thus was the anger of an evil brother, excited by one operation of Providence, made use of as another operation of providence, to divert the steps of Jacob into a channel favourable for the purpose of God with him, and conducive to the development of well-doing. There is nothing on the face of the transaction to indicate a divine guidance; but the sequel and Jacob's subsequent allusions to his course show it, whence we have the conclusion that God may be guiding our steps not only in the midst of, but by the very means of, circumstances that in themselves appear evil. "A good wife is from the Lord." So Solomon says; and so Jacob's steps are guided to the precious gift. Esau's action on his brother's departure, is worthy of passing notice, as illustrative of the natural man's way of looking at the subject. "When Esau saw that Isaac had sent Jacob to Padanaram to take him a wife from thence, and that the daughters of Canaan pleased not Isaac his father, then went Esau unto Ishmael, and took unto the wives which he had, Mahalath, the daughter of Ishmael, Abraham's son." Esau thought Isaac's objection to his Canaanitish wives was on the score of their not being blood relations. It could not occur to him that spiritual incompatibility was the stumbling block; this was a thing he could not understand, for on many points it is true that "the natural man receiveth not the things of the spirit of God." He thought to put straight a spiritually-caused family hitch by a resort to a natural remedy. He married a daughter of Ishmael, his father's brother, to soothe the irritation caused to his father by the daughters of Canaan. It might have occurred to him that if blood relations were all that Isaac desired in the wives of his sons, Jacob would have been sent to Ishmael (near) for a wife instead of to the house of Laban (far off). The daughters of Ishmael, the wild man, were as bad as the daughters of the land. In Esau's estimation, they were as good and perhaps better; and, from a merely natural point of view, probably Esau was right. But the other point of view remains. "Favour is deceitful, and beauty is vain; but a woman that

fearth the Lord, she shall be praised.”—(Prov. xxxi. 30.) This sort of woman is not appreciated by the Ishmaels and the Esaus: to the Jacobs she is all-important, and sometimes they are sent by curious twists of providence to the places where they are to be found.

Jacob went on his journey. As he slept at a place afterwards called Bethel, the Lord appeared to him in a dream; and, for the first time, extended to him the promises that had been made to Abraham and Isaac, in which Ishmael and Esau were not permitted to share—the promise of possession of the land wherein he was a stranger, of a multitudinous seed, and of the blessedness of universal man in an unspecified futurity through him and his seed. In this he was associated with Abraham and Isaac as one of “the fathers” with whom the leading covenant of promise was established as the basis of human hope in all subsequent generations. But it is with the assurance personal to himself, and appertaining to the days of his pilgrimage, that we have in this connection to deal. That assurance was this: “Behold I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into the land; for I will not leave thee until I have done that which I have spoken to thee of.” The right way to look at the history of Jacob is to look at it in the light of this promise. By reading it in this way, we get illustrations of the operations of divine Providence in the life of a man, such as we can feel there is no mistake about. It is not like the loose allusions to Providence we hear around us, which may be altogether beside the mark. Hundreds of things are ascribed to Providence with which Providence has nothing to do. Not so in the case of Jacob. Here we have the intimation that God was “with Jacob, and kept him in all places whither he went.” We have, therefore, a capital case to study. Human views of such a case would lead us to expect in Jacob’s life a life of unmixed prosperity—no hitches, no clouds; nothing to endure—nothing of which a man should say, “All these things are against me.” If God is “with” a man, and “keeps” him, how can anything go wrong? So man might reason. It would only be so far right. It is true that, as regards ultimate results, a God-kept man will suffer no evil—will attain perfect blessedness; but the very process by which God causes a man to reach both results may involve unpleasant and apparently untoward experiences.

Let us follow Jacob after his departure from Bethel, and learn that a God-favoured and God-kept man is not a man who suffers no evil, feels no anxiety, and resorts to no expedients. The modern notion is as unlike the reality as the clerical “St. Paul” is unlike the “beloved brother Paul” of Peter’s allusion. We do not propose a minute biography, but just a glance at some of the incidents. Guided to the house of Laban, Rebecca’s brother, and brought at once into contact with the wife prepared for him, he enters into a contract of service with Laban. His business is to look after Laban’s flocks. God is with him but is the work a continual pleasure on that account? Listen to Jacob: “In the day the drought consumed me, and the night by frost; and my sleep departed from mine eyes.” Ye who suffer the rigours of hard work, remember Jacob; do not think God has forsaken you because you feel the hardness of the way. In everything consider the end. Your suffering may be needful to

hedge your way to the kingdom of God, or to prepare you for the exaltation that is to come. Resign yourselves to the will of God, and "hope in Him in all thy ways." You may yet see your deepest trouble was your best experience. God was with Jacob; and He led him to the house of his relations; but did He thus give him a kind, considerate and just master? Man might reason that if God gave Jacob a master, it would be sure to be a good master; but man is shortsighted. It all depends upon the object in view. The tool is adapted to the work. A saw to cut the wood that is to make a fence for a dangerous place over which the children might fall, is not necessarily an instrument of torture, but the children don't always understand, and the sight of the saw makes them shudder. Though God was with Jacob, Jacob's master was of the character thus sketched by Jacob: "This twenty years have I been with thee . . . That which was torn of beasts—(what? God with Jacob and allow wild beasts to molest the flocks he was tending?—Yes.) . . . Of my hand didst thou require it, whether stolen by day or stolen by night . . . Thou hast changed my wages ten times" (that is, to Jacob's disadvantage). Jacob's wages consisted of a certain sort among the increase of the cattle; and when the sort agreed upon became numerous, Laban appointed another sort that he thought would be fewer. "Except the God of my father, the God of Abraham, and the fear of Isaac had been with me, surely thou hadst sent me away now empty. God hath seen *mine affliction and the labour of my hands.*" Who would have expected "affliction" in the case of a man whom God accompanied and protected? So it was, and so it has always been, in measure and for good—even in the case of the Son of His love, who, "though he were a son, yet learned he obedience by the things that he suffered." "Whom the Lord loveth He chasteneth." It is no sign that a man is deserted of God that he falls into trouble; all depends upon the nature and effect of the trouble and the attitude of the man. It is no sign that a man is favoured of God that he prospers like a green bay tree; it all depends upon how the prosperity is employed, and what the man's mental state may be. In these things we must intelligently discriminate in the light of the fact that God taketh pleasure in them that fear Him, and hath chosen him that is godly for Himself; and that His regard for such may sometimes allow of prosperity while it sometimes calls for the chastening rod. We must judge all cases from the point of view of the kingdom of God. If we are guided there, no adversity is too bitter that may have prepared us; no exaltation too high that has not spoiled us. Adversity may be bitter to the point of destructiveness; prosperity also may be uplifting to our ruin. God can poise both and judge when they are safe or necessary for such as walk before Him in well-pleasing. Our part is to commit our way to Him in well-doing, forgetting not in any state of circumstances that at present we are strangers in the earth with Him, and stewards for Him of whatever favour may come to our hands.

In a certain crisis in his affairs, "Jacob stole away unawares from Laban the Syrian," taking with him all that he had. Laban pursued after, and overtook him. Laban told Jacob he had "done foolishly" in going away secretly. He

asked him the reason. Jacob answered, "Because *I was afraid*; for I said, peradventure, thou wouldst take by force thy daughters from me." Jacob afraid and God with him? Yes. Jacob knew that, though God was with him, God looked to Jacob to arrange his affairs with discretion, as the spirit of God testifies in all the Proverbs of Solomon; and, not knowing in detail what God might in His wisdom permit, he naturally feared when circumstances were threatening, and adopted the course that appeared wise. Human action is the basis of divine supervision in human affairs. If a man were to lie down in sloth, the angels would have nothing to work on, so to speak, as regarded that man's matters. The co-workship of God and man is a delightful fact of experience and revelation—in affairs both present and future, both spiritual and temporal.

Affairs having been amicably settled between Jacob and Laban, Jacob proceeded on his journey; and from one fear, we find him falling into another. He is approaching the land of the Amorites. He remembers the hatred of Esau and the occasion he had given for it, and he thinks it wise to send a conciliatory message to him. The messengers return and say, "We came to thy brother Esau and also he cometh to meet thee and four hundred men with him." There was no explanation what Esau was coming for; but knowing Esau, Jacob concludes the worst, and becomes the subject of a kind of panic. "Jacob was greatly afraid and distressed." Why should Jacob be "greatly afraid and distressed," seeing that God was with him and had promised to keep him in all places whither he would go? Because the form of circumstances was fear-inspiring. God had not said "Thy brother Esau shall not hurt thee;" and Jacob could not know that he would be unhurt on this particular occasion. He knew that God was with him, but he knew that this did not mean exemption from all evil, though it meant exemption from final harm. Consequently, we find him in trepidation at the prospect of an attack by a band of lawless men; and making arrangements on the hypothesis that the will of God might allow of a disaster, "He divided the people that were with him, and the flocks and the herds into *two bands*, saying, If Esau come to the one company and smite it, then the other company which is left shall escape." Having made the best arrangements he could think of, he prays: "O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, return unto thy country and to thy kindred and I will deal well with thee, I am not worthy of the least of all the mercies and of all the truth which Thou hast shewed unto Thy servant, for with my staff I passed over this Jordan and now I am become two bands. Deliver me, I pray Thee, from the hand of my brother, from the hand of Esau, for I fear him lest he will come and smite me and the mother with the children. And Thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude."—(Gen. xxxii. 9.) Here we have a visible conflict in Jacob's mind; the fear that Esau will do him evil struggles with the belief that such an event would be inconsistent with God's own promises to him. He pleads those promises: acknowledges their fulfilment, thus far: confesses his unworthiness: throws himself upon God in prayer, and then

proceeds to take further precautions. He makes up a series of presents for Esau of the various animals composing his flocks. He sends on the present-droves before him, one by one, with a friendly message in the mouth of each driver. His object he thus explains: "I will appease him with the present that goeth before me, and afterwards I will see his face: peradventure he will accept of me." Why should Jacob resort to such measures if he left the matter to God? Why not trust to the mollifying effect of God's action on the mind of Esau? Well, because Jacob while committing the matter to God, recognised the duty of doing his best to bring about the result he desired; and if the steps of those who thus commit their way to Him are directed, may we not conclude that Jacob was moved to take the measures which were needful to avert the impending danger? The result justifies the thought; for Esau, whatever his original intentions may have been, was entirely propitiated by the friendly arrangements of his brother, and the meeting was a meeting of friendship instead of hostility. God has conferred upon man the god-like gift of independent volition *alias* free will within the boundary imposed by surrounding conditions. This limited independence of will is the basis of all God's dealings with man. Consequently, "providence" is a complex and interesting operation which manipulates circumstances, and so acts through without setting aside the natural action of the unconstrained human will. If the objects aimed at were to be accomplished on mechanical principles, the operation would be more direct, more brief, but vastly less interesting and effective in every way. It would exclude faith on the part of those for whom it is conducted, which of itself would be a fatal flaw; for it is a truth in many relations that, "without faith, it is impossible to please God."

The incidents of Jacob's life, like the rest of the Scriptures, were "written for our instruction." He was an heir of the kingdom, well-pleasing to God. Consequently we need have no fear in accepting his constructions of Providence. We shall not err if, like him, while trusting to God's guidance and co-operation, we humbly and prayerfully resort to the best arrangements our wisdom can suggest, always taking care that none of our arrangements are forbidden; for if we are disobedient in the means we employ, we cannot expect his approbation and blessing.

We find it necessary to devote yet another chapter to the case of Jacob.

EDITOR.

JOB AND HIS FRIENDS.

A METRICAL NARRATIVE.

(Continued from page 74.)

BILDAD THE SHUHITE.
God doth in sole dominion reign
O'er His own infinite domain,

And praise and glory He instils
Into the universe He fills.
The armies which His words create

Are loyal, and His commands await
With eager joy. A brilliant host!
And faithful to their favoured post.
Yet, orbs of subtle glorious light
Are deem'd imperfect in His sight.
Behold! the moon He doth obscure,
And stars before Him are impure.
And shall a worm, like man, be clean
Whose daily thoughts are shared between
Himself and where he shortly dwells,
Whose change each day his end foretels?

—
J O B .

How hast thou help'd him who is weak
With untimed truths a child might speak?
If I lack knowledge, thou hast not
Illumed my ignorance with aught.
What comfort hath thy words conferr'd?
What hidden lore hast thou declared?
Whose spirit doth proceed from thee
To heap provoking words on me?
Ye have reviled and labour'd well
My consolation to dispel,
And fain would undermine the prop
Which adds assurance to my hope.
But I will firmly still deny
Your imputations, and defy
The power of man to rob my name
Of the integrity I claim!
For, as God lives, who hath removed
My judgment, and my soul reprov'd,
Whilst breath of life my nostrils fill,
My heart shall not incline to ill,
And whilst the spirit of the Lord
Remains in me, no wicked word
My lips shall utter! While I live
My conscience no reproach shall give.
My righteousness I shall declare,
And guard my truth with jealous care.

Not mine the hypocrite's despair!
Who shall succumb when God shall lay
Him low, and load of his dismay
Shall prostrate him, and terrors scare
Repentance from the voice of prayer.
For, as deceit—most curs'd of sin!—
Was practis'd men's regard to win.
Professions pled with earthly eyes
To look on him as good and wise.
Not praise to give, but such to get,
Did all his transient aims abet.
Or did the credulous allure,
A selfish object to procure.
His closet no confession hears.
His heart dreads what his lip reveres.
His secret hour reserved to grin
O'er the accomplishments of sin.
And conscience, sear'd, hath ceased to rail
Where heartless, hollow arts prevail.

But when, at last, the mask is rent,
What plea shall that false tongue invent?

Who shall defend, or meditate
For such a crawling vile ingrate?
None! Vengeance shall annul his creed,
His wealth, his name and helpless seed.
Death shall devour, and grace ignore
His being that shall be no more.
And as the dust, when tempests rave,
Be whirled into a lasting grave,
From whose blank, dark and final reign,
He never shall be called again.

But he who doth the Lord obey,
And seek, though frail, the narrow way,
And court fair wisdom's stable path;
Whose flow'ry borders lead from wrath;
Though stumbling oft in sluggard pace,
And footsteps leave a rambling trace,
Yet, pushing on with head and eye
Erect and straight, whose hopes descry
The resting goal where life's great prize
And crown in gracious promise lies.
The king of terrors shall not keep
That man in his perpetual sleep.
Though ages roll (a moment they),
He shall awake "in that great day"
To hear the judge proclaim "Well done!"
Receive my gift, thou faithful one."

But where is this fair wisdom found?
This *genii*, the eternal crown'd
With life and joy! Her voice we hear,
But where doth her sweet face appear?
Not in the place where mortals dwell.
Will she her glist'ning jewels sell?
Shall gold or precious stones command
A touch of her celestial wand?
Ah no! No mention shall be made
Of sparkling gems when her's are weighed.
The diamond, with its lucent ray,
Shall not her peerless cost defray,
For clust'ring brilliants set in gold,
Or silver in amount untold;
For all the affluent earth gives forth
For man to hold in highest worth;
For aught in art or fancy's range
Shall she her matchless sets exchange?
Before her all their glories fade!
By her transcendent lustre laid
In petty and discarded shade.

Then how, and what, and where is she?
The depths say, "It is not in me."
"Nor here," replies the mighty sea.
The earth below and spacious sky
Her sole possession all deny.
Death and destruction hear her fame,
But knowledge of her place disclaim.
The buds that spring, the fowls that fly,
The trees that wave their plumes on high,
The rivers that traverse the plain
To reach the sea they leave again,
And all in nature know not where
She dwells, or stores her dazzling ware.

The source of wisdom, He who called
Her into being, and installed
Her in His heart, and bade her shine
In all the lovely and divine—
Alone her glorious arbour knows,
And doth not her retreat disclose.
Her pleasure He consulted when
He planted in the breasts of men
The germ of that devout desire
That longs to don her fair attire.
He bade not such desire take root,
Denying hopes of bearing fruit.
He gave to each created plan
Its sphere and duties, and to man
He said, "Wouldst know what wisdom is?
Give ear and let my words advise.
In fearing God thou shalt begin
To know, and to depart from sin
Is understanding. They whose choice
Is such, beholding, shall rejoice
For aye in her unerring voice!"

Where is the peace that once was mine?
The guiding light, now ceased to shine?
Oh, were I as in former years!
When God's preserverance stilled my fears;
When my dear children were around,
And all domestic joy I found.
Wealth, influence and honour came
With favours to increase my fame.
And all the people did compute
Me wise, and spread my high repute.
When I went to the city gate
To counsel with the wise and great,
Young men withdrew themselves, and those
Of station in respect arose
To greet me when I took my place.
And they of royal and noble race
Were dumb, and utmost deference paid
To me, and to the words I said.
For why? Because with righteousness
I clothed my actions and address.
I studied judgment wise and just,
Contemning falsehood, pride and lust.
I pled with riches to inure
Her heart toward the weak and poor.
And in example freely gave
To all that did assistance crave.
Yea, search'd them out and view'd distress
In its appalling nakedness,
And comforted, with purse and speech,
Them who will scarcely alms beseech.
I broke the teeth of those who plot
To grind the poor and labour not;
Defending them who were oppress'd,
And wrongs of tyrant power redress'd.
My roots, where waters flowed, were spread,
Upon my branch the dew was shed.
With high renown throughout the land
The low was strengthen'd in my hand,
And people came for me to guide
Their acts, and their disputes decide;
And when in public I appear'd,

United voices loudly cheer'd.
Aha! thought I—deluded wretch!—
My days in peaceful length shall stretch!
I shall expire in my own nest.
No evil fowler shall molest.

But now, alas! how all is changed!
My foes, exultant, are avenged.
My glad remembrances are now
A scourge to beat my aged brow.
They that are younger pass me by,
And scowl with a disdainful eye.
And ill-begotten thieves and rogues—
Unworthy comp'ny for my dogs—
That in the fields like cattle feed,
And wild, proscribed existence lead;
These hail me with derisive song,
And shoot at me their railing tongue.
And youths assembled in the street
To mar my path and trip my feet;
Or gather in a jeering mob
To cry, "Behold the mighty Job!"
And crown their unrebuked disgrace
By spitting in my withered face.

From honour's seat and wealthy ease,
From all that did the senses please;
From deeds for which my conscience gave
Fair hopes of a regretted grave
Am I expell'd? And scornful hate
(Undue to the vile reprobate)
Is heap'd on me. My awing fall
Computed and indorsed by all
As judgment for hypocrisy,
Or secret sin, or heresy.
The worst remains. The God I served,
And from whose law I never swerved,
Hath me forsaken in my need,
And cast me, like a worthless reed,
Away from Him among the mire.
Where all is darkness, grim and dire.
And when I cry, the silence mocks
The prayer that no reply invokes.
My God hath shut His eyes and ear
To tears and moans. As with a spear,
He to the ground my soul hath pinn'd,
And pour'd my substance on the wind.

O Lord, I cry to Thee, but Thou
In cruelty dost Thyself avow.
Methinks Thou dost Thyself oppose!
Did I not sympathise with those
That were afflicted? Was my voice
Not used to bid the sad rejoice?
My heart went forth, my soul was grieved
Toward what I in haste relieved.
Dost Thou not see my way and make
A record of each step I take?
If I with vanity have walk'd,
Or in deceit have wrought or talk'd,
Let these be in the balance weigh'd
Where my integrity is laid!
If I have with a wicked eye
Allowed my heart to run thereby,

Or coveted what I have seen,
Or stain'd my hands with things unclean,
Then let me sow what others reap,
And death my offspring seize and keep.
If ever I did lewdly wait
In secret at my neighbour's gate,
Let ev'ry just rebuke descend
That is the base adult'ror's end.
If I despised my servants' plea
When they approach'd to treat with me,
How could I dare to plead with God
If I upon the pleaders trod?
Did He that made me not make them?
Then why should man his kind contemn?
I never from the poor withheld
Their meek desires, or have repell'd
The widow and her orphan train;
They never came to me in vain.
Yea, they were still my special care;
Nor did I of abundance spare.
If I their piteous cause opposed,
Or on their helpless need imposed,
Then let my right arm fall, decayed
And broken, from my shoulder blade!
If I have built my hopes on gold,
Or have the power it bears extoll'd;
If I have said to wealth, "From hence
In thee I put my confidence,"
Or joyed because my name was great,
Or did myself congratulate,
Or kiss'd my hand in secret glee
(For such deceiving acts would be
Denying God who favour'd me);
If I rejoiced to hear or see
The fall of them who hated me,

Or wish'd a curse to fall on those
Who made themselves my spiteful foes,
Then let me suffer! and my bones
Repeat their aching at my groans.

If fields of mine against me cry,
Or furrows say I did not buy
That which I ate, that thievish strife
Had cost their former lords their life,
Let thistles grow instead of wheat,
And noisome weeds the seed defeat!
With free and hospitable hand
My house was at my guests' command;
And welcome I entertain'd
The stranger and the travel-stain'd.
I ever did my sins confess,
Nor strove my conscience to repress.
With shame or fear I never stood
In presence of a multitude;
Nor was I ever terrified
By fam'lies who my name decried;
And boldly walk'd in face of day,
Unheedful of what splen could say.

Oh, who will hear me! My desire
Is that the Lord would now enquire
Into my state! Oh, that He might
A book of all my actions write!
I could such on my shoulder bear,
For it would be a crown to wear.
And, like a prince, I should declare
My righteousness! nor silent be
Till justice were awarded me!

Callao.

W. CAMERON.

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA, No. 105.

"Exhort one another daily."—PAUL.

It is doubtless the primary object of this weekly breaking of bread to keep before our minds the Lord's death, as saith Paul, "As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." But this is not to be done profitably or scripturally by confining our contemplations to the fact of his death in an historic sense. What we have to do is to remember not only the fact but the meaning of the fact, and what God has accomplished by it for us. To do this, we must take into account

many things not seen on Calvary, and not spoken of on that dreadful night when all the disciples forsook him and fled. We must have in view what went before.

Under this head, we might go back as far as the Garden of Eden, and look at the fact that by one man sin entered into the world, and death by sin. I do not, however, propose this morning to go so far back as that, but to look at Christ in what may be called his moral preparation for that acceptable offering of himself to God without spot, which he accomplish-

ed through the Eternal Spirit, as Paul informs us in Heb. ix. 14. That offering was the sacrifice of a proved and obedient man, tempted in all points like his brethren, yet without sin, that is, without disobedience—for as regards sin concreted so to speak in those physical effects produced by sin in the first instance, which Paul metonymically styles "sin that dwelleth in me"—Jesus was no exception to his brethren. He was "the seed of David according to the flesh" (Rom. i. 3); he took part of the same flesh and blood as the children (Heb. ii. 14), he was made in all things like to his brethren (Heb. ii. 17); he was made in the likeness (that is, the sameness) of sinful flesh (Rom. viii. 3); and was therefore made sin for us, who, in the moral sense, knew no sin.—(2 Cor. v. 21.) Such is the testimony which is in harmony with the object of his sacrificial manifestation: to destroy, through death, the *diabolos* having the power of death (Heb. ii. 14); to condemn sin in the flesh.—(Rom. viii. 3.) Such, also, is the conclusion involved in the elementary proposition that Jesus Christ came in the flesh.

It is not, however, the bodily element of the one great offering on which I wish this morning to fix your attention; but the moral qualification involved in the fact attested by Paul and others, that he was tempted. The testimony is that he was "tempted *in all points*, like as we are."—(Heb. iv. 15.) We look at one particular form of this temptation—that, viz., which, by pre-eminence, is known as "the temptation of Christ." Here we shall find instruction and help in various directions, while we "consider him who endured such contradiction of sinners against himself."

We have to note the time the temptation occurred. It was just after the baptism of Jesus when the Spirit of God visibly descended upon him, and abode upon him, in the presence of assembled multitudes of Israel, and when he had

been openly and audibly acknowledged of the Father as His well-beloved Son, whom they were commanded to hear. Why was he at such a time "driven of the spirit into the wilderness to be tempted of the devil?" We may note here an illustration of the principle proclaimed by the Lord Himself that to whom much is given, of them is much required. Jesus, endowed with an increased measure, yea, a measureless measure of the power and favour of the Father, had to be put to a proof equal to the new greatness conferred upon him. For thirty years before, during a private life at Nazareth, he had been subject to the common temptations of men: *now*, anointed with the Holy Spirit and with power, it was meet that he should be subjected to a corresponding test of faithfulness before going forth in the plenitude of this power to bear the Father's name before Israel. From this we may deduce the lesson practically applicable to ourselves, that our trials and our temptations will be commensurate with our opportunities, powers and privileges. The privileges of the apostles were greater than ours; so were their troubles. The privileges of some in this present time are greater than others living at the same time; so are their temptations and afflictions, and so also will be the measure of their stewardship.

The nature of the tempter in the case of Christ has always been a much disputed question. It is really of no practical importance where the orthodox devil is discarded. It is the principles involved in the temptation that call for attention as applicable to ourselves. Whether the tempter was external or internal, or both; or whether the temptation was done in reality or trance, the guidance of Christ's example to his brethren is the same. Their temptations take all shapes without altering the principle that achieves the victory. Therefore it is practically immaterial what sort of a devil it was that put Christ

to the proof, provided it be recognised that the supernatural immortal fiend of popular theology is out of the question. It is more than probable that Christ's temptation, like that of Adam and all his brethren, included an external tempter and those internal feelings to which he could appeal. It certainly was not his flesh nature merely, because it is testified that when the temptation was ended, "the devil left him for a season," which his flesh nature did not do. Who the personal tempter was cannot be decided, because there is no testimony. It is a matter of little consequence. It is depressing to see a point like this zealously debated where the real teaching of the whole case is unappreciated or unacted on.

The first fact that strikes us is that Jesus employed the Scriptures to repel the suggestions of the tempter. He gave a Bible reason, in each case, for not doing what he was asked to do. This is suggestive in many ways. It exhibits Jesus in the aspect of being acquainted with the Scriptures, and of having that memory of their practical instructions that was equal to his requirements in the hour of need. It may be said that this acquaintance was due to the presence of the Spirit with him. There is no proof of this. The Spirit did not admit him to a knowledge of the day and the hour (Mark. xiii. 32), nor of the times or the seasons which the Father had reserved. (Acts i. 7.) The bestowments of the Spirit in all cases were in the measure of the Father's intention, and that only. Hence the gifts differed amongst the spiritually-endowed brethren of the first century, although it was "the same spirit" in each case.—(1 Cor. xii. 8-11.) And hence also the apostles, who healed the sick as a public seal of the divinity of the gospel, could not use the power for private purposes.—(2 Tim. iv. 20.) Jesus "learned obedience" (Heb v. 8), and "increased in wisdom" (Luke ii 52), which implies development in harmony

with and by the use of the means God has appointed for those ends. If, therefore, Jesus knew the Scriptures, it was because "his custom was" to frequent the synagogue, and to read the Scriptures.—(Luke iv. 16.) Let no one imagine that this is inconsistent with his being God manifest in the flesh. All parts of truth are consistent. His being God manifest in the flesh led to his powerful proneness in a scriptural direction, and to the fruitfulness of his applications in this direction; but it did not make him independent of the testimony which the Spirit in the Psalms says was his study all the day and the understanding of which made him wiser than his teachers.—(Psa. cxix. 97-104.)

In Christ, therefore, "in the days of his flesh," we have an example of that endeavour to become familiar with the Scriptures in daily reading, which is the characteristic of the modern revival of the truth. Let us hold on to this. Let us not be like the Sadducees, of whom Jesus declared they "knew not the Scriptures;" but, like him who commanded them to "search the Scriptures;" who reprov'd his disciples for their slowness of heart in the matter; and whose last attitude towards them was that of expounding to them, in all the Scriptures, the things concerning himself. Only in this way can we reach the condition of mind exemplified in the case of his temptation. The Scriptures known and pondered will come to our help in the time of need. We shall be able to refuse compliance with this and that, because "it is written," but if we neglect the Scriptures, we shall forget duty in many matters, and fall an easy prey to the temptations that come upon us at all points. We shall be in the opposite case to that described in the Psalms: "Thy word have I hid in my heart (that is, put deeply into my heart), that I might not sin against Thee."

All this implies that a thing being written in the Scriptures is a sufficient

reason for our observing it. The recognition of this is the distinguishing mark of the sons of God now-a-days as in the days of old. It is that which separates our profession of faith from all the religious systems of the age. We discard all tradition of merely human origin; we repudiate the notion of light within; we disown the so-called "Holy Ghost" outpouring of the sectarian theology as the mere excitation of animal magnetism, under the stimulus of false thoughts—terrifying or soothing, as the case may be. We also deny that a man's natural understanding can furnish any guidance as to the will of God, the nature of righteousness, or the way of salvation. We regard the Scriptures, and, in our age, the Scriptures alone, as the source of information and authority in all matters pertaining to God. On this foundation we stand with Christ, and in this confidence we know we have many good reasons to rejoice. It is a position that cannot, in true reason, be assailed either in the name of history, philosophy, or science. We are on a rock that cannot be shaken. Let us hold on to our advantage, and not be like those who, having once attained it, let it slip out of their hands by neglecting to read the word, and thus lapsing into their original ignorance and unspirituality.

The temptation is recorded in three particulars only, and these are very briefly put: but it will be found that they comprise, in principle, all the temptations to which we can be exposed. First, there was the proposal that Jesus should illegitimately minister to his own need in the matter of food. The temptation on this point was made as keen as it was possible to be. It was not brought to bear when Christ had dined. It would have been no temptation had the proposal not coincided with a strong desire in the direction proposed. It came to him after a fast of forty days; when the Spirit, having sustained him all that time with a supply of the vital energy ordinarily derived

from the alimentive process, permitted him to hunger. As the proverb has it, "Hunger will break through stone walls." Even lawlessness committed from the force of hunger is leniently viewed by men in general, as it is written, "Men do not despise a thief if he steal to satisfy his soul when he is hungry." The hunger of Christ, therefore, made the temptation a very strong one. But the temptation was made still stronger by the way the tempter put it: "*If thou be the Son of God*, command that these stones be made bread." This was as much as to say that the proof of his Messiahship required him to do what was proposed, and that if he failed to do it, he would give his tempter ground for doubting the proclamation that had just been made on the banks of the Jordan. Thus Christ's desire to testify the truth was cunningly brought to the help of his hunger to incline him to provide himself with food. But the power to make bread at will, which Christ possessed, as afterwards shewn by his feeding a multitude with five loaves and two fishes, was not given to him to provide his own natural wants, but to exhibit his Father's name to Israel. Consequently, though he had the power which the tempter challenged, he was not at liberty to put it forth at the time and for the purpose proposed. It would have been sin in him to comply with the suggestion. He repelled the suggestion by a quotation from the Scriptures which involved the assertion of those facts: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

The power of this rejoinder may not at first sight be manifest; because so far as appearance went, the proposal was not to discard the word of God, but merely to provide the bread which the answer recognised as an element, though not alone, in the process of living. If we understand, however, that the proposed mode of providing it was wrong, the

strength of it appears. "Bread alone" will finally land a man in the grave, because bread alone cannot bestow immortality. Bread, with the word of God believed and obeyed, will be a stepping-stone to life that will never end (and it is in this sense that the Scriptures speak of men "living"). In fact, in this connection, bread becomes part of the pathway to eternal life, for without the bread first to develop and sustain the natural man, the word of God could not have that ground to work on which leads to everlasting life (first that which is natural; afterwards that which is spiritual). But bread with the word of God disobeyed, is "bread alone," so far as life-giving power is concerned; for the word of God confers no everlasting life on the disobedient. Consequently for a man to obtain bread on terms that involve his non-submission to the word of God (and this was the tempter's proposal), is to take his stand on "bread alone." To such a case, the Scripture quoted by Jesus has obviously a most forcible application. The rejoinder was unanswerable.

Now, "these things were written for our instruction." It was intended that we should be able to wield this Scripture as a sword in the conflict with our tempters and our temptations. Are there no cases in which it is necessary? We have not received supernatural power to make bread: but we have all, more or less, received the natural power to do so in the sense of earning it, and the use of natural power is governed by the same laws as the use of supernatural. We may not wrongly use our powers or opportunities in the gaining of daily bread. It is customary in times of stress in this matter, to say, "We must live." This is often made a reason for conforming to tricks of trade and other forms of unrighteousness. A man remains in the ministry, say, (for there have been such cases) or preaches, or appears to preach, false doctrine, and maintains or

appears to maintain an unscriptural system, because he or his family "must live." It is a sufficient answer to say "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." If he chooses for the sake of bread, to ignore obligations and duties presented by the word that proceedeth out of the mouth of God, he chooses bread alone and that too a bread that perishes, with which he too will perish. There are many cases and situations to which this will apply. Men of discernment and the fear of God will be able to make the applications.

"Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him: If thou be the Son of God, cast thyself down; for it is written, He shall give His angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Here we have a different class of temptation. In the first, he was invited for two powerful reasons, to make a forbidden use of power entrusted to his hands. In this the tempter goes to the other extreme, and invites Jesus to throw himself ostentatiously on the promises of God. This, perhaps, was more difficult to meet than the other. It was as if the tempter said, "Thou art the Messiah, art thou not?"—"Yes." "It is written, is it not, that He shall give His angels charge concerning thee, and they shall bear thee up?"—"It is so written." "Cast thyself down, then; how canst thou expect me to believe if thou dost not?" How was this to be met? By the assertion of a principle ignored in the tempter's application of Scripture—a principle which all divine promises pre-suppose, and which would have been violated by compliance with the tempter's challenge; viz, that there must be no familiarity or presumption towards God: that we must make a wise and full use of all that He has put in our power, and that divine help is only for

the need that remains after there has been a humble, wise and loving employment of the means already in our hand. This principle Jesus asserted by quoting Scripture: "Thou shalt not tempt the Lord thy God." Had he thrown himself down, as the tempter proposed, he would have done what the Scriptures thus forbid, and would have forfeited his claim to the promise to which the tempter so sophistically appealed. The protection promised in that promise was protection from evil beyond control, and not from evil rashly and presumptuously incurred.

The application of this to the brethren of Christ is obvious. They are not to tempt God by running into evil on the strength of promises that are for those only who in wisdom and the fear of God act the part of wise stewards of what God has already committed to them. They must learn to rightly divide the word of truth, and not, like the tempter, exalt one part of the word to the destruction of another. It is written, "Cast thy bread to the hungry:" they are not, therefore, to scatter their entire substance to the beggars of the street; for it is also written "He that provideth not for his own, and especially for those of his own house, hath denied the faith, and is worse than infidel." Ministrations to the poor is to be in the measure allowed by the provision of home. It is written, "Seek not what ye shall eat, or what ye shall drink: seek first the kingdom of God, and all these things shall be added to you." We are not, therefore, to neglect the means of livelihood; for it is also written "If any man will not work, neither shall he eat." "Provide things honest in the sight of all men." We are not to make temporal ends the object of life and the springs of our actions; we are to give this place to the kingdom of God. Nevertheless, we are to be "diligent in business while thus serving the Lord." It is written, "Take no thought for the morrow." "Have faith in God."

"He careth for you." "He knoweth what things ye have need of." "He will feed and clothe you" We are not therefore to sit down in idleness, make no arrangement and put forth no effort, expecting the bread to be brought to our doors, for it is also written, "Go to the ant, thou sluggard, consider her ways and be wise." "Labour with your hands, providing the thing that is good." "Commit the keeping of your souls to Him in well-doing." We are to find the harmony of these various directions of the word in an un-anxious, trustful, well-doing industry which we trust God to bless and prosper for the ministering of seed to the sower and bread to the eater.

These instances might be multiplied. Modern fanaticism and misconstructions of the word impose upon us frequently the necessity of confronting devil-quoted Scripture with the weapon Christ placed in our hand when he quoted, "Thou shalt not tempt the Lord thy God."

"Again the devil taketh him up to an exceeding high mountain, and sheweth him all the kingdoms of the world and the glory of them, and saith unto him all these things will I give thee if thou wilt fall down and worship me." Here the temptation takes a different direction. Having failed to induce Jesus to illegitimately gratify the cravings of the flesh or to transgress in the direction of presumption towards God, the tempter tries the effect of present honour, wealth and exaltation offered on the simple condition of doing homage to the offerer, as the kings and governors of the Roman earth were in the habit of doing to Cæsar for their position and dignities. Jesus utterly repels the suggestion, reminding the tempter that the Scriptures command one service only. "Get thee hence, Satan, for it is written thou shalt worship the Lord thy God, and *Him only* shalt thou serve."

Jesus afterwards said, "To him that overcometh and keepeth my works unto

the end, will I grant that he shall sit with me on my throne as *I also overcame* and am set down with my Father on his throne." Hence the victory of Christ in this temptation has a practical value for us. It is a something we can imitate. It may be asked, How can we imitate him in the rejection of an offer we shall never receive? Well, we shall never be offered power and wealth in the form in which it was offered to him; but we have the same temptation on a smaller scale. There is a continual and silent offer to every saint (and sometimes the offer is not a silent one) to possess this world's advantages on conditions of falling in with the worship of the world in some form or other. Sometimes the worship proposed is ecclesiastical ("join our body, and it will be to your advantage"); sometimes it is political ("it will pay you to take part in politics"); sometimes it is social ("come out, good fellow, make yourself one with us; you won't regret it"); sometimes it is undisguised, by pleasure seekers and the immoral. In every case, there is an implied proposal to serve that old serpent, the devil and Satan, which is incorporate in and deceiveth the whole world, backed up with a guarantee that we shall be rewarded. There is only one safe answer for every brother of the Lord Jesus. Do not parley: repel the advance decisively: "Get thee hence, Satan." We cannot serve God and Mammon. We cannot be the friend of God and the friend of the world at the same time. "Thou shalt serve the Lord thy God and Him only shalt thou serve." It is Christ himself who has given us this motto; and he has led the way in the application of it. "The kingdoms of the world and the glory of them" will be the inheritance of Christ and his brethren in due time.

While the devil has the disposal of them, it is their part to be strangers and pilgrims, having here no continuing city, but seeking one to come.

The temptation of Christ is a remarkable episode in a remarkable history. It deserves more attention than it receives, as regards the lessons it conveys. There is no temptation that can come to us but what was in principle involved in the specific temptation to which he was subjected in the wilderness after his baptism. The consideration of his resistance to the suggestions of the tempter, will help us in all our exposures to similar trial. Is it proposed to us to gratify some craving of the flesh in a forbidden direction? to make a vain-glorious or presumptuous use of spiritual privileges? to obtain temporal advantage by paying court to the enemies of God in any form? Cast our eyes to the wilderness of Judea, and remember the principles asserted by the Lord in Scripture quotations, in answer to similar proposals. Thus looking unto Jesus, the author and finisher of our faith, we shall be helped in the consideration of Him who endured such contradiction of sinners against himself. We shall be emboldened like him to make ourselves of no reputation, to carry the cross of self-denial, to make the Father's will the pleasure of our lives, and to choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. This we shall not do in vain. It is only for a little while. At the least we shall know the unexplored depth of blessedness contained in the intimation that the object of it all, on the part of God, is "that in the ages to come He might show the exceeding riches of His grace in His kindness toward us, through Christ Jesus."

EDITOR.

“CHRIST IS COMING;”

AND HOW THE FACT IS VIEWED BY VARIOUS SORTS OF PEOPLE AT THE
PRESENT TIME.

(CONTINUED FROM PAGE 82.)

WHEN we come to Mr. St. Clair's wrong treatment of the Scriptures, we find various matters for obvious animadversion. The glittering sophistries of the Essay and Review school, men who have written on the Bible without being properly acquainted with it, and who have tried to hammer it into conformity with their very nebulous and ever-changing philosophies which are more largely compounded of speculation than most people seem to realise, have carried away Mr. St. Clair. He implicitly accepts as settled truth, hypotheses of scientific investigators; and lightly takes it for granted that critics of the Bible are in the right while he deals with the Bible itself—which he manifestly does not understand—in a superficial and inaccurate way.

He admits the apostolic writings teach the second advent (so far, he is a witness of the truth); but he says the Scripture writers are not only misunderstood by many readers (which is true), but were themselves mistaken! How does he seek to establish such a presumptuous conclusion? He says they spoke of a second coming, which was not to be in the 19th century, but in that generation in which the apostles wrote. We ask for the proof of this, and we detect him manipulating Scripture to serve his purpose. He quotes the saying of Christ: “When the Son of Man shall come, before him shall be gathered all nations.” He then inserts a question put by the disciples in reference to another matter, as if it referred to the Son of Man coming to judgment: “Tell us when shall these things be?” and he adds a saying of Christ, uttered in another connection still, as if it were a categorical answer to that question, and even that he

does not give accurately: “This generation shall not pass away till all (he omits ‘these’) things are fulfilled.”

This method of treating the Scriptures looks wonderfully like what Paul described as “handling the Scriptures deceitfully.” Mr. St. Clair would feel the appropriateness of such a description if it were his own words that were in question. Suppose an opponent of his in his congregation at Birmingham were interested to make out that Mr. St. Clair had slandered his predecessor, Mr. Dawson, and, by way of proof, were to quote disjointed sentences from statements made by Mr. St. Clair in conversation. Suppose he were to quote first the remark: “I knew Mr. Dawson very well when he was alive;” and then another remark made with reference to somebody else: “He was a scoundrel: nobody could trust him: he swindled right and left, and wound up by murdering his father, for which he was hanged.” And suppose his accuser were to ask him whether he (Mr. St. Clair) had not said both of these things, which Mr. St. Clair perhaps could not deny; and were then to triumphantly enquire if he had not proved his accusation out of Mr. St. Clair's own mouth, how would Mr. St. Clair feel? As those feel who hear him twisting the statements of the apostolic writings to prove a false allegation (which, however, he may think to be true).

When the disciples said: “Tell us when shall these things be,” Christ had not been speaking to them of his second appearing, but of the impending destruction of the city and temple of Jerusalem. The immediately preceding context is this (Matt. xxiv. 1-2): “His disciples came to show him the buildings of the temple,

And Jesus said unto them, See ye not all these things? Verily I say unto you, *there shall not be left here one stone upon another that shall not be thrown down.*" The question elicited from the disciples by this intimation was the question quoted by Mr. St. Clair as if it had referred to the second appearing of Christ: "Tell us when shall **THESE THINGS** be (the throwing down of the temple buildings)? and (another subject) what shall be the sign of thy coming," &c. Or take the narrative of Luke xxi. 5): "As some spake of the temple, how it was adorned with goodly stones and gifts, he said, as for these things which ye behold, the days will come in which there shall not be left one stone upon another that shall not be thrown down. And they asked him, saying, Master, but when shall these things be? and what sign shall there be that these things shall come to pass?" The statement, "*This generation shall not pass* till all **THESE THINGS** be fulfilled" occurs in the lengthy discourse that follows on the incidents connected with the destruction of the Jewish state. True it is, that in that discourse, mention is made of the second appearing of Christ, but not as part of the "things" connected with the destruction of Jerusalem. It is introduced as occurring a long time after Jerusalem should have been destroyed, viz., after the expiring of "the time of the Gentiles." This will be evident to the simplest mind on the reading of the following statement, which occurs before the appearing of Christ is introduced: "They (the Jews) shall fall by the edge of the sword, and shall be led captive into all nations, and Jerusalem shall be trodden down of the Gentiles *until the times of the Gentiles be fulfilled.*"—(Luke xxi. 24.) When the times of the Gentiles should be fulfilled, then a sign of the impending appearing of Christ should be "on earth distress of nations with perplexity, the sea and the waves roaring, men's hearts failing them

for fear and for looking after those things that are coming on the earth," &c. (verses 25-26.) This is introduced parenthetically as a complement, or necessary finish, to the picture drawn of the impending judgment of Jerusalem, but not as part of the "these things" which the disciples asked about, viz., the things Jesus had just before spoken about, viz., the destruction of the city and temple. When, therefore, Jesus said, "This generation shall not pass till all these things shall be fulfilled," it was not possible for candour to understand that he meant things that he expressly excluded from the lifetime of "that generation" by placing them at the expiry of the times of the Gentiles, and which could not occur in that generation by his own description of their scope. The history of the case is the interpretation of the case. That generation did not pass without witnessing the "these things" about which the disciples asked. Forty years afterwards, the temple was destroyed, and Jerusalem laid in ruins, as the uncontested writings of Josephus show. The Gentile down-treading of Jerusalem then ensued, and has continued till now. And now the times of the Gentiles being at their expiry, we are in the throes of a new era for Palestine, and witnesses of a growing distress of nations with perplexity, pointing to the climax of the prophecy in the return of Christ to the earth, to accomplish those mighty and glorious changes which have been promised from the beginning.

That Jesus well understood that his kingdom, though preached and illustrated, was not to be established 1,800 years ago, is manifest in a variety of ways. His allusion to the intervening times of the Gentiles is one clear case. His reference to Daniel, in the discourse in which he makes this allusion, points to the source of information on this subject to us. As a matter of fact, we find that Daniel is a source of information on this subject. In a variety of visions shown to him and

described by him, for our information, the career of Gentile power in its successive dynastic phases, is foreshown, and times specified as the measure of that career. These times Jesus recognised as unexpired in his day. Consequently, the "days" by which they were expressed were not literal days, because, understood as literal days, they had expired many times over before Christ was born. Mr. St. Clair will here perceive one answer to his question: "Why insist upon 1,260 years when it speaks only of 1,260 days?" But it is not the only answer. "I have appointed thee *each day for a year*" (Ezek. iv. 6; is the "express instruction which a prophet contemporary with Daniel receives concerning a certain symbolic representation of time; and its applicability to Daniel is shown by the fulfilment, in this sense, of his seventy-week prophecy, besides the other considerations hinted at. Therefore, the proof remains that in recognising the unexpired currency of Daniel's "times of the Gentiles," Jesus gave evidence that he had no expectation of his kingly manifestation, 1,800 years ago.

He gave evidence of this in various other ways. When certain people at Jericho manifested notions of the sort imputed to him by Mr. St. Clair, it is recorded he spake a parable—"BECAUSE THEY THOUGHT the kingdom of God should immediately appear."—(Luke xix. 11.) His parable was a nobleman *departing into a far country*, leaving behind him servants whom he should call to account at his return. Matthew's account represents him as saying, "AFTER A LONG TIME, the Lord of those servants cometh."—(xxv. 19.) To this "long time," there are frequent references: "the days will come," he said, when ye shall desire to see one of the *days* of the Son of Man and shall not see it."—(Luke xvii. 22.) "The days will come when the bridegroom shall be taken away."—(Matt ix. 15.) "It is expedient for you that I go away."—(Jno. xvi. 7.) "And

while the bridegroom tarried, they all slumbered and slept (went to the grave.)"—(Matthew xxv. 5.)

Mr. St. Clair, therefore, speaks contrary to fact when he represents Christ and the apostles as teaching the occurrence of the second advent, "in that generation in which the apostles wrote." The saying of Christ, on a certain occasion, which Mr. St. Clair quotes, that some were standing by which should not taste of the death till they should see him coming in his kingdom, refers to the illustration of that event vouchsafed six days afterwards, to Peter, James and John, in the brilliant manifestation of his glory on the Mount of Transfiguration. This is manifest from Peter's allusion to it afterwards: "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 . . . when we were with him on the holy mount."—(2 Peter i. 16, 18.) If any, of Mr. St. Clair's mind, demur to this, we remind them that Christ's words contemplate a "tasting of death" after the event referred to—after the analogy of Simeon, to whom "it was revealed that he should not see death before he had seen the Lord's Christ," and who, when he had seen him, said, "Now, lettest thou thy servant depart in peace."—(Luke ii. 26, 29.) Will any affirm that Christ supposed it possible his disciples should die after entering into the kingdom of God? Mr. St. Clair's use of this passage suggests such an affirmation.

As for the epistles to which Mr. St. Clair alludes, there is only a seeming countenance to the idea that the second appearing of Christ was imminent in the first century. It is due to the fact that the judicial destruction of the Jewish commonwealth was imminent, and that that judicial destruction was to be the doing of the Son of Man (Matt. xiii. 41), and that it would be the beginning of the programme sketched by the Lord in

the discourse already considered, and which should culminate in his appearing and kingdom. The statements, "The Lord is at hand;" "The end of all things is at hand;" "It is the last time," had a Hebraic sense, and found their truthful application in the terrible overthrow about to befall the Jewish nation. That they had not the meaning claimed for them by Mr. St. Clair, is shown by the fact that when it came to be a question of the personal appearing of the Lord to judge and save his people, Paul expressly said, "Let no man deceive you by any means, for that day shall not come except there come a falling away first, and that man of sin be revealed. . . . Remember ye not that while I was yet with you I told you these things."—(2 Thess. ii. 3, 4.) Here is a plain evidence that Paul, late in his life, recognised and familiarly taught that certain events had to transpire in the ecclesiastical sphere before the appearing of Christ was a possibility in the purpose of God. Peter also declared God would send Jesus, but that "the heavens must hold him until" a certain, even later, period than that spoken of by Paul, "the times of the restitution of all things which God had spoken by the prophets since the beginning."—(Acts iii. 19-22.)

Mr. St. Clair, therefore, speaks in manifest contradiction to the facts when he says, "The second coming ought to have been 1,800 years ago, according to the gospels and the epistles." The same remark applies to his statement that "It is the book of Revelation which is made the stronghold of this doctrine." If Mr. St. Clair will look at any Christadelphian demonstration of the second coming of Christ, he will see how misplaced his observation is. If the book of Revelations did not exist, the evidence for the second appearing of Christ would not be more complete than it now is. We should simply lack enlightenment as to the meaning of the European drama of the last 1,800 years, and be a little less able

to discern the significance of certain events as tokens of his coming. So far as reason for expecting Christ, and for believing he is due at the latter end of the 19th century is concerned, we could make Mr. St. Clair a present of the Apocalypse. We have disproved the foundation upon which his theory of that wonderful book rests. It is therefore unnecessary to deal with his fancies on the subject of its origin and nature, as appearing in a subsequent part of his lecture not appearing with the quotation at the beginning of our remarks. They are fancies, pure and simple—and monstrous fancies too—gratuitous and inconsistent, audacious, and lamely invented to get rid of a wonderful prophecy—as could be thoroughly shown. Our remarks have already extended to a length that excludes this interesting but supererogatory work.

ANOTHER ROUGH VOICE.

The vicar of Alvediston, Wiltshire, is the next to step forward proclaiming the conclusion that "the second advent is altogether unreal and will never take place at all." He does this on much the same ground on some points as Mr. St. Clair, but with much less consistency; for Mr. St. Clair, at least does not receive a state income under a profession of belief that the Bible is the Word of God and a promise to maintain this doctrine. A newspaper review of the Wiltshire vicar's book—appearing in the *Echo* and sent us by "A. W.") pats the "Rev." gentleman on the back greatly. The reviewer "heartily commends" the book which principally aims at making out Daniel and the Apocalypse to be literary fictions. He praises it up for "scholarship and research;" is charmed with its "temperate candour;" and recognises "irresistible force" in its arguments, which he thinks must prevail with "unbiassed minds." This is perfectly intelligible. The kind of mind that prevails among newspaper writers (and, for the matter of that,

amongst most other sorts of men as well) is at any time pleased with the proposition that prophecy, which speaks of judgment to come, is a fable: but to have it come from the clerical desk is something unspeakably gratifying. No words are too fragrant for such a sweetness. Infallibility is practically conceded at once in such a case. It gives a sacerdotal unction to their rejection of the God of Israel.

But truth is truth for all that. Brush away these literary spangles, and let us see what we have got. "Scholarship and research," what is it? Acquaintance with old documents. Well, there is that on both sides. It carries no great guarantee with it by itself, because a man who can misjudge what he sees in his own generation is just as likely, and a little more, to blunder in his discernments of things past that are represented in dead parchment; especially where the mind is not "un-biassed," as it certainly is not in the case of those who accept the scientific confutation of the Bible as a foregone conclusion. Then as for the "temperate candour," it is a matter of style, and practised in all causes, with all sorts of aims, at the bar, in private life, and in all stations by such as have learnt the art to which Paul, unlike the Greeks, was a stranger. "Temperate candour" is a pleasing manifestation at all times; but it is very consistent with dull headedness, though it may be otherwise allied: and an honest fervour may not be incompatible with a greater penetration. Christ in the scathing denunciation of the Pharisees (Matt. xxiii.) is a more admirable figure every way than the placid and polished creature out of whose bones a false science has frozen every spark of noble ardour.

This Wiltshire vicar's attack on Daniel is completely answered in Tregelle's argument, which has appeared in past numbers of the *Christadelphian* in the *Bible True* department—a department not defunct: only temporarily suspended. We refer our readers to that argument. It demolishes,

inch by inch, the whole theory that would make the book of Daniel the book of somebody else, produced in a later age, after the main events foretold had become historic. There is no ground for the theory whatever. It is the mere invention of a school which is bound to get rid of the fulfilment of Daniel's prophecies, as a something they cannot explain away if the book of Daniel were written by Daniel in Babylon. This is strong language, perhaps, but it is simply true. There is nothing in the facts of the case itself to suggest that the book of Daniel is unauthentic. Every fact that the proof of authenticity in any case demands, exists in the case of Daniel. But the objectors say it cannot be: there is no God: prophecy is impossible; therefore, Daniel didn't prophesy; therefore there must be some other explanation of the existence of the book. These gratuitous thoughts of the first cavillers have, in the progress of centuries, crystallised into a theory which minds affinitised to the thought have taken hold of, on the supposition that it must have some foundation, which it has not. Christ's recognition of its divine character is a sufficient settlement of the question, even if it were impossible to argue it on independent grounds. Aye, even the intrinsic character of the book would be sufficient, in the absence of the other two modes of demonstration; for, in the first place, its simple, stately, earnest, unadorned style, is not the style of a forger; and, in the second place, a man writing a pretended prophecy after the things prophesied had happened, would have been more precise and circumstantial, so as to get the more credit for his predictions. He would have mentioned names and filled in details, unlike Daniel, who by the spirit of God foreshadows general outlines in a way leaving room for cavil to suggest discrepancy in the fulfilment.

As regards the Apocalypse, both Mr. St. Clair and the Wiltshire Vicar admit the authorship of John, as they were obliged

to do. The logical consequences of this admission are fatal to their theory of the character of the book. John was a personal companion of Christ during the three years and a half preceding his crucifixion. Here, over forty years after—taking the date of Messrs. St. Clair and the Wiltshire Vicar merely for the sake of argument—we have him penally in Patmos for his belief in the resurrection of Christ. This is proof that he believed in the resurrection of Christ, and when we realise the ground of John's belief, it is proof of the resurrection itself: for John's belief was founded on personal witness. His speech (and Peter's) before the Jewish council touching the resurrection of Christ was, "We cannot but speak the things we have *seen and heard*."—(Acts iv. 20). His letter, in addition to seeing and hearing, mentions having "handled" the Lord as the ground of his conviction. If the seeing and hearing and handling performed by a man able to write the Apocalypse, and willing to suffer banishment for his testimony, is not evidence of the facts seen, heard and handled, on what principle are we to believe any evidence, or even our own senses, in the conduct of scientific experiments? But it is evidence. On all other matters it is universally accepted as evidence; and it is refused in the present case only because the fact testified is presumed to be inconsistent with the lessons taught by the fossils. But suppose this inconsistency is an imagination—suppose the resurrection of Christ, and the bones of the mastodon, are co-ordinate truths, What then? The conclusion is evident. The rejection of the resurrection of Christ, then, takes its place with that intellectual charlatany which measures truth by its limited and inaccurate knowledge, and convicts a man of holding a high place among the class of men so vigorously, if uncomplimentarily, described by Paul in Rom. i. 22.

Now, if Christ rose from the dead, Christ was proved true and divine, and

therefore the promise of Christ to which John gives so much prominence in his "gospel" was fulfilled, as recorded in Acts ii.—that is, the Holy Spirit came to him and the other apostles as a Comforter and Guide into all the truth, and abode with them to the last. If so, John in Patmos was under the guidance of the Spirit of truth, and the Apocalypse, as the admitted production of John, is true and no lie; and the suggestion of Mr. St. Clair and the Wiltshire Vicar, that it was an attempt of John to prophesy on the lines of current facts, takes its appropriate place in that category of learned fables, which will shortly be exploded in divine anger at the coming of Christ.

Both these gentlemen regard the Apocalypse as the source of the idea that Christ will appear at the end of the 19th century, and, with a curious inconsistency, they hold that its author expected Christ to come in his own day, and published his book to strengthen that expectation in others. They think that this latter idea is sanctioned by the statement at the beginning of the book (chap. i. 3): "the time is at hand." The vicar protests against this being understood to mean 1,800 years after. In this the vicar is right; but what then? Does it prove that John by these words meant that Christ was about to appear? The question turns upon what time he was speaking of. This is settled by reference to the immediately preceding context. The entire verse reads thus: "Blessed is he that readeth and they who hear the words of this prophecy and keep those things which are written therein, for the time is at hand." The prophecy covers a long period of time in the gradual unfolding of its events; but these events were to begin immediately; therefore the time of the prophecy was "at hand." Those who understand the Apocalypse are well aware that the events foreshown in it, as things "shortly to come to pass" (verse 1), were events that reach from John's day down to the appearing of

Christ, and that, therefore, there is no inconsistency (but the merest appearance of it only) between the statement that they were at hand, and the fact that they would only reach their culmination after a long period of centuries. As for the statement "Behold I come quickly," it is to be understood relatively, of course. The critics would not claim more than a relative sense to an expression of this sort, though they might differ as to the scale. There is no measurement of time in it. The Bible must determine the scale of its relative expressions. It is indicated in the expression of Psalm xxxvii.: "Yet, a *little while* and the wicked shall not be"—an expression avowedly covering centuries. It is a frequent and appropriate form of speech in the mouth of Him to whom a thousand years are but as yesterday when it is past. Even Mr. St. Clair himself calls 6,000 years "paltry" when he looks back so short a distance as 50,000 years. Need he marvel, then, if a mind linked with the Eternal Father should express a similar sense of the shortness of probationary periods? The far future-reaching scope of the book is manifest in the specification of definite and extensive periods for its leading historical developments. These and the actual verification of the prophecy in the course of European history settle the question raised, or rather re-opened, by men like Mr. St. Clair and the Wiltshire Vicar.

If these gentlemen are in conflict with the facts when they assume that "Revelation" was written in expectation of the advent transpiring in the generation that saw its publication, they are still more wide of the mark in representing that book as the great source of the advent doctrine. The writings of the apostle are full of it, and, as we have seen, there is a distinct recognition of the fact that a prolonged interval would divide that generation from Christ's return to the earth. Mr. St. Clair might rejoin, "What we say is that 'Revelation' is the ground of those

chronological calculations on which the expectation of the 19th century coming-of-Christ is founded." Even this is only partly right; for Daniel supplies clear ground for such a conclusion: 1, in the period allotted to the duration of the persecuting power of the episcopal horn of the fourth (Roman) beast— $3\frac{1}{2}$ times, or 1,260 year-days.—(Dan. vii. 25.) 2, in the specified length of the vision concerning Persia, Greece and the Roman destroyer of the Hebrew commonwealth—2,400 year-days, as it is in the Greek version.—(Dan. viii. 14.) 3, in certain other similar periods of less certain commencement, mentioned in chapter xii; and 4, by the general chronological inductions arising out of the image-vision and prophetic historic sketch of Dan. xi. Apart altogether from "Revelations," these portions of Daniel coinciding with the 6,000 years' plan, which has excited Mr. St. Clair's commiseration, and agreeing with certain general analogies in the law and the prophets would yield the conclusion that we are now in the neighbourhood of that climax of God's purpose on earth to be effected by the re-appearing of Christ. But, of course, "Revelations" greatly strengthen that conclusion in a variety of ways.

Mr. St. Clair does not see that it does so really. He says it is "made" to do so. He says "It speaks of a period of 42 months, which, at 30 days to the month, gives 1,260 days; and then, if you take the days to stand for years, and suppose the Apocalypse to relate to papal Rome, and date from the first half of the seventh century for the rise of the Papacy, the time should be just about run out." And why not, Mr. St. Clair? Your testimony is valuable if the basis you object to is sound. Why shouldn't we take the days as years if they are given us as years? "Ah, but," says Mr. St. Clair, "they are not given us as years. It speaks only of 1,260 days." Well, Mr. St. Clair, is the beast given us as Nero? You say the beast meant Nero, and that John intended

it to mean Nero. There is no information to this effect. "It speaks only of" a beast. And though it speaks only of a beast, you "take" the beast as a man. "Why insist" on this? You would say "because"—and you would proceed to give your reasons, which would be all very legitimate; but you must not deny the same liberty to others who, for far better reasons, "take" the days as years. You say that John adopted the form of his book from Ezekiel and others. Are you unaware that Ezekiel's symbolic days meant years? ("I have appointed thee *each day for a year*"—Ezek. iv. 6.) You say that Daniel also furnished a model for John. Are you ignorant that "seventy weeks" in Daniel's prophecy of the Messiah's cutting off meant 490 years? If Daniel's seventy weeks meant 490 years, why not the 42 months of John, who copied his style, you say, from Daniel, mean 1,260 years? If Ezekiel's 430 days meant 430 years, why not the 1,260 days of John, who you say took his cue from Ezekiel, be understood to mean 1,260 years? Your own theory confutes you and silences the scoff in your mouth.

It is part of John's prophecy that ten certain monarchies should receive power as kings "ONE HOUR with the beast."—(Rev. xvii. 12.) The question here would be not "why should you understand this as a literal hour," but how can you? Would it be a political possibility for kings to hold power for that space of time? Should you avoid the stress of the argument by saying "Yes," your attention is called to the fact that within this "one hour," the kings in alliance with the beast are to "make war with the Lamb" (Rev. xvii. 13-14; xix. 19: could this be done between one and two o'clock a.m. or p.m.? Here you cannot escape. Here you are obliged to admit that John's times cannot be literal times, and therefore have your own answer to the question, "Why insist upon 1,260 years when it speaks only of 1,260 days?"

Then you say, "Why should we suppose the Apocalypse to relate to Papal Rome when it speaks of Rome Imperial?" The answer is that the vision speaks neither of Papal nor Pagan Rome in the technical sense of these modern terms. It speaks of Rome in a certain relation to the nations of the earth. (By the way, it does not even speak of Rome by name at all. Yet Mr. St. Clair admits it is Rome, though "it only speaks of Babylon." In this he illustrates the pointlessness of his own questions as to the reason of understanding one thing when another is expressed. There are good reasons in each case, and these are not disposed of by blank questions). Rome, in her relation to the nations, has politically professed one set of theological opinions, and then another; but it is the *diabolism* of human nature that has been at work at both cases. The outer dress is comparatively insignificant from a divine point of view; and therefore there is not the material difference between one stage of Rome's career and another that appears to human eyes. She has been the corrupting Mistress of the world in both cases—both in the Pagan days and the Papal days, and this is the broad feature recognised and exhibited in the apocalyptic imagery. But the details of that career are foreshown, and it is in those details that the reason arises, not for "supposing," as Mr. St. Clair puts it, but for recognising that the Apocalypse deals with Rome in her Papal days as well as in her Pagan days, and that the aggressive power of Papalism was to be confined within a period of 42 symbolic months or 1,260 years, as has been verified by the history of the case; for Mr. St. Clair has himself been witness of the termination of the power of Papal Rome to "make war against the saints," and he has seen that power, whether he understood the phenomenon or not, come to an end just 1,260 years after its establishment, so that now there is no power on earth that can prevail against the saints as the organised ecclesiastical Satanism of Rome

has had power to do for 1,260 years past. The system, as a "false-prophet" system, remains; but the power to hurt is gone; and the system itself will shortly disappear in the storm of anger that is about to burst upon the world in the arrival of him who is to "take vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ." The expiry of the time of the down-treading power of Rome is the arrival of the epoch of the Lord's return, against whom the false prophet will lead the Roman beast (or territorial secular power of the ancient Roman realm,) and the European kings who will confederate with him for that onslaught against the Lamb which brings on their entire destruction, and the setting-up of the kingdom of God.

Mr. St. Clair's theory of the Apocalypse

(absurd, untenable, and even childish in its main features) is open to similar demolition in the further details which he propounds in the remaining part of his Banbury lecture, which we understand he also delivered in Birmingham at the time of the Town Hall lectures. But enough has been said this time. When the hull of a vessel is smashed in, it is a waste of ammunition to fire at the masts. They go of their own accord. Mr. St. Clair and his clerical confrere of Wiltshire are on board a sinking ship, and their sublime serenity and self-satisfaction will not prevent the inrush of the waters and the catastrophe that must ensue, if they do not leave the craft with all speed and make for the shore of the unconquerable truth of Christ.

EDITOR.

(To be continued.)

The Christadelphian.

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

MARCH, 1879.

THE fear and perplexity of nations, already acute enough from political and industrial causes, is being aggravated by apprehensions of pestilence in its deadliest form. Reports have been current for some time that the "plague" is active in Astrakan and other southern districts of the Russian Empire, and that it is slowly travelling westward. The Russian Government has taken various measures to isolate and stamp out the disease. The other governments have now united with the Russian government in an international medical commission to inspect the infected districts, ascertain the precise nature of the epidemic and advise upon precautionary measures. Meanwhile strict quarantine has been established at the leading European ports; and at Alexandria the authorities positively refuse the admission of any ships from the Black Sea and the Sea of Azof, whatever their condition with respect to health may be. The Italian

Home Minister said in Parliament a week or two ago, that he did not think there was much danger, but that it was well to take precautions, as the plague, if it once obtained entrance to European countries, would carry off a third of the population. His remark is founded on experience of previous visitations -- the last 200 years ago, when the dead in many places were too numerous to be buried. In England, if a single person in a house was attacked, the house was shut up; nobody was allowed to come out of it; supplies of food being deposited by an officer in a certain place (window or otherwise) for the inmates to fetch. The result in such a case usually was that all the house caught the disease and died. If the person attacked got better, the house had to remain shut up for forty more days, and if before the end of the forty days another case of attack occurred, the previous days were lost and the house had to remain indefinitely shut up. No wonder the possibility of the re-visitations of such a scourge is regarded with terror. It seems that shoals of fish are dying in the Atlantic, off the coast of Florida. The circumstance is leading some of the American papers to re-call certain astronomical predictions by a Professor Knapp some years ago, to the effect that

owing to "the juxtaposition of certain planets to our earth, one half of the population of the world, including man and all kinds of animals, and even vegetable life, will perish before or during the year 1880. In a lecture delivered several years ago, he said that this desolation would commence by the fishes of the sea dying, and pestilence and famine occurring in more southern latitudes. The famine in China and the yellow fever scourge in the South, and now the fearful pestilence among the fishes in southern waters, are so many steps in fulfilment of Professor Knapp's prophecies." So says the *East Florida Banner*, quoted by the *Springfield Republican*, and there may be something in it. That the natural arrangements of heaven and earth should coincide with the purpose of God as revealed by the prophets might almost be expected from the fact of all things being in the grasp of One Power, working out His plans according to the counsel of His own will. At all events it is evident that the troubles of the end are thickening as the time advances. "Famine, earthquakes and pestilences" characterised the day of judgment on the Commonwealth of Judah, when the Mosaic economy disappeared in fire and blood; and they are mentioned as attendants on the era that witnesses the close and destruction of Gentile ascendancy on earth. "All these are the beginnings of sorrows." The consolation to the disciples then is applicable now. "In your patience possess ye your souls." "There shall not an hair of your head perish."

"THE PHARISEES WHO WERE COVETOUS."

There are modern Pharisees, and they resemble their prototypes in the first century. We are told the latter were covetous—or, in plainer English, avaricious; or, in plainer English still, that they were given to laying up treasure on earth and hoarding money. Professing to be servants of God, they were, in reality, worshippers of Mammon. Some of their modern brethren have recently been found out. The failure of the Glasgow Bank brought out the fact that the clergy were numerous and large investors; and also that it was the "Christian" reputation of the concern that gave it such a position in public confidence. On this, a Scotch paper

(the *Highlander*) makes remarks that are worth re-producing. It says:—

"There are numerous expressions of sympathy for clergymen who have been caught in this great trap. Clergymen even in the pulpit have been reached by the calamity in such a manner that they have felt called upon to draw upon their divine armoury for weapons with which to chastise the evil-doers. Dr. Walter Smith has had the courage to brand those who have been the cause of the evil in terms which many will consider very severe, but which we are disposed to think miss the mark by a long way. Men who have stood high in the churches for their piety and for their zeal in the cause of Christianity have been up to the very elbows in heaping up riches. There is reason to fear that the churches have been winking at the very root of the whole evil, and that the teachers have forgotten that He whom they claim as their master ever uttered words like these:—'Lay not up for yourselves treasures upon earth, where moth and dust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal, for where your treasures is, there will your heart be also.' But perhaps the explanation is in the continuation of the passage—'The light of the body is the eye; if, therefore, thine eye be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness. No man can serve two masters, for either he will hate the one and love the other, or else he will hold by the one and despise the other. Ye cannot serve God and Mammon.' How does the fact that so many clergymen are shareholders in the City of Glasgow Bank accord with the teaching of the great teacher?—'Lay not up for yourselves treasures upon earth.' Another question—Does the fact throw any light on the words—'If thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness?' Is it possible for the light of those churches to be anything else but darkness whose ministers have been laying up treasures for themselves upon earth? They cannot serve God and Mammon, however well they may try. And how are they, above all things, to teach others, when their own eye is evil.

"The disposal of riches has not been left to the mere finding out of ungodly men. God knew the power of riches for good and evil, and He did not let it loose among us without giving us very distinct instructions regarding it; and we should be very remiss in the circumstances if we did not, at such

a crisis, fall back upon such of those instructions as we consider applicable. We have, in the case before us, a very forcible illustration of the passage—'They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition. For the love of money is the root of all evil; which, while some coveted after, they have pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.'

"There is surely some way of applying this to men in the present day who have money, and who are at a loss how best to invest it. There is one thing quite clear, that numbers who shut their ears and hearts against the cry of the poor a few months ago, and ran with their money to what was supposed to be one of the richest cities in the empire, are to-day as poor, to say the least, as if they had given it to clothe the naked and feed the hungry, and much poorer than if they had put it into some enterprise to promote the good of the country, but which has languished for want of what they now find they have thrown away."

THE SIGNS OF THE TIMES.

THE EASTERN SETTLEMENT UNSETTLED.

PALESTINE UNDER THE ANGLO-TURKISH CONVENTION.

THE MONTEFIORE COLONIZATION SCHEME.

APPROACHING RESTORATION OF THE JEWS.

THE British troops have practically subjugated Afghanistan; but there are as yet no signs of the political settlement that is to follow beyond the intimation of General Roberts to the chiefs of the section of the country he has subdued: that they are to consider themselves henceforward British subjects; and the statement of Earl Beaconsfield, in the House of Lords, that the object of the war is now attained in the acquisition of the necessary strategic frontier. The Ameer, or some other ruler of Afghanistan will be asked to sanction the proposed territorial cession; but the difficulty will

be to get an Afghan Government to treat with, as the country is thoroughly disorganised. England may be compelled to take the administration of the country into her own hands.

In Africa, where war has broken out between the British Colonies and the king of Zululand, British arms have experienced a serious reverse. A whole British column, numbering with native soldiers in British pay, over a thousand men, has been annihilated by the overpowering onslaught of 20,000 Zulus; and a supply train of a hundred waggons with vast quantities of ammunition, have fallen into the enemies' hands. The untoward occurrence has roused the British Government to military preparations of unwonted vigour; and will probably lead to a larger extension of British power in South Africa than was contemplated. The incident is outside the prophetic purview; but may have indirect effects providentially affecting the other field of operations, on which hope leads us to keep our eyes steadily fixed.

In that other field, the signs are in a state of steady development. France may seem an exception. Marshal Macmahon has resigned; his place has been filled by a genuine Republican President; and Republicanism is "definitively established" so far as human intentions are concerned. Monarchy seems further off than ever; but enlightened believers in the prophets have never judged by appearances. They have never looked for the occurrence of this or that because it appeared likely, but because it was foretold. They do so in this case. France is an element—nay, the leading element of the ten-horned European coalition that antagonises the Lord at his appearing in the dried bed of the political Euphrates. Consequently she must become monarchical: for "the ten horns are ten kings which receive power as kings one hour with the beast." And this change to the monarchical form in France may be at the door, notwithstanding the apparent Republican calm that has set in. The triumph of the Republic may be the precursor and instrumental cause of the change. Only yesterday (February 17th), M. Marcere, the Republican Home Minister, declared in the Chamber of Deputies that there was a strange uneasiness in the public mind and

that they must proceed cautiously. We have simply to wait and see. God's purpose will prevail.

"THE EASTERN SETTLEMENT" UN-
SETTLED.

In Turkey, which is pre-eminently the sphere of the latter-day signs of the times, events are progressing favourably in the prophetic sense—that is, from bad to worse in the human sense. This is well set forth in the following extract from a leader in the *Daily News* :

"We published yesterday from our correspondent in Constantinople a description of the state of things throughout the Ottoman Empire, which ought to make the complacent admirers of the Berlin 'settlement' pause and consider. 'The settlement of affairs in the East!'—what a satire the phrase sounds by the side of this picture of things as they are. The government of the Empire is, our correspondent says, at a dead-lock. Insurrection is smouldering in every province. Here and there it bursts at times into flame, but the discontent has no leader, and the feeble protests against misrule are savagely suppressed or die out of themselves in utter hopelessness of redress. The Government cannot administer justice; cannot preserve order; cannot protect property or life. The Sultan is really the nominal head of a system of imperfectly organized brigandage. His civil servants and his soldiers receive little or no pay, and can live only by plundering the people. To whatever part of the Empire we turn, the same spectacle of chronic confusion and insecurity meets the eye. In Macedonia the population are so infuriated by the exactions of the Turkish soldiery quartered there that there are rumours of a joint occupation by England and Russia to preserve the peace. The Turkish troops deserve only part of the blame for the outrages of which they are reported to be guilty; the men would doubtless be much better pleased if they received regular pay, and were not under the necessity of collecting their wages by force from unwilling tributaries. The Asiatic provinces, which are under our protectorate, are in a ferment of the same kind. The Armenian Patriarch has resigned because he finds himself powerless to improve the condition of his people, and can no longer remain in a position which subjects him to the appearance of acquiescing in the injustice done to them. An insurrection breaks out in one village; the inhabitants of another village are seized and mulcted; the Patriarch remonstrates, and the answer is a reprimand for having dared to memorialise the European Powers about the miserable state of things within

the range of his spiritual jurisdiction. The Pachas at Constantinople cannot control their subordinates at a distance, and wink at their devices for obtaining the pay which is not sent from the Sultan's treasury; but they cannot tolerate any slight to the Sultan's independence."

"At Constantinople itself the aspect of affairs is not more cheering. Bread riots are threatened. Land within forty miles of the capital is lying uncultivated, because the tillers of the soil cannot pursue their work for fear of highwaymen, and have little chance of reaping where they have sown. The paper money has fallen to one-fifth of its nominal value. The legal officials are at starvation wages, and foreign consuls hesitate to let their countrymen enter courts where there exists so strong a temptation to pervert justice. Some of the products of taxation, it is to be supposed, in spite of the disorder of the country, find their way to the imperial exchequer; but the proportion that finds its way out again beyond the circle round the throne is small. The creditors of Turkey are not paid, and subordinate officials are left to pay themselves. The truth is, that we are face to face with a gigantic disease. Under the treatment approved by her Majesty's Ministers, it has gone on from bad to worse. Corruption and misrule within the Ottoman dominions are more flagrant than they were at the time of the Herzegovinian insurrection, but though the patient is rapidly sinking, our present government have not lost faith in their remedies. Is there to be no change in the treatment? A few weeks after the conclusion of the Berlin Treaty, when that document was supposed to stand in no need of the defence which subsequent ingenuity has elaborated, a member of the Cabinet boasted that a change of treatment had at last been resolved upon, a new remedy devised, and ample security obtained for its application. At last, Mr. Cross triumphantly assured his countrymen the voice of England would be heard in the chambers of the Sultan as a matter of treaty right. It has been heard, no doubt, but has it been listened to? Have the remonstrances made by right of treaty been in the least more effectual than when there was no such guarantee for an audience? What has been the result? It is recorded in the last issue of correspondence relating to Turkey. We have obtained a grudging and qualified permission to set up another model province for the instruction of the Ottoman Government. Cyprus was to set an example which would speedily be followed in Asia Minor, but we hear less glowing accounts of Cyprus now, and we are asked to believe that the lesson of a model province on the mainland—(that is, in Syria, which is all that the signs of the times call for as regards the Anglo Turkish Convention)—EDITOR *Christ-*

adolphian).

"It is incredible that her Majesty's Ministers can be so infatuated as to repeat the experiment of Cyprus in some selected province of Asia Minor, with the dream of educating the Pachas of Constantinople in administration. It is natural that Lord Beaconsfield should believe in the power of education, but in the Pacha he has to deal with more stubborn material even than Tory squires. If anything has been taught by the bitter experience of the last two years, it is that no reform is possible in the Sultan's dominion till their sway is thoroughly broken up."

It may be that this opinion of the Liberals qualifies them to succeed the Beaconsfield Government, to complete the work which that Government has begun, which the Liberals would not have begun, but which, being so far accomplished, they would gladly hurry on, with more alacrity than the Tories. We wait to see. The *Daily News* continues:—

"Whatever is put in place of the present Ottoman Administration, the substitution cannot be effected by any European power single-handed, and things cannot be allowed to go on as they have been left by the Berlin Treaty. Her Majesty's Ministers must see by this time the futility of the idea contained in the Convention of the 5th of June, that it is possible to reform Asia Minor without effecting a radical change at Constantinople, and this change cannot be effected without the cordial co-operation of other powers interested in the future of the Ottoman territories. It has been abundantly shown that Turkey cannot be freed from the curse of Pacha misrule by persuasion. There is no way of doing it except by bringing to bear the united action of Europe, or the united action of the Powers directly interested. To this, as we have urged from the first, it must come at last, and the longer action is delayed the greater the danger to European peace and the loss to European prosperity. The very name of Pacha, our correspondent says, begins to be loathed, even by the Mussulman subjects of the Sultan, and the disappearance of their corrupt tyranny would be hailed with joy by all classes in his territories."

In another article the same paper says:—

"Light-hearted optimists believe that all difficulties in regard to the Ottoman Empire have vanished with the signature of the Convention between Russia and the Porte. The dense obstinacy which shuts its eyes to the realities of the situation, and is still sufficiently unaware of the truth to be able to rejoice in this incident as the consummation of the settlement of the East, would be

admirable, if there were any prospect of its being enduring. The joy of the fools' paradise is unfortunately short-lived. There are signs that two years' confidential intercourse with the Pachas of Constantinople have shaken the confidence of her Majesty's Ministers, and convinced them that they made a blunder when they attempted what common sense knew to be impracticable. Sir Henry Layard was perhaps among the most hopeful of their advisers. He is sanguine enough to have backed a startling scheme for the discovery of perpetual motion, and he did not despair of being able to breathe new life into the Ottoman corpse. Our correspondent bears testimony to the energy with which he has set himself to perform his task. But he cannot get the dead government to move. So far from convincing the world that Turkey is capable of progress under its present administration, Sir Henry Layard has only furnished additional evidence that progress is impossible without a change of rule. In small matters, as well as in great, he has encountered the same steady, sturdy, tranquil immobility. It took him two months, our correspondent says, to get permission to put a telegraph cable from Cyprus to Syria. He has for two years been incessantly exhorting, entreating, and commanding the Porte to reform the institutions of the Empire, but the Porte will not move unless we will undertake to supply it with money; and not even then except upon its own conditions. The demand of the Pachas for money is one that Sir Henry Layard cannot grant. He knows perfectly well that he can have no guarantee for its application to purposes of reform short of the disappearance of the present rulers of Turkey, and they are in no hurry to efface themselves.

"We cannot doubt that if the Government could retrace their steps they would gladly reverse their Eastern policy. The failure of that policy is not a prediction but a fact; and the most obstinate backer of a hopeless cause must acknowledge his mistake when the cause is no longer losing, but irretrievably lost."

PALESTINE UNDER THE ANGLO-TURKISH CONVENTION.

Meanwhile the Anglo-Turkish Convention is bearing fruit in the direction in which its application is interesting to watchers for Zion's glad morning. Syria, which includes Palestine, is arranged for. A telegram from Constantinople makes the following announcement:

"Midhat Pacha, the Governor of Syria, has been authorised to effect the proposed changes in the staff of functionaries in that province, and to institute reforms in the system of administration."

A later telegram has the following:

Constantinople, Feb. 10, 2.10 p.m.

Khereddine Pacha, the Grand Vizier, today received Baker Pacha and Colonels Baker, Blunt, Maurice Fawcett, Antony Fawcett, Coope, Alix, Shuldham, and Whitty [most of whom are Englishmen.—Ed.], together with some other Turkish officers, and informed them that three new corps of gendarmery were to be formed, namely, one at Adrianople, one at Castamboul, and a third in Syria, the formation of the last to be undertaken by Midhat Pacha. The Grand Vizier added that the work of organisation would have to be carried out gradually.

Now concerning this Midhat Pacha, on whom depends the working-out of the Anglo-Turkish Convention as regards Palestine, it is interesting to read in the *Jewish Chronicle* as follows:

“Midhat Pacha is now Governor of the Turkish province of Syria in which Palestine is comprised, and is therefore a very important personage to consider, in connection with the questions concerned in the colonisation of Palestine. It is fortunate that a statesman so truly enlightened, an administrator so exceptionally active and uncorrupt, is at the head of affairs in this important part of Turkey in Asia; and it is especially fortunate for Jews that one who has often relied upon the services of Israelites in his private affairs, has now to deal with a matter in which the sentiments of the whole race and the material welfare of that portion of them which is to be found in Palestine, are concerned. In a long conversation which Midhat Pacha held with the present writer, during a visit which his highness paid to England, soon after his deposition, Midhat Pacha expressed the most liberal views as to all religious disabilities. It is true that, legally, these disabilities do not exist in Turkey, but a bigoted Turk at the head of affairs would powerfully modify the most tolerant legislation, and a corrupt Pacha might make everything subordinate to his personal gain. Midhat Pacha bears a public character as high as that of any English statesman, and in Turkey he stands out pre-eminently as the one Turk who has seen the needs of his country, and come near to providing for them. Already he has proposed reforms for the administration of his province, the organisation of a constabulary to repress the marauding Bedouins, and a regulation of the burdens on land, which might go far to restore prosperity to a once flourishing portion of the world. It is of happier augury that Midhat has again been entrusted with power; and the revival of British influence with the Porte may be traced in the nomination. It is too soon as yet for his influence to have made itself felt,

but felt assuredly it will be at no distant time. Midhat is a man of iron will, of great practical sagacity, and of untiring industry. He speaks and writes French with fluency, and it is in that language he should be addressed by the Managers of the Montefiore Testimonial Fund, if they are advised to place themselves in direct communication with the remarkable man who, whether he is to restore prosperity to his country, or to be known in history as one who made a vigorous and meritorious attempt to do so, remains the only Turk of this generation who has shown the old capacity of the race for government.”

THE MONTEFIORE COLONIZATION SCHEME.

The *Jewish Chronicle* of February 7th, has a report of a private meeting of the Executive Committee of the Montefiore Testimonial; from which the following extracts will be read with interest:

“A meeting of the Executive Committee of Sir Moses Montefiore Testimonial Fund was held on Wednesday evening, at the vestry room of the Spanish and Portuguese Synagogue, Bevis Marks. The meeting was convened, we understand, to consider communications received from Mr. Michael Pines, the agent of the committee.

“On Mr. Pines' departure from the Holy Land, he was furnished by the committee with instructions explaining the objects of the Fund, and the manner in which he should carry out the important mission entrusted to him. The committee desired that he should select land in or about Jerusalem, or other eligible place in the Holy Land, suitable for agricultural or horticultural purposes, for a sum not exceeding £3,000, and that he should select plots of land at a total cost of £500 suitable for the erection of dwelling houses. Mr. Pine was also instructed to report where, how, and subject to what conditions could the committee advantageously expend money in the promotion of handicrafts. To facilitate Mr. Pines' enquiries, and to secure him protection, letters of introduction to the governor of Jerusalem and other personages were furnished to him. With a view to collect as much authentic information as possible, and to compare different views, Mr. Pine was urged to obtain access to influential and well-informed persons of all classes, creeds and nationalities, and to maintain the most cordial relations with the heads of all sections of the community. Elaborate instructions were given to Mr. Pines as to the mode in which he should obtain information in connection with the acquisition of land for agricultural or horticultural purposes, as well as the erection

of dwellings.

"Reports have been sent by Mr. Pines to the committee from time to time. These reports clearly indicate that he persuaded the mission entrusted to him with zeal, discrimination and ability.

"Mr. Pines left London on the 29th of August, and arrived at Jaffa on the 16th of September. He called on Mr. Amzalak, the British Vice-Consul, who gave rather a disappointing report of the Jaffa agricultural school ('Mikva Israel'), founded by the Alliance Israelite Universelle of Paris. Mr. Amzalak styled it a failure. Mr. Pines' report confirms this view, and he says that the results do not equal the expectations of those who founded the establishment, which is now attended by about thirty pupils. On the 17th of September, Mr. Pines paid a visit to the German Christian Colony in the vicinity of Jaffa (styled 'Saron'). He praises very highly this pretty village, which he says could bear comparison with some of the prettiest villages in the suburbs of London. The colonists battle bravely to overcome the obstacles by which they are beset.

"Mr. Pines arrived at Jerusalem on Friday, the 20th of September, and on the Sunday waited on the Rabbis, who suggested the formation of a committee to help him in his investigations, but he declined the suggestion, on the ground that he preferred to pursue his enquiries personally and direct. In the Vale of Sharon, a society of Jews, lovers of the holy soil and industrious in their habits, have purchased out of their own means a large plot of ground which this year they will commence to cultivate. The land is fertile and productive, with plenty of spring water and pasturage, but the air is bad and generates fever, owing to the stagnant condition of a large brook, which drawback, Mr. Pines points out, could be overcome. Before the agent arrived at Jerusalem, rumour had been busy as to the nature and extent of his mission, and on his arrival he was beset on all sides by land brokers of every description. Among the interesting details furnished by Mr. Pines, he says the spots best suited for the founding of colonies are these: (1), The sea coast extending from Jaffa to Akko, in the West of Palestine: this would include the valley of Sharon and the neighbourhood; (2), The plain of Jordan as far as Jericho; (3), The neighbourhood of the city of Shechem (Nablous). 'The people in Jerusalem who talk about tilling the ground are numerous enough, but the number fitted for it is small indeed. As a rule, those who are best fitted to undertake the task have but one idea—to work diligently and laboriously by the sweat of their brow, in order to economise and save what they can. There are many persons who are very desirous to procure land to till and to

plough, without seeking any aid on the part of the committee either by way of gift or loan. They patiently await the day when the committee will initiate and put into effect their colonizing projects, so that they may join the scheme with their own means and settle down with others.' "

THE PROPOSED JEWISH SETTLEMENT OF PALESTINE.

The *Jewish Chronicle* remarks: "The meeting of the Montefiore Fund Committee has made this subject the question of the hour. It may appear fanciful to anticipate the regeneration of Palestine by human means in our own time, and yet there is much to be said in favour of the possibility of accomplishing a result which no Jew can contemplate without emotion. If the fertile land of Canaan should be made again to flow with milk and honey, if human labour should cause it once more to smile with harvests, then an age which has witnessed the liberation of Italy, and the abolition of slavery in Northern and Eastern Europe and the United States, would be memorable indeed in the history of the world. The new political fact which makes the realization of so cherished a dream appear practicable is the Anglo-Turkish Convention. The new moral fact which must come into existence before the dream becomes a reality, is enthusiastic acceptance of the duty of labour by the Jews of Palestine. No sane man would desire to rob Europe and America of their keenest merchants, lawyers and financiers, or to settle in Palestine those whose ambition it would very naturally be to quit it as soon as possible in the capacity of Hebrew Ambassador to Paris. But there are Jews in many parts of the world to whom a return to the cradle of the race would be an improvement in their material position, as well as the fulfilment of the desire of their own hearts. Still more worthy of consideration are the present denizens of Jerusalem, and those who, whatever may be said or done, will insist on flocking thither from their homes in Russia and Holland without the least heed of their support when there, trusting to be fed as the young ravens are fed. It would be undesirable to encourage this emigration; but as it exists, and will continue to exist, it would be only

statesmanlike to make some use of the immigrants. For a large scheme of colonisation an arrangement like that of the mixed tribunals in Egypt and a constabulary formed to resist the robber Arabs, might be desirable. The world has expected some such result from the Anglo-Turkish Convention, and it will be for Parliament, in the coming Session, to debate by what details the policy of that Convention shall be carried into effect. If political arrangements can be trusted to ensure that men shall reap the fruits of their own industry, the results obtained by the farms already established are sufficiently encouraging, from an economical point of view. The Jaffa Agricultural School founded by the Alliance Israelite Universelle, under the direction of Mr. Netter, has often been mentioned in these columns. Its pupils would be excellent teachers for the new colonists to be settled in the country districts of the Holy Land. The Prussian colony at Kaifa makes a most favourable impression on visitors. Its wide streets and handsome trees—the air of ease and comfort—offer a striking contrast with the squalid towns of the indigenous inhabitants. The people are industrious and animated by a spirit of religion, simplicity and hard work. This Kaifa colony is, with others, under the auspices of an association of persons in Germany, who buy the land and distribute it to the settlers on easy terms. Each of the latter has a small capital of his own, and works for his own benefit. For colonisation on a large scale by Jews, a more extensive organisation, and one which had the authority of the State, might perhaps be obtained; but there is no objection to voluntary and tentative efforts on the plan already adopted by the Prussian colonies and the school of the Alliance at Jaffa. The impulse to remove into the country districts and take up agricultural work should be fomented amongst the settlers in Jerusalem. No want of industry or of enterprise exists among Jews, as a rule, but in Palestine some of them appear to think it matter of conscience to live in indolence upon the benefactions of those left behind them. The sooner this feeling and the unfortunate practice of early marriage are abandoned, the better.

“Something may be hoped for the accom-

plishment of the objects which we have indicated from the application of the Sir Moses Montefiore Testimonial Fund. It is some time since Mr. Pines, the agent of the fund, proceeded to Palestine, and his reports were submitted on Wednesday to a meeting of the Executive Committee of the Fund.”

THE APPROACHING RESTORATION OF THE JEWS.

The *Springfield Daily Republican* says: “There is an increasing discussion abroad of the restoration of the Jews, according to their own prophets and traditions, in America.” Illustrative of this statement, there is a report in the same paper, of a speech delivered by General Butler at a Hebrew fair in Boston. In the course of that speech, he said that the preservation of the Jews as a nation must come from the pre-ordination of the Almighty that they would return again to their land after many centuries’ wandering. He continued: “That time, which has been the dream of the Hebrew philosopher, the topic and prophecy of the Hebrew prophet, the hope of the Hebrew statesman, seems about to be fulfilled; for, under the lead of the man who to-day is the most powerful on earth—a single man standing out the central figure of Europe—the man whose fame has pervaded even the school-boy’s mind, so that it is said that when a question was put to one of them, ‘How is the map of Europe divided?’ he replied—‘By Beaconsfield.’ (Shouts of laughter: cries of ‘Good! good!’ and applause). Under the lead of him, the greatest man now living, and of your race, protectorate over Jerusalem was established, with him at the head of it. Would it not seem that the dream, the thought, the hope of the Hebrew statesman, poet, philosopher and prophet are about to be realised? And supremely over all, over nobles and kings and emperors, stand the family whose leave is required by kings and emperors before they can go to war or before they can make peace. Their assent must be asked to the terms proposed. No great route for commerce between Europe and Asia can be opened without the consent of that family who have amassed money—not for the sake of money alone—for their accumulations are past all dreams of avarice; but they are the accumulations of power which has made them greater than all. Need I call the name of the family of the Rothschilds to show the most powerful family on earth belonging to the race of people I see before me? (Prolonged applause.) What, then, is the destiny for you and yours, wherever you may roam? For

what you are reserved belongs to the future. It is in the womb of time, and can be known only to your great Law-giver, He who, in His providence has preserved your people for some wise purpose, unknown to mankind, and is only to be guessed from the great results that have already come from His chosen people. These thoughts crowd upon me, and I cannot see how any man of your race can feel otherwise than that he is the equal of the princes and the nobles of the

earth (applause); and here in America you have that equality with all other men, and the opportunity of making yourselves what you are—a leading power in the state and the country—for the power of your people is felt and known here, and the highest offices in the United States Senate and House of Representatives have been filled by representatives of your people, few in comparison with the others though you may be.*

BEREFT BUT NOT DISCONSOLATE.

BROTHER Dr. L. Edwards, Lanesville, Va., U.S.A., writing to brother Boshier, says: "I have been, for two months past, in deep distress from the loss of my darling sister wife, who died on Sunday, 1st day of Dec. last, in her fifty-sixth year, after an illness of over two months with typhoid pneumonia. At 12.30 p.m. she took the bread and wine in memory of our absent Lord, in association with a few beloved brethren and sisters at her bedside, and calmly and quietly fell asleep in Jesus at 5.30 p.m. So calmly did she breathe her last, that it could scarcely be distinguished from a gentle sleep from which we soon awoke. And, dear brother, though she was a devoted lover of the truth in its purity, conscientious, prayerful and devotional as mortals well may be, yet with all the Christian philosophy I could summon, and all the assurance that our Heavenly Father never errs in His chastisements or providences, my grief was, and still continues to be indescribably intense. Our Father has ordained that our human instincts should be stronger, in such cases, than our Christian philosophy, however wise and well-armed it may be, else the keen edge of His chastisements, of which all His dear children are partakers, might be so blunted that it might fail of its wholesome and necessary purpose. I trust I can truly say I have no feeling of rebellion against His stern decree, but am ever ready to say 'Though He slay me yet will I trust in Him,' and though poor human nature quails under the terrific blows of the Angel of Death, there is comfort in Him who says, 'See now, that I, even I am he, and there is no God with me, I *kill* and I *make alive*; I *wound* and I *heal*.' My sister wife was reading the Bible by the *Bible Companion*; it did not occur to me to take up her reading and follow it out. I know the chapter she would have read had she been living on that day. The 5th chapter of Job was the first in order and in it the following passages occur: 'Although affliction cometh not of the dust neither doth trouble spring out of the ground, yet man is born unto trouble as the sparks fly upward. I would *seek unto the Lord*, and unto the Lord would I *commit my cause*.' . . . 'He sets on high those that be low, that those which mourn may be *exalted to*

safety.' . . . 'Behold, happy is the man whom God correcteth, therefore despise not thou the chastening of the Almighty, for He maketh sore and bindeth up; He woundeth and His hands make whole. He shall deliver thee in six troubles, yea in seven there shall no evil touch thee.' . . . 'So this, we have searched it, so it is, hear it and know thou it for thy good.' . . .

Abraham mourned and wept over his lost Sarah. 'Few and evil were the days of the years' of Jacob's pilgrimage. Jeremiah desired that his head were waters and his eyes a fountain of tears, to give vent to his deep distress on account of the sins of his people. Jesus, the 'man of sorrows and acquainted with grief' wept over the grave of Lazarus; over Jerusalem, and in Gethsemane's garden, and even the sons of God who shouted for joy when the foundations of the earth were laid have known the evil as well as the good.—(Genesis iii. 22.) And shall we murmur? whose light afflictions are but for a season and serve to work for us a far more exceeding and eternal weight of Glory! God forbid, and may His grace strengthen me for the situation, and help me to be so exercised by His chastisements that they may yield the peaceable fruits of righteousness to His honour and glory and my eternal well-being.

Pray for me, dear brother, that the desired end may be abundantly attained, and allow me to beg also the prayers of the dear brethren who are with you. When you have done with this letter, please enclose it to dear brother Roberts, that he may know of my distress and pray for me. It will save me the trouble of writing a similar one to him, and if he think the interest of the truth can be in the least degree promoted, it would gratify me if he could make an extract, with some comforting remarks for the *Christadelphian*."

[Comforting words are words of true hope, and these are only to be found in the gospel of Christ. We appreciate these in time of need as we never can at other times. In the smooth run of regular every-day blessings, the hope of the gospel does not shine in its

full brightness. It may be prized enough, but its zest, its greatness, its entire suitability to our want are not felt as they are when we enter the cloud of deep personal sorrow. No sorrow can exceed the sorrow caused by the loss of a good wife. We cannot speak from experience exactly. We speak from the bright side of the subject, which enables us, however, to realise the horror of the dark side. We can imagine the desolation; the speechless grief; the loss that cannot be made up when a companion is torn away who understands, as no other friend can understand; who sympathises as the closest friend cannot sympathise; who appreciates as it is not in the power of any but Christ to appreciate, and who is a help and a support and a stay in life's troubles as no other being on earth can be, however cordial their friendship or intimate their acquaintance. In such a bereavement, the condolences of friends are themselves a burden and almost a mockery. Yet we weep with those who weep, and remind the first and most sorely-tried weepers that this weeping endures but for a night—this present dark night, which though it seems long, is bounded at the utmost by the horizon of mortal life, and which is succeeded apparently in the twinkle of an eye, by the joy which cometh in the morning—a morning without clouds—a joy that will never pass away—a joy caused by the destruction of every enemy—yea, of death itself, and by the restoration and consummation of every sainted friendship which the sons of God have tasted in Christ.—EDITOR.]

Brother Edwards obtained insertion in a local paper of lines in which he gives vent to his sorrow. The following is an extract:—

I met her in life's budding spring time,
I asked her heart—a modest nod
Was all the assent given,
But sealed the sacred pledge
Which binds all loving hearts.

We took a cosy barque upon
The stream of time;
From that day forth, life
To me, was life indeed—

A taste of life from Him
Who offers it eternal—

A taste of life which makes
The longing soul to thirst for
Its continuance, even life for ever more!
Oh, can it be that such is now
Within the grasp of mortals?

To-day the stream of time
Is like a sea of glass—to-morrow
Slightly ruffled—another day the
Billows rise, but safely do we ride
For days, and months and years,
Upon its fickle tide.

But in an evil hour
The clouds loomed up—the storm arose,
The billows foamed,
And on the hoary crest of *one*
We see with awe
The spectre of a mortal ill—
The dire disease, the grim precursor
Of the monster death!—and on the next
We shudder to behold
The ghastly visage of this human foe!

The surging billows roll,
The weak frail form, the loving wife,
The tender mother sinks
Beneath the cruel waves;
And oh, my God! to tell
The anguish of a husband's heart
In that sad hour,
Would bankrupt human speech.

The magic words of wife and mother!
Who can explore the height and depth,
The length and breadth
Of such rich words? The title page
Of human love, and human life!

How “fearfully and wonderfully
made:”
The human heart has chambers, four,
When wisely furnished—the first
Is filled with love to God,
And all his angel hosts—
The second with connubial
Gems of earthly joys—
The third with sweet and blooming
Nursery flowers—and in the fourth
There's room for all mankind.

The second chamber lies in ruin now;
Death's desolating hand has left
In solitude the single inmate,
Bereft of that rich casket, which contains
The gems of earthly joy,

The price of one alone
Transcends all rubies.—(Prov. 31)

Here the lonely mourner thirsts,
And thirsts in vain,
For that delicious cup from which
He always drank the dews of love,
Whene'er his lips were parched
By feverish contact with the outside world.

But death has dashed this cup away;
And shall the thirsty soul
Seek water spilt upon the ground,
Or hope to fill an empty void with nought?

O Thou whose providences never err,
Who "kills and makes alive,"
Who "maketh sore and bindeth up,"
Who "woundeth and His hands make
whole"—

Let me in meek submission humbly bow
To Thy decree, till in Thine own good
time

And matchless way, this stricken heart
Chastised with grief intense
Shall feel the magic touch
Of Thy all-healing power!

L. EDWARDS, M.D.

INTELLIGENCE.

ABERDEEN.—Brother Anderson reports the obedience of ALEX. DUTHIE, who formerly belonged to the Established Church of Scotland. He was immersed into the sin-covering name on January 12th.

BEITH.—Bro. J. D. Gillies reports the obedience of WILLIAM McMILLAN, after an intelligent confession of the faith. "He is an elderly person, and has attended our meetings here for over three years."

BIRMINGHAM.—During the month the following cases of obedience have occurred:—JOHN DORRICOFF (49), wholesale iron-monger; SARAH ANN DORRICOFF (46), his wife, both originally Independents, but latterly unconnected with any religious body, owing to being unable to find anything satisfactory in any of them; GEORGE JOHNSON (38), bootmaker; and his wife, SARAH JOHNSON (39), both formerly Baptist; and their relative, JNO. LOAKE (23), clicker, also formerly Baptist: the last three belong to Kettering, and are the first fruits of the truth there.

Death has made another blank place. Sister Mrs. Tayler, sister in the flesh to sister Campbell, fell asleep January 26th, aged 70. She had been connected with the ecclesia for many years. She was originally a member of George Dawson's congregation, and felt the blighting effects of that school for a considerable time. She suffered from the disadvantage of having a husband not in the faith, from which circumstance she was buried in an episcopal burying-place, according to the rites of the Church of England, and was in her grave before the brethren knew she was dead. The dawn of the day of Christ will obliterate all the infirmities, drawbacks and confusions of the night which now covers the earth in darkness, and whose baleful shadow inflicts much discomfort even on those who are "not of the night, but of the day."

Brother and sister Wood, who emigrated

from Birmingham to Australia some months ago, have safely arrived at their destination. Their departure was omitted to be noticed at the time. Sister Wood was Alice Bower up to within a few days of their departure, when she was united in marriage to brother Wood. They are worthy of the confidence of any who may come in contact with them in the land of their pilgrimage.

The Sunday evenings during the month have been occupied as follows: Jan. 26th, The Third Point in Lord Cecil's Attack—the Devil (Bro. Roberts); Feb. 2nd, The Difficulties of those who attempt to Expound the Scriptures in Harmony with Clerical Principles: my experience of their Embarrassment, and how my Difficulties at last Disappeared (Bro. Ashcroft); Feb. 9th, The Fourth Point in Lord Cecil's Attack—the Soul (Brother Roberts); Feb. 16th, The Fifth Point in Lord Cecil's Attack—Hell (Bro. Roberts); Feb. 23rd, Elisha—No. 2 (Bro. Roberts).

BRIERLEY HILL.—Bro. Dawes reports the obedience of BENJAMIN WARRENDER (30), formerly churchman, who was inducted into the sin-covering name at Dudley, January 15th. "He was principally directed to the truth by hearing brother Ashcroft's lecture in the Town Hall, Brierley Hill. We shall take the Town Hall again on the 30th of March, when brother J. J. Andrews, of London, will lecture (if the Lord will). We think it much better to have the Town Hall occasionally than a small room regularly: the truth is presented to so many more. We meet in our house on Sunday mornings for the breaking of bread, and in the evenings for lectures, &c. Hoping God will further bless our efforts."

BRISTOL.—Brother Gunter writes: "We have this month to announce the removal of brother A. T. Rae to London. His loss will be felt in Bristol, inasmuch as he has laboured earnestly among us for a little over

two years, in the capacity of exhorter and lecturer. S. HANCOCK (17), having made an intelligent confession of the faith, put on the saving-name in the way appointed, on the 9th inst.—Our lectures have been—Jan. 19th, Purgatory.—(Brother Pardsley.) Jan. 26th, Plan of Salvation.—(Bro. Bellamy.) February 2nd, The One Faith.—(Brother Caddick, of Dudley.) February 9th, Paradise Lost and Regained.—(Brother Monday.)

CARDIFF.—Brother Rees reports that the response to the request for help of brethren in the public proclamation of the truth, has enabled them to hire the Cardiff Arms Assembly Room five separate times, on which five lectures were given as follow:—Sunday, Jan. 12th, Coming Events (Bro. Veysey); Monday, Jan. 13th, Good Time Coming (Bro. Veysey); Sunday, Jan. 19th, The Mission of Jesus (Bro. Rees); Sunday, Jan. 26th, The Kingdom of God (Bro. G. Birkenhead); Sunday, Feb. 2nd, The Hope of Israel (Bro. Shuttleworth). These lectures were delivered to very attentive audiences, averaging throughout about 90. Since the delivery of these lectures a brother has offered to pay the expenses of bringing brother Ashcroft to give a lecture on Feb. 19th, at the same place, which offer the brethren have accepted. They have also succeeded in obtaining the regular use of the Mission Hall, Ivor Street, capable of holding over 100 persons, in which place they intend to continue their efforts as long as they can pay the rent. They will put the truth before the public to the best of their ability. Any faithful brother possessed of speaking ability who happens to be passing that way will be welcome at 17, Kerryeroy Street, East Moors, where he will find the brethren together at 3 p.m. on Sundays for the breaking of bread.

DUDLEY.—Brother Blount reports that during the month of January, the brethren and sisters withdrew from Mary Allen, who after a few months' profession of the truth, returned to Congregationalism. Against this, is reported the obedience of GEORGE PAGE (27), formerly Primitive Methodist.

EATINGTON.—Brother J. Taylor reports from this little and out-of-the-way place, though of some note in some respects. The truth found its way here some fifteen years ago, and since that time, much has been done by the few who received it, to spread the light, and the success has been wonderful for a dark village like Eatington. As many as 24 sometimes assemble to partake of the emblems of the Lord's broken body, and shed blood. The lectures since last report have been well attended. Many have been awakened, and some are deeply interested in the things which concern the Lord Jesus. Two have applied for immersion lately, of whom there are good hopes. Several others have confessed that the Christadelphians

have the truth as contained in the Scriptures. The lectures have been—January 12th, The Refuge of Lies.—(Brother Phillips.) Jan. 26th, The Refuge from the Storm.—(Bro. Carter.) February 9th, Jehovah's Great Purpose in relation to the Earth and all Mankind.—(Brother H. Smith, of Birmingham.)

EDINBURGH.—Brother W. Grant writes: "We have been encouraged by the addition of two during the month, viz.: ELIZABETH FAIR, who put on the saving-name on 3rd inst., and ROBERT MONTEATH, railway ticket collector, on 12th inst. Sister Fair is a sister in the flesh to the late brother Robert Fair, whose demise was reported in the *Christadelphian* for October, 1878, and, like her brother, she has had to endure a good deal of persecution for her contention for, and acceptance of, the truth. Brother Monteath's attention was first drawn to the truth by our Leith lectures, about two years ago; he has been looking into it since, and has now seen the necessity of becoming related to it in God's appointed way. Our lectures for the month have been as follow: February 2nd, The Work of the Spirit and the Popular Errors regarding it. Feb. 9th, Baptism: to Whom Should it be Administered. 16th, The Bible Doctrine of Resurrection and Immortality. 23rd, The Gospel and its Glory.

ELLAND.—Brother R. Bairstow reports that the brethren decided some time since to have the weekly lectures regularly advertised on handbills and distributed in fresh parts of the district every week. The result has been an increased attendance. The recent lectures have been:—Jan. 12th, The Inheritance Promised to Israel: is it past, present, or future?—(Bro. James Briggs, of Halifax.) Jan. 19th, The Dead in Christ: their Present and Future Condition.—(Bro. Worsnop.) Jan. 26th (afternoon), The Heir to David's Throne: is it the Prince of Wales? according to Mr. Hine's theory, or Jesus Christ, David's Son? according to the Scriptures: evening, The King's Vision and the Prophet's Interpretation, or what shall be in the latter days (illustrated with diagrams).—(Bro. J. S. Dixon, of Manchester.) Feb. 2nd, The Future World; its Kings, Priests, and People.—(Bro. Z. Drake.) Feb. 9th, The Promised Land.—(Bro. R. Dyson, of Halifax.)

GLOUCESTER.—Bro. J. G. Wilson writes that the last month has been, for the brethren, a particularly refreshing season. Brother Osborne, of Tewkesbury, gave a lecture on the 2nd instant; subject, The Keys of the Kingdom of Heaven—which was listened to by an attentive audience. On the 9th instant, it was our privilege to have brother Shuttleworth, of Birmingham, when the brethren spent what was indeed a profitable and refreshing day. In the afternoon, a person having announced his intention to be present and to confute our

declaration of faith from the Scriptures, there was a great assembly, the room being crowded to excess. Our adversary, however, disappointed us in not making anything like a connected or intelligible attack; it was a very rambling, meaningless, disjointed effusion. It, however, gave bro. Shuttleworth the opportunity of powerfully placing before the people the truth. In the evening there were from 110 to 120 persons to hear brother Shuttleworth's lecture, The Messiah, when it was gratifying to hear from some strangers present, high expressions of satisfaction and appreciation.

GREAT BRIDGE.—Brother T. Stephens reports that during the month the following persons have rendered obedience to the truth, and put on the name of Christ by immersion:—**ROGER HILLMAN** (35), his wife, **SARAH ANN HILLMAN** (34), **MICHAEL WHITEHOUSE** (33), his wife, **ANN WHITEHOUSE** (25), all formerly New Connection Methodists. The immersions took place at Dudley, when there was a large gathering of brethren and sisters and interested friends. Brother Blount presided, and several of the Great Bridge brethren gave short addresses on baptism, and a very pleasant and profitable evening was spent. There are now 27 brethren and sisters at Great Bridge, all very punctual in their attendance at the table of the Lord, and many are the expressions of thankfulness that in the goodness of God we have been brought out of the darkness into the marvellous light of the Gospel of the Kingdom of God. Applications are pending at the present time. Lectures are delivered every Sunday evening, which are attended by goodly numbers of interested strangers. On Monday evening, February 3rd, Brother Ashcroft, of Birkenhead, delivered his lecture on the reasons why he gave up the ministerial office. There was a good audience, who listened with marked attention throughout.

KETTERING.—It is now over six years since the special effort which was made on behalf of the truth in Kettering. After slumbering for a long while apparently without result, the seed sown, and since watered from other sources, has brought forth fruit. The nucleus of an ecclesia has sprung into being in the obedience of persons whose names will be found in the Birmingham intelligence. Writing after obedience, one of them (brother John Loake, 4, Buccleugh Street) says: "I am very pleased indeed to be able to tell you that there seems to be an interest here amongst a number of friends. They are convinced that the teaching they have received is erroneous, and are anxious to get the true light which they believe to be found in God's Word."

LEICESTER.—Brother Yardley reports that brother Dixon of Manchester, lectured to an appreciative audience on the subject of

Christ's return. On the 5th, obedience to the one faith was rendered by **ARTHUR SHARPE** (16), brother of our sister Mary Sharpe; also **WILLIAM PICKERING** (15), both scholars in the Sunday school. Our young brethren witnessed a good confession, which would have done credit to many of riper years. Brother Yardley says, "There are a few brethren who are disposed to question the wisdom of receiving into fellowship applicants so young in years, their impression being that a standard age ought to be fixed—say 18 years of age. These thoughts I cannot share, because it is well known that some youths are more shrewd and intelligent at 14 than others at 18 years of age. When a knowledge of the testimony is manifested, and a clear understanding of the first principles of the truth, why should we stand in the way? To my mind the words of Jesus are applicable; 'Suffer the little ones to come unto me and forbid them not, for of such is the kingdom of heaven.' The instances we have on record of those who in early youth had their thoughts Godward, are of such a character as to leave no doubt. We have Samuel who ministered to the Lord being a child, and continued in the service so early begun, till he became old and grey-headed. Then we have Josiah of whom we read, that in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father. Then there is Timothy, Paul's dearly beloved son in the faith, of whom it is recorded, that from a child he knew the Holy Scriptures. With such illustrations before us, how can we forbid water when youths of this type present themselves to be baptised?"

LONDON.—For some information concerning a special effort, and the results likely to come of it, see inside of cover, page 2.—Particulars next month.

MANCHESTER.—The brethren suffer the loss of brother Dixon by his removal to Leicester, where he enters the employment of brother Collyer. He had received notice to leave his Manchester situation consequent on the commercial stagnation of the times. Since writing the foregoing, a letter from brother Smith says, "We shall miss his association much, as will many of the brethren in neighbouring towns with whom he has shared the public labours of the truth. We bid him God speed and may he in his new abode be of as great service as he has been in this district. We have lost another member but in a more melancholy manner, the ecclesia having been compelled to withdraw from the fellowship of sister Sherwood, who has abstained from the breaking of bread for many weeks and ultimately declared

her rejection of the Bible as the word of God. On the other hand we have been encouraged by two having come out of the surrounding darkness and united themselves with the one body, viz., JAS. BROWN, who was assisted into the sin-covering name on February 1st; and JANE JOHNSONE, who put on the name by burial in water on February 13th. We have had added to our number, through removal, brother Barlow, late of Small Heath, Birmingham, who we hope will strengthen our hands in this city of gold-worshippers. Brother Barlow will shortly be followed by his sister wife."

RIDDINGS.—Bro. Wragg writes: "The intelligence sent in December has been overlooked—that of the obedience of WILLIAM BROWN (54), and his wife, MARY ANN BROWN (55), for many years members of the Congregationalists, who put on the saving name Dec. 7th. "I have also to report the death of sister Wragg, who fell asleep Jan. 11th. Also the obedience of WILLIAM MITCHELL (44), formerly Methodist, and JOHN SLATER (26), formerly neutral. We have been delivering lectures at a place called Westwood, in the house of Wm. Slater, by our brothers Vernon and Richards, with good attendances, and great interest has been shown. Our Sunday evening lectures still continue to be well attended. We also had a lecture on Wednesday, Feb. 12th, by brother Ashcroft, to a large and attentive audience. The room (Zion School Room) was let to us by the Methodists, but since brother Ashcroft's lecture, they have resolved not to let the room again to us."

SHEFFIELD.—Bro. G. A. Wilson records the candidature of another for the honour, the glory, and the immortality of the kingdom of God soon to be made manifest in the earth, viz., THOMAS WM. SHEMILD (22), razor manufacturer, who put on the great and fearful name of Yahweh Feb. 8th, after showing good acquaintance with the first principles of the oracles of Deity and his love of the same. Brother Shemild has been acquainted with the truth for some years, but has been more immediately interested for about six months. He was formerly a surpliced chorister in the Protestant Church, and also a very active member in their schools and mutual improvement classes. He has given them all up for the pearl of great price, and now rejoices in the hope of Israel.

SMALL HEATH.—The death of sister Tayler, mentioned in the Birmingham intelligence, is a loss to the Small Heath ecclesia which she joined on its formation. On Wednesday, January 8th, there was a tea at which sixty-seven brethren, sisters and friends sat down. After tea, there was a largely increased attendance, when brother Roberts, of Birmingham, delivered a lecture on "The life and work of Dr. Thomas in relation to the revival of the truth in the 19th century."

SPALDING.—Sister Roughton reports the delivery of several lectures here. The first was by brother Richards, of Nottingham, and the other three by brother Hodgkinson, of Norman Cross, on the following subject: Jan. 16th, The Angels of the Bible. Jan. 22nd, Born of Water. Jan. 29th, Born of Spirit. Sister Roughton says, "There are only a few that have attended our lectures at present. The lectures were commenced in the Corn Exchange, a very large place, and the weather being very severe at the time, and the attendance small, it presented rather an unfavourable aspect to the listeners. The last three lectures have been in a smaller and much more comfortable room, which would hold about 200. Brother Hodgkinson, while expounding the Scriptures, held the audience almost breathless. They paid marked attention and behaved quiet and orderly, the numbers somewhat increasing. We are cheered to see a few that are searching like the Bereans of old to see if these things are so, and hope that some are not far from the kingdom." The following notice of the lecture on the Birth of the Spirit appeared in a local paper:—THE CHRISTADELPHIANS.—Mr. F. Hodgkinson, of Peterborough, again lectured in the lesser room of the Exchange on Wednesday evening, to a very attentive and somewhat larger audience, his subject being, "Born of Spirit." He urged the necessity of the comprehension of the statement. A change of relation was brought about by being "born of water," but a change of constitution was the result of being "born of Spirit." Paul states that there was a natural body and a spiritual body, but the natural came first and afterwards the spiritual. After what? After the resurrection, for he said, "We shall not all sleep, but we shall be changed in a moment, in the twinkling of an eye, at the last trump." Not changed at the death-bed scene, but at the last trump, when "the Lord shall descend from heaven with a shout," that shout awaken the dead, "and the voice of the archangel," which will gather the household of Christ together for judgment, "and the trump of God," when the approved should be changed in a moment into a spiritual body, "when He shall change our vile body that it may be fashioned like unto his glorious body." That was the Spirit birth. "Except a man be born of water and the Spirit, he cannot enter the kingdom of God." In the regulation and ordering of the world's affairs in the age to come, Christ's officers would be "made after the power of an endless life," and reign with him upon the earth for a thousand years, ruling all nations with the iron sceptre. Jesus said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is every one that is

born of the Spirit," hence, let no man affirm that he was born of the Spirit unless he could go and come like the wind. And the apostles, who possessed the gifts of the Spirit, could speak in various languages, raise the dead, and heal the sick—hence, let no man claim those gifts unless he could do as the apostles did. The lecturer stated that they (the audience) had had no experience of the Spirit-born body, but the disciples had, for such a one was Jesus when he was exalted in nature after his resurrection. Having alluded to the appearance of Christ amongst his disciples, and to Saul as he journeyed to Damascus, and his sudden departure in a cloud, the lecturer enquired what had become of Christ. He had suffered, but his mission was not yet fulfilled. God was yet to make His enemies His footstool. Let them hearken to the testimony of the two angels—"Ye men of Galilee, why stand ye gazing up into heaven? The same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." And that agreed with Peter, when he quoted from Amos—"After this I will return, and build again the tabernacle of David, which is fallen down," re-establish the throne in Jerusalem, and take possession of the planet, which would be blessed in the seed of Abraham. Human government had brought them to the difficulties of the present day, and the divine form of theocracy was the only panacea for all their ills—the natural first; the spiritual afterwards; the kingdoms of men first, the Kingdom of God afterwards; the toil and sorrow, misery and tears first, the beneficent, just, and glorious afterwards. That showed the wisdom of God, in His grand arrangement of all mundane affairs. The lecturer then occupied some time in arguing that the spirit was not a person, but proceeded forth from the Father—if it were a person there would be two Gods, and the Bible distinctly affirms there was one. The trinity had been invented by the old system of things called the Church, as the only way out of the difficulty. Granted that the Comforter was spoken of as He, that was because the Greek word *Paraclete* was masculine—it would be as reasonable to suppose a ship was a woman because it was spoken of as she. Jesus was a manifestation of the Spirit of God, the Father manifest in flesh—not a manifestation of the pre-existing soul—but a manifestation of the pre-existing Spirit, which was embodied in the Babe of Bethlehem, for Jesus never existed before he was born. No man could exist before he was born, but the Divine Mind, which actuated him and was spoken of as the Spirit, did exist before Jesus was born, and was with God, and was God from the beginning, hence the spirit was made flesh (the man of Nazareth), and then flesh was made Spirit, or exalted to the spiritual body—such a body

could breathe the azure of the expanse above—a thousand, a million miles from earth—such a body could override all laws of gravitation—and such they might become if they availed themselves of the exceeding great and precious promise of God, in Christ, their life. The lecturer concluded by making an appeal to his hearers to study the Scriptures for themselves, to ask God to guide them in so doing, and to remember that the only certain thing in life was Death, that great king symbolised as a skeleton, whose sceptre was a scythe—and that all flesh was as grass before Him.

STOCKPORT.—Brother Waite reported last month (but his communication was overlooked) the death of Thomas Newton (23), brother of Ellen, whose death was reported the previous month. "Two flowers cut off in the bloom of life. The one disease (consumption) has taken both. Thomas fell asleep on the 18th inst. and was interred on the 21st, side by side with Ellen, at Reddish Cemetery, the writer officiating on the occasion. Their hope was in the Lord their God, and we sang over their grave the anthem 'The redeemed of the Lord shall return, &c.'"

SWANSEA.—Brother Randles reports a visit from bro. Veysay, of Taunton, by whom the brethren and sisters were greatly cheered and edified and encouraged to go on with the work of the Master in this town of spiritual darkness. He lectured in the evening to a very fair audience, his subject being The Precious blood of Christ, Types, The Passover, Popular Misconceptions, For Whom, &c. He drew attention, in the course of his remarks, to the fact that no stranger was to eat of the passover lamb, which implies to us, that the blood of our passover (Christ) is not for those whom Paul describes as "strangers and foreigners," but for "the Israel after the Spirit." The entire lecture was rich and instructive. The other lectures have been as follow: Jan. 26th, A Dream—Jacob's Ladder—Its Signification.—(Brother Clement.) Feb. 2nd, The Bible, its Past History and Absolute Authority; the treatment it receives at the hands of Popular Teachers.—(Brother D. J. Luce.) Feb. 9th, If a Man Die shall he Live Again? The Question Answered.—(Brother Clement.) Brother Randles adds: "By the posters I sent you and now the enclosed cards, you will see our willingness to extend the glorious glad tidings of the gospel to others, and our reasonable expectation of realising god audiences. But what a hard matter it is to attract the masses. Every thing is adverse to the things of the Spirit. Scope to any extent for wit and ridicule, is afforded in the follies and false opinions of the day. In such a state of things how our hearts long for the Master to appear."

Brother Usher reports the immersion of JOHN TREHERN JONES (34), formerly

Baptist. Brother Jones has for many years been a local preacher, and was in the habit of preaching in the Welsh language, so that we hope ere long that through him the gospel of Christ may be preached to the Welsh people in their own tongue. Brother Richard Goldie, jun., has left for Texas to join his brother there.

AUSTRALIA.

BEECHWORTH.—Brother Ladson reports the addition of Mrs. H. WARD some months since. She had been examining the truth a long time, with the result of becoming obedient to it. It is a source of great grief to her that her husband is not with her. We trust he may yet accept it with thankfulness. The brethren at Beechworth have also been joined by CHARLES LONGMORE (40), gold miner, and his wife, EMILY LONGMORE (34), Independent, who have, in spite of the opposition and persecution of many former friends (especially the parson), have come out from among the spiritually dead who still cleave to, and delight in, darkness. Our sister Stillard (my own sister in the flesh) has removed to Melbourne, and contemplates paying a visit to England shortly, when she will have the pleasure of meeting yourself and many other brethren and sisters who have hitherto been known but in name. Brothers Duke, Allan, and Sloan have left us, having adopted Non-condemnation and several other views subversive of the one faith. As in most cases of the sort, the mischief was mainly caused by one, the others being influenced by him. We look forward to the time when this and all other questions will be finally and authoritatively settled by the great Arbitrator."

CANADA.

KINCARDINE.—Bro. Gunn, of Walkerton, writes:—"Brother Peter Campbell, of Bruce, informs me of the sudden death, in June last, of sister Jane Riggan, wife of brother Riggan, of Kincardine. Sister Riggan was baptised in June, 1877, and made rapid progress in the acquisition of Bible knowledge, and in that development of character required of the believer, and died steadfast in the faith. Very shortly before her death, a minister came into the house and wished to pray with her, but she beckoned to brother Riggan to prevent this, greatly to the surprise of the clerical gentleman. Brother Campbell says: 'Sister Campbell and I started for Kincardine as soon as we received the sad news. We remained with brother Riggan over Sunday, and broke bread with him, in commemoration of our Lord's death, by the side of the coffin in which lay the inanimate dust of her whom we had so lately assisted to put on

the sin-covering name. It was a solemn meeting—most touching to the feelings—and I shall never forget it.' Brother Riggan is now alone in the truth in Kincardine, and surely he will be remembered in the prayers of the household."

TORONTO.—Brother Cameron writing on behalf of the ecclesia, sends a contribution to the help of brother Ashcroft. He adds: "In conveying this to him, also please convey the kind wishes and brotherly love of every member of this ecclesia, who pray that he and all others of like precious faith may be sustained in the noble and self sacrificing stand they have taken against every form of superstition and error by which they are surrounded. You will also be glad to learn that we had an addition to our numbers by the obedience of WASHINGTON BOLLARD, son of brother Bollard, of Brockville, Ont. The immersion took place on the morning of the 1st inst., the brethren finding him very intelligent in the 'things of the kingdom and the name of Jesus Christ.' On the evening of the same day, the children attending the Sunday morning school, under the superintendence of brother Weir, held their annual meeting. An abundant supply of tea, coffee, cake and fruit was provided by the members, and a very pleasant, and, we trust, profitable time was spent. Brothers Bailie, Black and Weir addressed the friends present, while the children recited some very excellent selections, after which presents for the little ones were distributed according to merit."

UNITED STATES.

ELIZABETH (N.J.)—Brother Woodruffe writes:—"I am requested to communicate the sad intelligence of the sudden death of brother John McDonald, of Newark, New Jersey, formerly of Aberdeen, Scotland. He died on Wednesday evening, the 29th Jan., aged 68 years. Brother McDonald is one we shall all miss much, especially as a teacher, knowing none who can fill his place. He was one of the pioneers of these last days in proclaiming the truth—'the whole truth.' My acquaintance with him during the past twenty-five years was of the most pleasing nature. Like Timothy of old, he was conversant with the Scriptures almost from a child. The Bible, with him, was the one book, conveying one great, grand and beautiful system of teaching from Genesis to Revelation. Modest, unassuming in his manners, always keeping self out of view, yet, like the rest of humanity, he had his failings and imperfections; but, amid all the weakness of the flesh, he never lost his love for the truth. He was always ready to assist the inquiring mind in the understanding of the word. His capabilities in this direction were more than ordinary, having a remarkable memory. His work is done. For the

past thirty years he has earnestly contended for the faith once delivered to the saints: and could say with Paul, 'I have kept the faith;' and now his record is with God, who looks at the heart. I firmly believe, in that great day, when God makes up His jewels, he will be one."

HYDE PARK (Scranton, Pa.)—Brother Edgington writes: "Will you please send my monthly comforter to Hyde Park, Scranton. I have moved from Delaware, where I have lived about one year and ten months. I tried to get people to look into the one faith almost without success. I am very glad to say I got one friend, James Wharton to look at it. He was a Methodist. I hope he will obey the truth. I lent the *Twelve Lectures* to another man, who became deeply interested, and I sold the book to him. When I left Farmington, I called on sister Pyle, at Philadelphia, and stayed three days. We broke bread on the Sunday, in remembrance of our absent elder brother, who said, 'As oft as ye do it, it is in remembrance of me.' It was the first time I had the opportunity of breaking bread with brethren for more than seven years. There were only three present (brother Miller, sister Pyle and myself). Dear brother, I don't wish to be tedious, but you that are strong, forget not to pray for us that are weak. You, who do not forget to assemble yourselves together, forget not those to whom it is impossible so to do. We are not singled out by twos and threes only, but by ones. Will you please to advertise through the *Christadelphian*, any brother or sister coming near Scranton we should be very glad to see them at any time."

McMINNVILLE.—Bro. L. T. Nichols writes: "It has been some time since I sent intelligence. The reason is, we have been having some trouble. I was in hopes that all would be governed by the truth; but not so. You will recollect that I stated there were two Restitution preachers who had obeyed the truth, and were helping to proclaim the whole truth. Instead of that, they are sowing discord and trouble. We had a five days' Grove meeting, and I showed that it was wrong to take the *Restitution* paper, and write to it, especially to address them as 'brethren.' I wanted them all to take the *Christadelphian*. We have since withdrawn from, and have no fellowship with, H.C.P., one of the preachers, and several others, who have been agitating crotchets subversive of the truth. When they were immersed, they professed to have given up their crotchets. Paul tells us in 1st Cor. xi. 19, 'There must be heresies among us, that they which are approved may be made manifest.' How true it has been with us in Oregon. We have just closed an eight-day meeting; and truly the brethren are much more firm and shine the brighter on account of the heresies which have been among us. None of Christ's sheep

will follow after heresies or strangers, but every one will be governed by the truth in all things; and if any will not do this, it is only evident that they are not Christ's sheep. Since my last writing, twenty have been immersed, viz.: Mr. and Mrs. WHITE, Mr. WHITE (formerly Campbellites); Mrs. SMITH (formerly Methodist); HARVEY BROWN, J. WILSON, and E. WILSON (formerly neutral); Mrs. SANDERS, wife of brother Sanders (formerly Campbellite); these were baptised in June. On July 16th, after a series of lectures and solid examination, the following were scripturally inducted into the one body:—C. W. LEE, GRACE LEE, son and daughter of brother and sister Lee; Mr. B. W. BLOOD, Mrs. A. E. BLOOD, WM. CONYERS, son of brother Conyers (all formerly Methodists); ELIZA ELLIOTT, wife of brother Elliott; CHARLES CONYERS, son of brother Conyers (both neutral); and MILTON BRYANT (formerly Baptist); also, at different times, sister KIRKWOOD (formerly Evangelical); L. DAY (Adventist); and WM. GREEN (infidel). There are others who are likely to follow."

LONGTON.—Sister Cook writes:—"We are living in a place where there are no brethren. We are quite isolated. I often wonder if the brethren in Birmingham appreciate the great privileges they enjoy. How often we wish we could meet with some brethren. The *Christadelphian* is a great comfort to us."

VALLEY SPRING (Texas).—Bro. Banta, having alluded to the subsidence of former troubles, says: "There are nearly ninety members in Texas. I concluded to give you an account of them. The ecclesia at Centre Point now numbers about ten, who have renounced the heresy alluded to in my last letter to you, and we are now meeting on the basis of the truth as taught in the Bible and defined in the Birmingham Declaration of the One Faith. The Verde Creek ecclesia numbers six, among whom are brother and sister Goldie, late of Swansea, Wales. The Bandera Co. ecclesia numbers nine members, including brother J. T. and sister Maggie Benton, who removed from the Burnet ecclesia to the Bandera ecclesia in October last. The Blanco Co. ecclesia numbers about seven members; the Burnet Co. ecclesia, thirteen members; the Cold Creek ecclesia about seven; the Valley Spring ecclesia, seventeen; the Bell Co. ecclesia, seven; the Hunt Co. ecclesia, five; and the Galveston ecclesia, two. There are three or four isolated brethren and sisters in different parts of the State—in all, 87 members, all of whom are now, so far as it is known, sound in the one faith, as above specified, and striving to be found, at the coming of our Lord, 'a peculiar people zealous of good works.' We are scattered over an area of about 400 miles in length and 50 in breadth, and as we are all 'the poor of this world,' and have to

devote most of our time to the support of our families, our visits to one another are few and far between. Your correspondent visited Bandera Co. in July last, and delivered a series of discourses (nineteen in all) on the Medina River, which resulted in the immersion of seven into the *Yahweh* name, viz., W. D. BENTON and his wife, W. E. BENTON; GEORGE W. BENTON and his wife, BLANCHE BENTON; F. L. BENTON and his wife, S. J. BENTON, and JAS. M. BENTON, all of whom are farmers by occupation. The first two are the parents of the others. The Benton family had been hearing, reading and studying the truth for seven years, and manifested a sufficiency of knowledge to obey God acceptably. They also evinced the true Abrahamic faith and disposition. Having been 'begotten by the word of truth' (Jas. i. 18), *i.e.*, the Gospel (1 Cor. iv. 15; Matt. xiii. 19), they were (being dead to sin) buried with Christ in baptism, and rose in the similitude of his resurrection, to walk in newness of life, on the 28th day of July. Brother C. C. Kelley, brother B. F. Oatman and sister Oatman, from the Verde Creek ecclesia, were present at the immersion, and at night we all broke bread together at the house of brother W. D. Benton. We left them the next morning rejoicing in the one hope of the calling. In November we also made a visit to Galveston, at the solicitation of Mr. S. T. Blessing (now a brother in Christ), in the room of brother S. H. Oatman, whose health would not admit of his making the trip at the time. We delivered six discourses at the Old Ryland Chapel in Galveston, to small but very orderly and attentive audiences, at the close of which, on Sunday evening, Nov. 16, we assisted at the water-birth of two of the Lord's begotten sons in the briny Gulf of Mexico, viz., brother S. T. BLESSING and his brother in the flesh, brother JOHN BLESSING, both of whom gave abundant and unmistakable evidence of minds well stored with the treasures of the spirit in the word, and hereto purified by the one faith, and dispositions similar to that of the Father of the faithful. They had been reading the Bible in conjunction with the *Twelve Lectures, Elpis Israel, and Eurcka*; also, *The Declaration, Good Confession* and the *Christadelphian*. They had been studying the true teaching of the inspired volume by the aid of these writings for a long time. Brother S. T. Blessing was formerly connected with the Methodists; and brother John Blessing was neutral. They are both photographers by profession, and dealers in photographic materials. We broke bread on the Sunday night in their gallery. They have a brother in New Orleans, also a photographer, who is a Christadelphian, and

through whose instrumentality in furnishing Christadelphian books for them to read, the two brothers in Galveston became interested in the truth. I left them on the 18th rejoicing in the one faith and one hope. Brother S. H. Oatman immersed three sisters into the sin-covering name in August last, at the Sulphur Springs, in Bell Co., Tex: sister ALICE LYONS and two other sisters' names are forgotten. Brother G. W. Banta, of the Burnet Co. ecclesia, immersed brother A. R. MILLER, on Sunday, July 16th, after having questioned him on all the essential things concerning the kingdom of God and the name of the anointed Jesus, and obtaining satisfactory answers. Brother Miller has been reading and investigating the truth for many years, and gave strong evidence of having been begotten by the word of truth. It becomes our painful duty to record the death of our highly-esteemed and much-lamented brother W. H. Magill, of Burnet, which occurred on the 7th instant. He had been in Christ about sixteen months, during which time, though isolated from the brethren, he did much for the spread of the truth in circulating Christadelphian books amongst his neighbours. Brother Magill was in his 60th year. His death was very sudden, being caused by paralysis of the stomach and bowels, which proved fatal in the short space of 25 hours from its first attack. His sleep in the valley of shadow of death will no doubt soon be broken by him who is the resurrection and the life. 'Blessed are the dead who die in the Lord.'—(Rev. xiv. 13). Waiting, watching, praying, and trembling for acceptance at the tribunal of Christ, I remain, your humble brother in the one blessed hope of life eternal in the kingdom of the Deity."

SAN FRANCISCO.—Brother W. A. Clarke, ordering books, says: "You have not heard from me for a long time. Waterloo, Iowa, was the last point, I think, I wrote from after leaving Glasgow. I want the books so that we can form a meeting here, on a small scale for our mutual benefit and consideration, and the showing of our light to the surrounding darkness. Here the field is wide and testimony for the truth nothing. We hope before long there will be."

WHITE PLAINS (Md.)—Bro. J. B. Shaw writes: "The ecclesia have withdrawn from brother W. C. Shaw, because of his adoption of those crotchets advocated by the old mother church of Rome and her harlot daughters, viz., that Jesus did personally and substantially pre-exist, and that his flesh was immaculate. He also denies sacrifice in the future age; therefore, we thought it our duty to withdraw, as believers of the unadulterated truth, which we cherish so highly."

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. 178.

APRIL, 1879.

Vol. XVI.

THE RICH AND THE POOR.

BY DR. THOMAS.

IT is remarkable that so glorious a destiny as that set forth in the doctrine taught by the poor and needy Nazarene should take mainly with the poor. Reasoning from analogy, one would expect that the rich, who are for the most part covetous, would be the very people to seize upon an invitation to power, riches and felicity eternal. And so they would, if the conditions were not esteemed so hard. In their ignorance, they are apparently the most religious people in the world. But their piety is based upon extreme covetousness. They have all that this world can give them, but not content with that, they covet all of that to come! The two worlds, however, they cannot have. The Scriptures teach this plainly; yet they impose upon themselves the illusion that they can. They build stone and marble temples, decorate them with great costliness, instal theatrical choirs in their lofty places, and downy doctors in their sacred thrones. It is the religious element of rich society that builds these edifices for God to dwell in; though He has told them that "He dwelleth not in temples made with hands, nor is worshipped by men's hands." But what of that? It ministers to their pride of life. They are arenas of concourse for those who are "clothed with purple and fine linen and fare sumptuously every day." The doctrine that descends upon them is the balmyest of gentle zephyrs, breathing upon their consciences with the most unruffling and soothing effect. No rude or uncharitable voice to perturb the refinement

of ears polite, and reverb their Gothic fanes with the uncourteous utterances of Mount Olivet and Galilee. Who can for a moment suppose that the gospel is preached there? A gospel that proclaims to the rich, "that it is easier for a camel to pass through a needle's eye than for them to enter the kingdom of God?" a gospel that teaches men to deny themselves of "worldly lusts?" a gospel that says, "be not high minded, nor trust in uncertain riches; do good, be rich in good works, ready to distribute, willing to communicate; laying up in store a good foundation for the future, that ye may lay hold of the life of the age?" Yes, it is to-day as in the olden time, that the poor have the gospel preached to them by the poor.

It is a joyous thought to these, that the world in the coming age is for the righteous poor. "Hearken, my beloved brethren," says James, "God hath chosen the poor of this world, rich in faith, and heirs of the kingdom which He hath promised to them who love Him." And while He makes choice of these, He scatters the proud in the imagination of their hearts. He puts down the mighty from their thrones, and exalteth them of low degree. He fills the hungry with good things; and the rich He sends empty away. He helps His servant Israel in remembrance of His mercy; as He spake to their fathers, to Abraham and his seed for ever."

Alas, then, for these rich temple worshippers who prefer temporary to eternal riches! They have the Bible, which they say is their religion, yet its precepts they do not receive. If it were supposable that they knew the gospel it reveals, why do they not embrace it with the poor? The answer is, that its conditions are too severe. To give up the present world for the sake of the next requires a faith that few rich men can command. The world that now is, to the poor is of little worth; so that its repudiation is no obstacle. Fine temples with their "dim religious light" and downy doctors, have no charms for them who lack the purple and fine linen, which entitles to a pious siesta under the drowsy droppings of the sanctuary. These find no attraction in these elegant bazaars of spiritual merchandize. Their unsophisticated minds instinctively repel the breathings of the "sacred desks," which fill with sentimental rapture the bejewelled maiden and dowager saintesses of the crimson or purple pews. Hence, the strong minded and vigorous poor stand aloof from its flimsy Christianity, having too much natural good sense to admit its pretensions to an identity with the religion of the New Testament. They therefore either reject Christianity altogether, or seek instruction in humble places into which a rich saint of the steeple system would scarcely enter.—*Herald*, 1855.

PULPIT PERPLEXITIES;

BY ONE WHO HAS EXPERIENCED THEM.

It has been thought that a few specimens of clerical impotence in relation to the Scriptures, illustrated from the writer's personal experience as a Congregationalist minister, would prove interesting to the readers of the *Christadelphian*. The writer must acknowledge that the effort to recal these old embarrassments is not very fruitful of delight to himself.

He can only think with pain and sorrow of the part he formerly took in the crooked ways of the apostacy, when he stood before the people the professed and salaried exponent of a book whose first principles even, he did not understand. The old Pagans invented the waters of Lethe—a bath for the extinction of memory as the immortal soul passed into bliss. They

could see no elysium for a man who retained his recollection after death. Therefore, according to them, the river of forgetfulness lay between death and "the happy plains beyond." Glad in some respects should we have been if the waters of immersion had caused us to forget the miseries of the modern pulpit, and so rendered their present reproduction impossible. Over these reminiscences if our feelings were consulted, we should draw the veil and let it remain drawn. They rank among "the things whereof we are now ashamed," and "whose end is death." But they may be legitimately and profitably spoken of as Paul was wont to refer to his former opposition to the truth, in illustration of the fact that "the grace of our Lord was exceeding abundant with faith and love, which is in Christ Jesus."—(1 Tim. i. 14).

Like other trades, the handicraft of the pulpit cannot be carried on without *tools*—manufactories of which exist in abundance, and thus provide for the more facile but not less deceitful manipulation of the oracles of God. The vaunted "ambassador of Christ" would get wretchedly on without his "pulpit helps" and "skeletons of sermons" and "commentaries." A well-furnished cabinet of such instruments is the successful clergyman's *sine qua non*. Without them he is like a dentist without his forceps, or a lawyer without his Blackstone. The possibility of knowing God's mind and doing God's will independently of such "aids" is altogether too vigorous and advanced a conception for the brain of the "theological student," who has just had his first clerical coat and vest home from the tailor (momentous epoch!). If he can afford it, he must spend at least £50 sterling on Olshausen and Pusey, Lange and Adam Clarke, Delitzsch and Matthew Henry, De Webbe and Payne Smith, Hengstenberg and Kennicott, Bachman and Perowne. The presence of such works in his study is of itself sufficient to satisfy his friends that he is no ordinary man. A well-marked Bible (bearing indisputable signs of

constant use) would not in their opinion tell half so significant a tale. Besides, who would presume to call in question the utterances of such an imposing array of "divines!" When such men speak, let the laity keep silence. Their notorious disagreement is lost sight of in the presence of that great blaze of illumination, with being the source of which they are credited by an evil and undiscerning generation.

Circumstances were favourable to our becoming possessed of a theological library, which for cost and character compared well with its neighbours. So that none of our acquaintances might say that we had not access to the most approved means of removing difficulties from the path of our endeavour to understand the word of truth. But of what value to this end can literature be which begins by assuming what is not true—which is wrong at the very start—wrong in its ideas of the Being from whom, and of the being to whom the Scriptures came? No wonder that the effect of its careful perusal should have been the increase rather than the removal or mitigation of our

PULPIT EMBARRASMENTS.

From the time our Theological Professor gave us students a couple of lectures on *Traductionism* versus *Creationism*, the writer was more or less perplexed by the controversy, until the truth came to his deliverance. Of those lectures (which proved beyond a doubt that the lecturer was in a considerable fog on the topic he was trying to elucidate), we remember little save that the conclusion arrived at was that the immortal soul owed its existence to its parents, and was not as we had previously supposed, and as "the wisest of the ancients" held—a spark or emanation from the Deity Himself. If we recollect rightly, John Wesley's authority was quoted for this opinion in whose "Journal" there occurs the following:—

"I read and abridged an old work on the origin of the soul. I never before saw anything on the subject so

satisfactory. I think the author proves to a demonstration that God has enabled man, as all other creatures, to propagate His whole species, consisting of soul and body."

With our notions of the soul as an immortal entity, these two divergent views of its genesis contained the seeds of no little perplexity. It was a great comfort to find that the members of our congregation were not disposed to ask us any questions on such a subject. It would have been fatal to our reputation for wisdom and knowledge if they had. For whichever side of the controversy we took, the embarrassment was about the same. Suppose in the pulpit we had proclaimed the dogma which asserts that every man has within him a part of God, then one of Dr. Thomas' sagacity might have desired to know what, in that case, became of the theological assertion that God is "without parts." The interrogator might proceed to ask—How is it that coming direct from the Creator, as all souls are said to do, some souls are obviously very much inferior to others? while a third class show no signs of intelligence whatever? Can it be true that God is no respecter of persons, if He sends a *bright* spark into one organization and a *rather dull* one into another, and *no spark at all* into a third? And how is it that the Bible nowhere assigns an origin to the soul which it does not assign to the body? And why do children ever exhibit the mental qualities which distinguish their parents, if their minds are independently communicated? And how comes the Bible to speak, as it so frequently does, of the begetting of souls by parents from whose loins the said souls spring? Would an emanation from the Deity be defiled, as we were accustomed to say the soul of man was? And if not impure in the act of its procession from Him, would subsequent contact with Adamic nature defile it? A favourite definition of the soul is one which says, among other things, that "it can never come in contact with matter." If that is so, and if the soul is pure when it

emanates from God, how does it acquire its depravity? and come to need purification and redemption? As well speak of the defilement of a sunbeam because it is projected upon the surface of a dunghill! "A bastard shall not enter into the congregation of the Lord: even to his tenth generation shall he not enter into the congregation of the Lord."—(Deut. xxiii. 2.) Why not? Was not his soul a "spark from the Deity," like all others? If the spark had not emanated, are we to suppose that the bastard would never have been born? And if so, must we understand that it is the Creator's work to co-operate with evil-doers to the extent which this "creationist" argument logically assumes? The objector might have requested us to think of these aspects of the theory before again quoting Genesis ii. 7 in support of it, or declaring the soul to be "immortal as its Sire."

On the other hand, the doctrine of "tradduction" was not without its difficulties (and grave ones too) in view of the assumption which in those days we never dreamed of questioning, that man was an immortal being. The doctrine which assigns to human beings the power of bringing into existence that which can never, under any circumstances, be put out of existence again, may be very flattering to those who are said to possess such power, but it certainly seems to overweight them with responsibility. Especially if "endless woe" and "hellish pains to all eternity" loom in the distance and are the appointed destiny of the major portion of mankind. Malthusian doctrines might, in that case, receive far more reasonable countenance than they can ever get from the prospective disproportion of the earth's population to the habitable area of its surface. A tradductionist must either cease to be an immaterialist, or cease to believe Christ's statement to Nicodemus: "That which is born of the flesh is flesh." Obviously, he cannot very well believe the soul to be immaterial, if he accept Christ's declaration as

recorded in John iii. 6. The expression "born of corruptible seed" (1 Pet. i. 23) we found an awkward one to deal with on either the hypothesis of creationism, or that of immortal soulism. It is out of harmony with both, for the one theory affirms in reality that men are born of God, while the other maintains the essential incorruptibility of human nature. The perplexities occasioned by the latter assumption were manifold, and tended to make the Scriptures devoid of anything like genuine interest for us—at least so far as the great bulk of their testimonies was concerned. How could it be that the ordinance of blood-shedding under the law furnished an appropriate representation of the putting away of sin, if literal death was not its wages, and man himself were "a never dying soul?" The suggestion seemed to put the whole institution of sacrifice out of joint and all significance, and our pulpit allusions to the typology of the Old Testament were pitiable parodies of the wisdom of God. It did not occur to us in those dark days that the Scriptures address themselves to the entire living man of bone and sinew and flesh and blood, and not to some invisible essence supposed to be the real person, and to have originally proceeded forth from God. And in our enthusiasm for a Pagan conceit we of course entirely overlooked the doctrine of immortality, which the Bible does reveal. The warfare and contrast between philosophy and Scripture touching this question, we had never been able to discern. It would have greatly relieved our embarrassment had some kind friend showed us in few words how that the popular is as far apart from the Bible immortality as the poles: that whereas the one was brought to light by Plato, the other was brought to light by Christ, who did what Plato could not do, in that he practically illustrated his doctrine by his resurrection from the dead, thus showing how it was to come about. It would have been refreshing to hear that while the one speculated

about a something which he gets, he knows not how nor when—the other made known an immortality which is to be God's gift at His Son's appearing: that while the one spoke of that which a man was obliged to have whether he wanted it or not—the other offered immortality as a reward for righteousness and obedience to Him: that while the one sought to inflate his species with the vain conceit that all were deathless—the other restricted the priceless boon to a class consisting only of such as have believed God and done His commandments: and that while the one dealt in "sparks" and "emanations" and "immaterialities"—the other showed the way out of the grave, and encouraged his disciples to hope that their mortal bodies should be transformed and made the vehicles of an endless life. To have known all this would have helped us out of our perplexity—but then it would also have helped us out of the modern pulpit—an institution we were accustomed to regard with much more reverence than we could show scriptural reason for.

We have seen a lecture announced, entitled "The Devil—his size, weight and colour," and we have a vivid remembrance of the time when we should not have envied the "rev." spokesman his work. For the ground never felt very solid beneath our feet when the theological Devil was to the front. We feared there might be some present not entirely unused to the exercise of common sense, who might have taken embarrassing exception to our allusions to the subject. It was not possible to conquer the suspicion that the less said about it the better. Orthodox congregations are surely not aware of the perplexities in which they might easily involve the advocate of popular diabolism, did they know their Bibles only fairly well. The coolness of our theological speculators in relation to this marvellous fraud is only equalled by their success in palming it off, as a genuine article, upon mankind, who are too busy to search the Scriptures

and think for themselves. They have persuaded the people at least to endure the audacious declaration that there exists a potent, crafty, malicious being, of unrivalled wickedness and ubiquitous presence, who at one time was an archangel in heaven, but was thrust out because he aspired to "the throne and monarchy of God," and who, though chained up, yet roams at large upon the earth, and makes it his constant employ to bring a lengthened experience of damning and very successful toil, to bear upon the purposes of God and the welfare of man. The writer takes some comfort from the fact that this monstrous delusion never entered very largely into his public dissertations. Yet to be lightly or sceptically related to it was accounted a serious thing, and if a man wished to convince his congregation that he was "a sound divine," he might do it effectually by preaching a sermon on the Devil which embodied the current conceptions of the theme. After that, they would not suspect him much on any other point, knowing full well that he who can swallow popular diabolism is not very likely to stick at anything else that may be popular. In thinking the subject over, we used to be undecided as to whether God *could not*, or *would not* destroy this sworn antagonist of His. To have said that his destruction was an impossibility would have been to flatly contradict the testimony in Heb. ii. 14, and represent Christ as having undertaken a hopeless task. We saw that the apostle's argument was, in effect, that if Christ had come in angelic or deathless nature, the Devil would never have been destroyed: but we could not see how the flesh and blood organisation was necessary to the destruction of that

which had the power of death; nor were we able to tell in what way immateriality was to be destroyed in a conflict with Adamic nature. And there were other perplexities connected with the subject. The theological Devil and Satan were both considered the same person, but against this there might have been quoted Christ's declaration that Judas was a devil (John vi. 70), coupled with Luke's statement that "Satan entered into him." Reduced to its simple form, this two-fold quotation interpreted after orthodoxy gives us the Devil entering into himself! Nor were we any better able to understand Paul's allusion to Hymeneus and Alexander in 1 Tim. i. 20. These he "delivered unto Satan that they might learn not to blaspheme." We could not help thinking that it was a strange procedure on the part of an apostle to hand men over to the Devil for their own benefit and improvement! And yet we were persuaded that what Paul speaks of in that place was a wise and necessary measure, eminently calculated to promote the spiritual advantage of the parties concerned. Those who know the things to the exposition and defence of which the pages of the *Christadelphian* are devoted, are well acquainted with the Bible solution of all such perplexities, and perhaps it may be necessary to bespeak their patience on behalf of the series of contributions now begun, with the view of at least demonstrating the absurdities and contradictions of that mighty system of error from whose bondage the writer has been permitted to escape in the goodness and mercy of God.

R. ASHCROFT.

(To be continued.)

THE WAYS OF PROVIDENCE,

AS AUTHENTICALLY ILLUSTRATED IN BIBLE HISTORY.

No. 7.

THE case of Jacob is perhaps one of the most striking in the whole range of

Scripture history, in the combination of human fear and divine guardianship. There are many cases of God preserving and delivering, but only in a few other cases—(notably Job, David, and Jeremiah)—have we such a complete exhibition of the mental distresses of those delivered and the human details of the process by which deliverance was wrought out. All cases of Scripture illustration are really alike in principle, but in only a few cases is the picture drawn completely. Jacob is one of them. His experience is thoroughly, though so briefly portrayed. The result is, we can look at him closely, and are enabled to realise how human he is, while at the same time so devout and so direct and continual in his recognition of the Divine hand in his ways. In this his case is all the more helpful to us, who, by our position in the times of the Gentiles, are so far removed (in the past at all events) from those interpositions of Divine power which necessarily characterised the initiation of the Divine plan, and which enabled those who stood related to them so much the more easily to realise the guidance of God and to be in His fear all the day long.

We have looked at some of the illustrative episodes of his life. There are others. He was put in great fear by the action of his two sons, Simeon and Levi. This was after their return from Padanaram, and when they had pitched their tents, for a time, outside the city of Shalem, in Shechem, a district of the land of Canaan. Here Jacob was on terms of peace with the leading men of the neighbourhood, Shechem and his father Hamor, from whom he purchased a considerable piece of land, for the use of himself and his large company. While dwelling here in peace, Shechem falls in love and takes unlawful possession of Jacob's daughter, Dinah. Jacob hears of the circumstance, but holds his peace till the arrival of his sons who were "with his cattle in the field." He communicated the matter to them "and the men were grieved and they were very wroth." While their resentments are aglow, Hamor arrives to make proposals of marriage on behalf of his son. The men are in a dilemma. If they say No, they will provoke the hostility of their neighbours; and they cannot say Yes, without violating the family tradition which prohibits intermarriage with the daughters of the land, not to speak of the impossibility of their consenting to their sister being married to her ravisher. So "the sons of Jacob answered Shechem and Hamor his father deceitfully," promising compliance with their proposal on condition of themselves and all the men of their city submitting to circumcision. Shechem and Hamor submitted to this condition, and on the third day, when they were all disabled from the effects of circumcision, "Simeon and Levi took each man his sword and came upon the city boldly, and slew all the males. And they slew Hamor and Shechem his son with the edge of the sword and took Dinah out of Shechem's house and went out." They justified their proceeding by saying, "Should he deal with our sister as with an harlot?" Jacob was exceedingly distressed when he heard what they had done. He feared the effect that would be produced on the neighbouring tribes. He said to his two sons, "Ye have troubled me to make me of ill savour amongst the inhabitants of the land . . . they shall

gather themselves together against me and slay me, and I shall be destroyed, I and my house."

At the crisis of his distress, he receives command to remove to Bethel, where God appeared to him when on his single-handed journey to Padanaram. This was a solution of his difficulty which we are cut off from in our time of suspended communication. Many a time it would be a great relief to have the word of command what to do. However, we must not be discontented with our position which notwithstanding the absence of open vision, is one of great privilege. If Jacob had angelic communication, he hadn't a Bible in which the ways of God were thoroughly illustrated in a multitude of Divine instances, and declared in many and varied precepts and commandments. He could not understand, even as we may understand with the word in our possession. Then angelic guidance was more a necessity in his case, and fear more natural than where the ways of God are entirely spread out to our view. In obedience to the command, he departs. There is a likelihood that the neighbours of the slain Shechemites (for Shechem was "prince of the country") will pursue and harrass and perhaps destroy him, for his bands, consisting of cattle droves and family wagons, are feeble and practically defenceless. How is Jacob's fear on this head provided for? "The terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob."—(Gen. xxxv. 5.) In this there was a direct interposition of divine help, yet not of an obvious character. There was nothing to be seen except desired results. Jacob's company journeyed in safety, yet probably in fear, looking apprehensively for a molestation which did not take place. The statement that the surrounding cities "did not pursue," would imply this, for otherwise, there was no reason to mention the circumstance. As for the cities themselves, there was no visible restraint. They experienced a depression of spirits which extinguished hostile enterprise. Perhaps their fears of the family of Jacob which had prevailed against the city of "the prince of the country," were angelically exaggerated; that is, their imaginations already at work, may have been stimulated in this direction. There are many cases of divinely-caused illusion for a purpose.—(2 Kings vii. 6; xix. 7.) At all events, they stayed at home and the helpless caravan was allowed to get away in safety to Bethel. It is an illustration of what David afterwards said concerning Abraham, Isaac and Jacob. "He suffered no man to do them wrong, yea, he reprov'd kings for their sakes, saying, Touch not Mine anointed, and do My prophets no harm." In this case, there was no visible intervention: it was all apparently natural: Jacob, in fear, getting away safely: his enemies apprehensive staying at home. God was taking care of Jacob, though not apparently. May we not apply the fact to ourselves who trust in the same God? Shall we forget that God is the same yesterday, to-day and for ever? He himself rallies Israel on the subject (and we are a part of Israel by adoption through the gospel): "Behold, the Lord's hand is not shortened that it cannot save; neither His ear heavy that it cannot hear." But there came a time when the hand, though unshortened was

not out-stretched; and the ear, though cognizant, irresponsive. Why? "Your iniquities have separated between you and your God, and your sins have hid His face from you that He will not hear."—(Isaiah lix. 1-2.) This was the national reason: but it may have an individual application. James points this out in telling the brethren to whom he wrote "Ye ask, and receive not because ye ask amiss that ye may consume it upon your lusts. . . . Do ye think that the Scripture saith in vain, the spirit that dwelleth in us lusteth to envy? . . . God resisteth the proud, but giveth grace unto the humble. Draw nigh to God and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted and mourn and weep: let your laughter be turned into mourning and your joy to heaviness. Humble yourselves in the sight of the Lord and He shall lift you up."—(Jas. iv. 3-10.) Paul illustrates the same principle when he says, concerning the faults of the brethren at Corinth, "For this cause many are weak and sickly among you and many sleep. For if we would judge ourselves, we should not be judged, but when we are judged, we are chastened of the Lord that we should not be condemned with the world."—(1 Cor. xi. 30-32.) There are therefore two sides of the case to realise: if we do the things that please God, we shall be preserved even when apparently no preserving effort is put forth; and if we are straying, evil will be permitted to bring us right. Just another fact is needed to complete the view of the case. Evil may be permitted, not to punish, but to vindicate. Job, a man perfectly approved with God, was brought into the lowest depths, without explanation; it was that it might be evident that his righteousness was not mercenarily inspired by prosperity, but begotten of the recognition of the rights of God, without respect to individual experience of good or evil. Consequently, (the case having been recorded for guidance) adversity is no evidence of iniquity, as prosperity for the time being is certainly no evidence of righteousness. Some may exclaim, "What confusion! Prosperity an evidence of Divine preservation and yet a possible condition of wickedness! Adversity, the punishment of sin and yet the correction of love, and again neither the one nor the other, but the vindication of moral excellence!" Well, it has simply to be said that like many seeming paradoxes in beautiful and harmonious nature, so the truth stands with regard to the present dealings of God with man. The whole matter is so situated that we are shut off from all presumptuous prying into the ways of God, and thrown entirely on the principle of faith and obedience. It is not for us to presume on any phase of circumstances. It is for us to avoid the mistake of Job's friends. The attitude of wisdom cannot be more exactly or satisfactorily defined than in the words of Peter "Commit the keeping of your souls to him *in well-doing* as unto a faithful Creator."

A wide-reaching phase of the whole subject is involved in the family incident which led to Jacob's departure from Shechem. It was such an incident as the short-sighted view which is common in our day would have said could not happen to a man chosen and protected of God as Jacob was. If this short-

sighted view had been called upon to write a probable history of Jacob, it certainly would have excluded the abduction and seduction of Jacob's daughter by a neighbouring aristocrat as an impossibility. But there the incident stands, in all its grievousness, distressing Jacob and firing his sons with man-slaying indignation. What view comes out of it? Why just the view expressed by Jacob himself when presented in his old age before Pharaoh in Egypt. "Few *and evil* have been the days of the years of my life."—(Gen. xlvii. 9.) We must never forget that the present life in its best state is a state of exile from Eden, therefore a state of separation from divine fellowship and perfect blessedness. Reconciliation and return are in process of accomplishment, and the foundation of the work was laid in the promises and institutions appointed first in Eden and afterwards with the fathers; but until the work is actually brought to its completion, the effect of separation will and must continue. Out of evil, and by means of it, God is bringing great good, but till the good arrive, evil will remain the characteristic of our present experience. It is this that gives point to and enables us to pray the prayer of the man of God in Psa. xc: "Return, O Lord, how long? and let it repent Thee concerning Thy servants. O satisfy us early with Thy mercy, that we may rejoice and be glad all our days. Make us glad according to the days wherein Thou hast afflicted us, and the years wherein we have seen evil."—(Verses 13, 15.) This prayer will be answered, perhaps in measure now, but not in its final form till the appointed time, even the day of the manifestation of the Sons of God, till which time, as Paul remarks, "even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." We shall make a mistake in looking anywhere for unmixed good till the proclamation is heard, "Behold the tabernacle of God is with men. He will dwell with them and they shall be His people, and God Himself shall be with them and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things have passed away."—(Rev. xxi. 3.) Most people will readily admit that we must not look for unmixed good till this time arrives; yet there is a tendency to overlook the constitutional evil of the present order of things, and a tacit assumption that evil cannot be among the experiences of those with whom God is pleased. The fact is that the very best experience at present is only a state of divinely regulated evil, and that the occurrence of evil is one of the necessities involved in the development of saints from a race of unjustified sinners. All are sinners, more or less, and "why should a man complain for the punishment of his sins?"—(Jeremiah iii. 39.) While all are sinners, more or less, some are forgiven sinners—those who fear and obey God, confessing their sins and forsaking them. All things work together for the final good of this class; but amongst these "all things" evil itself has a place. God is the judge of when and how much it is needed. In this light, let us not be amazed at the grievous domestic convulsion that sent Jacob and his sons to Bethel; and let us rightly interpret our lives and not imagine ourselves God-forsaken

if we are called upon to drink perhaps many a bitter cup. "In everything consider the end." The end will be joy and gladness unutterable.

We have next to consider Jacob in the aspect of a heart-broken father—an aspect that perhaps appeals more directly than any other to our human sympathy. We follow him into the cloud, the long-brooding cloud; the valley, the long deep valley, and learn that the cruelest and apparently most aimless wrench of affliction may be but a preparation for us of the highest blessedness. Jacob had a son whom he loved more than the others. He could not help it, for Joseph was not only the son of his old age, but he was more excellent than his brethren, and Jesus himself showed a preferential love for "John, the beloved disciple" (this is not respect of persons but respect of character, which is divine). Jacob manifested his love for Joseph in making him a coat of many colours. "And when his brethren saw that their father loved him more than all his brethren, they hated him and could not speak peaceably unto him." This was a distress to Jacob, but nothing to what was to come. Joseph added to the hatred felt for him by his brethren, and excited the curious contemplations of Jacob himself by the narration of dreams which seemed to foreshadow the exaltation of Joseph over them all. In process of time, his brothers repaired with their flocks for pasturage to Shechem, which they had left under the circumstances already considered. When they had been away awhile, Jacob, who had a true father's love for them all, became desirous of knowing how they fared and decided to send Joseph to ascertain and bring him word again. Joseph started on his journey and never returned. By and bye his brothers came. We can imagine Jacob's heart-quaking enquiry: "Haven't you seen Joseph?" Oh! the anguish of the answer, "No; but here is a torn coat, besmeared with blood that looks like his. Examine it and see." Jacob examines it; he recognises it as Joseph's, and he gives way to inconsolable grief. "It is my son's coat! An evil beast hath devoured him! Joseph is without doubt rent in pieces!" And he mourned many days. "All his sons and all his daughters rose up to comfort him, but he refused to be comforted; for he said, I will go down unto the grave unto my son mourning." Poor Jacob! Was it to be wondered at? A noble boy, just seventeen, full of intelligence and the fear of Abraham's God—the flower of the flock—not only torn from him but apparently the victim of a cruel and purposeless death! Jacob's other sons were lusty grown men of not particularly admirable dispositions. He himself was old, and his son Joseph was the comfort of his old age. We cannot wonder at his tears. Yea, we can weep with him. The case was, on the face of it, without hope, and God vouchsafed no explanation. A word would have ended the grief; but it would also have ended the chastisement "whereof all are partakers;" and so God, who though He pity those who fear Him as a father pitieth his children, yet wisely afflicts, though not willingly—withheld the word; and we behold Jacob prostrate in bereavement; and made to feel, in the midst of much blessing and privilege, the evil of this present time, and so prepared for the gladsome place which awaits him in the kingdom of God, when the words of Isaiah, though national

in their meaning, will be individually fulfilled: "Jacob shall not be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands in the midst of him, they shall (together) sanctify my Name and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."—(Isaiah xxix. 22-24.)

Over twenty years afterwards—dreary desolate years for Jacob—Jacob is confronted by a new anxiety. The crops fail on all hands and famine sets in. Food is not to be obtained, and their reserve stock is running down. What is to be done? Has God forsaken Jacob? Oh no: it only looks like it. The immediate future is big with unheard-of joy for Jacob and undreamt-of honour and blessing for his old age, reminding us of the true saying "the darkest hour of all the night is that which heralds morn." But this is the way it comes. Mortal peril threatens. The clouds are blacker than they have ever been in the course of his life. There is apparently no escape. His sons look wistfully at one another with dismal foreboding. At last, Jacob hears (probably from some arrival in the neighbourhood,) that there is corn in Egypt. He communicates the good news to his sons, without knowing all the good involved in the intimation. "Why do ye look one upon another? Behold I have heard there is corn in Egypt: get you down thither and bring for us from thence that we may live and not die." They go down to Egypt: and in due time they return with supplies. But with the relief, there is new trouble. One of his sons, Simeon, has not come back. His other sons tell him that they had fared strangely in Egypt. "The man who is the lord of the land spake roughly to us, and took us for spies of the country. . . . and he said, hereby shall I know that ye are true men: leave one of your brethren here with me, and take food for the famine of your household and be gone. And bring your youngest brother unto me; then shall I know that ye are no spies." And when they had made their report, they emptied their sacks, and "behold every man's bundle of money was in his sack." Fear and perplexity are the results. Jacob is simply distracted. He cannot understand the new turn of affairs. He groans out "all these things are against me." Addressing his sons, he says "Me have ye bereaved of my children. Joseph is not, and Simeon is not, and ye will take Benjamin away My son shall not go down with you: for his brother is dead and he is left alone; if mischief befall him on the way in which ye go, then shall ye bring down my grey hairs with sorrow to the grave." And so the matter ends for a time. By and by the corn gets eaten. Here comes the strain again. There are no signs of the famine giving way. Food is not procurable anywhere except in Egypt.—(Thus is Jacob's unwilling way hedged up to the appointed issue.) He suggests to his sons a second journey for further supplies. Yes, says Judah, if Benjamin goes with us. "The man did solemnly protest unto us, saying, Ye shall not see my face except your brother be with you." Jacob cannot hear of it and so the time passes. By and bye, necessity presses again. Jacob moots the proposal once more. The

subject of Benjamin is again pressed. Judah says "If thou wilt not send him, we will not go down." Jacob indulges in one of those unavailing impeachments of accomplished facts to which people are prone when in the iron grasp of a disliked situation: "Wherefore dealt ye so ill with me as to tell the man whether ye had yet a brother:" His son's answer is reasonable, "The man asked us straitly of our state and of our kindred, saying, Is your father yet alive? Have ye another brother? Could we certainly know that he would say, Bring your brother down?" At last Jacob gives in. Benjamin is allowed to go, and the ten brothers depart with the almost despairing benediction of their father, who says, "God Almighty give you mercy before the man that he may send away your other brother and Benjamin. If I be bereaved of my children I am bereaved." Jacob is left alone and in distress. His sons are all gone to a country where he knows they are suspected and from which perhaps they will never return. That austere "lord of the land," the burden of his apprehensions, may fall upon them all, Benjamin too, as he had done upon Simeon, and make them bondsmen, and he may never see them again. He is uneasy; he cannot rest; he trusts in God, yet the clouds are dark and his heart is heavy. It is almost at the breaking point. He cannot endure much longer. Poor Jacob! "To the upright, there ariseth light in the darkness." His sons return in due time, and what fine equipages are these they have brought with them? Wagons that Joseph has sent to carry Jacob and all the little ones to Egypt. Who? Joseph! "Joseph is yet alive and he is governor over all the land of Egypt." Jacob faints at the report! No wonder. Give him time. He slowly rallies. He listens; Benjamin and Simeon are there. He looks at the wagons. He puts all things together. He comes to the only conclusion admissible in the circumstances: "It is enough; Joseph my son is yet alive; I will go and see him before I die."

What more forcible illustration was it possible for God to have given to all succeeding generations of His children that trouble (so far from being evidence of desertion) is a means employed in His hands to lay the foundation of future joy and blessedness. Let His children then be comforted and strengthened to endure even the deepest and most inexplicable affliction. Let them learn to see God in the darkness and to feel His hand in the tempest. Let them beware of the folly of Job's three friends rebuked of God. Let them know that this time of our pilgrimage is the night, and that though weeping may endure for a night, joy cometh in the morning and that joy a joy prepared by the weeping. Let them apply the consolation Christ has given them: "Blessed are ye that weep now, for ye shall be comforted."

We will next turn aside, if the Lord will, and consider the instruction afforded by some incidents in the life of Joseph.

EDITOR.

JOB AND HIS FRIENDS.

A METRICAL NARRATIVE.

(Continued from page 112.)

So THESE three men no more replied
To Job, because he justified
Himself, and held his righteousness,
Nor would to them a sin confess.
So silence for a time obtain'd,
Till Elihu—who had remain'd
A list'ner to their long dispute—
Began, in measure, to confute
What all had said. His wrath was roused
At Job, because he had espoused
A course of argument that seem'd
Unmistakable and self-esteem'd.
His kindled ire, in high degree,
Arose against the banded three,
Because they ruthless speeches made,
Nor answered Job to all he said,
Whom they condemn'd in each tirade.

ELIHU.

"Now, I am young, and ye are old,"
He said, "And I desired to hold
My peace till those of fuller days
Had spoken; for I fear'd to raise
My voice, because that they of years
Are whom each worthy youth reveres;
For hoary hairs demand respect,
For they of fresher life expect
To see the ancient good, and find
An honour'd name with years combined.
—Though wisdom's gift is unconfined—
But great men are not always wise.
Nor do the old alone comprise
The sages. Therefore, pray allow
Me to show my opinion now.

"By reason of attention paid
To every word that Job hath said,
My store of answers press for vent.
Yea, in my belly they ferment
Like wine that is in bottles pent.
I will not flatter, nor accept
The person of a man, except
In that of which he spoke aright;
For if I do, my Maker might
Take me away. I shall impart
The tenets of an upright heart.
But I am also form'd of clay,
And needs be careful what I say.
As far as in me lies, my speech
Shall soundest judgment aim to teach.
And be ye not afraid that I
Will all your due respect deny.

"Now, Job, thou say'st that thou art clean

And innocent, and that between
The Lord and thee there is no debt
Of sin, and still His wrath has set
Thee for its mark, and ever mocks
Thy cry, and binds thy feet in stocks.
Behold, in this thou art not just!
Since thou art but a man, why dost
Thou strive against Him, and complain
In such a wild and rambing strain?
Dost thou expect him to explain
His purposes? Whom it behoves
To do whate'er His will approves!
God, in His multifarious way,
Doth season'd warning oft convey
By dreams at night and qualms by day,
With gentle patience to withdraw
The heart from what offends His law.
By sickness and distress He speaks;
By dangers and reverses seeks
To show that pride's unstable base
Must to the bumble mind give place.
Effectually disease and pain
Disclose to man how frail and vain
Is all his power! When death seems near,
The sinner most inclines the ear,
From holy lips, that penitence
Sincere and true, is sole defence
'Gainst that which should his soul transmit
To the condign eternal pit.
And if, in mercy, he is spared,
The former shall not be compared
With after days; his very flesh
Shall, like a child's, be fair and fresh.
His soul, deliver'd from the pit,
Shall with the light of life be lit.
So, many things like these the Lord
Doth oftimes to man accord.

"Mark well, O Job; reflective be!
Or speak, if thou canst answer me;
For I desire most faithfully
To justify thee; or, if not,
Be mute till thou art wisdom taught.
And ye wise men who comprehend
Much knowledge, also pray attend.
For ears discern what tongues repeat,
E'en as the palate tasteth meat.
So let us perfect judgment choose,
To guide us how we may refuse
Aspersions. Nor in haste conclude
In matters of a doubtful good.
Well, Job hath said that he is just
And righteous. That the Lord hath thrust
Away his judgment. Should I lie
Against myself? My wound is nigh

Incurable, and not for aught
That can against my life be brought.
Was ever man like Job for scorn?
Or ever such with patience borne?
Who keepeth constant company
With workers of iniquity!
It profiteth him not, he says,
Observing God's delightful ways.
Now hearken, wise ones, far be it
From God that He should sin commit.
Nor judgment doth He e'er pervert.
According to each man's desert
Shall he be served. Both judge and king
Is God of each created thing.
And should it please Him to forbear
A moment from His gracious care,
And gather to himself his breath
And spirit He maintains them with,
All flesh should perish, and all men
At once return to dust again!
Shall he that hateth right reign long?
Shalt thou condemn Him who no wrong
Doth know? Is it considered right
To say to kings and those of might—
Ye are ungodly? How much less
Shall man such impious words express
To Him who reigns supreme, nor doth
Accept of princes? Equal both
The rich and poor before Him stand,
For all have issued from His hand.
He makes their ways on ev'ry side;
Nor darkness, nor the grave can hide
The workers of iniquity!
His judgments, ruled by equity,
Shall break in pieces them who set
Themselves against Him, and forget
That He is vigilant, and sure
To satisfy the weak and pure.
Yea, oft appoints them in the stead
Of those who filled their minds with dread.

“When He doth peace or trouble send,
What man or nation shall obtend?
Not long shall hypocrites be spared
To reign, lest people be ensnared.

“It were becoming Job to say—
Lord, I have wander'd from thy way.
The chastisement I suffer for
The sins I will commit no more,
Is gently just. O teach me Thou
To know and serve Thee better now.

“Let men of understanding tell,
And those of wisdom hearken well
To me, for Job in ignorance
Hath spoken, and his words enhance
My great desire that he be tried
Unto the end, for, he replied,
For wicked men, and to his sin
Rebellion adds, exulting in
A flood of words he multiplies
Against the Lord. Hear, is it wise
To say thy paltry righteousness

Is more than God's? Or to express
Thyself in questions how it shall
Advantage God or thee at all
If thou be cleansed from sin? No doubt,
The prayers and praise of the devout
Will not augment His power, nor add
To glory which He ever had.
Nor folly of His creatures dim
The brilliancy surrounding Him.
Still—as it pleased Him to include
A knowledge of how rectitude
Conduces to the happiness
Of man himself, and did express
Commands that man should serve and love
His Maker, who raised him above
Instinctive creatures of the field.
And also plainly hath revealed
The consequences which ally
Themselves to those who Him deny—
He will not vanity regard!
Nor certain judgment ought retard.
And so, His anger hath pursued
Thee till disgrace hath now accrued.
Yet, trust in Him, for He hath thee—
With all His great severity—
Preserved from dread extremity.

“Now suffer me, for I have yet
To speak on God's behalf, and let
My speech, with knowledge from afar,
Be heard by those who doctice are.
I shall expound with truth, for He
Of perfect knowledge is with thee.

“Behold, the Lord is great and wise.
To right the poor doth not despise.
Nor doth withdraw His watchful eyes
From guarding and directing such
As love Him, nor uncleanness touch.
Such, He with kings shall set on thrones,
Forgetting what His grace condons.
But sinners He shall not preserve
With life. When simple ones deserve
Correction, then His work displays
His anger at their double ways.
Severe discipline doth express
Wherein His people do transgress.
Commanding that they turn and be
Forgiven their iniquity.
And if they serve Him, and obey,
Prosperity and pleasures they
Shall long enjoy in peace. If not,
To perish is their final lot.
The hypocrites, in heart, fill up
Unto themselves a wrathful cup;
Whose souls shall die; yea, their brief lights
Shall company with the Sodomites!
But those He loveth He will chide,
That they may meek and pure abide,
And so with thee. But thou hast been
Exceeding wicked and unclean,
And, therefore, is thy stroke severe!
For never mortal came so near
Destruction; and beware lest He

Complete thy just calamity.
And then no ransom could atone.
The seed will spring what it was sown.
Will He esteem thy riches? No!
Nor force nor argument shall show
Him how to exercise His right!
Desire thou not the cloak of night
To cover thine obliquity.
Who shall to God a teacher be?
Doth not each man His wonders see?
Aye, but in part, for none can know
His fulness, nor His limit show.
Remember, then, to magnify
His name, which is exalted high
Above the heaven. Whom hath He told
The count of ages that have rolled
Away in Him? What man is he
Can comprehend eternity?
O Job, the wondrous works survey
Of Him with whom thou deal'st, and say
If wisdom, majesty and power
Are not in Him! What matters our
Imperfect, vague and labour'd lore?
Acquisitively we explore
To know our ignorance the more!

Behold how He distils the dew
Which glistens with its pearly hue
Regaling ev'ry leaf and flower!
Or empties the abundant shower
From laden clouds which shade the sun.
Or bids it, dashing, overrun
Its common bounds. When lightnings glare
Their vivid streaks in darken'd air,
And thunders belch their awing roar
Which shakes the mountains to their core;
When fierce and boldest beasts of prey
Keep to their dens in their dismay—
At such will callous man conform
His thoughts to Him who in the storm
Is terrible, when sunny rain
Would ask for grateful praise in vain!

The whirlwind from the south rolls forth,
And colder gales are from the north.
'Tis by His breath the frost is given,
And by His counsel clouds are driven.
Whose varying forms fantastic stray,
Their furrows gild the airy way,
And, parting, they unfettered roam,
Rejoicing through their spacious dome.
Inspiring, with their graceful glee,
Desire for such proud liberty.

Hast thou assisted Him to spread
The boundless heavens overhead?
Whose azure hues all arts surpass,
So like a molten looking-glass.

O teach us how we may express
Our admiration! and to bless

The mighty, wise, most excellent
Constructor of the firmament!
No mortal voice can ever raise
A feeble sound to sing His praise!
Unsearchable and insulate,
Yet filling all most adequate!
In judgment how compassionate!
For man, whose powers He doth restrict,
Unduly He will not afflict.
O Job, be still, and think of such
A Being we should fear so much!

No one to this young man replied.
The reasons are not specified.
It looks as if his grand attempt
From answer was to be exempt.

For youthful zeal allowance made
A sound and pious mind displayed
Itself in much of what he said.
But truths, by rashness, force will lose
If skill and wisdom do not choose
The time and place where they should be
Applied, and mix'd with sympathy.
'Tis well politeness should not mar
Straightforward candour. Better far
To say and hear the firm rebuke
Devoid of bitter word or look.
But the acceptance much depends
On mode of treatment by true friends.
And such advisers should beware
Of counsels that may only wear
The patient out. Let what we give
Be suited to the sensitive.
For indiscreet reproaches are
Like water pour'd on burning tar.

But men—how oft?—forget to school
Their conduct to the golden rule,
And that the unborn morrow may
Dispel the blessings of to-day.
And that the wisest men are frail,
Without a plea that could prevail
On perfect justice to bestow
But what offended statutes show;
So, knowing this, men ever grudge
To hear a man assume the judge.

These worthy men seem'd not content
With cruelty and self-blandishment
But they with falsehoods must assail
A broken man! The tongue would fall
To find a name describing that
Which in the sufferer's breast begat
Resentment, till, in his despair,
He utter'd what may not compare
With holy calm. But he was more
The sinn'd against, by all the four,
Than sinning!

Callao.

W. CAMERON.

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA, No. 106.

“Exhort one another daily.”—PAUL.

THE psalm read this morning (xcv.) furnishes, as every portion of Scripture does, themes of profitable meditation. It opens with an invitation to praise: “O come, let us sing unto the Lord; let us make a joyful noise unto the Rock of our salvation. Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms.” We are told in another psalm: “It is good to sing praises to our God, for it is pleasant, and praise is comely.” In the psalm before us a reason is given for the invitation to indulge in this good thing. It is not a mere sentimental rapture, though sentiment and rapture have their fullest and most reasonable scope in the act of praise directed to God. It has a reason and the reason is: “For the Lord is a great God.” Another psalm, like many besides, indicates the nature and extent of the greatness: “By the word of the Lord were the heavens made, and all the host of them by the breath of His mouth.”

Let us open our minds to this great idea. It lies at the very root of the truth. It is the beginning of the gospel, the ground of our hope, the source of all true consolation. It is the end of salvation; for what do we find in all the delineations of the perfected state but praise as the foremost occupation—the highest delight of those who have part in it? Of the apocalyptic four beasts, symbolic of Israel redeemed (and if we are saved we shall be incorporate with them), it is testified that they rest not day nor night, saying “Holy, holy, holy, Lord God Almighty, which was and is and is to come. And when those beasts give glory and honour

and thanks to Him that sat on the throne, who liveth for ever and ever, four-and-twenty elders fall down before Him that liveth for ever and ever, and cast their crowns before Him, saying, Thou art worthy, O Lord, to receive glory and honour and power, for Thou hast created all things, and for Thy pleasure they are and were created.”

How reasonable is praise to God. He made us, and not we ourselves. He made all things. Do we admire the stupendous and well-ordered movements of the universe? Are we impressed with the beneficent march of the seasons? See we anything in the poise of the elements and the inevitable adjustment of the intricate forces of nature? or are we struck with the exquisite skill exhibited in the construction of the minutest fibre in plant or animal? To man we can attribute nothing of all this power and all this wisdom. Man himself is a product of it. He is a helpless, if not an admiring, spectator. He cannot modify the fundamental laws around him, if he appreciate ever so little or desire ever so much. He can but manipulate (and that on a very small scale), the materials brought to his hand; and these he can only use in subjection to already established laws and affinities which he is powerless to touch. To God we look with ascription of all this wealth of wisdom and power, and the contemplation of Him generates praise. If He fill heaven and earth by His Spirit—if thus he is near to every one of us—if all this mighty framework of visible existence around us is the concretion of the invisible energy of His Spirit—if every faculty we possess,

and every idea we conceive, and every beauty we admire in the great work around us are traceable to the impress of His eternal wisdom on the materials He has provided and employed in the construction of heaven and earth, is it not reasonable we should, like David, call upon all that is within us to bless His Holy Name?

An apparently curious theme of adoration is furnished in the psalm: "In His hand are the deep places of the earth: the strength of the hills is His. The sea is His, and He made it; and His hands formed the dry land." Why should "the deep places of the earth" be mentioned more than the flat places or the wide places? There seems to me a reason. If there is one time more than another when we are enabled to feel our own absolute insignificance, or tempted to doubt the power of God, it is when we have to do with the deep places of the earth. On the iron-bound coast you peep over the mighty crags into the dizzy depths below, where ships are specs. and great rocks like very snail stones on the strand; or from a mountain side, you gaze down into a yawning gorge into which a single false step would precipitate you to destruction; or in the mammoth underground caves of the American Continent, you wander with lantern light in miles of mazy darkness till at the end you come to a fathomless deep into which you throw stones that never reach the bottom, so far as you can make out from the sound—in such places and at such times there is a world of meaning in the words: "In His hand are the deep places of the earth." If in His hand are the deep places of the earth, we powerfully feel how great is He and how entirely and implicitly we are in His hand. So also with the strength of the hills. The great mountains overwhelm us with the idea of stupendous power; if this strength is "His," how strong is He, as well as wise and kind. It is not without

a meaning that the Scriptures speak of Him as "the great and dreadful God." His greatness is unsearchable. It is staggering to our poor capacities. We can but recognise it and yield the feeble tribute of our praise.

There is something to consider in the fact that the psalm before us invites us to praise. Who gives this invitation? Well, doubtless, in the first instance, the invitation is David's; but we must never forget that the Spirit of God spake by David, and that David, in the Psalms, personates the Son of David (the Messiah), as shown by the frequent application of the Psalms in this way by the Spirit in the apostles. The psalm shadows forth the glorious invitation which the Captain of our salvation will address to all his brethren, and through them to all the world in the day of his manifestation. He has said, "In the midst of the church I will sing praise unto Thee;" and again, "I will praise Thee in the midst of the great congregation." The world has not yet seen this great sight, when the Lamb, in the midst of the symbolic 144,000—"the general assembly and church of the firstborn"—will give the signal for an outburst of praise such as has never been heard upon the wings of the wind, in the history of the human race at all events. And such praise! Every person in the assembly will take an enlightened and an efficient part. Every heart will be fully concentrated—"fixed" is the psalmical phrase—on the high and holy object of it, who, though "above all blessing and praise," has declared His delight in the pure hearted adoration of those whom He has made. There will be no such drawback as we experience now in our midst: there will be no drawing nigh with the mouth while the heart is far away. There will be no technical pre-occupation with notes; no mechanical unfeeling utterance of words; no mere musical, and sometimes unmusical, sounds from the throat. Every mind will be

aglow with great thoughts of God; every heart with the transport of admiration; and every voice in full accord with those laws of musical harmony which, with all other laws, are laws of God's own constitution. All who take part will have been changed from the mortal and the frail to the undying and the strong; from the stunt and the incapacity and the weakness of this corruptible to the strength and glory and efficiency of the spirit-nature, whose capabilities of enjoyment will be at their highest tension in the act of collective praise to the Eternal Father of all, of whom and to whom and through whom are all things.

We are looking forward to this feast of praise. We are not there yet. We are in the state described by Paul: "made subject to vanity—not willingly, but by reason of him who has subjected the same *in hope*." These are the days of our pilgrimage. But they need not be praiseless days. Nay, they must not be; it is part of the calling to which we have been called to "render the fruit of our lips, giving thanks to His name." We are "a chosen generation—a peculiar people—a royal priesthood"—even now (1 Pet. ii. 10), part of whose vocation it is to "show forth the praises of Him who hath called us out of darkness into His marvellous light." We are called upon to "Rejoice in the Lord," and to give expression to this joy in "psalms and hymns and spiritual songs." Paul and Silas in prison, in the darkness of the night, prayed to God and "sang praises, and the prisoners heard them."—(Acts xvi 25) The invitation of the Psalm before us is an invitation to sing unto the Lord now—"To-day, if ye will hear his voice," for these words form part of the psalm—(verse 7.) we are told to "harden not our heart" as Israel did in the wilderness. Now if we shut our hearts to the luxury of praise and the sweetness of prayer, are we not "hardening our hearts?" Some people

call this "singing and praying," "soft." Be it so; softness is the opposite of hardness; and we are divinely warned against hardness. Because popular superstition has run into one extreme, that is no reason why we should run into another. If men professing the truth are inaccessible to the feelings that find expression in praise, is it not a proof that they are in the very attitude deprecated here? Paul directly applies the psalm to us in Heb. iii. and he applies it specifically on this question of heart-hardening. He says (verse 6) we are the house of Christ "if we hold fast the confidence and **REJOICING OF THE HOPE** firm unto the end." Then having quoted this psalm in illustration and this part of it "To-day, if ye will hear his voice, harden not your hearts, &c.," he says "Wherefore . . . take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God; but exhort one another daily, *while it is called to-day: lest any of you be HARDENED through the deceitfulness of sin.*"—(verse vii. 12-13.) Consequently, we listen to a divine exhortation, when we listen to any brother's warning against an indurated state of the spiritual affections. No true man in Christ will dislike such warnings, if they are delivered in a benevolent and reasonable spirit; for such a man sufficiently knows by experience the tendency of human nature even in the best of men to sink into this state. And he delights in the reproofs of the Spirit. He feels like David: "Let the righteous smite me: it shall be a kindness: and let him reprove me: it shall be an excellent oil that shall not break my head."—(Psa. cxli. 5) It is possible for the truth to interest the intellect, while the affections are set upon things on earth. In such a case, even the intellect itself will soon cease to be charmed by the testimony, whereas to the mind whose affections are set on things above, the word of the

Lord will always hold the place assigned to it in all the Psalms, wherein it is declared to be more necessary than food: sweeter than honey: more valuable than piles of the precious metals.

A man's relation to this question of "praise" is almost a criterion of his whereabouts as to the "hardening," deprecated in the psalm, if he has no delight in the direction of praise, it is a bad omen, and one demanding his particular attention. It is a remarkable feature that this hardening of the heart is spoken of as a matter subject to our will. The exhortation "harden not your heart" implies that it is within our volition to some extent to harden or not harden our hearts. This would seem as if it were contrary to truth. The truth would seem to be that if a man's heart is hard, it is so by a constitution which it is beyond his power to alter; and that to exhort him to harden not his heart, is like exhorting him to change the colour of his hair or the height of his stature. The truth, however, is not altogether according to the appearance of things. The state of the heart, like the state of the body, is pretty much a question of treatment. If a man cleanse, nourish and exercise the body, health, vigour, and symmetry are the results. If a man neglect these, wanness and weakness come instead. Consequently, though at a given moment, it might be absurd to say to a man in the latter state, "change your state," as regards the result possible by a certain line of action, it would not be so absurd as it would seem. So in this other case, the state of our mind is a question of the influences to which we subject them. We may harden them in a divine direction by neglect of divine things, or by exercising them in merely natural things. It is here where the reasonableness of the exhortation appears. It is here where responsibility arises as to the state of our hearts.

A man realising this, will see the

wisdom of regularly setting apart at least 20 minutes a day for the reading of the holy oracles. This reading is the greatest antidote in the present dispensation for the heart-hardening which is common to all men by nature. Next to it comes the morning and evening sacrifice of prayer—oftener, like David and Daniel, if the heart so frame, but at least thus often. This, like a watering of the seed sown by the word, will help that bringing forth the fruit thereof by which the Father is glorified. Then there are the assemblies of the saints enjoined by the word, which are a great help in the same direction. Next, there is nothing like the actual performance of well-doing for quickening of the heart towards God, and keeping us in a right frame and attitude. Let a man accustom himself to doing good—let him ponder his daily surroundings in the light of the commandments of Christ, and aim to adapt himself to those surroundings in accordance with those commandments, and he will be wonderfully helped. The combined result of this mode of life will be realised in a state of continual mental sympathy for divine ideas and things, otherwise expressed in apostolic phrase, "a being conformed to the image of the Son of God." It is in fact the growth of the new man after the image of Him who has begotten him by the word. The outward man may perish from many causes, but by such a course, this inward man will be renewed from day to day, and manifest his increasing vigour by the increasing burden we shall feel with the present sinful state of things and increasing desire for the change that is to be brought unto us at the revelation of Jesus Christ.

The other side of the picture is to be seen in that opposite course which certainly brings a hardness of heart for which a man will be held responsible. In this opposite course, the man neglects the reading of the word. He does not

absolutely leave the Bible unread, but he adopts no system; he does it at haphazard, as time and inclination may suit. The consequence is, it is never very convenient, and never very enjoyable. The affairs of this life are always exacting, and he always accords to them the first claim. Bible reading is attended to at odd times, when he has nothing else particularly to do—perhaps on a Sunday afternoon occasionally, when he is heavy, or on a weeknight, when he is tired out with a day's work. It becomes more and more occasional, as time goes on, until it is practically shelved altogether. By and by, he wonders if the Bible is true, and becomes finally perhaps an easy prey to the shallow objections of a very superficial and unprincipled scepticism. If he does not exactly sink to this depth, he hangs on, a dead branch—a weight and a grief of mind to those who are flourishing on the sap of the true vine. This man, whose delight is not in the law of the Lord, soon ceases to pray. He is tired at night, and he is in a hurry in the morning, and he does not see any particular use in praying. And so in the habitual absence of this opening and subduing and sanctifying act of the mind, his carnal heart settles gradually into a state of hopeless induration. The meetings he thinks are all very well in their place, and he is easily kept at home; and as for bringing the precepts of Christ to bear on daily surroundings, he will be

heard to whisper that religion should be kept in its own place. Money-making, by any means, is his charm; and he will be found standing in the way of sinners, and sitting in the seat of the scornful, and prominent in all pleasure taking, and condescending even to worse follies in which he "does not see any harm." His heart is hardened, and he has hardened it; and in the hardness of his impenitent heart, he is treasuring up wrath against the day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds.

Brethren, be it ours to listen to the Spirit's exhortation to harden not our hearts as in the day of Israel's provocation. Let us obey the other exhortation, which says, "My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their flesh. Keep thy heart with all diligence, for out of it are the issues of life. . . . For the ways of man are before the eyes of the Lord, and He pondereth all his goings. His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins. He shall die without instruction, and in the greatness of his folly he shall go astray."

EDITOR.

WILL CHRIST COME SOON ?

An Essay read at the Edinburgh Christadelphian Young Men's Bible Class, on Sunday 2nd February, 1879.

WE must first define the sense in which we propose to use the word "soon." We cannot use it in the same sense as if it were applied to anything pertaining purely to beings whose existence is limited. We are to use it in connection with an event which has been foretold many centuries ago; an event which is preceded by signs indicative of its approach; an event which does not occur in a day; an event the

effects of which will be felt throughout the world for a thousand years and beyond. We therefore use it in the sense of our living in, or near the time when we are warranted to look for the return of Christ.

First, looking at the matter broadly, When do the Scriptures foretell Christ should come? The prophet Ezekiel speaking (in chapter 38) regarding a power which was to be an enemy of God's

land and people, says (in verse 8), "After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel. . . . Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and thy bands, and many people with thee." At the time this power invades God's land he is overthrown in a miraculous way, as the context of the chapter shows, by Divine power manifested in a most terrible manner, so that only a "sixth part" (chapter xxxix 2) of the vast army then assembled is allowed to escape. We need not stay to prove at a Christadelphian Bible class, that while it is God who executes His long foretold vengeance He does it by means, that means being Christ—the man of His right hand, and those whose honor it is to execute the judgment written, the saints.

We next refer you to Daniel (11 chap., verse 40), to the end, where it is stated, "At the time of the end," a king from the north enters into the glorious land (that land which God through His prophet Ezekiel, calls 'My land') . . . plants the tabernacles of his palace between the seas in the glorious holy mountains, yet he shall come to his end, and none shall help him." This king comes from the same quarter as the power spoken of by Ezekiel, the north, north of God's land, and a comparison of this latter part of the 11th chapter of Daniel with the 38th of Ezekiel, will shew that the destruction referred to in both chapters is one and the same. Ezekiel says it will be "in the latter days;" Daniel states "at the time of the end;" *ergo* these terms refer to the same time. We have referred to these prophecies to prove that Christ comes during "the latter years," or "time of the end."

This first point being established we shall now proceed to consider whether we are living in this time. The prophet Daniel received visions of the principal events which were to transpire in connection with God's land and people, between the time he lived and the time when that land would be no longer desolate, and that people no longer scattered. His visions and revelations finished up with the destruction of this northern king, the standing up of a great prince for his people, a time of trouble such as never was, and the resurrection of many from the dead. In

short, he saw in vision the times of the Gentiles run and expire, and the kingdom of men superseded by the kingdom of God.

How long then was the kingdom of men to exist? or in other words, what was to be the length of the times of the Gentiles? We are informed by Daniel in his 4th chapter that it was "seven times." A "time" according to prophetic reckoning is a year, or 360 days of years, being reckoned upon the principle of a day for a year. Multiplying 360 by 7, would give us 2,520 years as the duration of the kingdom of men. Now, when did this period of 2,520 begin? Dr. Thomas writing upon this point in *Anatolia*, page 117, says, "There seems a remarkable fitness in commencing the seven times of the kingdom of Babylon with the beginning of Nebuchadnezzar's reign, inasmuch as he may be regarded as the second or modern founder of the state (the kingdom of men). Nimrod being the first." To strengthen this assumption, he further says, "Babylon's seven times in its relation to Judah, must be calculated from the epoch of Judah's first subjection to its dominion. This happened in the 4th of Jehoiakim's reign, which was also the first of Nebuchadnezzar's, and B.C. 611. In this year Jeremiah prophesied that Judah and the surrounding nations should be subject to the king of Babylon for 70 years; and that at the end of these, in the reign of his "grandson, many nations and great kings should serve themselves of him; that is, make the Babylonish kingdom their own; all of which has come to pass to the very letter." — See Jeremiah xxvi 1-9.) According to his chronology, Nebuchadnezzar began his reign about 612 or 611 B.C.—(*Anatolia*, page 117; *Eureka* vol 2, page 681.) To date the commencement of the seven times or 2,520 years of the kingdom of men from these, would bring us down to A.D. 1,908 or 1,909. Some may not, however, be inclined to accept Dr. Thomas's chronology, and we therefore submit that of the A.V., which gives 607 or 606 B.C. (compare 2 Kings xxiii. 36; with 2 Chron. xxxvi. 1; also 2 Kings xxiv. 1, with verse 12), as the first year of Nebuchadnezzar's reign, adding to which 2,520 years brings us down to A.D. 1,913 or 1,914. The difference between Dr. Thomas and the A.V. is not very great, and although we do not dogmatically assert that either are correct, we submit as our conviction that between A.D. 1,908 and 1,914 the

seven times of the kingdom of men will be finished, and Israel's long night of sorrow at an end.

How long, then, before this will Christ come to destroy those who have corrupted the earth? This will form the next point of consideration. Some have thought that the work of overthrowing the kingdom of men, the restoration of Israel, and the establishment of the kingdom of God would occupy forty years. This was Dr. Thomas' opinion; deducting 40 from 1908 gives 1868. He naturally looked for Christ to come to *his saints* in or after 1868 about which year the times of the Pa. age expired. This conclusion is drawn from Micah vii. 15: "According to the days of thy coming out of the land of Egypt will I show unto him marvellous things." It seems to us, however, difficult to conclude whether this applies to the *time* or the *manner* of their coming, and we are inclined, for various reasons, to accept the latter. We have formed our conclusion regarding the *time* from the Book of Revelation, which seems in many points intended as a sequel to the Book of Daniel. In the 14th chapter, verse 7, we read in connection with the overthrow of the mystical Babylon, "Fear God, and give glory to Him, for the hour of His judgment is come. . . . Babylon is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Further we read in chapter xvii. 12, regarding this same time of judgment, "The ten horns shall receive power as kings *one hour* with the beast. . . . These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful."

We have proceeded upon the "day for a year" principle. (Ezekiel iv. 5, 6.) Now an hour is the twelfth part of a day, and a twelfth of a prophetic day—360 days—would give us 30 days. We cannot, however, conceive of the war "of that day of God Almighty" lasting only 30 *literal* days. Could we conceive of the nations being "gathered," the existing order of things changed, Israel gathered from the four corners of the earth and the kingdom of God established in a month? We think in view of God's dealings with Israel and the nations in the past, that this view would scarcely be tenable. How then, can we solve the difficulty? On this point, Dr. Thomas writes in *Eureka*, vol. 2, page 348. "A

moon or month is the twelfth of a cycle. If the cycle be of 360 days, it will be of 30 days; but if the cycle be of 360 years, then the month will be 30 years.

Being, then, the *twelfth* of a cycle, it is also *the hour* of that cycle. The small cycle of light, called a day, which is the root of all the greater cycles, was divided by the Jews into twelve equal parts; and the night into other twelve. If they had divided their day cycle into twenty-four hours as we do, a month and an hour would not be equivalent. But their division, which is the scriptural one, makes a month and an hour representative of twelfths of a whole, to be determined by the subject treated." He brings this out very convincingly in his comment on Revelation viii. 1 (*Eureka*, vol. 2, page 349), where it is stated that "there was silence in heaven *about* the space of *half an hour*," at the opening of the seventh seal. History in this case comes to our aid. The historian Gibbon writing regarding that time, speaks of "the general peace which Constantine maintained during the last *fourteen years* of his reign." Thus the fourteen years of peace were symbolized by a silence *about* the space of half an hour. We think, then, we are justified in making the "hour" (or cycle of judgment a period of 30 years. Now deducting 30 years from the end of the seven times of the kingdom of men, which according to Dr. Thomas's chronology, terminate about A.D. 1,908—9, would give us 1,878—9 as the commencement of the hour of judgment; or accepting that of the A.V., 1,913—1,914, would give us 1,883—1,884.

From these data we are fully persuaded that we *have* scriptural evidence on which to base our expectation that Christ will come soon, and although we cannot tell either the day or hour of his coming, yet having proved that we are living on the eve of the hour of judgment, we need to "exhort one another, and so much the more so, as we see the day approaching."

We shall now proceed to other evidence, which may perhaps to some be more interesting, and being somewhat less obscure, may be considered more reliable.

Does the state of things existing in the present day coincide with our conclusion that we are living in or near "the latter days," or "time of the end?" We began with Ezekiel 38th chapter. Well do we see in these "latter days" a king from the "north parts" drawing near to Jehovah's land? Do we see, as stated in

verse 12, "A people gathered (in that land.) out of the nations, which have gotten cattle and goods and dwelling in the midst of the land?" Do we find a merchant power in that land, with the intention of opposing the inroad of a northern king?

These are important questions, and if we can answer them in the affirmative, the conclusion we have come to will be materially strengthened.

Firstly.—We find that Russia from the "north parts," has come so far south that her southern frontier borders with that of the power under whose desolating rule, that once fertile, but now barren land lies. Her advance has been several times repelled, but now the leading comic papers of Great Britain, very strikingly represent the futility of the efforts to keep her back by shewing what purports to be the grave of the treaty of 1856, by which she had been checked, and a British rifle erected instead.

Secondly.—Is that people in that land? Some are, others are going, they are "getting" cattle and goods, as Young renders it; we see schemes advanced for the commencement of a Jewish colony there; we read of proposals for the construction of railways therein, and rumours are floating, regarding the proposed transfer or purchase of that land by the Jews. In fact, within the last few years, circumstances have wrought into the public mind a peculiar feeling that something will occur in connection with, or something must be done for that land. With their motives we have nothing to do: sufficient it is for us to see that God's land is already beginning to play that important part which it is destined to do in connection with the overthrow of the kingdom of men.

Thirdly.—Is the merchant power there? Not yet, but events clearly point to a very likely probability that it will be soon: the way is being paved. Within the last year, Britain—the merchant power of the world—has concluded a Convention, called the Anglo-Turkish Convention, whereby reforms are to be introduced into Asia Minor. Syria as you are aware is a province of Asia Minor, and into Syria and Brussa, another province, it is proposed to introduce these reforms first. These reforms are, it is said, for the development of that country's vast resources, for the better government of its people; and for the opposing "with force of arms" any further advances of Russia, who is sup-

posed by the government of this merchant power, to have an eye to that land with a view to its incorporation with her already vast empire, and thus counteract the influence which Great Britain has so long held over the nations of Europe and the East. We see these events transpiring before our eyes; we watch with keen and deep interest their development; we look forward to our near future and even from the natural standpoint can see, as the inevitable results of the policy of these two great rival powers, their armies assembled there for the supremacy, we might almost say, of the old world, but fail to see its momentous issue. With the light shed by the word of prophecy, we can see the one made submissive to, and the other shattered by the irresistible power of Him who "doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, what doest Thou?"

We next referred to Daniel's prophecy, 11th chapter. Well, do we find "the king of the north" coming against the king who "divides" Jehovah's "land for gain?" Yes, he has come several times, and in his last coming—the Russo-Turkish war—he nearly swept him away, he had the destroyer of Jehovah's land bleeding at his feet, willing to consent to almost any terms—as the treaty of San Stefano shews—and would have extorted nearly all his territory in Europe, had not great powers interferred, and in conference assembled at Berlin considerably curtailed his spoil of the "sick man's" effects.

Notwithstanding this interference Turkey has lost as the result of her late conflicts, 2,351,000 of her subjects, who have passed altogether out of her jurisdiction, besides another 2,610,000 who now retain a very loose *nominal* relation to the Sultan. We look for this "king of the north" to complete the programme foretold by Daniel, in entering into the countries, in overflowing and passing over, in entering into the glorious land—the land of Israel—and therein coming to his end with none to help him; in other words in his latter-day position as head of the kingdom of men, crushed by "the stone cut out of the mountain without hands," which eventually becomes "a great mountain and fills the whole earth."—Daniel ii. 34, 35, 44, 45.) It must, then, be evident that Christ's coming to us—as his saints—must occur sometime prior to his appearance to the world, "in flaming fire, taking

vengeance on them that know not God, and that obey not the gospel." We cannot say how long previous, the Scriptures seem to be silent on the subject, but it must take some considerable time for him to judge the household of God, and select from among them those who are worthy of the honor of "binding the kings with chains and their nobles with fetters of iron."

Some may urge that the state of affairs at present in Palestine, does not justify us in expecting Christ to come soon. This objection is—seeming, not real. The saints are with Christ at the time of the Gogian overthrow upon the mountains of Israel, and this necessitates their gathering to him, at some period prior to the events spoken of by the prophet Ezekiel in his 38th chapter. Moreover the prophet only alludes to "the *midst* (margin navel) of the land." Probably that existing there meets the requirements of the case, but if a further development be required, it must take place between the time the power "shadowing with wings" (Britain) throws her protection, (as provided to some extent by the recent Convention,) over Palestine, and Christ's appearance to the world to make "the nations know themselves to be but men."

As a further confirmation of this we refer you to the rapid progress of the work of the Sixth Vial (Revelation xvi. 12-16) upon the river Euphrates, or the Ottoman Empire, as all are agreed. You will observe that Christ comes during the outpouring of that vial, and that the last event occurring in connection therewith is the gathering together of the nations "to the battle of that great day of God Almighty." The context shows that Christ comes to those who have garments to keep—his saints—prior to the gathering of the nations, for obvious purposes to which we have already referred, that of girding his household.

The "river" is not yet completely dry, but the least observant will be aware that it is almost so. We might say virtually so. The Sultan is unable to quell the numerous insurrections which occur in his dominions; financially he is nearly bankrupt; trade is almost extinct; money is scarce; lawlessness and lusts run riot; in fact it presents a state of chaos. As confirmatory of this we quote from a speech delivered lately at Oxford by Sir William Vernon Harcourt, a leading Liberal English Statesman. "For three years the British Government have been

defending Turkey, and during that time Turkey has lost one half of her European possessions, and the whole of her Asiatic frontier, and now they have pledged the nation to preserve what remains of the Ottoman Empire. But it cannot be preserved. Turkey is in a condition of chaos, bankruptcy and disorder, for which there is no recovery. She is going to pieces by a process of dissolution which no arm can stay."

We have other "times" and other "signs" which could have been adduced to confirm us still further that our expectation is based upon Scripture, but an essay has necessarily to be brief. Probably, imperfect as it is, it will have its purpose in showing that we are living in "the time of the end," on the very threshold of events the like of which have never transpired in our world. Even already men's hearts are failing them for fear, because of the things that are coming upon the earth. It has been truly said "coming events cast their shadows before," and it is so in this. Trade is at a stand still—almost universally so; the depression is almost unparalleled: poverty and misery abound. All except extreme partisans of the Tory Government, admit that this distressing state of affairs has been increased, if not caused, by their "spirited foreign policy," and is deepened by that dark cloud hanging over the political world, which seems to gather instead of dispel as time speeds. Diplomatic threats and persuasions, conferences, proposals for peace, armistices, all seem to have little or no effect upon that cloud. The peace lately made is described as "a doubtful truce." How long it may last we cannot say, but the storm must burst sooner or later, and as Napoleon once said regarding a matter having an intimate connection with it, "God knows what next." Yes, He knows, but "He will do nothing, but He revealeth His secret unto His servants the prophets."—(Amos iii. 7.) From them, brethren, we have learned that the storm will be succeeded by a glorious calm—war's alarms hushed in a peace of a thousand years. While others fear and tremble—as well they may—because they see the cloud but are unable to see beyond, we may lift our heads and rejoice as we see our redemption drawing nigh, placing implicit confidence in the justice, mercy and power of him who even in the days of his flesh "rebuked the wind, and said unto the sea, peace, be still."

Edinburgh.

W. GRANT.

THE ANGLO-ISRAELITE DISCUSSION.

How the coming discussion came to be arranged for is easily told. The brethren in London had for some time desired to make a special effort to bring the truth into public notice in London, but had not come to any decision as to the form the effort should take. London is a large place, and a thing requires to be big before it can be seen there; and the truth, though the biggest thing upon earth in its intrinsic importance and ultimate relations, is the smallest meanwhile as regards the agency of its presentation. Consequently, the mode of the proposed effort was a matter of reflection. While the brethren were reflecting, announcements appeared that Mr. Hine, the apostle of Anglo-Israelism, would deliver a lecture in several parts of the metropolis—among others, in the Congregational Memorial Hall, Farringdon Street, which is very centrally situated. The proposal was mooted, to give a reply to Mr. Hine in the same place on the immediately following night. But would the Hall be at liberty? Enquiry elicited an affirmative answer. Would brother Roberts, of Birmingham, be at liberty? Yes. The way is clear. Engage the hall; announce the reply. Done accordingly.

When the night came for Mr. Hine's lecture (Wednesday, February 19th), the brethren and their friends formed a considerable part of his large audience. Mr. Hine was late in arriving (perhaps twenty minutes or half an hour); and the time was occupied in preliminary exercises by the gentlemen on the platform, and amongst other ways, by a prayer of a wonderful character—a prayer in which the speaker rehearsed arguments in favour of Anglo-Israelism, and spoke familiarly to God on the subject of the Zulu disaster which he admitted was apparently inconsistent with the promise God had (as he said) made to the British nation, that one should chase a thousand and two should put ten thousand to flight, and that no doubt a mistake had been made somewhere, and that the calamity was in no way due to God. When a very prolix and loud-voiced out-pouring of this sort had been got through, the chairman occupied a little further time in

remarks made with a stentorian but unexcited enunciation, and then Mr. Hine came into the hall. The chairman introduced him to the audience who received him well; and in due time, he was under weigh with his lecture. He began his lecture in a spiritless manner which marked his effort throughout. The first thing he said was that he had a friend who if he were present, he would say he would like to see him. Before the audience had time to wonder who this friend might be, Mr. Hine said he should very much like to see and shake hands with Mr. Roberts, of Birmingham; and if Mr. Roberts were present, he would be obliged to him if he would come to the platform. At this, the audience, who were in possession of the announcement of the reply for the next evening, applauded. Mr. Hine waited a moment and said he didn't know if Mr. Roberts were present, but he presumed he might be, as he was going to reply to his lecture on the following evening, and if he were not present, he would be replying to a lecture he had not heard. Mr. Roberts was sitting within three seats of the front, at the side. The brethren around him urged him to go, but he declined a proposal so unexpected, until he had time to think how it could be used. As he scribbled to brother Hodgkinson who sat next him, the people on the platform would not allow him to use his tongue, and his bodily presence being weak, the exhibition thereof would not be to the advantage of the truth. Brother Hodgkinson was afraid refusal might afterwards be turned against the truth by Mr. Hine. Mr. Hine proceeded with his lecture, in the course of which he said it had been circulated up and down the country that he had been challenged to debate by Mr. Roberts. Now in fact, he had never received any personal communication from that gentleman whatever. This supplied Mr. Roberts with a reason for accepting the invitation to the platform. Mr. Hine had been openly challenged by Mr. Roberts' authority (at the request of those conveying the challenge) and in one case by his own hand in the press, at Huddersfield, Leamington, Stockport and Halifax; and it was peculiar now to hear him

trying to create the impression (by emphasis on "personal communication") that no such challenge had been conveyed. At an interval, in the middle of the lecture when the box was sent round, brother Hodgkinson, as chairman of the meeting on the following evening, rose and said Mr. Roberts was present, and would come to the platform at the close of the lecture if Mr. Hine chose to renew the invitation. "Oh, I should like Mr. Roberts to come at once," said Mr. Hine, "and shake hands." Mr. Roberts accordingly walked to the platform, ascended the steps, and went quickly round in front of the people on the platform and shook hands with Mr. Hine over the table in front of the chairman - the audience cheering meanwhile. The chairman made a seat for him on his left - Mr. Hine being on the right, and the lecture went on. In a short time, one of Mr. Hine's friends slipped a pencilled card into Mr. Robert's hand, asking if he would move a vote of thanks to Mr. Hine? Mr. Roberts instantly agreed. It was the very thing. He could sincerely thank Mr. Hine for providing an opportunity for the presentation of the truth, and his moving a vote of thanks would give him the opportunity of doing what he wanted to do. When Mr. Hine had finished, the chairman said Mr. Roberts would move a vote of thanks to Mr. Hine, apparently thinking their diplomacy had triumphed admirably. Mr. Roberts rose and did so, and then asked the chairman's permission to make a correction of what Mr. Hine had said on a personal point. He had denied being challenged. It was true Mr. Hine had not received any personal communication from Mr. Roberts, but it was also true that Mr. Hine had received challenges several times with the knowledge that it was with Mr. Roberts's authority. However, whatever misconception had existed in the past, he (Mr. Roberts) begged to put an end to it, by then and there personally delivering a proposal to Mr. Hine to debate the question. This "brought down the house" as the saying is. Mr. Roberts proceeded to offer twelve nights as arguments were very numerous and would take much time to canvass *pro* and *con*. Mr. Hine said his engagements would not allow of his undertaking a twelve nights' discussion: but he was not afraid to meet

anyone, and he had no objection to say one night, and if more than the usual time was needed, they could meet at five o'clock and remain till twelve. This caused laughter and applause. Mr. Roberts made no rejoinder and the meeting separated without a definite understanding. The following night, having thought over the matter, Mr. Roberts concluded it would be better to have one night than none, but expressed surprise that Mr. Hine could seriously propose such a thing. Mr. Hine, who was present, apparently felt the absurdity of his position, and consented to two nights. Afterwards, in private intercourse on the platform while the meeting was dispersing, he consented to three nights, and that these should be April 22nd, 23rd and 24th.* Mr. Hine slapped Mr. Roberts on the shoulder and said he was a jolly fellow, and there the matter ended for the time. "Mind you," said he, "If you tread on my toes, I shall cry out."

The following amusing notice of the affair appeared in the *Christian World* of March 27th. The *Christian World* has an immense circulation, and the notice will be a good advertisement. Beyond this it is of little value:—

RIVAL PROPHETS.

If I had been asked a week ago whether I was a Jew or a Gentile, I should have undoubtedly said the latter, and the possibility of labouring under a mistake would never have crossed my mind. But now I am in a fog. The Anglo-Israelite theory rests on my soul like a nightmare. I go to bed only to dream that I am selling old clothes in Petticoat Lane, or perambulating the country with a pedlar's box on my back, or, as the fancy changes, that I am Baron Rothschild or Lord Beaconsfield. I wake with the fear that my wife and children will find me talking incomprehensible Hebrew, and utterly ignorant of what I used to think was my mother tongue. I look in the glass and think I see the lines of a true Semitic face rapidly developing. For have I not been sitting two long nights in the Memorial Hall listening to two gentlemen, one of whom tried to demonstrate that I was an Israelite, indeed, whether with or without guile I know not; whilst the other argued that although I was not at present an Israelite, yet in the ages to come all the Gentile nations would turn into Jews, or be annexed, absorbed, or something else, by that ancient people?

* These were afterwards altered to April 21, 22 and 23.

The first gentleman was Mr. Edward Hine, who, on Wednesday evening, delivered a lecture to an audience filling both the body and the galleries of the above hall, in which he sought to establish the identity of the lost Ten Tribes of Israel with the British people. The greater portion of the audience were evidently in full sympathy with Mr. Hine, who has written some works on this 'identity' question, and edits one or two periodicals, devoted to the propagation of his theory. Before the lecture came a prayer, which was certainly one of the most singular addresses to the Almighty I have ever heard uttered. The prowess of the British soldier was dwelt upon with what might be termed the unction of religious Jingoism. The Divine Being was instructed in it to induce our commanders to make such dispositions of their forces in Zululand that they might be quickly reinforced if necessary; for the old gentleman who offered the prayer, if it can be so called, and who bobbed his grey beard up and down very fiercely, expressed a very decided opinion that the recent disaster in South Africa was due to a 'mistake,' as otherwise the descendants of Abraham could not have been defeated. A hymn having been sung, and a few words been uttered by the chairman, an intelligent-looking, business man, who declared that he had longed, even when a boy, to be a Jew, Mr. Hine, whom I venture to term the first prophet—for does he not know all about the future of the Eastern Question—rose to deliver his lecture. Mr. Hine's appearance is somewhat remarkable; but perhaps it is prophetic and Anglo-Israelitish. His iron-grey hair is long enough to fall over his shoulders, and is ignorant of a parting, whilst his mouth and the lower part of his face are concealed by an impenetrable jungle of moustaches and beard. His delivery is slow, and his speech sententious, as I suppose a prophet's should be, and he delights in pronouncing the word 'nation' 'na-shun,' which may be, for aught I know, a mark of identification. He began by inviting to the platform the second prophet, Mr. Robert Roberts, of Birmingham, who is also fully acquainted with the way in which the Eastern Question is to be settled, but who differs from Mr. Hine as to our identity with the Lost Ten Tribes, and who had announced his intention of delivering a lecture in answer to Mr. Hine on the following evening in the same building. Mr. Roberts, however, did not respond to the appeal, and Mr. Hine proceeded with his lecture. In it he spoke with great dignity of himself as 'we,' and in a very oracular fashion declared that there were prophecies in the Bible respecting the 'ten-tribe' people, of which the history of the British nation alone furnished a fulfilment. The prophecies more especially relied upon (although, said the lecturer, there were 300

marks of identification), were that the children of Israel should be as the sand on the sea-shore in number, that they should constitute a nation, and a company of nations, that they should be the head and not the tail among the peoples of the world, that they should be called by another name, and that they should arrive as idolators in their new country. Mr. Hine informed us that he had been a deacon of a dissenting church, and a steward in a Wesleyan church, and knew how utterly incapable of explaining the prophecies ministers were. Mr. Gladstone, he assures us, would never have written his 'Kin Beyond the Sea,' had he understood that we were the lost tribes of Israel. At this stage the lecturer rested for a few minutes, a hymn being sung and a collection taken during the interval. Before Mr. Hine began again, a gentleman rose in the body of the hall and stated that Mr. Roberts was present. Accordingly, in compliance with the chairman's invitation, that gentleman went on the platform amidst loud cheers, shook hands with the lecturer, and sat down on the other side of the table. The remainder of Mr. Hine's lecture was even more remarkable than the first part. We were told that we need not be alarmed about the issue of matters in Zululand and Afghanistan, as no weapon formed against us could prosper. The keeping of the Sabbath was declared to be a sign, which the National Church passed, after the fashion of Freemasons, every Sunday to remind God of His promises. The Irish were declared to be the tribe of Dan, and Queen Victoria to be descended from David, a daughter of Zedekiah having married an Irish King about B.C. 500. Finally, we were assured that the Eastern Question would be settled in 1882. At the close of the lecture Mr. Roberts proposed a vote of thanks to Mr. Hine, and professed himself ready to discuss the question with his brother prophet for twelve nights, adding that a challenge had been once before sent to Mr. Hine by some friends of the speaker in Huddersfield. Mr. Hine, in his reply, expressed his willingness to discuss 'identity' for one night, twelve being more than he could spare; and referring to the previous challenge, described the Huddersfield people as 'little wretches,' unworthy of notice. Thus ended my first night's experience.

The Memorial Hall was again well filled on the following evening by a somewhat excited audience to hear Mr. Roberts reply-lecture. Outside the hall, and on the staircase, indeed, quite a commotion, as on the previous evening, was caused by some lads and young men, who were busily engaged in giving away tracts or offering pamphlets for sale, setting forth the antagonistic views of the prophetic lecturers, so that every one who entered the hall was subjected to a

cross fire of Anglo-Israelitish and Anti-Anglo-Israelitish literature. Mr. Roberts, who is a Christadelphian and a writer on prophecy, and who was supported on the platform by a number of gentlemen holding his views, has nothing of the seer or prophet in his appearance. An energetic speaker, evidently fairly well-educated, and thoroughly conversant with the Bible, he secured and retained the attention of his hearers from the commencement to the end of his address. The delivery of the latter was preceded by the reading of a psalm and the offering of a brief prayer, which had at least the merit of not being a bellicose harangue. Mr. Roberts commenced by giving a brief sketch of the history of the Jewish people, and by pointing out how far Mr. Hine and he agreed in opinion. But the latter was not much more than chivalrous courtesy. The combat soon began, and when prophet meets prophet, then comes the tug of war. The various points of identification named by Mr. Hine were soon gone through, one by one, chapter and verse being referred to. A considerable number of persons had brought their Bibles with them, and followed the argument closely, so that, for a time, we seemed to form a large Bible-class. The prophecy that the children of Israel should equal in number the sand of the sea-shore (Hosea i. 10) was, contended

Mr. Roberts, only to be fulfilled when Israel and Judah should be under one head; the prophecy that Israel should become a company of nations (Genesis xxxv. 11) was uttered to the Twelve Tribes, and not to the ten only, and so on. And I must confess that no little readiness and ability were shown by Mr. Roberts in dealing with the scriptural aspect of the subject. His main contention was that the prophecies and promises said by Mr. Hine to refer exclusively to the 'ten-tribe people,' were addressed to the whole Jewish nation. The Irish legend upon which his opponent had laid so much stress was pushed aside without much ceremony; for, said the lecturer, if Zedekiah's daughter really did marry a king of the Emerald Isle, it would not establish Queen Victoria's descent from David, as Zedekiah was an interloper, and is ignored both in the genealogy of Christ given by Matthew and in that given by Luke. The lecturer concluded by showing that the terms 'Jew' and 'Israelite' are synonymous in the Scriptures. Mr. Hine, who had occupied a seat on the platform, expressed his willingness after the lecture to hold a two nights' discussion with Mr. Roberts in the course of the spring. So we may look out for a lively flourishing of prophetic shillalehs.

THE TRUTH IN BEDFORD.

BROTHER J. J. Andrew writes: "During the winter the public effort here has been renewed, the Leicester and London ecclesias co-operating with the very small flock in the town made famous by John Bunyan. The lectures have been given by brethren from Nottingham, Peterboro', Leicester and London. In November and December, they were delivered on Monday evenings, in a large hall capable of holding 400 or 500 people, but the audiences seldom exceeded fifty. This year they have been given on Sunday evenings, in a smaller room, newly opened, holding about 200, and have attracted audiences varying from 60 to 150. Several appear to be interested, if their regular attendance be any criterion. Some of the lectures have obtained considerable notice in a local newspaper, by a contributor, who is any-

thing but favourable to the religion of the apostasy."

Brother Andrew sends newspaper cuttings illustrative of this last remark. A few extracts may be interesting. The contributor writes under the *nom de plume* "Ion;" and his contributions are rather in the nature of criticisms than reports. They appear under the general heading of "Pulpit thoughts and pew after-thoughts" — a little inappropriate as applied to the operations of the truth, which are unconnected with either pulpit or pew. Some of "Ion's" remarks are good. Others show that he has got into the quagmire of broad churchism *alias* broad wayism. He has strayed into the morass for want of light. The night is dark and he has no lamp. He is more an object of pity than contempt, perhaps. In his article No. IV.

he speaks as follows: of

THE CHRISTADELPHIANS.

The Christadelphians, or "Christ's brethren" as they style themselves in distinction from common Christians whom they regard as apostates, are but a feeble folk, judged by number. So were the early Christians; yet such is human nature—regenerate or otherwise—that no sooner have the once-despised Christians got possession of the thrones, and state, and wealth, and social power, than they look down with precisely the same bigoted pride upon every present small band of truth-seekers, as was manifested by the Pharisees towards the first followers of Christ and Paul. The heretics of yesterday become the persecutors of the heretics of to-day, though we hope the common sense which is unfortunately deemed heresy in us will save us from turning intolerant when our day of triumph arrives, as it is swiftly doing. The "brethren of Christ" hold views in the main, like those of Baptists and Dissenting sects in general (Oh, what a mistake! But "Ion" is to be pardoned. To a man in the dark, there is not much difference between a man and a post.—Ed. *Christadelphian*), except that they really believe in the Bible. It may be startling to some unthinking persons to hear that orthodox "believers," of church and chapel too, are in reality "unbelievers" of the Bible, but such is an absolute fact. Not a reverend Divine in Bedford is there who "believes the Bible" as a whole. This one strikes out awkward passages as "evidently mistranslations;" that one explains away other important texts as "intended only for the ancient Jews and not for us," as if God changed his attributes of goodness and justice. Another minister will quietly skip over a teaching which goes against his sectarian dogma, and yet others will loudly insist on passages which favour their fancies, or the church which provides them with their livelihood, while studiously disguising from their purblind flocks the existence of other passages equally strong which upset their chosen theory. All of these divines join in calling me "unbeliever," although I am prepared to adduce verse and chapter, without end, giving Bible authority—"inspired Word of God" as they say, for what I believe. There is no sect that I know of, from the Roman Catholic and Church of England, down to Ranters and Sankeyites, but what is literally infidel, and unfair in

claiming to be 'par excellence' true believers; and it would be better in the interests of honour—aye and common honesty—if the public teachers in these sects would candidly tell their flocks that none of them accept "the Bible, the whole Bible, and nothing but the Bible," but that they each and all accept and preach about bits of the Bible and nothing but bits of the Bible. If my readers will but read the Bible for themselves, or even the Pentateuch, Esther, Daniel, Song of Solomon, Ecclesiastes, Job, Psalms, and one or two other books, with care and intelligence, they will prove that preachers are "infidels" not less than the unjustly stigmatised heretics outside the pale. The difference is that the latter have the candour to speak out, while the former are tongue-tied by well understood considerations.

The Christadelphians accept and "believe" the Bible to be the Word of God. They believe in the Trinity. This is a mistake corrected by brother Andrew in a letter appearing further on.—Ed. *Christadelphian*), the Atonement, the Resurrection and the future life. They also believe in the plain positive teaching of the Bible, that man is not immortal by nature; that he may, however, "inherit eternal life" by a real belief in Christ and his word; and that the second advent of Christ is at hand; and after that the Millennium and Judgment. Strange, is it not, that these beliefs so plainly taught in the Scriptures—should be dubbed heresy, or eccentricity by the preachers of orthodoxy, who receive pay and position for professing to "believe" all that is in the Bible.

The Christadelphians are carrying on a campaign in Bedford, the second attack being opened last Monday evening, by Mr. Sulley, of Nottingham. To the disgrace of the Christian people of Bedford not more than a couple of score went to hear the honest teachers of what is really taught in Scripture. Such is the opiate influence of fashion and snug sectarianism now, as in the days of Jesus, that even though one were raised from the dead to speak the truth to professed "believers," the latter would slumber on for ever, rather than have their sluggish hearts moved or their lazy limbs disturbed. They know that whatever the Bible may say or say not, as for them and their households, they will jog along the broad and easy road of fashionable pew-cushioned "religion," even though it simply

means that "lukewarmness," which not only the righteous judge, but every honest man must 'spue out of his mouth." The moral cowardice of Bedford teachers and professed believers is simply appalling. If I believed that honest-hearted and clear-headed people round me were going headlong to hell, how could I rest? how could I eat or drink, until I wrestled with them in private, and delivered my soul from the awful responsibility of suffering friends to perish without an effort to save them? What then can I think of the complacent indifference of all the local ministers and teachers who, although professing to believe that I am not only rushing into perdition myself, but dragging others with me: have yet never so much as come and said "let us reason together," have never written to me, nor moved their sacred carcasses a single inch, to convince me of my error or to lead me in the truer way? Where is the spirit that animated the early followers of Jesus—that sent them to teach Jew, Gentile, bond and free—that gave them courage to face not only belief, but the prison, the gibbet, and the stake? Ah, the spirit has evaporated, and, as Emerson says, "we see now only apes and players rustling the old garments that aforesaid clothed living men."

The subject of the address on Monday evening was the Dowfall of the Turkish Empire. As believers in the Second Advent, the Christadelphians are by no means peculiar. The same views have been held in the churches of England, Scotland, and Ireland, and by ministers of every orthodox sect for many years (The "Second Advent" is only an element in a system of truth of very complete and comprehensive scope. Held, as the sects "Ion" refers to hold it, it is not an element of this system, but a fact wrenched from its connection, and deprived of its meaning and neutralised in its power to benefit. But of course "Ion" cannot be expected to understand this.—Ed. *Christadelphian*). So far as this address went, then, it must be understood that there was nothing absolutely heretical in it. The simple fact is that from the once famous Dr. Cumming downwards, those who have been "believing" enough to give any attention whatever to the Scriptures in their own homes, have always held more or less advanced views upon the Millenium, and have naturally pondered most deeply those subtle and mystical works—the Book of

Daniel and the Revelation of John. If I were orthodox my sense of duty would force me to adopt one of the various theories based on these writings rather than subside into the ignominious ignorance chosen by the majority of our congregations. Of course, it is open for a believer to hold that these books are not meant to be understood, but he can only rightly arrive at that conclusion after laborious examination of the books and of the rival interpretations put upon them; and I say that not one per cent. of the average pew-renters in church and chapel has done this or anything to qualify him to form any opinion whatever.

"Ion" proceeds to read a lecture not only to the negligent pew-renters, but to the studious subjects of his article, on the question of whether the Scriptures are really reliable as a whole. We need not listen to him on the subject on the present occasion. He belongs to the St. Clair school, whose doctrines on this particular point we have recently had incidentally put to the test. It requires merely to be said that the position of this school involves rather more and embarrassing logical dilemmas than most of its complacent members realise, as they subside into the pleasant dose peculiar to their views. Whether "Ion" belong to this number it is impossible to form an opinion from his letters. They are clever, but give evidence of that smart shallowness which sees strongly and accepts confidently a plausible conclusion which a deeper insight enables a man to see to be inconsistent with the fundamental facts of the case. Brother Andrew's letter of correction, before referred to, is as follows:—

We are glad to insert the following:—
Sir,—Your contribution in last Saturday's *Record* on the Christadelphians, states that they believe, among other things, in "the trinity." This is not exactly correct. They believe in a Trinity, viz., the Father, the Son, and the Spirit; but not in *the* Trinity of St. Athanasius and his disciples. Christadelphians believe that of the scriptural Trinity only two are eternal—the Father and the Spirit—and only two are persons—the Father and the Son. The Father they believe to be supreme,

uncreated, and without beginning or end; the Spirit, the power by which He has created, and sustains all things; and the Son, from birth to death, the manifestation in flesh—not of a pre-existent or eternal Son, but of God the Father. They do not, on the one hand, ascribe to Jesus Christ the attributes solely applicable to the Father, nor do they, on the other hand, degrade him to the level of a “mere man.” They believe that Jesus Christ was begotten by God, through the power of the Holy Spirit; and that, therefore, he was called the Son of God (Luke i 35); that God was his constant protector, guide, and

teacher; that he exhibited in our nature, for the first and last time, *in perfection*, the moral characteristics of Jehovah; that he was raised from the dead and immortalised in consequence of his total freedom from transgression; and that when he appears a second time he will be, not God manifest in the flesh, but God manifest in the Spirit. Much more might be said, but I think the above will be sufficient to put the matter in the right light, and as you are evidently desirous of correctly representing our belief, I confidently leave it in your hands.—Yours truly, J. J. ANDREW.

The Christadelphian.

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

APRIL, 1879.

QUITE a sail-filling breeze has sprung up on the subject of Anglo-Israelism. It may have a providential part to play in relation to the truth. Who can tell? We need not speculate. It is ours to make the most of the opportunity. This is in process of being done. Not only have the London brethren published the reply to Mr. Hine, but they are making enterprising arrangements for the discussion. The Exeter Hall has been engaged—an immense place, capable of holding a host of people—and adequate steps are being taken to secure an audience commensurate with the undertaking. In this the brethren are being assisted by the actions of other people. Of this our readers have illustration in the article published by the *Christian World* (a dissenting paper.) The *Rock* (another immensely-circulated paper, representing the episcopalian section of society) has published two articles on the subject, and has favourably noticed the Editor's published reply to Mr. Hine. The Anglo-Israelites are also astir. *The Banner of Israel* replies to the *Rock*, and Mr. Hine, in his *Nation's Glory Leader*, (alas!) announces the discussion, and implores all friends of the “identity” cause to secure tickets for the discussion early. The satisfactory feature of the situation is that it not only allows of, but calls for, a public hearing of the true doctrine of Israel (*alias* the true and only gospel),

which both Anglo-Israelites and their opponents are as ignorant of, as if the Bible had never been given to us.

DEATH OF EDWARD TURNEY.

It is with sincere sadness of heart that we record the death of Edward Turney, at his residence, Alexandra Park, Nottingham, on Tuesday, March 18th, from tumour on the kidneys. He had been ailing for a considerable time, but his end was sudden and unexpected. His last days have been made desolate by isolation. He was separated from the people who adopted his views in Nottingham; severed from the magazine he started; and estranged from his relations in business. We lament his sorrowful end. We bore him no ill-will. There was much in him we admired. We made him our enemy seven years ago by the private reprobation of unscriptural principles of action; and under the influence of the feelings so excited, he began to act the part of an enemy of the truth with objects which he was not careful to conceal, but which, in the providence of God have not been realised, though much desolation has been caused in divers parts of the world. We deeply sorrow over the whole retrospect, without, however, being able to see that our own course could have been different in the circumstances forced upon us in the endeavour to uphold, first, the paramount necessity of subjection to the commandments of Christ in practical

life, and secondly, the purity of the doctrine involved in our invited approach to God through the crucified Christ. All is now over with Edward Turney, as it will shortly be with us all, apart from the appearing of Christ. There remains for him, and for us all, the judgment seat, which to him will seem to have come March 18th, 1879. There were some who did not give up hope that, sooner or later, he would relent and return to his former fellowship and co-operation in the gospel. But he has chosen to leave the adjudication to Christ. Well, this will shortly be manifest, and every son of God will rejoice heartily in the Lord's decisions, whatever they may be. He is merciful, as well as faithful; and if he please to forgive the mischief that has resulted from the acts of the erring brother now dead, no one will shout a louder Amen than the Editor of the *Christadelphian* who can call God to witness that he has stood aloof from Edward Turney and his doctrines from a sense of allegiance to the cause of God's righteousness, and from this alone. The hallowed morn of Christ's glorious day will chase away the multiplied sorrows of this dreadful night. Meanwhile, we must be faithful to the trust imposed upon every one who is privileged to know the glorious truth. This trust is a very comprehensive one, involving many duties, some of which are onerous—bitter to perform and hard to endure—but the issue is momentous: the prize of unutterable worth. Christ himself encourages us to steadfastness: "Be thou faithful unto death and I will give thee a crown of life."

THE SIGNS OF THE TIMES.

FERMENT IN EGYPT.

THE SITUATION IN TURKEY.

THE ANGLO-TURKISH CONVENTION.

THE PROSPECTS OF THE HOLY LAND.

THERE has been a startling contribution during the month, to the "distress of nations with perplexity" which has become the chronic and incurable peculiarity of these latter-days. Szegedin, an important town of Hungary, with a population of 80,000, has been destroyed by flood. Out of over 6,000 houses, only about 300 remain un-wrecked, and about 4,000 persons have been buried in the ruins. The rest of the population have been reduced to destitution and misery.

In the German Parliament, a private member brought in a proposal that the German Government should initiate a movement for a general disarmament, to the extent of at least one half, among the nations of Europe. He said the terrible competition in soldiering that was going on was crushing prosperity and joy out of the nations, and driving all governments to bankruptcy. His proposal was rejected as utopian: opponents said however desirable in the abstract to reduce the military establishments, it would be madness to attempt it. And so the terrible game goes on, as appointed, "preparing war, waking up the mighty men" in readiness for the awful cataclysm which all human governments are about to sustain in collision with the power of the Lord Jesus at his re-appearing to take to himself his own great power and to reign.

In Egypt, affairs are in a ferment, of a nature tending to bring England more distinctly into her appointed ascendancy in the country. An English ship of war, accompanied by a French one, has been dispatched to Alexandria as a precautionary measure. An attack on the Government offices in Cairo, by a band of discharged and unpaid military officers, has resulted in the dismissal of the Premier (Nubar Pasha) by the Khedive. On this, *Truth*, a London paper, remarks:—"So far Ismael (the Khedive) has triumphed. But his triumph will be a very brief one. He has found that he only remains in Egypt upon sufferance, and that if he attempts to rule he will cease to reign. Sir Stafford Northcote put our position in respect to Egypt very clearly in his speech last week upon Egyptian affairs. Egypt is practically under the suzerainty of France and England. We cannot allow the

country to gravitate into bankruptcy, not because it is our mission to look after the interests of those who have lent her money, but because bankruptcy means maladministration and political complications. It is on the high road to India, and that high road must be kept in good order. As a necessary consequence of our political necessities, we shall see that the Khedive does not squander the resources of Egypt. . . . It will be sufficient if he be informed that on the first appearance of any double dealing he will be turned out of the Khedivate, and that the dignity will be transferred to his eldest son, for he is morally, as well as physically, a cur when collared. This son is stupid, slothful and apathetic. He would therefore make an excellent *cochon a l'engrais*, the nominal head of a State under European tutelage, residing in a palace, with half-a-dozen wives, a tribe of eunuchs, and a handsome civil list, and with the knowledge that he would enjoy all these good things so long as he conducts himself properly, and remains a mere ornamental figure-head of the state."

THE HOPELESS EMBARRASMENTS OF TURKEY.

In Turkey, public affairs are sinking deeper and deeper in the political quagmire in which the war has left them. The financial embarrassments of the Sultan's government are increasing. The want of money is extreme. An effort has been made to raise a new loan. A section of the bondholders has offered to raise £8,000,000, on condition of the Turkish Government reviving payment of a reduced interest on the old debt, and allowing a French and English Commissioner to collect and pay out the Turkish revenues to be set apart for the purpose. Russia objects to any part of the Turkish revenue being mortgaged for such a purpose until Turkey has paid the war indemnity she owes to Russia. Italy objects to the proposed arrangement unless she also is allowed to have a hand in the administration of the revenues. Turkey herself objects to allow foreign commissioners to interfere with the government of the country, and so the proposal—known as the De Tocqueville Convention—has fallen through. Meanwhile, Turkey can get no money except what she is able to raise from an impoverished country, and this is utterly

inadequate to maintain the army, and pay the public servants. The politicians are all very uneasy as to what may be the result of this direful situation.

The final treaty between Russia and Turkey has been signed, and the Russian troops have commenced their march out of what remains of Turkey proper; but the troops remain in Roumelia and Bulgaria, and serious misgivings are entertained as to the issue of events in these provinces. Under the Berlin Treaty, Russia is bound to evacuate these provinces in a few weeks from the present date; but the settlements that are necessary as to boundary, public law, &c., before that evacuation can take place, are all very far behind, and in a very uncertain position. The commissioners appointed by the several powers to settle the details of boundary questions cannot agree, and in Roumelia public feeling is so strong against being left under the partial government of the Sultan that violent crowds interfere with the work, which has several times had to be given up. There is a widespread sympathy for the union of Roumelia and Bulgaria. The idea has even been advocated in the Bulgarian Parliament, which has been sitting for some weeks. The proposal of the treaty to leave Roumelia partly under Turkish government is bitterly opposed, while the idea of allowing the Turks to garrison the Balkans is execrated with a public violence that threatens a convulsion if carried into effect. The Powers are invited by Russia to revise this point somewhat, by consenting to the proposed garrisons being placed at the foot of the Balkans on the southern side, and not in the passes. England objects, and the whole affair is in a dangerously embarrassed position.

THE ANGLO-TURKISH CONVENTION.

There is nothing new on the Anglo-Turkish Convention. Nothing further need be looked for, unless it be the commencement of the Euphrates Valley Railway, under the better government established in Syria under Midhat Pacha. On this subject, the following remarks will be read with interest. They are re-produced from Gambetta's journal (the *Republique Francaise*), by the Paris correspondent of a London paper, who says that paper is distinguished from other French papers by its sound appreciation of English

policy. Gambetta's journal calls attention to the design which it attributes to England, for the formation of a railway between India and the shores of the Mediterranean. The *Republique* considers that the Convention by which England obtained the right to occupy Cyprus, and make it a post of observation and a basis of military operations on the Syrian coast, is the first practical step towards carrying that grand idea into effect. It then proceeds as follows :

"It is not in our province to affirm whether or not the Anglo-Turkish Convention was drawn up and signed in view of the creation of this new line of communication between the British metropolis and the English Asiatic possessions. This is a political question which is too important for us to enter upon here. We desire to confine ourselves to offering the proof that the creation of this grand line must necessarily be one of the most important results that England will obtain by her engagements respecting Asiatic Turkey. Her own interests are so identical on this question with those of the Sublime Porte, that sooner or later the execution of this ripely studied and perfectly prepared project must form one of the essential elements of the reforms which the English Government has undertaken to introduce into Asia Minor. It is the eventual realisation of this project that we propose to examine and explain. In the first instance it is necessary to look at both sides of this important question. The English side is that which most nearly concerns the interests of those countries which will be immediately benefited by the construction of the line in question. It is certain that first and foremost England desires the creation of a military line of communication which may be safer and more rapid than that of the Suez Canal, as a road by which reinforcements could be sent to the scene of military operations; but in addition to the advantages accruing from having two roads converging towards the same spot, the English are not blind to the fact that in case of war their line of communication through the Canal might possibly be interrupted; and they are quite aware that such a circumstance would prove most disastrous. There is yet another reason in favour of this line. It is true that troops could probably be sent to India more cheaply by way of Suez, and the saving of time would not exceed thirty hours, owing to the time occupied in landing and re-embarking soldiers and their baggage. If, however, communication by the Suez Canal is less expensive and almost as rapid, the railway would have the advantage of being safe from the dangers by which the Canal might be menaced. Starting from Alexandretta, the head of the line, the English Government, in consequence of its position in Cyprus, would have the imme-

diante and absolute control over it, and in case its communications should be interrupted via Suez, it would still remain in possession of a safe line of communication by which it could forward its troops either to the Persian Gulf, should the projected line go no farther, or direct to the Indian frontier, should the railway be carried along the shores of the Persian Gulf to join the Indian lines. The strategical utility of the Trans-Asiatic line from a purely English point of view is then undeniable. If this railway is already so urgently needed, how much more so will it become when, in a few years, the colonial responsibilities of England, and the necessity of maintaining her prestige in the East, will require of her a much more imposing display of military power than under present circumstances. If, putting aside the interests of England in the creation of this railway, we consider the advantages which would accrue to Asia Minor from its construction, the question is no longer so narrow, but takes almost grand proportions. To regenerate these fine countries by the establishment of rapid means of communication; to bring back prosperity, abundance and wealth to those desolate lands into which the marvellous resources of modern civilisation have still to penetrate; to resuscitate from their ruins the opulent cities of antiquity, is certainly a dream which is as tempting to the ambition of a statesman as to the imagination of the poet. The construction of a line of railway, with its branch lines, would in course of time intercept the commerce of Persia with the Black Sea, by offering it an outlet to the Mediterranean. Would not the construction of a network of railways, by means of which European influence, ideas, life, and commercial activity would be made to penetrate to the heart of the country—be the best and most effectual reform that could be introduced into Asia Minor? One may be permitted to think so without being taxed with credulity. Doubtless this transformation could not be accomplished in a day, but it will certainly be carried out in the future, and everything leads us to believe that the creation of the projected line of railway will be a beginning."

SENTIMENTS OF THE "MERCHANTS OF TARSHISH."

Mr. W. H. Smith, the First Lord of the Admiralty, a member of the Beaconsfield Government, answering Liberal taunts, in a speech delivered some time ago, said:—

"We incur great expense and we sacrifice many useful lives every year for the prevention of slavery on the coasts of Africa, both on the East and on the West. There is a drain on the resources of this country, both in money and in life, for the protection of these poor savages at the hands of their

own people, who desire to reduce them into slavery. What! No matter to us that there should be good government! Are we not to incur any loss, whether of men or money, to secure good government in a part of the world in which we have far more interest than we have in either the West or the East coast of Africa? Asia Minor, the provinces of Turkey, Syria, Palestine, no object to us as Englishmen and Christians! Shall it be no object to us to endeavour to preserve such countries as these from the terrors and horrors of an invasion and of war—of civil war, in which every man is against his neighbour, and the ultimate result of which would be that they would sub-side under the merciful *revue* of the Russian Emperor? There is one consideration alone which would have and might have considerable influence with the working men of this country. Once Russia was in command of Constantinople, the whole of that country, of the Black Sea, of the European provinces of Turkey, of Asia Minor, Palestine and Syria would be closed practically to English manufactures."

A "CANON" ON BRITISH POLICY IN SCRIPTURE LANDS.

The *Jewish Chronicle* publishes the following notice of an address recently delivered by "Canon" Hoare at Tunbridge Wells: "I believe myself that we are on the very verge of seeing some great movement which will issue in the restoration of Israel to Palestine. What makes me think this is the remarkable fact that at the present time there is no nation on the face of the globe so important to the commerce of the world as the nation originally given to Abraham. Now all the trade that comes from the different parts of Europe passes through the Isthmus of Suez. Consequently, this is one of the great high roads; one by sea, and the other on land. The high road by sea passes along through the Suez Canal, down the Red Sea, then across the Indian Ocean. The high road by land, crosses over from the north of the Mediterranean Sea to the head of the Persian Gulf, across the South of Persia, then across by Luristan into India, into Her Majesty's Empire. It would be a run of 2,000 miles. Now, upon these two great highways, the one by sea and the other by land, you may depend upon it that our rulers—I don't say whether they are right or wrong, for I am not here to talk politics—have got an eye. At one end of one of the great highways to India by land is Cyprus, protecting it, and at the other end is Quetta. Now, I want you to consider this. If you look to the book of Genesis you will find that these were the two boundaries of the land given to Abraham. At the 15th chapter and 18th verse you read, 'In that same day God made a

covenant with Abraham,' &c. Now you see the one boundary is the river of Egypt to the South-west, and the other boundary is the river Euphrates. The Euphrates Valley runs right away on the high road to India. Well, now look at the critical state of the world. What a tendency there is on the part of Russia to aggression, and what an anxiety to keep Russia back. If we wish to hold India, England must take effective measures for protecting these two roads. They must make sure of the protection of the Suez Canal and of the river of Egypt, and they must make sure also of the other highway to India by the Euphrates Valley, that is one of the boundaries of Abraham's country, or in other words of the country given by God to Abraham.

. . . Suppose we as a nation make up our minds to look well after these two great highways to India, the country must be peopled. There ought to be a strong nation there. Which people ought to go to it? Why, those to whom it belongs, those to whom God gave it, and so we ought to blow the jubilee trumpet to let the ships of Tarshish—which I believe to be the ships of England—carry back the children of Abraham with their gold and silver. That, as I said before, I give you as my opinion. . . . I simply throw out the idea, and if you hear in the next Parliament, when it meets, of some wonderful scheme respecting the Euphrates Valley, you will not now be surprised."

THE PROSPECTS OF THE JEWS.

The promised pre-adventual return of prosperity to long-desolate Zion is the kernel of the whole question to those who are watching all these events from the scriptural point of view. Everything throwing light on this is of especial interest. For this reason, the following extract from the London Letter of the *Birmingham Daily Gazette* is interesting. It is transmitted by brother Chatwin, who says:—"The writer evidently views the matter from a purely human point of view. It has not entered into his heart to conceive that there is a hand in the glove, so to speak; otherwise he would not say that it 'seems to promise well for the restoration of *part*, at least, of its ancient fertility and prosperity,' the fact being that the glory of the past will be so far eclipsed by that which is to come that the former cannot be compared with the latter."

[THE EXTRACT.]

"The return of the Jews to Palestine is a subject possessing peculiar interest for a large number of religious people. During

the late struggle in Eastern Europe a proposal was made by somebody to replace the Jews *en masse* in their ancient territory, and it has been more lately reported that a commercial scheme, with the same object, is on foot in some of the capitals of Europe. But, however this may be, the fact is worthy of notice that the Hebrew nation is rapidly increasing in the Holy Land. During the last ten years the progress made by them, especially in peopling their ancient capital, has been very extraordinary. The old restrictions placed by the Porte upon the number of Jewish residents in Jerusalem and upon their location in the city have been entirely removed, and the result is that, whereas eighty years ago the Hebrew population numbered only about three hundred, it amounted in 1875 to no fewer than 13,000. As the old houses became vacant they were bought up by the Jews, whilst many new dwellings have been erected by them in all parts of the town, and schools, hospitals, and religious associations have been started on a grand scale. The material improvement of the country is also being carefully studied, and for the encouragement of the immigrants in this matter a rich co-religionist of Venice has founded and endowed for them a capital school of agriculture. In this country also the wealthy and benevolent Sir Moses Montefiore has, we believe, rendered considerable support to the movement, which, upon the whole, seems to promise well for the restoration to the Land of Canaan of part, at least, of its ancient fertility and prosperity."

AFFAIRS IN THE HOLY LAND.

In the same direction is the statement made by Mr. Thomas Cook, the well-known tourist, in introducing to public notice and confidence in England Mr. Vester, from Jerusalem, who is offering for sale articles made of olive wood in Jerusalem, and photographs produced at the same place of various objects and places in the city and its environs. Mr. Cook said that he had been going backwards and forwards to and from the Holy Land for about ten years, and knew the land and the people very thoroughly. He was struck with the change that was going on. Prior to the war the Jews seemed to entertain very much the idea that they were going once more to take possession of the land of their fathers. Enormous establishments had been built for the accommodation of the Jews; many liberal arrangements had been made by wealthy Jews to purchase land for the sustenance of the people; Jewish societies were established at Jaffa and elsewhere to encourage the cultivation of the soil. He

had been much struck with the comparative numbers of the population of Jerusalem. When he was first there, in 1869, it was calculated to be 18,000, of whom 9,000 were reported to be Jews, 5,000 Mahomedans, and 4,000 Christians. Now, the total population was 30,000, and the Jewish population now was far greater than it was then, which was no great matter of surprise considering the strong undying attachment of large numbers of Jews to the land of their forefathers. Great numbers of aged people came to Jerusalem to be buried there. There existed the Jews' wailing place—a wall which was either the remains of the last Temple or was built up with the stones which were bevelled or prepared from the ruins of Solomon's Temple, and here every Friday afternoon, headed by their Rabbis, the poor old people went to lament and pray for their restoration. It was deeply affecting to hear their cries; and whatever opinions any one might entertain with respect to the final restoration of the Jews to the Holy Land at the second coming of the Messiah, he could not but feel interested in the people by whom the sacred records were preserved, and who to this day adhered to the law of the Old Testament for guide. There could be but one desire to help the poor suffering workpeople who possessed no means of helping themselves. This would be done, so far as this class of sufferers was concerned, just as his object and Mr. Vester's was attained."

Noticing a fifth edition of "Palestine Re-peopled" (by the "Rev." J. Neil: London, J. Nesbit and Co.), the *Midland Counties Herald* says:—

"In this volume the Eastern Question is presented under a new aspect, and is accompanied by a solution which statesmen or diplomatists will be unable to control. The author, who was formerly incumbent of Christ Church, Jerusalem, shows that the Jews are returning to Palestine in such numbers and in such a way as they have never been known to do, or could have done, since their formal banishment by the Emperor Hadrian. The causes assigned for this movement are a change made in 1867 in the laws, whereby subjects of all foreign powers acquired the right to hold real property in any part of the Ottoman Empire; the amelioration of their social condition during the last thirty years, through the influence, direct or indirect, of Christian missionaries; and a law passed in 1874, which compels the enrolment of all Jews in Russia for military service."

Under the heading "A New Field for Farming," Mr. T. Sherwood Smith, of Bristol, writes concerning Palestine to the *Hereford Times*. He says:—

"It has occurred to me that in these trying times for agriculturists, the opening of a new field for enterprise in that grand historical country, Palestine, may be worth considering by some of the readers of the *Hereford Times*, believing, as I do, that within a few—very few—years that sacred Land of Promise to Israel will again become the fairest spot on earth, and events are daily occurring to confirm that opinion. The country has virtually passed into the hands of the British, and our nationality respected from Dan to Beersheba. Investors in the soil have nothing now to fear, and a farmer with a very moderate competence would find, I believe, a veritable Goshen. Jerusalem, its capital, is rapidly being rebuilt; three or four Building Societies have been formed during the last four years, and houses inside and outside the walls have been erected and many more are wanted. Not only are Jews settling there, but many Europeans and a large number of Christian men are taking up their abode there, while access has been greatly facilitated within the last few years by the stream of traffic through the Suez Canal, and the annual excursions of those enterprising English caterers, Cook and Gaze. It is more expensive to reach than America, but then there its advantages appear to be vastly superior, as the following extracts I have taken show. They are from a recent book entitled *Palestine Re-peopled* (Nisbet), by the 'Rev.' James Neil, B.A., formerly incumbent of Christchurch, Jerusalem—a book full of interest, which will repay an attentive perusal, and the cost of which is only a trifle."

[THE EXTRACTS.]

(*Palestine Re-peopled*, Appendix B.)

"Farming is highly profitable, notwithstanding the curses pronounced on the land, for the following reasons:—

1.—Labour is extremely cheap. Wages: men, 5s. to 6s. per week; women, 3s.; boys and girls, 2s. These are amply sufficient to live upon.

1.—The plough employed is extremely light; a man can carry it on his shoulder and walk miles to his home; two small oxen or one mule can work it; it is the same as used in ancient times, and suffices.

3.—No expenditure for manure: no artificial dressing, or any requiring carting, is ever employed; the beasts in grazing deposit enough, and the ashes of what is burnt on the land is all that is necessary.

4.—Horses, asses, oxen, and farm stock generally are very cheap. Horses cost £8 to

£10; mules, £12 to £15; camels, £20 to £30; asses, £3 to £6; oxen, £8 to £15; sheep, 10s. to 16s.; goats less.

5.—Keep of animals is very trifling. Their food is chiefly barley and chopped straw. Four horses can be kept on a farm at a cost of from £30 to £40. For oxen a rich oil cake is abundantly obtained direct from the 'sesame' presses, a kind of rape seed, the largest yield of any crop grown.

6.—Harvests can always be gathered without injury from wet. Rain is never known at harvest time. The weather from May to October is warm and dry.

7.—No need of stacking crops. The sheaves are carried on camels or asses to an open floor—a smooth rock surface, perhaps in the field—and there threshed and winnowed during three or four months of hot weather, in which not a drop of rain falls.

8.—No farm buildings are required beyond a simple cattle shed; no hedges, ditches, walls, nor fence; boundary stones mark divisions—hence the curse against him who removed a landmark. The storehouses are underground—Sillos or huge jars—which abound everywhere.—(See Jeremiah, chap. xli. 8).

9.—The total taxes are a tithe of each year's produce; a slight house tax has lately been added.

10.—The great fertility of ordinary arable lands. The heavy lands in some parts yield a hundredfold—t Silam, for instance, and at the south of Gaza, where it still retains the character it bore when Isaac sowed in that land and received in the same year an hundredfold.—(Genesis xxvi. 12.)

11.—The still greater fertility of irrigated lands. These will bear four crops a year, and yield the combined products of England and Italy. Much more land could be thus cultivated if the ruined pools and aqueducts were repaired.

12.—The immense productiveness of fruit trees. The olive, vine, fig, apricot and mulberry in the high lands are excellent examples of the wealth that must once have been derived from this source, when the mountain terraces were all under cultivation. The olive, fig and mulberry will thrive in the rockiest spots. The vine, which is carelessly left and trails along the ground, seems in such parts, such as the neighbourhood of Hebron, to turn to one huge mass of white grapes. In the hot plains oranges of very many kinds, lemon, citron, banana and prickly pear (grown extensively as a hedge round the gardens) yield most abundantly.

In 1875 the price of the finest wheat in Palestine was about 4s. the bushel; barley about 2s. 6d., and in 1876 wheat was the same, but barley had fallen to about 2s. 2d.

There is every probability of a railway being made from Jaffa to Jerusalem very shortly."

THE MONTEFIORE SCHEME—A
NOVEL THREAT.

H. Guedalla, a Jew, promised £50 to the Montefiore Testimonial Fund. He paid only £25 at the time, and the other £25 are still due. The Secretary of the fund, Mr. Emmanuel, has applied to him for the balance. Mr. Guedalla objects on the ground that the funds raised have not been applied to the purpose for which they were raised; and he threatens to bring an action against the committee for the recovery of the £25 he has already paid, "if in a short time the stipulations to build houses (in Palestine) are not carried out." Mr. Guedalla apparently overlooks the fact that the war stopped the

operations of the committee, and that now that the war is over, and the English Protectorate established over Syria, the committee are in progress of carrying out the work, having sent out an agent to Palestine, with whom they are now in regular communication as to what is to be done. However, his threat, which he publishes as an advertisement in the *Jewish Chronicle*, may have the effect of an additional whip to the committee in carrying on the work which the time has arrived to accomplish in the Lord's land. He says that if he is forced to resort to legal proceedings, and gets back the money, he will himself spend the money in the purpose for which he subscribed it! It is amusing and interesting in its significance in relation to the general drift of the times.

THE HINE DISCUSSION.

THE following announcement has been issued by the London brethren:—"Are Englishmen Israelites? A three nights' discussion between Mr. Edward Hine (of London), author of *Forty-seven Identifications*, &c., and Editor of *Life from the Dead*, and Mr. Robert Roberts (of Birmingham), author of *Coming Events in the East*, *Prophecy and the Eastern Question*, *Twelve Lectures*, &c., is arranged to take place in Exeter Hall, Strand, on Monday, Tuesday and Wednesday, April 21st, 22nd and 23rd, 1879. Subject:—Is the English Nation identical with the Lost Ten Tribes of Israel? Mr. Hine to Affirm, Mr. Roberts to Deny. The discussion will commence each Evening at 7.30., and terminate punctually at 10 o'clock. The time on each evening will be divided between the disputants as follows: 1.—Mr. Hine to occupy

the first half-hour with a speech. 2.—Mr. Roberts to follow with a speech of similar duration. 3.—Mr. Hine to question Mr. Roberts for a quarter of an hour. 4.—Mr. Roberts to question Mr. Hine for a quarter of an hour. 5.—Mr. Hine to question Mr. Roberts or make a speech for another quarter. 6.—Mr. Roberts to question Mr. Hine or make a speech for another quarter. 7.—The remainder of the time up to 10 o'clock to be equally divided in speeches by Mr. Hine and Mr. Roberts. Tickets of admission each evening,—Reserved seats and balconies, 2s. Area and upper platform 1s. Back seats and gallery, 6d. The proceeds of the discussion, after defraying expenses, will be handed over to the Hospital Sunday fund. Bibles for reference will be found useful.' There is a proposal to have the discussion reported and published.

EXTRACTS FROM CORRESPONDENCE.

We frequently have interesting letters, not coming strictly under the head of intelligence, yet relating to matters more or less interesting to readers of the *Christadelphian*. We have often thought of opening a separate department in the *Christadelphian* for such. Our only fear has been that it might tend to the over development of an already sufficiently heavy correspondence, and perhaps create causes of disappointment

when letters suitable in the estimation of the writers were not used. Still, as drawbacks are to be encountered in connection with every good thing in the present mixed state, perhaps it is best not to be deterred by the possible evils from using an obvious good. So, when we get the sort of letters or parts of letters, that may be profitably used, we shall use them if not marked "private," and trust that the good sense of

correspondents in general not to be hurt where no use is made (which may often be from mere want of space). Meanwhile, the following are examples of what we mean:—

AN ISOLATED SISTER ABROAD.—“Belonging to one family loving and serving the same Master, every earnest member must feel a loving personal interest in all the others. Even though we may never see them in the present state, we expect to associate with them ere long. On my first coming home, it seemed lonely and wearisome, having no one to sympathise with me in the one subject of my thoughts, and having no one to meet with of like precious faith. I have grown more used to my quiet life now, and often find much enjoyment and profit in my solitary keeping of our Lord’s appointed feast until He come, trusting that He will accept the service, though in much weakness and imperfection, yet as in loving obedience to His command. With my Bible selections, I usually read one of brother Roberts’ Sunday morning discourses, or some of the personal exhortations from my treasured letters; and as I read their words I often imagine I can hear the voices of the dear ones who wrote them, as was my privilege for a short season. Living out here in the country, I have sometimes felt my walks merely for health’s sake grow very wearisome; but I have been trying a nice remedy for that. Before going out, I choose a companion from the Bible by learning the words of favourite chapters, and thus have the very best company with me (sometimes Paul or Peter, and I like James very much, and John is an especial favourite—his words of love are so comforting.) When tempted to feel desponding from my own unworthiness, these words often reassure me, ‘Every one that loveth is born of God,’ &c., for my heart is warm with love towards all those that love Him. This plan often succeeds so well that it is time to come in before I know. The letters from different members of the household and the monthly arrival of the *Christadelphian*, supply the place of company in the truth, and help to keep the fire alive. Without these, I dare say I might grow sleepy, and through associating with others who have not our high hope, forget to realise how it calls for a separation from the world, and the giving of our lives to him for whose coming we look. My opportunity of spreading the truth is small; still I lend books whenever it seems suitable, but have met no one yet who is interested beyond ordinary curiosity for something new. The religious community is busy in the erection of magnificent churches, and in the holding of bazaars to pay off their debts! While rejoicing in the light which is darkness, they care not to be awakened; but, if one dis-

turbs them, act rather like the cross children who want to be let alone when sleepy, and their arguments are correspondingly childish and shallow, so far as I have seen. I often wish something might be done to awaken others who might be ready, as we were, to receive the light; but we have no lectures or means of making the truth heard.”

Sister A. M. DIBOLL, Great Yarmouth! — “Last evening several of us went to Corlestone (about two miles from Yarmouth), to hear Mr. Hine lecture on his pet theory. He had a very fair audience and we could not help saying how much we wished as many could be found listening to a lecture on the truth. But no; the Hine theory flatters people’s vanity and they have no sacrifice to make to accept it. It does not separate them from old connections, and so many of the *upper ten* are found drinking it in. The lecture last night was, I suppose, a sample of those Mr. Hine delivers elsewhere. The lecturer was very brave in several times challenging any one to bring forward any objection that would prove fatal to his belief, but at the close, upon being asked whether questions would be allowed, said ‘No, experience had taught him that questions often led to disputes, and hot temper and scenes that had better be avoided.’”

Brother BAKER, Bristol:—“I am very pleased to find that brother Roberts has replied to the Hine theory. In Bristol, the friends of that conceit are in real earnest. Some few days ago I attended an open discussion on the subject. They were very pleased to get an opponent, and appeared very glad of the opportunity. A ‘Rev.’ Vicar was in the chair. Commander Roberts opened the subject and ‘Philo-Israel’ (Mr. Bird) replied to objections at the close. The Vicar was asked if he would debate the matter in Bristol. He said, ‘Yes,’ with anyone that we could find. It was said we could find one. One or two of his supporters insisting upon the name, when I said, ‘R. Roberts, he hesitated and eventually declined, stating as his principal reason that Mr. Roberts did not believe in a personal devil!’ ‘Philo-Israel’ thought we had better wait till the April discussion was over, and enquired what the Christadelphians believed? I am about to place some of our works in his hands.”

S. P. SILVERSON, Kragero, Norway:—“I have to acknowledge receipt of the *Christadelphian* for this month, and the *Bradburgh Discussion*; likewise letter from Mr. Shuttleworth, ditto from Mr. Edward Chaloner, Birmingham, ditto from Mr. R. Forbes, Glenburnie, Scotland, ditto from Mr. J. J. Brown, Harston, Cambridge; also various pamphlets, &c., for all of which my best thanks are due to the kind writers

and senders. I sent you, through N. A. Andresen and Company, Christiania, £1 sterling, for which you will be kind enough to send me the *Christadelphian* every month, *Twelve Lectures* (a second-hand volume would do very well) and any other pamphlets you might think suitable. I felt happy to receive so many marks of love and sympathy from England, and shall endeavour soon to answer individually the various letters I have received."—[Our readers will recollect Mr. Sylverson as the gentleman who wished to be written to in the uncertainty prevailing in his mind on the great question, 'What is the Truth?'—EDITOR *Christadelphian*.]

BRO. BOYLEY, Pietermaritzburgh, Natal:—"The thing which I have often feared has now come upon me. War is declared against the savage king Cetwayo and the Zulu nation of Kaffirs. Cetwayo (pronounced Ketchwayo), is a word of scare and terror throughout the colony amongst women and children, whilst among men, old and young, it is a word which causes their 'blood to boil,' as they grind their teeth with rage and make imaginary slaughter in their minds among the 'sable foes.' I can well understand now, dear brother, what the war spirit is. It would not be wise for any of my dear fellow believers to come out here until the war is over. Our troops crossed the border and began the invasion of Zululand on the 11th of this month (January), and have already suffered the mortification of one shameful defeat and loss. It is reported that twenty-one wagons with ammunition are captured by the Kaffirs. Lots of volunteers, who went to the strife from this city, are killed with many of the military, and the whole town is in a feverish ferment. People are so agitated that they forsake their workshops and places of business to hang about the Colonial office for any fresh telegram that may arrive. You will see from the paper which I send you, that this excitement has resulted in a blockading of the city; you can see what course things are likely to take. When the people talk to me about 'doing my duty like a brave man,' I reply that I cannot fight, but would be a servant to them all, willing to chop wood, fetch water, use pick and shovel, or do any menial work whatever, but not to bear arms, nor fight, or fire rifles through loop-holes at any one—that if I am to suffer, I am in God's hands, and will rely on Him. But I am obliged to speak very cautiously for the war spirit is at fever heat. May God help me to act as becometh a saint, wise as a serpent, harmless as a dove. It is only ignorance or revenge that persists in branding us with the words 'coward,' 'dast-head,' and such like phrases. God knows there is more true bravery in bearing evil for conscience sake,

than 'defending your fireside and homes.' It is distressing to find how Satan comes as an angel of light sometimes, and talks so solemnly to one about his duty to his family, and denounce you as unworthy to have a family since the family have to look to my neighbours for protection. The Satan talks very glibly about Christ's admonitions being only meant for the disciples at that particular time, and which were under Roman rule; in fact will say anything to evade the words of Christ to his disciples, which are meant for all of them. James did not say 'stand up for your rights bravely,' but 'Be patient my brethren unto the coming of the Lord.'"

BROTHER FAULK, Auckland, writes:—"I cannot refrain from remarking how full of interest the Signs of the Times are. The account of Jewish affairs in the September number of the *Christadelphian* is of special interest, clearly showing that the dawn of Israel's glory is begun. I always read with interest this department of the progress of things in these latter days. I am glad to state that the truth is making a little progress here. There are two deeply interested and I am in hope they will render obedience in the appointed way. They have read the *Twelve Lectures*, or rather one has, and the other is at present reading them. He speaks very highly of them and they are both sincere and intelligent men. The former one expressed a desire to take in the *Christadelphian* and only looked at one a few minutes one day. I am about lending him several numbers to read. I think it is a healthy sign when a man wants the *Christadelphian*."

BROTHER ALEXANDER, of Stowe:—"It was asked some time ago (through the *Christadelphian*), if a believer could be a Good Templar, Freemason, &c., and answered in the negative, which answer I believe to be right. But to my mind there is as bad a thing, if not worse, daily practised among the brethren, and very little said about it, I mean snuffing and smoking. You travel a great deal amongst the brethren lecturing, but I don't think you know five per cent. of those who do these things, and it is really sad to hear the excuses which are made when they are spoken to about it. One for instance, admitted that it was wrong, and an evil but not a sin; and in justification of the evil, had the audacity to quote from the prophet Amos, 'Shall there be evil in a city and the Lord hath not done it.' Another, whom we will call brother A, when spoken to about it, said, Did you ever hear brother Strong-in-faith on it? *Query*, Does he smoke? *Answer*, Yes! Well I never heard the like of that. Here you see those who are strong, instead of supporting the weak destroy them (Rom. xiv. 20). They destroy them in this way; there are many brethren

who have ceased using tobacco, because they believe it to be wrong, and these, seeing such as Strong-in-faith use it, are encouraged to do so also, whilst at the same time they think they ought not. Now in such cases, both those who set the example and those who follow it are wrong. I once heard a brother who had stopped smoking say, if ever he commenced it again, he would blame the brethren who set him the example. And I know some to be such slaves to it, that they cannot wait till they get home from the breaking of bread, but have to smoke on the road. Another says he likes a smoke after giving a lecture! What inconsistency? Telling men to believe and copy Jesus Christ and immediately after doing that which Jesus certainly did not do, and in principle condemns. Paul says, 'Whether ye eat or drink, or whatsoever ye do, do all to the glory of God.' Does a man glorify God by the use of the pipe? I would simply ask any brother who snuffs or smokes, whether before doing so, he could say, 'I thank Thee, Father in heaven, for this tobacco, by which I am enabled to gratify the lust of the flesh, and I thank Thee that although it is a lust of the flesh Thou dost not require me to give it up, because I acquired it when in ignorance of Thy truth, and I pray that my children may not follow my example in this, but rather take heed to what I tell them about it.'—[We agree with brother Alexander. In Birmingham, as regards the brethren in general, the pipe is discarded with all other practices which have an evil appearance, and which interfere with the development of that holiness which belongs to the house of God, that is, the ecclesia of the living God, not consisting of bricks and mortar, but of living men and women who have believed and obeyed the truth.—EDITOR.]

Brother GUNN, of Walkerton:—"Your Town Hall meetings in Birmingham must have been very gratifying to you and the brethren generally. Let us hope that much good may result. Brother Ashcroft had written me concerning the two first meetings, and the news must be most gratifying to the brethren everywhere. I am surprised at the most unreasonable opposition of Lord Cecil and his friend and their new born zeal for the Bible. His brother, with whom I travelled a good part of the day on my way from London to Edinburgh, found fault with me because I had 'views' concerning the Bible and its teaching. He said he had 'no views' concerning it, and he was 'saved.' He was a Plymouth Brother in full blast.—In reference to the Ezekiel temple, I noticed some years ago, somewhere, that a German architect of great ability had constructed a model, or a plan of it, I forget which, from the descriptions given by Ezekiel. Would it not be well for bro. Andrew or some of the London brethren

with more time on hand to make enquiries at the British Museum respecting this; if found it might assist brother Sulley in his labours. A few of us are doing what we can for brother Gresham's four friends in the mountain region of North Carolina, in the way of supplying reading matter. I was sorry to find they fraternize with A. B. Magruder, although they are unacquainted with each other. I immediately wrote Gresham, pointing him to your review in 1875 of Magruder's pamphlet. I am inclined to think that brother Gresham does not really know, or did not until I wrote him, what Magruder is. But there seems a dreadful looseness in many parts of the States as to fellowship; and many calling themselves Christadelphians take the *Restitution and Crisis*, and simply because they advocate the Second Advent think all is sound doctrine, and are unable to detect the dreadful errors which those papers propagate. Gresham evidently has not seen the *Christadelphian* for many years, and seems ignorant of the conflict waged against the truth, and the work and memory of Dr. Thomas by men who should have been their defenders. I think, however, that brother Gresham seems very willing to be taught, and to contend for the truth in all its fulness and simplicity. But I will know more certainly when he replies to my two last letters. He has committed one grand mistake in inviting A. B. Magruder to their fraternal meeting in August. An invitation Magruder was not slow to accept, although honest enough to define his position, but saying he is always glad to meet with real live earnest men, whatever may be their views on doctrinal matters. How plausible these wolves can be. I hope, however, that good may result from our communication with bro. Gresham, and that he may see the necessity of assuming a position of no-compromise of any item of any doctrine of the gospel."

Brother T. NESBIT, Glasgow:—"Noticing in 'Notes' of last issue a misstatement regarding *aïdios* I thought it well to write you regarding it, adding, at the same time, a few thoughts for your consideration. *Aïdios* occurs twice in the New Testament, the second occurrence being in the 9th verse of Jude, when it is said of the 'messengers also, those that kept not to their own position, but left the place proper to them, he hath kept in perpetual (*aïdios*) bonds, under darkness, for discernment of (all i.e.) a great day.' From the application of *aïdios* here it will also be seen that it cannot have the sense of 'without beginning,' but rather 'unending,' or, as I render it, 'perpetual,' taken in its most absolute sense. It seems to me somewhat significant that *aïdios* and not *aiwnios* is here used;

The passage when properly rendered does not teach that these messengers have not received their punishment, being reserved for that purpose, but rather, that having been already condemned and their punishment awarded them, the matter has been put on record for our discernment (*κρισις*—discrimination), so that we, seeing their unalterable fate may be warned thereby. Thus we live in a great day of discernment; for if we would discern (*κρινω*) ourselves, we would not be condemned (*κατα-κρινω*). An analogous case

will be seen in the report of inflicted punishment in accordance with human law—it rises up before us in the columns of the newspapers for our discrimination. The passage in 2 Peter ii. 4, alluding, as I think, to the same messengers, reads, 'If therefore the Deity was not sparing of messengers that sinned but in cords (various reading: pits) of darkness cast down to the lowest hell, having been kept he hath given over for discernment. . . . the Lord knoweth, &c.,' and seems to agree with the conclusions drawn from Jude's remarks.'

INTELLIGENCE.

BEWLEY.—Brother Betts reports that after looking into the truth for nearly two years, **JOSEPH DAWES** (32), horn lifter, formerly of the Church of England, yielded obedience to it in the assumption of the sin-covering name by immersion, on the 19th of January last.

BIRKENHEAD.—Brother Collens writes: "I have much pleasure in informing you of the obedience to the requirements of the truth, on the 12th of February last, of **JABEZ ASHCROFT** (33), accountant, nominally a Wesleyan, but never a member of any so-called religious body. Brother Ashcroft is brother according to the flesh of our brethren Robert and Samuel Ashcroft, and resides near Ormskirk."

BIRMINGHAM.—During the month obedience to the truth has been rendered by the following persons:—**Mrs. CAROLINE THOMPSON** (40), formerly Baptist; **ELIZABETH ANN WYATT** (19), formerly Church of England; **Mrs. ELIZABETH SHEPPARD** (36), wife of brother Sheppard, and previously connected with the Baptists.

On Tuesday, Feb. 25th, being "Shrove" Tuesday, the usual quarterly tea meeting of the brethren and sisters was held, the object of such gatherings being to allow of a social intercourse not possible under ordinary circumstances in a town where brethren are so far scattered one from another, and so busy. The evening was principally occupied by an account, by brother Roberts, of the proceedings at the Anglo-Israel meetings in London the previous week, and the circumstances that had led to the coming discussion in Exeter Hall with Mr. Hine.

At the quarterly meeting of the Sunday school teachers, it was resolved to abolish the sixth Sunday muster day at the Sunday school, and to have instead a midsummer vacation, consisting of all the Sundays in the month of July—the midsummer written examination to take place on the last Sunday in June, and the arrangements for the distribution of prizes and the midsummer treat to be announced on the first Sunday in

August. On the sixth Sundays the school will in future be conducted in the ordinary manner, and once every three months class prize cards will be distributed at the close of the ordinary afternoon proceedings to all who have made the highest number of marks in each class. These changes have been felt to be desirable for some time. They will principally affect the teachers and the members of the senior young men and young women's classes—both in a very flourishing condition. The Sunday evenings during the month have been occupied as follow:—The Political Origin of the Kingdom of the Ten Tribes.—(Brother Roberts). 9th, Jeroboam.—(Brother Roberts). 16th, Ahab.—(Brother Roberts). 23rd, The Splendours of the Bible.—(Brother Shuttleworth).

BRIERLEY HILL.—Bro. Parkes writes:—"I am pleased to inform you that my two elder daughters, aged respectively 13 and 16, were immersed into Christ on February 22nd, and I believe they will live consistent with the requirements of the truth."

CUMNOCK.—Brother Haining writes:—"It gives me pleasure to report that **THOMAS CULBERT** (32), bricklayer, was baptised here on Sunday, the 2nd inst., in presence of a number of brethren and sisters. Our brother, who is second son of brother Culbert, of Edinburgh, came here on the day previous to his immersion from Waterside (a village about fourteen miles south-west of this) for the purpose of asking our assistance in this matter of obedience; and having found him possessed of the requisite intelligence, we were very glad to render the required service. As his elder brother in the flesh and in the faith is also presently residing at Waterside, they will now be comforted together in remembering our Lord's death in the way appointed."

DERBY.—Brother Colebourn writes:—"I have the pleasure to send you the names of six new aspirants to the glory, honour and immortality of the future age. They were all immersed into the *Yahweh* name at the house of brother Kirkland on Friday, the

28th of February, 1879, having previously made the good confession in a manner that gives us great reason to hope that the seed so diligently sown has fallen into good ground, and will in due time bring forth fruit. The names are as follow:—ARTHUR THOMAS GRIMES (43), and his wife, OLIVE GRIMES (34); JOHN ROBERT GULL (27), ANN GULL (25); JOHN JAMES; and MANUEL W. REID (29). Our numbers have also been added to by the union in marriage of sister Florinda Skelton, of Bedford, with myself, which took place at Bedford on the 11th January. Sister Colebourn is sister in the flesh to brother Skelton, of the High Street, Bedford."

DUDLEY.—Brother Blount reports that the ecclesia has had another addition, in the person of WILLIAM SMITH (20), formerly a member of the Methodist New Connection body; who having made a good confession, was immersed into the saving-name of Jesus the Anointed, March 8th.

ELLAND.—Brother R. Bairstow writes: "Although we do not at present see any indications of any fruit to our labours, yet we are determined to do our duty in setting forth the word of life, as well as possible. The subjects of lectures since our last communication have been: February 16th, In my Father's House are many Mansions.—(Brother William Worsnop) February 23rd, Faith, Hope and Charity.—(Brother Ralph Marsden.) March 2nd, Punishment.—(Brother Z. Drake.) March 9th, The Future Rulers of the World.—(Brother James Briggs, of Halifax.)

GLASGOW.—Brother Leask reports that two others have become obedient to the faith, by putting on the name of Jesus in God's appointed way, viz. JOHN GOUDICLOCK (50), warper, and ROBERT BIGGAT (27), pressman, both having been baptised on the 16th February, in presence of a number of the brethren. Brother Goudiclock was first directed to the truth by means of a newspaper advertisement, where we advertised a lecture on the duration of future punishment, being a reply to a sermon delivered by a clergyman in this city, on the same subject. Brother Biggar's attention was called to the truth, through brother Speirs. Sister Mary Hill has removed to Newcastle, whither she has gone in search of employment. The evening lectures have not been so well attended as we could wish. Brother Charles Smith, and William Grant, of Edinbro', have kindly rendered their services in this work. On 23rd February, the latter delivered a fine lecture in the afternoon, subject, The Scriptural Doctrine of Death, Resurrection and Immortality, and in the evening, subject: The Signs of our Times. There was a fair attendance at these lectures, and although there has only been one evening lecture since, there was a marked improvement in the attendance.

The remaining subject of lectures, are: January 19th, The Devil. January 26th, afternoon, The Punishment of the Wicked; Evening, The Immortality of the Soul; Feb. 2nd, afternoon, Does God's Truth exist in the Churches around us? Evening, Heaven not Promised to the Righteous. Feb. 9th, afternoon, The Angels, and Man's Equality with them in the world to come; evening, Salvation impossible through belief of the Popular Gospel. February 16th, afternoon; Christ's command, seek ye first the Kingdom of God; evening, The Popular Ways of Salvation Unsafe. Feb. 23rd, evening, Peter's Prophecy concerning the Burning up of the Heavens and Earth. March 9th, afternoon, The Doctrine of Christ not the Doctrine of the Theological Halls and Churches of our day; evening, Will all the Dead be raised? Through a misunderstanding, I stated to you in last intelligence, that brother Jarvie had been first directed to the truth by the discussion between brother C. Smith and Mr. Mitchell. I now find this was not the case, brother Jarvie's cousin having directed his mind to it sometime previous to this."

HALIFAX.—Brother Dyson reports:—"The following subjects have been lectured upon since last intelligence:—Jan. 19th, A long life, even length of days for ever and ever.—(Brother R. Dyson). Jan. 26th, The Bible.—(Brother R. Whitworth). Feb. 2nd, Baptism.—(Brother R. Smith). Feb. 9th, The Incorruptible Crown.—(Brother W. Thomas.) Feb. 16th, the Brazen Serpent as a Type of Christ.—(Brother Goggins.) Feb. 23rd, Paradise Lost and Regained.—(Bro. T. Briggs.) March 2nd, True Conversion.—(Brother R. Dyson). March 9th, The World turned Upside down.—(Brother C. Firth). The attendance of strangers at our evening lectures continue to be encouraging, and though we have no additions to report, we entertain hopes of some."

KEIGHLEY.—Brother Silverwood reports that during the past month two more have become candidates for immortality, having, in the goodness of the Deity been brought to a knowledge of the truth, and having, after a confession of their faith, put on Christ in the usual manner. Their names are ALBION SPENCER WADSWORTH (25), formerly Wesleyan, and LYDIA ANN WADSWORTH (22), formerly neutral. We still continue giving public lectures in our room on Sunday evenings, and earnestly hope that numbers more may come to a knowledge of the truth and obey it."

HUCKNALL TORKARD.—Bro. Job King reports another addition to the number here, viz., HARRIET MILLER (21), who was assisted into the saving name on Saturday, March 8th, after giving full proof of her knowledge and belief of the Gospel. "Sister Miller is sister in the flesh to brother Thomas Miller. This addition will also be a great comfort to

us, who are but few in number. Our little number has been reduced since I last wrote, by the removal of brother Short, who has settled at Riddings, and is in fellowship with the brethren there. Brethren Francis and Clark have gone to Whittington Moor, near Chesterfield, and are meeting with the brethren in brother Allen's house."

IRVINE.—A communication from William Mullin on behalf of himself, and several others, states as follows: "We have decided on going to Glasgow, to be buried with Christ by baptism, that is, if we cannot get any of them to come here. We are going to write to them through Mr. Gillies in Beith. If it was not so closely linked to salvation, I would not be in much haste, for my mind is very dark in many things, but I am like the old beggar man, whereas I was blind, now I see. The town is nearly turned up-side down, on account of the new turnover, and especially because some of us were street preachers. Why, sir, the rest of them are praying that we might be brought back, and we are praying that their eyes may be opened too."

LEEDS.—Brother W. H. Andrew writes: "Having decided to make another special effort to place the truth prominently before the inhabitants of this town, we invited brother Ashcroft to come over and help us, and in response to our request, he offered to deliver three lectures, as follow: Sunday February 23rd, Angel-like, &c.; Monday February 24th, The Christadelphians—Who are they? a true account of them, with a sample of the arguments which induced a Congregational minister to join them; Tuesday, February 25th, The Clergy, their claims to popular reverence investigated. God's clergy distinguishable from all others, in doctrine and manner of life. The first was delivered in the People's Hall, Holbeck, and the others in the Philosophical Hall. We could not obtain the latter hall (which is the better of the two, and more centrally situated) for the Sunday evening, so we were obliged to take the former. The audiences did not equal our expectations, and were not so large as we have had on former occasions, the weather being very unfavourable—snow upon the ground during the whole of brother Ashcroft's visit, and, being Shrove-tide, there were various attractions in the shape of tea meetings, &c., which would have more attraction for the people than to listen to the truth, even set forth by an ex-congregational minister. We trust, however, that as much good will result, as if the rooms had been filled, for we noticed several at our meeting rooms the following Sunday who had heard brother Ashcroft. A number of books were disposed of at the close of the lectures on Monday and Tuesday. The following lectures have also been delivered:—February 2nd, The Lord's Prayer.—(Bro. Andrew.) February 9th, Who are the Rightful Heirs

of the Earth?—(Brother Mitchell.) Feb. 16th, Without Controversy great is the Mystery of Godliness.—(Brother Briggs.) March 2nd, The House of Many Mansions.—(Brother Andrew.) March 9th, The Sure Mercies of David.—(Brother Mitchell.) March 16th, Immortality, as taught by Socrates and Plato, and Life and Immortality brought to light by Jesus Christ, through the Gospel, contrasted.—(Bro. Briggs). Death has taken away one of our number. Bro. Dixon fell asleep on January 23rd, aged 72. He had been many years in the truth, but was, I am sorry to say, out of fellowship at the time of his death.

LEICESTER.—Brother Yardley reports that four more candidates for eternal life were immersed into the saving name on the 19th ultimo, namely JOHN POOLE ROBINSON (19), HARRY BREWIN (19), ARTHUR IVENS (18), and JOSEPH HARRY YARDLEY (14), all young but intelligent in the things of God.

LONDON.—Brother A. Jannaway writes: "Although I have no immersions to report, since the intelligence appearing in the February number, yet there has been an addition to our ecclesia, by the removal to London of brother Rae, of Bristol, and brother Sawden, of Scarborough. Whilst sympathising with the brethren living in these towns, we are grateful for the increased strength this change has given to us. Our interesting special effort referred to last month (of which particulars will be found in the article on page 170, entitled "The Anglo-Israelite Discussion"—Ed. *Christadelphian*.) has led to arrangements for a three nights' discussion to be held in the Exeter Hall (capable of holding over 4,000 persons), on Monday, Tuesday and Wednesday, April 21, 22 and 23. We have also arranged for brother Roberts to deliver a lecture on the following Sunday evening, in the same hall, if it can be obtained.* We are all actively engaged in making the necessary arrangements, and have decided to advertise the debate in the principal London daily and weekly papers, and to do all that is in our power to draw public attention; and we hope, by the blessing of God, to deal a death-blow to Mr. Hine's fallacious theory, and at the same time to exhibit Jehovah's glorious truth. It is the greatest effort in connection with the truth that the brethren in London have ever made."

The lectures at Upper Street, for March, have been: 2nd, Obedience better than Sacrifice.—(Brother Ower). 9th, The Return of the Lord Jesus Christ.—(Brother A. Andrew). 16th, How to Search the Scriptures.—(Brother Atkins). 23rd, The Kingdom of Israel, as it was, as it is and as it will be.—(Brother J. J. Andrew). 30th, The Soul: What it is and Where it goes to at Death.—(Brother A. T. Jannaway).

NOTTINGHAM.—Brother Kirkland reports

* The use of the hall for the Sunday has since been refused.

two additions by immersion:—ANNIE FLORENCE LOVETT (15), the youngest daughter of brother and sister Lovett, who was baptised on January 29th; also ELIZABETH FRETINGHAM (31), sister in the flesh to sister Sulley, who was baptised Feb. 19th (formerly Church of England).

PETERBORO'.—Bro. Hodgkinson reports that there was "immersed into Christ at Peterboro' on Sunday, Feb. 23rd, Mrs. ELLIS, of Yaxley, neutral, a widow, who came to the first lecture in Yaxley, and hopes to attend the last."

SHEFFIELD.—Bro. Wilson reports another addition to the ecclesia, namely, FREDERICK WOODCOCK (22), formerly a Congregationalist, who was baptised on the 15th day of February.

SPALDING.—Brother Hodgkinson, writing from Norman Cross, Mar. 10th, says:—"Much has not been said about the effort at Spalding (which was commenced late last year) to introduce the truth, but something has been accomplished, and below I give you a list of lectures and lecturers. The attendance has been good, and the opposition highly satisfactory. Through the *Spalding Free Press* the lectures have been laid before 70,000 pairs of eyes, synoptically. On Sunday evening last, after the lecture at Peterboro', the following immersions took place:—AMOS JANE (24), clothier, of Spalding, formerly Independent local preacher—first introduced to the truth by sister Barker of the same place; GEO. TYLER (31), no sectarian at any time, but a Bible reader—first heard of the truth through brother Henry Simpson, of Spalding, who lent him *Elpis Israel*. CORNELIUS MARGISON ALLENSON (26), tailor, formerly Church of England. The truth was first introduced to his notice at the Peterboro' lectures, while on a visit to his father-in-law (Mr. Robert Hardy), formerly a member of the ecclesia, but who, we regret to say, has withdrawn from the body of Christ without assigning any special scriptural cause. There was also immersed on the same day, the father of brother Clarke, of Peterboro' (65), bricklayer, a particular Baptist. His name is GRIFFITH CLARKE. We give God thanks for prospering and increasing our sowing and watering. There has been much rejoicing over these four new brethren, but there will be more if we are all welcomed into the Kingdom of God and of Christ at that great day. We rejoice when the aged unbend and put on the yoke—'tis so hard to train an old plant, with brittle and inflexible tissue. We rejoice when youth can launch the boat on the ocean of truth, and with one blow sever the painter that has made it fast to the world. We thank God and take courage. The lectures and lecturer at Spalding have been as follow:—Dec. 12th, 1878, The Kingdom of God.—(S. Richards.) 19th, The Eastern Question.—(F. Hodgkinson.) Jan. 9th, 1879, Paradise.

—(S. Richards.) 16th, The Angels.—(F. Hodgkinson.) 22nd, Water-Born.—(F. Hodgkinson.) 29th, Spirit-Born.—(F. Hodgkinson.) Feb. 5th, The Restoration of Israel.—(R. Hardy.) 12th, Paul's Reasonings.—(T. Royce.) 19th, The Throne of David.—(T. Royce.) 26th, The Blood is the Life.—(F. Hodgkinson.) March 5th, Question Night.—(R. Roberts). There are five more lectures to follow."

The following are some of the newspaper notices referred to: "THE CHRISTADELPHIANS.—There was a crowded company at the Corn Exchange retiring-rooms on Wednesday evening last, attracted undoubtedly as much by the anticipation of a disturbance as by a desire to become acquainted with the theological opinions of this peculiar sect. The lecturer on the occasion was the same as on the previous week (Mr. T. Royce, of Peterboro'), and the subject upon which he dilated was The Throne of David. The lecture concluded, Mr. Royce, according to promise undertook to answer any questions put to him by Mr. Brown, relative to the views he had propounded. The audience had been exceedingly orderly up to this point, but immediately the process of interrogation commenced, expressions of dissent were frequent, and at times inconveniently loud. Mr. Royce, however, manifested considerable skill and aptness in replying to questions, and appeared in no wise disconcerted by the storm of opposition with which he was occasionally met. Several times during the evening, some posers from Mr. Brown were with the utmost difficulty overcome, and the lecturer once accused his interrogator with propounding questions that were not his own. The evident feeling of the meeting was by no means favourable to the religious tenets of the lecturer and his friends."

"THE CHRISTADELPHIANS.—The Life is in the Blood," was the subject of a lecture delivered in the Corn Exchange, on Wednesday evening last, by Mr. Hodgkinson, of Peterborough. The lecturer (who founded his remarks on Heb. ix.) submitting that a religion which was not entirely in harmony with science was not worth a rush, proceeded to consider the subject from (1) a theological and (2) a physiological aspect. He submitted that the proof of the inspiration of the Bible was to be found in the proclamation of Moses of scientific facts ages before their discovery by scientists, instancing that 'the life is in the blood'—'He who hangeth the earth on nothing; and from Isaiah, 'the circle of the earth,' when it was supposed to be flat. The Bible, he argued, was a book of blood from Genesis to Revelation, from the blood of Abel, the prophets, saints and martyrs, to that of the Son of God. Yet 'the fool hath said in his heart, there is no God,' and scientific men were saying much the same thing to-day. The blood of Adam was in their veins, and they were all blood-poisoned

by the Fall, and the result was death. The Christadelphians were too much matter-of-fact to believe that men were alive when they were dead. If they ever lived again, it was by the power of Christ. There was no everlasting hell of the orthodox pattern—it was simply death.—The soul was not a separate entity, but ‘in the blood.’ He then quoted passages to show that the terms ‘soul’ and ‘blood’ were synonymous in the original text, as, ‘He poured forth his soul unto death,’ i.e., his blood. In descending upon the physiological aspect of the case, the lecturer snowed the wonderful but beautiful adaptation of the heart and lungs to the vivification and circulation of that vital fluid, ‘the blood,’ six tons of which were pumped through the heart of a healthy adult in 24 hours. He could not feel surprised at the amount of infidelity abroad when he considered what was taught in the Churches. Those teachings might and did do for feeble-minded people, but they would certainly not go down with robust thinkers. The Christadelphian faith was the only logical deduction from the Bible—the re-creation of the body, to be attained only by certain ordinances, of which baptism was to follow intelligent conviction. It was necessary to ‘lay hold on’ eternal life, which was the gift of God. He was once verging on infidelity, having been brought up in the Church of England, but finding the Christadelphian doctrines logical, reasonable, and scriptural, he accepted them, and appealed to his hearers to do the same. The lecturer constantly referred to passages of Scripture in proof of all he advanced, and alluded to the startling events in the East, through which he traced the finger of God, and anticipated the approach of the Millennium. In conclusion, the speaker alluded to the disturbances which had taken place at previous lectures, appealing to the good sense of the people and the force of argument rather than the argument of force. Free speech and fair play were characteristic of Englishmen, and he trusted the people of Spalding would sustain that reputation amongst them. He announced that to-morrow (Wednesday) Mr. Robert Roberts, of Birmingham, would reply to questions in the Corn Exchange, when all seats were invited to attend.”

“THE CHRISTADELPHIANS.—The people of Spalding were invited to meet Mr. Roberts, of Birmingham, on Wednesday evening, at the Corn Exchange, and question him concerning the tenets of this sect. Mr. Hodgkinson, of Peterboro’, presided, and having read some rules by which the proceedings were to be governed, he invited questions from those present. Some time having elapsed in silence, three questions were propounded by Mr. Jepson, relative to the punishment of the wicked and its duration. Mr. Roberts answered by quotations from Scripture, and then intimated that

inasmuch as Mr. Jepson had put three questions, he must give way to other interrogators. A long pause then ensued, and no one else manifesting a disposition to ask questions, the chairman intimated that Mr. Roberts would proceed to give a lecture on the signs of the times, and give proofs that the coming of Christ was at hand. The audience, however, preferred to hear something about the doctrines believed and taught by the Christadelphians, and an intimation to that effect having been given by the majority of those present, Mr. Roberts consented. He made a few opening remarks from Paul’s letter to Timothy, quoting that the time would come when people should ‘heap unto themselves teachers (many teachers) having itching ears, and that they should turn away their ears from the truth unto fables;’ that matter of prophecy had in our day become matter of fact; and all that the Christadelphians could do was to protest against the errors of popular belief, and urge people to test every doctrine by the Word of God as the only standard of truth, all else being speculation. After speaking for over an hour, there was a sudden outburst on the part of the audience, whether of applause or dissent the lecturer seemed unable to determine. He said he would stop or go on, as the audience pleased, and as the majority decided in favour of the former, the speaker sat down.—The chairman then stated that Mr. Roberts had certainly done all he could to satisfy the people of Spalding, but if there were any present who had difficulties they would like solved, questions would still be answered. Dumbness, however, again prevailed, and the chairman said there was nothing left for him to do but to thank the audience for their surprising moderation and dismiss the meeting. The promoters appeared surprised at the lack of disposition to interrogate their champion, as they had assembled in force, evidently anticipating a keen discussion.”

SMALL HEATH (near Birmingham).—Brother Heeley, reporting the removal of brother and sister Barlow to Manchester, mention also that brother and sister Black, of the Birmingham ecclesia, wish to unite with the brethren at Small Heath.

STOCKPORT.—Brother Waite reports “another loss by the death of sister Rebekah Aukland (68), who fell asleep on the 5th inst., and was interred on the 8th inst., at Cheadle in the parish churelyard. Brother Waite says: ‘The brethren in this case had to submit to the funeral arrangements of friends not in the truth, and consequently had to listen to the parrot-like out-pouring of the parson, which, methinks, was almost enough to make our beloved sister turn over in her grave.’”

SWANSEA.—Bro. Randles writes: “During the past month we have had a ‘feast of fat things’ in Swansea, having been favoured

with visits from our brethren Ashcroft and Shuttleworth, whose labours of love amongst us, made us long for that time when the true communion of saints shall be our joyful experience. Some of us look forward with more pleasure to the Sunday morning exhortation than even the evening lectures, feeling how much we need the instruction, encouragement and even learning, dealt out to us, by those who are able to bring out things new and old from the treasures of the Spirit. It gives us, as it were, a fresh start in the race, which is so beset with trial and difficulty. The lectures were announced by posters and cards, and a number of intelligent men and women came to hear the glad tidings, especially on Sunday last, when a considerable assembly of people had the privilege of hearing brother Shuttleworth, of Birmingham, on the splendours of that Book of which they know so little. Do the brethren everywhere realise their responsibilities in this respect? Paul asks how can they hear without a preacher? May God give the increase to our humble and sincere endeavours to spread His glorious truth. The subjects have been as follow: Sunday February 16th, Some of my Difficulties, &c.—(Brother Ashcroft.) Monday February 17th, The Clergy—a Frank Enquiry.—(Bro. Ashcroft.) Tuesday, February 18th, Things Supposed, &c.—(Brother Ashcroft.) Sunday, February 23rd, Conversions, Ancient and Modern Contrasted.—(Bro. Clement.) Sunday, March 2nd, The Good Time Coming.—(Brother Luce.) Sunday, March 9th, The King in his Beauty, or the Splendours of the Bible.—(Brother Shuttleworth.) At a meeting of the Agricultural Hall brethren, called to consider the advisability of bringing about an amalgamation between the Agricultural and Oxford Street meetings, it was decided, in order to remove all future doubts and misunderstandings, to require as a condition of such amalgamation, that every one taking part in it should besides adopting the faith as defined in the Birmingham statement, declare his entire rejection of the doctrine that Christ was free from the effects of Adam's transgression; and of the doctrine that Christ's obedience was not the result of his own voluntary will. When all are prepared to make this declaration, amalgamation may ensue."

NEW ZEALAND.

DUNEDIN.—Brother W. W. Holmes writes that the brethren are now all meeting together in a small anteroom of the Odd Fellows' Hall, capable of holding about 30 or 40 people, but that they will soon have to get a larger place, as further cases of obedi-

ence have occurred, viz., a SON and DAUGHTER of sister Miller, of Roslyn, and Mr. and Mrs. PITT from the Campbellite party. There are others enquiring. Bro. Holmes hopes there will soon be a public proclamation of the truth in Dunedin, now that unity is restored.

CRAB CREEK, Henderson Co., (N.C.).—Brother Gresham, of Jeffersonville, (Ind.) says there will be a fraternal gathering here, commencing (if God permit) Friday, August 8th, 1879, and continuing several days; the object of the meeting being for the instruction and comfort of those who, after having become intelligent in the things revealed, concerning the kingdom of God shortly to be established on the earth; and the things concerning the great name of Jesus the anointed one, to rule in righteousness over all people on the earth; have obeyed from the heart that form of doctrine taught by the apostle Paul. Such, and such only, as have thus believed the truth in its purity and who have obeyed it intelligently from the heart are invited to take an active part in the meeting. "Those contemplating a trip to that meeting will please examine their maps, and I will say they may come via Knoxville and Morristown, Tenn., and have about 80 miles by stage coach or waggon, or via Salisbury and Statesville, N.C., and about 50 miles by wagon, or via Greenville, S.C., and near 50 miles by coach, or via Spartanburg, S.C., and the Spartanburg and Asheville R.R., and I think not more than 10 miles by coach. If visitors will write in time to the following named brethren, stating the day they will arrive, they will probably be met at the R.R. terminus, viz., E. M. Anderson, Edneyville, Henderson Co. H. W. Patterson, Granger, P.O., Transylvania Co. J. D. Bartlett, Turnpike, Buncombe Co. J. L. Whitaker, Edneyville, Henderson Co. A. F. Walton, Turnpike, Buncombe Co., or R. Maxwell, Edneyville, Henderson Co., N.C.

VALLEY SPRING, Llano Co. (Tex).—Brother J. Banta states that the brethren of several ecclesias have come to an understanding to have a fraternal gathering on Williamson's Creek, in Blanco Co., Tex., to commence on the 2nd Sunday in August next. The proposed place of meeting is near a stage stand, on the Austin and Fredericksburg stage line. The stand is kept by Mr. George, a country merchant, who is interested in, and a well-wisher to the truth as it is in Jesus."

VICKSBURG (Kansas).—Bro. Westbrook writes that brother Grems and himself are the only members of the household they know anything of in this part of Kansas, lately the home of the Red Man; but they are hoping soon to be able to witness the obedience of others 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).

No. 179.

MAY, 1879.

Vol. XVI.

A FAITHFUL TESTIMONY NOT UNCHARITABLE.

BY DR. THOMAS.

"THE truth confessed before Pontius Pilate, and afterwards preached by the apostles in the name of Jesus, still finds some good hearts to hear and obey it. 'Every one that is of the truth, heareth my voice,' said Jesus; and they only will hear it, do what we may to make it seemly to the pietists of the Apostacy by varnishing over its expression by what they call 'love' and 'charity.' The experience of the brethren has taught them that with all the compassion they have used, and with all their endeavours to draw their opponents with the cords of love as with the bands of a man, they have failed to disenchant them of their illusions, and to make them honest men. They persist in misrepresenting them.

Some may think me 'bitter' and 'severe.' Such, however, I trust, will bear with my 'uncharitableness,' which is only a habit I have acquired of calling things by names expressive of their real nature. All not included in the 'measure' of 'the Temple of God, the altar, and them that worship therein'—'THE HOLY CITY'—are Gentiles of the unmeasured court; who, not obeying the truth, but either actively opposing it, or, giving forth their influence in word or deed against it, are trampers of it under foot, and styled in Scripture 'their enemies.' These are generally very 'pious' of speech and of such oily smoothness that to judge of them by their words, one might almost conclude that they partook of the 'immaculate conception' of the Queen of the Roman Heaven herself! If it were so, they could not act out of their true nature of 'seducing spirits' who *profess*

to know God, but in works deny Him. If we style such spirits *friends*, it is with the irony of the apostle Paul, who, in speaking of those whom he had just styled 'the ministers of Satan,' banteringly inquired, or, to use his own words, 'Speaking as a fool,' asked, 'Are they ministers of Christ? I, more!' In this sense our brethren sometimes style the truth's enemies who left them, 'their friends.' We have many such friends, a hair of whose heads we would not injure; much as they hate and seek our destruction, we would treat them in like circumstances as the Samaritan treated the man who fell among thieves. But let such beware how they attack, or try to hinder us in our contention for what we believe to be the faith once for all delivered to the saints. If Jesus, provoked at the hardness of the hearts of the Sabbatarians, 'looked on them with anger' when they watched him to find cause of accusation against him, and told them plainly that they were 'fools,' 'hypocrites,' and 'blind,'—a Christian man may do well to be angry at the serpent-subtlety of their opponents, and to define and denounce 'every high thing that exalteth itself against the knowledge of God,' when he perceives it is done to make that knowledge ineffectual against the systems and traditions of his day. In doing this, he does not sin through anger. If Paul see a man perverting the right ways of the Lord, and trying to turn away another from the faith he preached *did well* to apostrophize that person as 'full of all subtilty and mischief, a child of the devil, and enemy of all righteousness'—a Christian advocate of that same faith in this century *does well also* when he sees others with whom he has to do offending in the same way, to treat them after the same example, and to show that the language of the apostle is equally applicable to them; for he says, '*Be ye imitators of me as I am of Jesus Christ.*' The pietists of the apostasy may stigmatize this as unchristian! Be it so, we can afford to be unchristianized in company with Jesus and Paul; for if we have not the right spirit *for doing what*

they did, neither had they.

For myself, I either understand the truth or I do not. If I do not, those who have sought my destruction for years, *may* be right in their theory; but if I do, they are certainly wrong. They are not content to argue the matter upon its own merits. This they will not do; but resort to calumny and misrepresentation to turn the people from what they cannot confute. Their ungodly efforts (and if such efforts were subtilty, mischief, devilish, and unrighteous in Paul's day, they are now) have succeeded in sealing up the eyes and ears of multitudes who might otherwise have been enlightened. If the doctrine we preach be the truth, what are the men of Rome, Wittenburg, Geneva, Oxford and Bethany, but perverters of the right ways of the Lord? They either are such, or they are not; for there are no neutrals in the 'good fight of faith.' If they are not perverters, then let us cease all opposition and turn sectarians; and call Pius, Luther, Calvin, Knox, Wesley, and Campbell, our brethren, or fathers in God; but if they be corruptors of 'the simplicity which is in Jesus Christ,' then let us repudiate them, and warn the people against them, not sparing their traditions and evident hypocrisy; but dealing out such blows upon their casques with 'the sword of the Spirit which is the word of God,' as shall prove the ringing emptiness of the skulls beneath.

It is the leaders of the people that cause them to err. The sympathies of God's word are with the people, not with those that peel and scatter them. For ourselves we make no pretensions to a love, or charity, or meekness, or sympathy, that does not recognize as a first and all-pervading principle 'the obedience of faith.' We are ready to meet our bitterest and most unrelenting foes with the olive branch of everlasting peace upon this principle. But, until we meet here, there can be between us nothing but war until the judgment. Our sympathies are with the people as sheep without a shepherd; our antipathies against those who scatter them, and pervert the right

ways of the Lord.

Our experience is that the more religious and pious the people profess to be, the more are the truth and its believers ridiculed and evilly intreated. The truth stated, illustrated, and proved in earnest and unmistakable terms, is like cutting asunder the flesh of pietism with a saw. There is an essential antipathy between flesh and truth; and especially between the truth and that flesh which is trained to 'piety' by the institutions and traditions of the apostasy. Whether the truth be spoken by Jesus, by the apostles, or by the brethren in our day, the like epithets are employed to express the hatred of the flesh to the unperverted truth of God. 'He is mad' or 'he hath a devil,' or 'he is a blasphemer,' or he is 'bitter,' harsh, censorious, of a bad spirit, without charity, unchristian, or unconverted, are a few, are but a few, of the expressions by which modern and ancient pharisees give vent to their pious hatred of that testimony and reasoning which convicts them of ignorance and sin. They speak evil of the truth they understand not, and visit upon its advocates the hatred they bear to it. They profess to be anxious that we should do good. 'How much good' say they, 'we might do if we were not so uncompromising and uncharitable.' That is 'good' in their notion of good, which is essentially evil. They do not so much object to our advocating the gospel of the kingdom and the obedience it requires, if we would only at the same time admit their Christianities to be sanctifying and saving, which are based neither upon its faith nor obedience. But this we cannot do without making fools of ourselves before God and man. Let these ridicule as they will, and condemn our words and spirit to their hearts' content; their reproach will not alter the nature of things. Be we bitter or sweet, severe or gentle,

charitable or not, in their esteem, our testimony is unchanged. It is either true or false. This is the issue they have to join; and not the question of the scripturality of our manner or spirit. The 'children of disobedience' are incompetent to judge of this; for a manner and a spirit which they would approve, would be an abomination in the sight of God. To teach the truth so as to receive the applause of pious sectarians, would be to deprive it of all point, and to blunt the edge of the Spirit's sword. We have no taste for this, not having been trained by the day and night study of the word to fight the good fight of faith without wounding the self-love and pious sensibilities of those who have 'a form of godliness' subversive of the truth. Brethren, let us stand by this boldly, bearing its reproach as Jesus did the cross. The 'religious' who condemn and ridicule us have no tribulation or reproach to bear, which is a manifest token that they are not the Lord's; for the testimony of his word is, that it is through much tribulation that those whom he has called shall enter his kingdom and glory. They have no tribulation because of the word. The clergy flatter and cajole while they fleece their flocks; and these blindly approve their deeds. They live, and move, and have their being in the illusions of the flesh, walking according to it in its lust and the pride of life. If a man would be respected in 'society,' let him become fashionable, and to do this he must ally himself to one of the schisms current in the unmeasured Court of the Gentiles by the name of *Christian*—a name once synonymous with obloquy and suffering, but now expressive of all that is in the world agreeable to the flesh, and subversive of the gospel and righteousness of the blessed God. Let such 'Christians' reproach; we glory in all they may deem our shame!"—*Herald*, 1855.

THE WAYS OF PROVIDENCE,

AS AUTHENTICALLY ILLUSTRATED IN BIBLE HISTORY.

No. 8.

NO MORE signal illustration of the ways of Providence is to be found in the whole of the Scriptures than the case of Joseph—the most illustrious of all the sons of Jacob. It is not merely that great results came out of unpromising experiences: this might happen when the results are not of God, for there are things that are not of God. But the whole case is declared to be a case of divine manipulation. Thus Joseph told his brethren who had sold him into Egypt: “God sent me before you to preserve you a posterity in the earth. . . . *So now it was not you that sent me hither, but God.*”—(Gen. xlv. 7-8.) Again, after his father’s death, when his brothers, fearing Joseph’s resentment for what they had done to him, sought to propitiate him, he said, after re-assuring them, “As for you, ye thought evil against me, but *God meant it unto good* to bring to pass, as it is this day, to save much people alive.”—(Gen. i. 20.) So, also, we have the oft-recurring remark, “And the Lord was with Joseph;” and the statement of David in Psalm cv.: God “sent a man before them, even Joseph, who was sold for a servant.”

In studying the events of Joseph’s life, therefore, we are studying a case in which God was at work beyond all question; and from which, therefore, we shall be able to learn instruction with regard to the experiences of our own lives, if our lives, like his, are framed in the fear of God and committed to his keeping in prayer and well-doing; for his case, like all the others, was “written for our learning.”

Joseph enjoyed a sunny youth at home till he was seventeen. “Jacob loved him more than all his children.” But this sunny youth was not unclouded. The ill-feeling of his brothers was a shadow in the sky. This existed without any cause from Joseph—at least without a cause for which he could be held responsible. He dreamt prophetic dreams. Perhaps he did not know they were prophetic. At all events, he told them to his brethren, who were angered at them because they exhibited Joseph in the position of supremacy over them all. These dreams were of God, as we may understand Joseph afterwards recognised from his declaration to Pharaoh: “It (the power to interpret dreams) is not in me: God will give Pharaoh an answer of peace;” and also his question to the butler and the baker in prison: “Do not interpretations belong to God?” All dreams are not of God: very few are. “Dreams come of the multitude of business.”—(Eccles. v. 3.) “He that hath a dream, let him tell his dream; but he that hath my word, let him speak it faithfully. What is *the chaff* to the wheat, saith the Lord.”—(Jer. xxiii. 28.) Yet, there were dreams that were from God: “If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will *speak unto him in a dream.*”—(Num. xii. 6.) Of this order are the dreams referred to in the

promise of the latter-day out-pouring of the spirit. "Your old men shall *dream dreams.*"

This was the nature of Joseph's dreams—divinely communicated forecasts of coming events. They were communicated as a part of the agency that was to develop the future to which they pointed. The narration of them by Joseph filled the minds of Joseph's brethren with envy—a bitter feeling that banishes mercy. Their self-esteem was hurt by dreams that appeared to them the mere embodiments of a petted boy's complacency, and thus they were predisposed to act the part that was to send Joseph to the sphere of his discipline and promotion. "They could not speak peaceably to him." Their feelings settled into hatred, and hatred was ready to seek and find an opportunity of putting its object out of the way. Joseph was perfectly innocent of anything to justify their malignity. He was free of guile, a lover of righteousness, loved of his father, and loved of God; and behold him the object of gathering clouds of enmity! A short-sighted view would have judged such a situation impossible. It would have said an innocent youth would have been shielded from malice; and, in the opposite experience, it would have complained of injustice, or, at the least, of a bewildering inscrutability in the ways of God. The facts of Joseph's case at this juncture confute such views. Joseph was innocent and excellent, but Joseph was young and untried, and God had a great purpose with him that required that he should be matured and perfected in character as men only can be perfected—in the school of adversity. Joseph had to be fitted for exaltation and the exercise of power, and therefore Joseph had to suffer for Joseph's own good and for the bringing about of a great result to the whole house of Israel. Joseph was allowed to become the object of his brethren's successful hatred. Therefore, if sympathy sheds a tear, the understanding admires, while Joseph is bound by his unfeeling brethren, and in spite of his frantic entreaties, lowered into a pit where death appears inevitable, both in his own estimation and that of his brothers. No greater evil short of death could befall a human being than that which thus came to Joseph. A spectator on the spot would have said it was evil in which it was not possible to imagine any good purpose. There was no explanation of it. Joseph was not permitted to know the meaning. He could not have understood if told. It would have frustrated the object for him to know. Let us recollect this when in any matter similarly situated. Circumstances may be dark; calamity unmingled; the situation such that enemies may appear to speak the truth if they say, "There is no help for him in God;" yet God may be at the bottom of all the trouble for purposes of goodness which the future alone will reveal. The only policy is, in all circumstances, to commit ourselves to the keeping of our Creator in faith and well-doing, as the Spirit commands: "Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass. And He shall bring forth thy righteousness as the light and thy judgment as the noonday."

The object of Joseph's brethren was to kill him. They proposed to do this out and out before casting him into the pit (Gen. xxxvii. 20); but this would have interfered with the purpose of God. They were therefore diverted from

their purpose. Reuben was touched with compassion for his brother, and proposed that they should do nothing violent to him, but merely put him into a pit, and let him come to his death there—his object being to release him afterwards, and take him back to his father. Reuben's proposal was accepted; and Joseph, arriving, was seized and stripped of his outer coat. Nothing is said in the narrative of Joseph's terror: but it comes out in their remarks one to another in Egypt twenty years afterwards, "We saw *the anguish of his soul* when *he besought us*, and we would not hear." The poor boy was let down into a living death, as it seemed, appealing in vain to the mercy of his hard-hearted and grown-up brothers. Had Reuben's idea of coming back alone and taking him up again been carried out, God's purpose would have been interfered with. So something occurs—we are not told what—to take Reuben away from the company of his brothers for a short time. While he is away, a company of travelling merchants, *en route* for Egypt, come in sight. An idea occurs to Judah: "Let us sell Joseph: let us not kill him." The brothers willingly adopt a suggestion that delivers them from the crime of fratricide, while relieving them of the object of their hatred. Joseph is taken out of the pit and sold in Reuben's absence. The merchants take their terror-stricken property and depart. Joseph's brethren also go their ways. Reuben, by and bye, comes to the pit expecting to put an end to his brother's agonies. Alas, he is gone!—Reuben knows not whither—and he gives way to his grief.

Follow Joseph in his journey. From one dreadful experience he has been plunged into another and far worse. A father's favourite, accustomed to the ways of love and the surroundings of comfort, he finds himself in the hands of unfeeling and mercenary strangers, who regard him as a chattel, and think only of how much he will fetch when they arrive in Egypt. It is written, "Oppression maketh a wise man mad." Judge, then, the violent revulsions of feeling to which Joseph, the choice of Jacob's family, must have been subject in the custody of the Midianites as a slave going to a strange country. It was enough to break his heart altogether. Probably, we should have thought it was broken if we could have seen him "all of a heap," exhausted with grief, broken down, unable to cry any more. It is not possible for human situation to be more agonising; human prospects to be darker; or human grief more poignant or more unavailing than Joseph's at this part of his life. And yet "God was with him," and was directing his way, and fitting him for exaltation and for untold usefulness in the execution of the divine purpose. The fact is to be pondered by every son of God in all possible evils that may befall them; for these things were "written for our learning." The kingdom of God lies ahead, and Paul has told us that "through much tribulation we must enter therein." How much, and what sort we require, God knows, and not we ourselves. Therefore, let us "humble ourselves under the mighty hand of God; and He will exalt us in due time." Joseph's agonising journey to Egypt was a journey to exaltation; and so is ours, if, like Joseph, we fear God, do His commandments, and commit our way to Him. But exaltation comes not at once. There were dark and dreary years before Joseph. Let us not be impatient.

Arrived in Egypt, the Midianite merchants find a ready market for Joseph, who was "a goodly person and well-favoured."—(Gen. xxxix. 6.) A government official—Potiphar, captain of Pharaoh's guard, buys him of their hands, and takes him into his house as a servant. Here we have to consider an instructive feature of the case. Joseph cheerily and faithfully addresses himself to the duties of his position. Had he been like some, he might have considered himself justified in sulking and dawdling, seeing that he was stolen and unjustly brought into his position. In that case, the Lord would not have been with Joseph; for the Lord is not with those who are slothful and contemptuous, from whatever cause. He is only with those who faithfully act their part in the circumstances into which He may bring them. "Ay," may the Son-of-Belial class rejoin, "we would submit to any position the Lord brought us into, but we don't mean to put up with the injustice of man." They have not eyes to see that the very injustices of men are often the Lord's agencies to subject His people to the proof, and to guide them at last into ways of blessedness. There was nothing to tell Joseph that the act of his brethren was the act of God: but he feared God and submitted himself, knowing (as all true sons of God know and recognise) that God ruleth in the kingdoms of men even now, and orders the steps of those who please Him by their faith and submission.

Joseph acted his part faithfully, and God worked with him and prospered what he did. "His master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand. And Joseph found grace in his sight, and he served him, and he made him overseer over his house, and all that he had he put into his hand. And it came to pass from the time that he had made him overseer in his house and over all that he had, that *the Lord blessed the Egyptian's house for Joseph's sake*: and the blessing of the Lord was upon all that he had in the house and in the field." The Egyptian was an unenlightened natural man, and, as such, was not an object of interest to God, who "taketh pleasure in them that fear Him, and them that hope in His mercy."—(Psaln cxvii. 11.) It was not for his sake that He prospered the Egyptian's affairs, but for Joseph's sake, who was of the specified character—a fact the Egyptian seems somewhat to have recognised. Are there no Josephs now? They are very scarce—very. But, wherever they are, there is the same favour from God on their behalf; for God is "the same yesterday, to-day, and for ever;" and "all things work together for good to those who love Him and who are the called according to His purpose"—*all* things, absolutely, including the very worst occurrences, as Joseph was again about to experience.

Things went well with Joseph in Potiphar's house for some years, when, suddenly, the earth clave beneath his feet, and precipitated him into an apparently bottomless abyss of woe. Potiphar's wife falsely accused Joseph to hide her own shame, and Potiphar, believing his wife, commits him to prison as a malefactor. We read the statement lightly, perhaps; but consider what it meant. Joseph's desolate servitude was becoming somewhat mitigated with the lapse of time and the honour and comfort of the position to which his owner had promoted him as the responsible steward of his affairs; and here he is suddenly

plunged into a lower deep than ever. He is not only in a strange land, but disgraced, and in a position debarring hope—not only a slave, but a branded slave; not only a prisoner, but a prisoner under circumstances that shut off all prospect of possible release. In the first moments of his incarceration, Joseph must have been in a deadful state of mind. We know what came after, which makes it difficult for us to realise the darkness of his situation. Joseph did not know what was coming after. He only knew the dreadfulness of his position—a prisoner and an outcast, unjustly banished from his country, in the first instance, and now the victim of a false accusation. He had said, “How can I do this great wickedness and sin against God?” and this was the consequence. Had such an one as Job’s wife been near, she would have had capital occasion for her foolish speech: “Dost thou still hold fast thine integrity? Curse God and die.” Perhaps she would have received the answer with which that woman’s truly wise husband rebuked her folly: “Thou speakest as one of the foolish: shall we receive good at the hands of the Lord, and shall we not receive evil?” It would have been an answer to her to say: “The steps of a good man are ordered of the Lord,” and that “all things work together for good to them who love God; to them who are called according to His purpose.” It seemed very unlikely that this was being realised in Joseph’s case. Joseph, doubtless, bemoaned his position with many tears. The “stoical grin” with which educated Britons are taught to meet misfortune is a part of the polished Paganism of the times. It results from imperfect development of the moral nature and the consequent false standard in vogue among those who, clever enough and proud, know not God, and obey not the gospel of our Lord Jesus Christ. It belongs not to the school of which Job, David, Jeremiah and the Lord Jesus are prominent examples. These recognise that “there is a time to weep” as well as a time to laugh, and they do not require to invent the weeping time: it lies hard upon them in the present constitution of things in general upon the face of the earth, and sometimes comes close to them in the piercing sword of dire personal calamity, like that which shows us Joseph prostrate in an affliction which seems to lack a single ray of hope, and yet in which God was guiding him to great blessedness.

Joseph gets habituated to his grief and his position. By and bye, God lets in a little light upon his darkness. “The Lord gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph’s hand all the prisoners that were in prison; and whatever they did there, he was the doer of it. The keeper of the prison looked not to anything that was under his hand, because the Lord was with him; and that which he did, the Lord made it to prosper.”—(Gen. xxxix. 21-23.) Thus was Joseph’s position, as a prisoner, greatly mitigated. Thus does God lessen the troubles of His children “after they have suffered awhile, that they may be established, strengthened, settled.”—(1 Pet. v. 10.) He does not let their troubles press to their destruction. He afflicts with an object, and when the object is accomplished, the affliction is eased. If men will but commit themselves to Him *in well-doing*, He will guide their steps and frame their way for comfort and well-being. It is where

they leave Him out of account and follow their own devices for their own purposes that He may leave them to be snared in their own way. Joseph was not of this class. He feared God and was afraid of sin, and God was protecting him in the midst of evil, and slowly guiding his paths to exaltation and honour. But the work was all apparently natural. It had been so up to this point. It continued to be so for a good while. Two fresh prisoners arrived. They were both domestics of Pharaoh. Their arrival was a link in the chain of Joseph's deliverance; but he knew nothing of this: it was, to all appearance, a commonplace circumstance. They had offended Pharaoh, and were naturally rueful enough at their position—a ruefulness increased by striking dreams, which they both thought had a special meaning beyond their understanding. On the morning after the dreams, Joseph asked them the cause of their extra sadness, and being told, remarked, "Do not interpretations belong unto God? Tell me, I pray you." And they told their dreams; and Joseph interpreted them as indicative of their coming treatment at the hands of Pharaoh, which was realised in harmony with his interpretation. The butler Pharaoh restored to his office: the baker he hanged.

Here, doubtless, comes in the extra-natural element which distinguished the case of the fathers from ours of these barren days, viz., the endowment in the case of Joseph of special faculty in the discernment of special dreams; but the use of this faculty by Joseph and its relation to the operations of Providence were all in a natural way. Joseph did a neighbourly turn to the two interesting prisoners in his charge, and out of this came his own deliverance—not immediately, however. The train was being laid—but nothing was hurried. Joseph made the most of the circumstances to bring about his release to no purpose. When apprising the butler of his coming liberation, he said, "Think on me when it shall be well with thee, and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house. For indeed, I was stolen away out of the land of the Hebrews, and here (in Egypt) also have I done nothing that they should put me into the dungeon."—(Gen. xl. 14-15.) But, alas! the butler was like the ordinary run of mortals. When he found himself in prosperity, he was satisfied to enjoy his portion without a thought for the welfare of others. "Yet did not the chief butler remember Joseph, but forgot him."—(Verse 23.) However, the butler was to be made use of. Joseph's deliverance was not to come through the butler's gratitude, nor at once. It was to come after a considerable patience-requiring lapse of time, through the providentially-developed baser desire of the butler to please Pharaoh.

In two years or so, Pharaoh has a dream which troubles him, and of which no one can give an interpretation—not even a guess. The thing is known in all the palace. It is talked of among the servants. When every assistance has been mooted in vain, the butler remembers the realisation of his own and the baker's dream as interpreted by Joseph. For the first time, he speaks of the matter to Pharaoh. Joseph is hurriedly summoned. The rest is familiar as a household word. Joseph finds himself transferred in a moment from a

dungeon to a throne. The blackness of midnight gives way to a sudden burst of noonday splendour which abides with him through a long and illustrious day. God delivers him from all adversity, and, as he expressed it, "made him forget his toil and his father's house." From a prison keeper's servant, he is transformed into a governor of Egypt—the king's son-in-law: an object of universal deference, and controller of the land's pouring treasure. It was God's work in Providence. God's hand was visible at one or two points; but, in the main, it was accompanied in an unseen manner by means of perfectly natural circumstances.

See, also, how naturally God brought about Joseph's sweet revenge on his brothers. They came to buy corn. They did not know him; for, whereas he was seventeen when they sold him, he is now over thirty-seven, and attired as an Egyptian official, speaking the Egyptian language, which he has learnt during his servitude. But he knows them, for they were grown men when he saw them last, and they are in the main unaltered, and they are dressed in the same way as when they handed him over to the Ishmaelites. They are most obsequious in their deferences. He uses the whip severely, because he knows the end will be sweetness for all. He speaks roughly to them, and puts them through direful exercises of mind, until he can stand it no longer. No more exquisite story was ever written or conceived. It breaks down the strong man to-day every time it is realised. It is part of a story yet unfinished, for Joseph has yet to re-appear in the land of the living to learn of the deliverance of his people from Egypt, and of the long, sad, yet God-illuminated history coming after; and to take part in a still more thrilling situation when another who, like himself, was hated by his brethren, and sold for thirty pieces of silver, makes himself known to his misguided brethren for the joy of Israel and the blessedness of all mankind.

Meanwhile, the lesson of Joseph's life is unmistakable. It is what we have already seen illustrated, viz., that God works when His hand is not apparent, and often when it would seem as if He must be taking no notice, and by means that would seem to exclude the possibility of His being at work. The conclusion is comforting to those who commit their way to God. It may seem to them that God is not only not working with them, but actually working against them. Let them remember the agony of Joseph in the pit, in slavery, in false imprisonment, and learn that the darkest paths of their life may be the ways appointed for them to reach liberty and life, wealth and honour—yea, a throne in the kingdom of the antitypical Joseph, who himself had to tread the dark and tearful valley of humiliation, and who, in the day of his glory, will introduce all his brethren, amongst many bright stars, to the most interesting of Jacob's sons.

EDITOR.

THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

By F. R. SHUTTLEWORTH.

REFERENCE TABLE No. 192.

SPRAY FROM THE WATER OF LIFE

IMMORTALITY in relation to the human race must first be a subject of faith before it can be a matter of fact; or in other words, it must be seed sown before it can be fruit grown.

The clouds which will be absent from the sunshiny morning, contemplated in the Davidic covenant (2 Sam. 23-24), will be first the "clouds without water," spoken of by Jude (ver. 12); and second the thick clouds of transgression, referred to by Isaiah (ch. 44-22), and third, the cloud of gloom and heaviness which belong to the present period of Divine silence, during which God has hidden his face from the house of Israel. —(Ezek. xxxix. 29.)

To the "dead in Christ," who are unconscious of the lapse of time, the resurrection and second coming of our Lord will appear to each to be events happening just at the close of their own life; thus to Abel it will be the next event to the taking away of his life by Cain; to Abraham it would seem to have come in his 175th year; to Jacob and Joseph while still in Egypt; to David it will seem to be realized while as yet the Kingdom of the old covenant is in the zenith of its glory; to Daniel, Jeremiah, and Ezekiel, the day will seem to follow quick upon the Babylonish captivity; to the apostles it will seem but the fact of the next moment to the occasion on which they last closed their eyes; and to us who are alive it cannot be farther away than the short term of days that may yet remain to us of this mortal; and it may be nearer than even that, peradventure we may be of those whom the Lord shall find awake and watching at his coming.

There were three things which were appointed of Christ to be done in secret; first, personal and private supplication; second, almsgiving, and third, the affliction of the soul in fasting. None of these things were to be done with a view to be seen of men; and not only so, they were to be so done as that the facts of the case should not be transparent to an observer; and in the case of fasting they were to take

measures as far as possible to disguise the fact, and so to divert attention from the real state of the case. What then was the difference between their being done in secret and done openly? Jesus explains that when they were done with outside indications they were done to men, but when done in a way which was not open to public recognition, they were then done to the Father. Do we mourn by self-imposed affliction, or has some chastening form of Divine dispensations bowed us down in deep grief? If so, there are two courses open to us, either that we shall secretly cast our burden of grief upon the Lord, or on the other hand, we shall do as the Gentiles do, invite all men's attention to the fact by some exterior indication of the troubled state within. Both have their own reward, only, that while the one consists in the knowledge that your state of mind is thus revealed to fellow worms of mortal breath; the other comprehends the great and comforting idea that your desolation is regarded from on high, and that what is now done to him in secret trust, shall presently receive his open and substantial approval.

Those who receive the crown of life will be those who have first been faithful unto death; those who reign with Christ will be those who have first suffered with him; those whom Christ will appoint over nations will be those who have first learnt to rule themselves and their own houses; and those whom Christ will finally make choice of will be they only who have aforesaid chosen him and given him the throne in their affections, and the undivided sceptre of jurisdiction in all their affairs.

The Holy One revealed to Israel, and who also now invites the faith and worship of the Gentiles, is a Great King above all who are high and lifted up; he is higher than the highest, and his greatness is unsearchable; the sea is His, for He made it, and His hands formed the dry land; He appointed the sun and the moon for seasons, and He established the clouds above; He scattereth the hoar frost, and causeth the snow to fall softly; He is a father to the rain, and out of His treasures cometh forth wind and tempest; He makes the thunder to roar, and the lightning to flash forth His praise; he placed the sand for the bounds of the sea, and by the might

of His power he erected the mountains; He spake into being the infinitely varying forms of creature life, and made existence at first a thrilling joy; He carpeted the earth with enduring verdure, and mantled it with everlasting light.

A bountiful eye.—(Prov. xxii. 9.)

A pure heart.—(Prov. xxii. 11.)

A willing mind.—(Chron. xxviii. 9.)

A wholesome tongue.—(Prov. xv. 4.)

Clean hands—(Ps. xxiv. 4), and lips of knowledge (Prov. xx, 15), are the virtues peculiar to obedient believers of the true gospel.

—
REFERENCE TABLE No. 193.
—

FIRST THAT WHICH IS NATURAL.

The love of God begins with the love of man. One who does not love his brotherman, whom he hath seen, cannot certainly love God, whom he hath not seen.—(1 John iv. 20.)

Faith towards God begins with the exercise of that principle towards human kind. He who is incapable of belief on reasonable grounds in relation to human evidence and temporal matters that are open to the senses, will find it a still more impossible thing to place his hope and confidence in the promises of God, which invite our faith in the "things which are unseen and eternal."—(Deut. xxxii. 20.)

The foundation of obedience towards God will be found to exist in a disposition of subjection towards men—first in the honouring of parents, and then in a due and reverential submission to all other humanly-constituted authority. Where such a law-abiding sense of duty is absent in the human relation of things, there is little or nothing to work upon in regard to Divine claims.—(1 Pet. ii. 13, 17.)

The ground of faithfulness towards God is laid in the desire to be just to fellowmen. He who is unjust in his dealings with men, is thereby disqualified to serve God faithfully.—(Luke xvi. 10, 11.)

The disposition which, fully developed, leads up to the fear of God, is incipiently begotten in the recognition of the due and wholesome restraints imposed by parents and others, who may be in authority. Where these are disregarded from a spirit of lawlessness, there is nothing, as it were, upon which to engraft the higher and still nobler appreciation of Divine supremacy.—(Rom. xiii. 1-11; Eph. vi. 1, 2; 2 Tim. iii. 2.)

The inclination towards wisdom in Divine directions, engendered by instruction, is strengthened by the rod that drives out the foolishness of the natural child; while, on the other hand, no more serious hurt could be done to the attainment of spiritual subordination to scriptural precepts than the neglect of parents to restrain and correct the natural tendencies to folly and disobedience in their children.—(Pro. xix 18; xxiii. 13.)

The groundwork of those paternal relations which God seeks to sustain to His creatures by the Gospel, is brought within their ability to realise and appreciate as the result of an experience of such relations upon a natural basis in the earlier stages of existence. The natural in this, as in other things, prepares the way for the spiritual.

By the natural and sacred relations of parents and children, and of brothers and sisters, God somewhat prepares men to sustain those exalted affinities which belong to His spiritual house, and to exemplify the virgin purity and brotherly love which become his sons and daughters in Christ.—(1 Tim. v. 1, 2; 1 Pet. iii. 8.)

God has instituted it as a principle that where a man fails to keep his own natural children in subjection, he is thereby disqualified to shepherd the children of God in the capacity of (a scriptural) bishop or deacon—as it is written: "If a man know not how to rule his own house, how shall he take care of the church of God?"—(1 Tim. iii. 4, 5, 12.)

God has made it a law of His house that if a son or daughter of His will attain to jurisdiction over two cities, or five or ten in the spiritual and immortal state, they must, meanwhile, by the help of the truth, assume the reigns of government over their own naturally rebellious tendencies—(Prov. xvi. 32; Rom. vi. 12; viii. 13.)

The foundation whereupon a man is enabled to realise the existence, power, greatness, wisdom and goodness of God in His revealed purpose, is largely due to an earlier acquaintance with these same principles and attributes as displayed in the stupendous products of Almighty strength and skill exhibited in creation: hence the very frequent introduction of the Great Creator to our notice in the Scriptures as the glorious architect of the universe.—(Isa. xl. 12-29; Ps. cxxxvi. civ.)

God has shown us the greatness of His mercy in the heavens, and the extent of His faithfulness in the far-reaching clouds, and the magnitude of His

righteousness in the great mountains, and the transcending vastness of His unfathomable judgments in the great deep, and the unsleeping energy of His power in the restless billows of the ocean, and the unapproachable light of His presence in the noonday sun, and His power to raise the dead and clothe anew these perishable frames, is exhibited in the periodical revival of vegetable life; and His ability to confer everlasting life is suggested by amaranthine flowers and refreshing evergreens; and the illimitable extent of His creative wisdom is fully established by the endless forms of life with which all nature teems.—(Psa. xxxvi. 5, 6.)

The penetration which discerns witnesses for God in fruitful seasons, stormy winds, and stars of light, is very scarce. To many, the heavens declare nothing of His glory, neither showeth the expanse of His handiwork. They view everything and accept of everything in the spirit of the unreasoning brute. Seed time and harvest, summer and winter, come and go without begetting a single line of praise upon their tongue, and, afraid to accord the glory due to the beneficent possessor of heaven and earth, men almost universally describe the wonders of His almighty hand by a word which effectually excludes the fact of His creative and sustaining connection with it altogether. They call the sum total of God's works "nature," by which they hide God from view where He comes nearest to them, because He is not in all their thoughts, and they desire none of His ways—these are the wicked, who, as a sequel to that, cast also His word behind their back.—(Acts xiv. 17; Rom. i. 20, 21.)

REFERENCE TABLE No. 194.

THE RESURRECTION MORNING.

"Weeping may endure for a night, but joy cometh in the morning."—(Ps. xxx. 5.)

"The upright shall have dominion over them in the morning."—(Ps. xlix. 14.)

"From the womb of the morning, thou (Messiah) hast the dew of thy youth."—(Ps. cx. 3.)

"He (Christ) shall be as the light of the morning, when the sun ariseth, even a morning without clouds."—(2 Sam. xxiii. 4.)

"I will sing aloud of Thy mercy in the morning."—(Ps. lix. 16.)

"Cause me to hear Thy loving kindness in the morning."—(Ps. cxliii. 8.)

"The watchman said the morning cometh."—(Isa. xxi. 12.)

"Then shall thy light break forth as the morning."—(Isa. lviii. 8.)

"His (Messiah's) going forth is prepared as the morning, and he shall come unto us as the rain."—(Hos. vi. 3.)

"I will give him the morning star."—(Rev. ii. 28.)

"I am the root and offspring of David, and the bright and morning star."—(Rev. xxii. 16.)

"God is in the midst of her (Zion); she shall not be moved; God shall help her when the morning appeareth."—(Ps. xlvi. 5, Cruden.)

"O satisfy us early (Heb. in the morning) with thy mercy; that we may rejoice and be glad all our days."—(Ps. xc. 14.)

"I will early (Heb. in the morning) destroy all the wicked in the land, that I may cut off all wicked doers from the City of the Lord."—(Ps. ci. 8.)

"The sun of righteousness shall arise with healing in his wings."—(Mat. iv. 2.)

"Then shall the righteous stand forth as the sun in the Kingdom of their Father."—(Mat. xiii. 43.)

"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee . . . and the Gentiles shall come to thy light, and kings to the brightness of thy rising."—(Isa. lx. 1, 3.)

REFERENCE TABLE No. 195.

SPIRITUAL METAPHORS.

A spiritual highway: the way by which the upright depart from evil.—(Prov. xvi. 17.)

A spiritual fining pot: the trials by which the Lord refines the affections and purifies the heart.—(Prov. xvii. 3.)

Spiritual jewels: the lips of knowledge (Prov. xx. 15); and the friends of Christ—(Mal. iii. 17.)

Spiritual perfume: the sweetness of hearty counsel.—(Prov. xxvii. 9.)

Spiritual dew: the favour of Zion's King.—(Prov. xix. 12; Ps. lxxii. 6.)

A spiritual tower: the name of the Lord.—(Prov. xviii. 10.)

A spiritual tree: a wholesome tongue.—(Prov. xv. 4.)

A spiritual fountain: the law of wisdom.—(Prov. xiii. 14; xiv. 27.)

A spiritual root: the "root of the

righteous"—(Prov. xii. 3, 12)

Spiritual fire: the gifts by which you minister to the need of your enemy.—(Prov. xxv. 21, 22; iii. 8.)

Spiritual medicine: the words of wisdom.—(Prov. iv. 22, margin.)

Spiritual merchandise: the commerce and profits of wisdom.—(Prov. iii. 14.)

A spiritual brook: the flow of wisdom's words from the mouth of him who hath understanding in Divine things.—(Prov. xviii. 4.)

A spiritual purgative: mercy and truth, by which iniquity is purged out.—(Prov. xvi. 6.)

Spiritual honey: the sweets of wisdom.—(Prov. xxiv. 13, 14.)

Spiritual waters: the good news of "Zion's glad morning" to those who thirst after righteousness in heart and state.—(Prov. xxv. 25.)

A spiritual banquet: wisdom's well-spread table of fat beasts, and her delicious repast of bread and wine.—(Prov. ix. 1-5.)

Spiritual oil: the illuminating word of Christ, which dwells richly in all the children of wisdom.—(Prov. xxi. 20.)

Spiritual incense: the prayers of saints.—(Rev. viii. 3.)

REFERENCE TABLET No. 196

HUMAN ANIMALS.

Human lions.—(Psa. xxxv. 17.)

Human bulls.—(Psa. xxii. 12.)

Human dogs.—(Psa. xxii. 16; Phil. iii. 2; Rev. xxii. 15.)

Human serpents.—(Matt. xxiii. 33; Gen. xlix. 17.)

Human wolves.—(Acts xx. 29.)

Human foxes.—(Luke xiii. 32.)

Human fowls.—(Mar. iv. 4; Matt. xxiv. 28; Rev. xviii. 2.)

Human swine.—(Psa. lxxx. 13; Matt. vii. 6.)

Human fish.—(Rev. viii. 9; xvi. 3.)

Human sheep.—(Matt. x. 16; Jno. x. 27.)

Human bears.—(Prov. xxviii. 15.)

Human goats.—(Matt. xxv. 33.)

Human doves.—(Matt. x. 16.)

Human ostriches.—(Sam. iv. 3.)

Human asses.—(Job xxiv. 5; Gen. xlix. 14.)

Human eagles.—(Matt. xxiv. 28.)

Human cranes.—(Isa. xxxviii. 14.)

Human bees.—(Isa. vii. 18; Psa. cxviii. 12.)

Human hinds.—(Gen. xlix. 21; Psa. xviii. 33.)

Human locusts.—(Isa. xxxiii. 4.)

Human pelicans.—(Psa. cii. 6.)

Human sparrows.—(Psa. cii. 7.)

Human dromedaries.—(Jer. ii. 23.)

Human horses.—(Zech. x. 3.)

Human dragons.—(Ezek. xxix. 3.)

Human bears.—(Prov. xxviii. 15; Isa. lix. 11.)

REFERENCE TABLET No. 197.

PROPHECY AND ITS FULFILMENT.

PROPHECY.—"Surely he hath borne our griefs and carried our sorrows."—(Isa. liii. 5.)

FULFILMENT.—"When the even was come, they brought unto him many that were possessed with demons; and he cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, 'Himself took our infirmities, and bore our sicknesses.'"—(Mat. viii. 16, 17.)

The following is a list of the recorded cures which are comprehended in the fulfilment of this single prediction of Isaiah. They are given in chronological order.

1. Jesus heals the son of a nobleman who is at the point of death.—(Jno. iv. 46-54.)

2. Jesus heals a demoniac.—(Mar. i. 21-27.)

3. Jesus heals Peter's wife's mother of a fever, and also many others.—(Mar. i. 30-34.)

4. Jesus heals a leper.—(Matt. viii. 2-4.)

5. Jesus heals a paralytic.—(Matt. ix. 2-8.)

6. Jesus heals a man with a withered hand.—(Matt. xii. 9-21.)

7. Jesus heals the servant of the centurion.—(Matt. viii. 5-13.)

8. Jesus restores the widow's son to life.—(Luke vii. 11-17.)

9. Jesus heals two demoniacs.—(Matt. viii. 23-34.)

10. Jesus raises Jairus's daughter.—(Mar. v. 22-23.)

11. Jesus heals two blind men.—(Matt. ix. 27-31.)

12. Jesus casts out a dumb spirit.—(Matt. ix. 32-34.)

13. Jesus heals the daughter of a Syro-phenician woman.—(Matt. xv. 21-28.)

14. Jesus restores sight to a blind man.—(Matt. viii. 22-26.)

15. Jesus casts out a dumb and deaf spirit.—(Matt. xvii. 14-21.)

16. Jesus restores sight to one blind from his birth.—(Jno. ix. 1-41.)

17. Jesus cures a woman with an infirmity of eighteen years' standing.—(xiii. 10-21.)

18. Jesus cured a man who had the

dropsy.—(Luke xiv. 2.)

19. Jesus cleanses ten lepers.—(Luke xvii. 12-19.)

20. Jesus raises Lazarus from the dead. (Jno. xi. 1-54.)

21. Jesus restores sight to two blind men.—(Matt. xx. 29-34.)

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA, No. 107.

“Exhort one another daily.”—PAUL.

Our meeting this morning (as every meeting we hold in pursuance of scriptural objects), is a compliance, in a certain way, with the divine injunction, which says: “Wisdom is the principal thing: therefore, get wisdom; and, with all thy getting, get understanding.” We meet under the auspices, and for the further attainment of, wisdom. But what is wisdom? We may profitably ask this question, and spend a few moments in the contemplation of the full and certain answer which the truth supplies. To appreciate the value of the answer, let us look at the state of the subject apart from the truth.

The word wisdom has, of course, many minor applications. It may be spoken of in connection with any state of circumstances calling for action. In such and such a line of action we may say there is no wisdom, or that there is great wisdom in such and such another line of action. Wisdom, in this case, is limited to the particular interest or object involved in the circumstances—as in taking steps to avoid the plague or stave off a riot, or in smaller matters, to preserve health or secure a good business. But this morning we look at a larger application of the word. We look at it in relation to the ultimate, the eternal results of a man's life—1, as affecting God; 2, as affecting

the man himself; and 3, as affecting a man's neighbour. The question is, What is wisdom in this broad relation?

The world has always made considerable pretensions to the possession of wisdom in this particular and important bearing. It is a pretension by no means peculiar to our day. The apostolic age was pre-eminent in this respect, as is evident from the allusions in Paul's epistles and in some other parts of the New Testament. He says his preaching was “not with enticing words of man's wisdom.” He admits having set forth wisdom, “yet not the wisdom of this world, nor of the princes of this world that come to naught.” He recognised that “the Greeks sought after wisdom,” but what had it all come to? “Where is the wise?” he asks. “Hath not God made foolish the wisdom of this world?” He plainly says, “The wisdom of this world is foolishness with God,” and makes this very incisive application of the fact: “If any man among you seemeth to be wise in this world, let him become a fool that he may be wise.”

Many will be prepared to admit the force of all this as applicable to the false science and philosophy of 1,800 years ago, who may have a reservation in favour of the world's wisdom in the nineteenth century. They may suppose that Paul

would not have written of modern science as he wrote of Greek speculation. They may have a feeling to the effect that, in our day at all events, it has ceased to be true that the wisdom of the world is foolishness with God. In this there is greater mistake than may at first sight appear. There is, doubtless, an accurate knowledge of the constitution of nature in all her aspects which did not exist in Paul's day. Science is more truly knowledge in our day than then, notwithstanding a wonderful amount of speculation in its higher applications. Still "wisdom" is no more a characteristic of the experimental schools of modern times than the speculative schools of Athens. Wisdom is more than knowledge. It comprehends knowledge, but it is the right use of knowledge rather than knowledge itself. A man might understand the chemistry of farming, and be the vagabond of the village. Another man, with less knowledge, who industriously tilled the soil, would be the wiser man of the two.

The question is, what is scientific knowledge capable of doing for us, and how is the scientific knowledge used? The answer to this will bring modern learning as much under Paul's disparagements as the wisdom of the Greeks. In the first place, it has no power to deliver us from the evil state in which we live. A man might understand all the mysteries of the universe without being a whit nearer salvation than the ignorant lout. His knowledge would merely be a knowledge of what exists, and a knowledge of this may be of service as regards present convenience and health; but it cannot be turned to any account in changing a man's own constitution and averting the law of death, which overshadows all life, as at present manifested in the world. Professor Clifford died a few weeks ago at 35 or 36. He was a rising man; but his great natural knowledge and popular estimation were powerless to turn away

the dishonour of death, or stay the decomposition that compelled sorrowing friends to bury the pale corpse out of sight.

Wisdom may be defined as the doing of that which is for the best. But let us understand this. It is not doing that which we may intend for the best, but that which *is* for the best. A man's intentions may be amiable enough, but "there is a way that seemeth right unto a man, but the end thereof are the ways of death."—(Prov. xiv. 12.) And by the best we mean the best possible, and not that which we may think the best. This involves the question, what is the best possible? Notions on this subject will vary with every human whim and fancy. Obviously, we want a fixed standard. We have it in Christ. He exemplifies to us and instructs us by his apostles as to the best possible. He shows in himself, and offers to us the perfection of being, intrinsically, and in all its relations. He shows to us that eternal life which was with the Father, and was manifested in the Son to the apostles, and by them reflected to us through their teaching. We need not discuss whether he is true. The question is in reality not an open one. It stands in one position only—a self-manifest position of undeniable truth. Our assembly this morning around the emblems of a crucified Saviour shows that we recognise this. What if others falter and doubt and deny and blaspheme? There have always been such, and they usually and largely include such as are high in the wisdom of this world. Jesus actually gave thanks on this behalf: "I thank thee, O Father, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in Thy sight." Instead, therefore, of feeling perturbed at the scepticism of the learned, we ought to recognise it as a necessary feature of the situation. The "wise and prudent," while sharp enough in natural

things, are "too wise in their own eyes and prudent in their own sight" to discern the final goodness of God on the conditions which He requires—conditions which humble man and exalt God. The simplicity of belief, the dependfulness of faith, the humility of obedience, are all repugnant to their intellectual modes and instincts which lead them to prefer ways and thoughts that involve human headship, and provide scope for human importance and gratification. Such men are unfit for the final goodness of God, which requires that God may be glorified, and God's way hides it from them.

We are here this morning rather as "the babes," to whom Jesus says the Father hath revealed His precious intentions. It is ours to humble ourselves as little children, accepting in gratitude and unsophisticatedly rejoicing the proffered goodness of God. But though children, Paul says, "in understanding, be men."

In the exercising of our understanding, then, we look at the fact that the best that is possible, and the only permanent good that there is for any, is the gift of an immortal nature at the appointed time of Christ's return to the earth, and incorporation in a system of society in which intelligence, faculty, capacity, health, wealth, gift and opportunity will combine to confer the conditions of perfectly blessed existence on the basis of absolutely indestructible permanence. We look also at the fact that this glorious possible goodness is attainable only in the channel of faith in what has been revealed concerning Christ and obedience to what he has commanded. We then turn to the pretentious scientific systems of the day, and we ask whether they are not as lacking in wisdom as ever Paul pronounced the philosophies of the Greeks to be? If wisdom is the attainment of the highest good, where is the wisdom of a system that not only has no power to bestow good, but that would actually turn away our regard from that which has? Know-

ledge is all very good in its place; but it is possible to have a knowledge that the process of time will deprive of all value; and the time bestowed in the acquisition of it is thrown hopelessly away. And especially is this true of modern systems of science that tacitly deny Christ. "One thing is needful," in this matter, as Jesus said to Martha. There is no end of knowledge that a man can do without; but there is a knowledge that a man must have. A man must know God and the Lord Jesus Christ; and he must know and engrave upon his mind the knowledge of what line of thought and action will commend him to their approbation. Time spent in obtaining this knowledge is valuably invested. Ultimately, it will include even all that the children of this world's wisdom pride themselves on. Their knowledge is all on the surface of things. They are content to know natural phenomena, but to all natural phenomena there is a foundation. They omit this foundation, but call it "unknowable." So it is, to human investigation. But this great and unsearchable foundation—the Rock—the everlasting Power has revealed Himself, and the gospel connects us with Him. Here is where a simple believer of the gospel is far wiser than the man bursting with the technicalities and the honours of science. He stands inside creation, so to speak, while the man of science is on the outside. The man in Christ is related to the power that can affect and effect the developments of the universe; while the man of science, rejecting Christ, merely sees what exists for the time being, without any power to affect it, or any relation to what God means to effect. The man in Christ may be ignorant of the technicalities of human knowledge; but he possesses a knowledge of far more value in knowing God, and having a place in His love, for this is the ultimate source of all knowledge and power.

Where are the Greeks who disputed

with Paul, saying, "What will this babbler say?" You would search creation round in vain to find them. In due course they went the way of all flesh. If they were not burnt to ashes according to ancient modes of sepulture, they were laid in the all-devouring grave, and by this they have been eaten and so thoroughly digested that not a fibre could be discovered of which you could say, "This belonged to them." Their knowledge and their presumption have perished with them. But Paul sleeps "in Christ," which is a very different thing. Paul is in the grave, to be sure, but Christ is in heaven, and Paul is a reality to the mind of Christ; and when Christ, endowed with all-controlling power in heaven and in earth, arrives in this part of the boundless dominions of the Father, who has "given him power over all flesh to give eternal life to as many as" belong to him, the exercise of his power will re-organise the scattered dust of Paul, and Paul will step forth unhurt by his long sleep, to realise the result of his faith and labour in a physical invigoration which he never experienced in the days when he groaned, being burdened. Gladsome power will come with his investiture with immortality, and to him, in due course, will be opened that storehouse of knowledge at the doors of which the children of this scientific world are merely clamouring, and clamouring in vain. He will then "know even as he is known." He will know as God knows. He will see nature from its divine side: he will recognise all its phenomena: discern the aim of its operations: measure its forces—estimate their play, and be able to regulate their action as God may permit. He will look round in vain for the philosophers who encountered him, saying, "What will this babbler say?" For it is written, "The man that wandereth out of the way of understanding, shall remain in the congregation of the dead." With a new force Paul will be able to

ask: "Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world?" And what will be true of Paul will be true of ourselves if we walk in wisdom's ways. We shall shine as the brightness of the firmament, when the scientific glare of the age in which we live shall have been eclipsed in the glory of Christ.

To walk in these ways requires that a man make up his mind meanwhile to be considered a fool; because the wisdom of God is esteemed foolishness by the world, and the man a fool who embraces it. A truly enlightened man will be able to bear the reproach gladly, because he knows that in becoming a fool in the estimation of the wise of this world, it is, as Paul puts it, "that he may be wise." True wisdom is all on the side of those who submit to God. When Paul speaks of the "foolishness of preaching," and "the foolishness of God," it is not that He admits foolishness as attaching to either: it is an accommodation to the language of men who think so. When he says, "Where are the wise?" he means the wise so-called, but who are really foolish; for as he quotes from the Scriptures, "The Lord knoweth the thoughts of the wise that they are vain." "He brings to nothing the understanding of the prudent." When his advice concerning a man is, "Let him become a fool," he means a fool so-considered—not a fool in reality, for the man who becomes a fool in the estimation of the world by submission to the requirements of God as revealed in the Gospel, becomes, in reality, a wise man for the first time. Let the scorners scorn as they may, it is a fact that "the fear of the Lord is *the beginning of wisdom*." The man who does not fear God is a fool, however much he may know of the works of God; for his knowledge of the works of God is of no use to him if he know not God himself. To God, he is merely a presumptuous

gossipper about God's property. His disappearance from the face of the universe is only a question of time—and that a very short time. Whereas, the man who knows God in the affectionate submission He requires, may be ignorant of the works of God in nature (and where is the man who knows the millionth part of these?) and he is yet a very wise man, for he is on the high road to the highest good. Even the things on which the wise of this world plume themselves will become his unbounded possession. Endless life and boundless opportunity secured in Christ, he will have ample time in the ages to come to learn all the marvels of the universe, great and small, while he will have power to study and understand them to an extent that the wisest of mortals has not even dreamt of, and capacity to apply them, and develop their objects and resources in the delights of truly efficient life, such as mortal has never yet tasted.

Meanwhile, wisdom and folly are not palpably manifest. The one seems the other. Be it ours to discern the one from the other. It is not difficult to do this when a man is in earnest. Christ is wisdom concentered for us, so to speak. To let the word of Christ dwell in us richly, is to let wisdom dwell. To get Christ is to get wisdom. Let us write this down, each man for himself, once for all, as a thing not to be questioned or deviated from in the least degree. It will supply a simple and safe rule of action in all circumstances. A man will be able to say to himself, "If I get Christ, I get all—health, life, riches, honour, knowledge, joy and every conceivable and (to us meanwhile) inconceivable good. How can I get him? I read and I find my answer. I am to love him and obey

him. To do this, I must adopt that course of action that will help me to do so, and avoid that course of action that will interfere with my doing so. I cannot love him if I forget him, nor obey his commandments if they fail my memory. I must therefore read of him continually, and call to mind his commandments always. I must consider him in all I do. I must keep the company of his friends. I must avoid the friendship of his enemies. I must suffer with him in the self-denial he requires. I must refuse to enjoy the pleasures of sin, which constitute the pursuits of the present evil world. I must spend the time of my sojourning here in fear. I must speak of him and show him forth in my day and generation even as a lit candle at night gives light to the house. I must live as his steward, and consider his interest and mine identical. He prayed: I will. He did always the thing that pleased the Father: I will try. He went about doing good: I will strive to follow his example. The Son of Man came not to be ministered unto, but to minister: aspiring to a place among his many brethren, conformed to a common image: I will endeavour to act on the same principle, to follow the same rule. And if the way be narrow, and the labour toilsome, and the endurance trying to flesh and blood, I know it is not for long; for life is but a speeding shadow, a short story, a vanishing flower; and if I make use of it to obtain a place with Christ in the eternal and blessed ages beyond, I shall act the part of wisdom, which says to me, "He that saveth his life shall lose it; but he that loseth his life for my sake, the same shall find it."

EDITOR.



GOD'S ALTAR OF SACRIFICE.

Thine altar, Lord, unhewn by man,
 Set up on earth by Thee,
 Defiled by our first parents' sin,
 Must, like its type, cleansed be.
 (Exod. xx. 25; xxix. 36; Heb. xiii. 10; ii. 17.)

That altar Thou hast purified
 Through blood of Thine own Lamb,
 When shed to free from power of death
 The seed of Abraham.
 (Heb. ix. 23; xiii. 20; Rom. vi. 9.)

Upon that altar Thou didst lay,
 Like Abram, Thy dear Son,
 To show Thy love and clearly prove
 The evil man hath done.
 (Rom. viii. 32; v. 19; Heb. ix. 14.)

Most holy is that altar now,
 In nature as in name,
 And they who touch it by Thy truth
 Lose all their guilt and shame.
 (Exod. xxix. 37; Heb. v. 9; x. 14, 22.)

Beneath thine altar some now rest,
 By seed of serpent slain,
 When holding its protecting horns
 Whose power to save seemed vain.
 (Rev. vi. 9; xii. 17; 1 Kings i. 50, 51.)

Their blood, like Abel's, from the ground
 Hath cried for judgment true
 On those who tried, but tried in vain,
 Thine altar down to hew.
 (Rev. vi. 10; Gen. iv. 10; Dan. vii. 25.)

And others 'neath Thine altar's base
 Lie sleeping in the dust,
 Who calmly ended this life's toil
 With Christ—their only trust.
 (Dan. xii. 2; Rev. xiv. 13.)

Within Thine altar's perfect square
A few may still be found
Who, in these latter days, have heard
The Gospel's truthful sound.
(Exod. xxvii. 1; Eph. ii. 18; Rev. xi. 1.)

Upon Thine altar they're required
Their all to freely place,
In token of their love to Thee
For gift of Thy pure grace.
(Rom. xi. 1; Lev. xxii. 21.)

Around Thine altar many stand—
Thy truth's designing foes—
Not knowing Thou wilt soon pour out
Thy vials' final woes.
(Rev. xi. 2; xvi. 5-7, 17-21; x. 4.)

How long, O Lord, ere Thy true sheep,
Beneath or yet within
Thine altar's pale shall, like their head,
Be freed from all that's sin?
(Dan. xii. 6; Rev. i. 5, 6; Rom. vi. 7.)

How long, O Lord, ere Thou send down
Accepting spirit-fire,
Consuming all Thine altar bears
Of fallen man's desire?
(Lev. ix. 24; 1 Cor. xv. 51, 52.)

Anointed though Thine altar's been
With sorrow's oil of love,
O Lord! anoint it soon with joy
By Spirit from above.
(Exod. xl. 10; Acts x. 38; Heb. i. 9; 1 Jno. iii. 2.)

We wait, O Lord, that joyous day,
When sacrifice shall end,
And all who've eaten altar meat
Their time with Thee shall spend.
(Lev. vi. 16, 26; Jno. iv. 34; 1 Jno. ii. 17; Rev. xxii. 3-5.)

For exposition of the typical significance of the altar, see *Eureka* vol. I. p. 177; vol II pp. 222-226, 354-357, 479-483, 596-597, 599-602; vol. III. pp. 434, 501.

JOB AND HIS FRIENDS.

A METRICAL NARRATIVE.

(Concluded from page 160).

SILENCE now ensued
Awhile, until, anon, they view'd
The changing aspect of the air,
That spoke of something brewing there.

At length it broke in howling rage,
As if its mission were to wage
Destruction; and, as they beheld,
A voice, whose tone, commanding, swell'd
Above the whirlwind, from whose robe
The Lord Himself called thus to Job.

THE LORD HIMSELF.

"What son of flesh is this who pours
Out words presumptively? and scorns
Beyond his knowledge? Stand! and be
A man! I will demand of thee,
And thou shalt answer. Where wast thou
When I elected to endow
The earth's foundations? Answer, where
Are they erected, and declare
Who measured out and stretch'd the line
On it, and did its girth define?
Who did its circling orbit trace,
And hung it upon naught in space?
When morning stars, rejoicing sang,
And heavenly realms with praises rang!
Who lifted the chaotic ground?
And bade the waters keep the bound
I marked for them? To whom I said:
'At this shall thy proud waves be stayed.'
Didst ever thou command the morn?
Or bid the smiling light return?
Hast thou the ocean's depths explored
And viewed the riches that are stored
Therein, and all its wondrous things?
Or found from whence the water springs?
Hast thou seen in the gates of death?
Or what he guards his portals with?
Know'st thou where light and darkness dwell?
Or of their paths and bound'ries tell?
How are they parted? What are they?
For thee will they depart or stay?
Hast studied, with success, to know
The treasures of the hail and snow?
Which I reserve against the day
Of trouble, and of war's array.
Who doth divide the waters' course,
Confining their o'erflowing force?
Who fills and lifts the cloud on high?
Which floats to drain its load on dry
And desolate untrodden plains,
Alike as on the claim'd domains,
To cause the root and stem to spread,

That man and beast may all be fed.
Hath not the rain a father? Who
Begot the sparkling drops of dew?
From whose womb came the tow'ring ice
In grandeur of unnamed device?
Who genders hoary frost, and throws
Its mantle o'er the naked boughs?
Know'st thou the ord'nances of heav'n?
Shall power, therefore, to earth be giv'n?
Canst thou bind the sweet influence
Of Pleiades? Or, calling hence,
Wilt thou undo Orion's bauds?
Or Arcturus receive commands
Of time? Or will the lightnings be
Obedient, saying, 'Here are we?'
Who planted in the inward part,
The wise and understanding heart?
Wilt thou hunt for the lion's prey?
Or hunger of their young ally
Whilst they will in the coverts hide?
Who doth the raven's food provide?
Know'st thou the time when wild goats have
Their young, or when the hinds do calve?
How many months do they fulfil
In grievous pregnant state, until
They cast their young? which grow with corn
Till they go forth and ne'er return.
Who sends the wild ass free to roam
The wilderness he makes his home?
Withdrawing from the haunts of men,
To dash o'er his unbounded pen,
And range the mountains, choosing, keen,
The pastures sweet and green.
Where the exactor's voice is still,
Nor halter mars his roving will!
Canst thou the unicorn bind
To harrow in thy fields, or find
Him serving thee? Or wilt thou leave
Thy labour to him, and believe
That he will gather home thy seed
Into thy barns against thy need?
Who hath the gaudy peacock drest,
And topp'd him with his waving crest?
Who paints the golden azure hue
His graceful neck displays to view?
Who deck'd him in those brilliant plumes
He lifts in pride? whose grace assumes
The contour of a gorgeous fan,
Defiant of the craft of man.
Or hast thou made the ostrich wear
Her downy feathers soft and fair?
Who tends to her neglected young
When she her eggs doth lay among
The sand, and leaves without a thought
Of how they may to life be brought?

She lacketh wisdom, but her speed
Defies the rider and his steed !
Hast thou endowed the horse with power ?
Will he befor - an army cower ?
He champs and paws with eager neigh
To rush amid the dread affray.
Is 't by thy art the hawk will fly ?
Or will the eagle mount on high
To favour thee ? which builds her nest
In fissures in the craggy breast
Of tow'ring rocks, from which her eye
Afar can her sure prey descry.
And where the slain are, she is there
To feast and lift the eaglets' share ! "

" Now answer ! If thou canst afford
Instruction to creation's Lord ! "

Then answered Job, and humbly said—
" To Thee what answer can be made ?
How vile am I ! What dare I say ?
My hand upon my mouth I lay,
And shall refrain from speaking more,
And silently Thy might adore."

The Lord, resuming, thus enjoins—
" Now, like a man, gird up thy loins !
Conceive thine answers ! I will task
Thy power and knowledge. That I ask
Do thou declare. Will baseless pride
My judgment dare to set aside ?
Hast thou an arm like God's on thee ?
Or shall thy voice like thunder be ?
Now, deck thee with thy majesty,
And all thine excellency display.
And, standing in the best array
Of glory that thou canst command,
Lift thou a righteous sceptre and
Go forth in rage, and from the crowd
Drag out the wicked and the proud,
And bend them low ; yea, slaughter them,
To show how thou dost sin condemn !
If thou, discerning, canst requite
The sinner and the hypocrite,
Then will I unto thee confess
That thou dost power to save possess !

Behold the pond'rous behemoth
(Or hippopotamus) that doth
Eat herbage like the ox. His might
Is in his loins. The river's bight
And reedy fens are where he roves
Or lounges in the shady groves.
His bulky bones, like brass, are found
With thews, like iron, fitly bound.
And who can take him, face to face ?
Or drag him from his fav'rite place ?
With all his huge proportions I,
Who made him, can his strength defy !

Can the leviathan be caught
With hook and line ? Can he be brought
To treat with thee ? Or will he crave
For leave to be thy humble slave ?
Will he be like a bird to let

Himself become a maiden's pet ?
Can he be served upon a dish ?
Or parted as the merchants wish ?
Can he be pierced with barbed spears ?
Who shall approach him void of fears ?
His teeth are terrible ! His eyes
Beam as when morning's eyelids rise.
And when he sneezes, flame and smoke
Appear emitted by the shock.
His flaky flesh is firmly knit.
His scaly plates of armour fit
Together, and the air exclude.
Strong iron darts, like rotten wood,
Are broken on their flinty face.
His motions on the waters trace
A long and shining hoary path,
Which, when he cleaves in sport or wrath,
Are, with his paddles, dash'd away
In seething foam and cloudy spray !
If there is none so fierce who dare
Their val'rous might with him compare,
Who shall look up or wave his hand
At Him who will'd and solely plann'd
The monsters of the deep, and all
That move on the terrestrial ball ? "

Then answered Job the Lord and said—
" I know that Thy sole word hath made
The heaven and earth and all therein.
None hinders what Thy thoughts begin.
No knowledge can be held from Thee.
The buried depths Thine eye doth see.
No changes but are brought to pass
By Thee, whose complicated mass
Of works, without a hitch or flaw,
O'erwhelm me in astounded awe !

Hear, I beseech Thee, I confess
To my entire unworthiness,
And blinded ignorance in which
I utter'd my unguarded speech
Of things too wonderful for me,
And only understood by Thee.
But now mine eyes Thy wisdom see,
Which I but heard of heretofore.
Wherefore, I do myself abhor !
In dust and ashes I repent,
And bless Thee for this punishment ! "

The Lord then called to Eliphaz,
And said : " My kindled anger has
Grown great at thee and thy two friends,
And my deserved rebuke impends
Itself o'er you ! For ye have not
Said what is right of me, nor taught
The simple truth as Job hath done.
Now, therefore, take ye for each one
Of rams and bullocks seven of each
For burnt offerings, and beseech
My servant Job to plead with me,
That I forgive your perfdy !

And so they did, and Job was priest.
He slew and offer'd every beast
Enumerated by the Lord,

And prayed for the forgiving word,
And blessing, and renewed regard,
Which they, rejoicing, heard.

Before the world's astonished eyes,
Behold poor Job again arise !
God his captivity has turn'd,
And cheers the heart that long had mourned.
His brethren and his sisters show
Their sympathy for all his woe,
And his acquaintances bemoan
With him of days now happy gone.
To feast with him they joyful come,
And every one gives him a sum
Of money and a gold ear-ring.

And God blessed Job in everything
Beyond what he had been before.
The number of his beasts was more,
By double, than they ever were,
Nor could be equalled anywhere.
Another seven sons were born,
And three more daughters to adorn
His house, were given, and none were found
So fair in all the land around.
And Job lived—after what he bore—
Of prosperous years full seven score,

And bless'd and fondled on his knee,
The fourth line of his progeny.

Part-lesson which the tale conveys,
Is,—People of religious ways
Are often fast explaining all
The cause of troubles, which befall
The world at large. 'Tis doubtless true
That some attentive marks are due
To all events that we may learn
As much as helps us to discern

The good and bad ; but we must pause
Before we use the word " because."
For life's wheel is so intricate,
That no man can adjudicate.
Moreover, it is heinous sin
To carp on matters not within
Our province. Nor misguided zeal
At all conduces to our weal.
Our ev'ry effort is required
For our own hearts to go attired
In humble consciousness of our
Most narrow minds and paltry power.

Callao.

W. CAMERON.

FOUR NEW YEARS AND THEIR LESSONS.

THE division of time into years is not the work of man but of God. God instituted the physical law of the earth's revolution round the sun, long before man existed. Man merely recognises the operations of nature according to this law, and designates the space of time marked by each operation—each revolution—by the word year.

Years abstractly considered are nothing. It is in their relation to God and to the creatures of His workmanship that they are of consequence ; as measures of the doings of God and of the actions, states, and lives of His creatures, years occupy an exceedingly important place. Still they are only of consequence in so far as they affect what is important in the most characteristics of the Creator and His intelligent offspring. The glorification and pleasure of God, and the submission and best benefit of man are the important, and the most important features of existence. In substantiation of this let us quote (1), as regards God, the words approved of and uttered by His only begotten Son : " Thou shalt worship the Lord thy God, and Him only shalt thou serve." " I do always those things that

please Him ;" and (2), as regards man, " To obey is better than sacrifice, and to hearken than the fat of rams." " And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain ; for the former things are passed away. And He that sat upon the throne said, Behold I make all things new. And He said unto me, Write : for these words are true and faithful. And He said unto me, It is done."

Each accomplished revolution of the earth is in relation to the actual commencement of another, an old year, and the beginning of the new revolution is the introduction of a new year. There are some years more important to man than others. The year that achieves his greatest blessing, or the means of it, occupies this place. Ranking amongst the greatest is assuredly the year which introduces man into existence. Out

of the dark unconscious illimitable past, man is ushered into what may be fitly termed his newest of new years. The contrast betwixt conscious existence of self and nature around on the one hand, and utter oblivion on the other, is as great as that betwixt east and west. "How strange is existence!" is the feeling of the reflective mind. It is emphatically more wonderful than many think it to be. What is existence? What is man who moves upon it? What is pain? What is pleasure? What is feeling? What is intelligence? And what or who is God? Man cannot answer these questions, when he goes far enough beyond effects to causes, and when he speaks of the uncaused cause of all. Still he knows a little, and he feels a pleasure in being exercised in wonder in regard to what he does not know. In the words of the Psalmist, "Great is the Lord, and greatly to be praised; and His greatness is unsearchable. One generation shall praise Thy works to another, and shall declare Thy mighty acts. I will speak of the glorious honour of Thy majesty, and of Thy wondrous works."

Standing in the first rank of new years is that which gives birth to man as an adopted son of the Most High. This is something more than mere words. It implies something additional to the benefits which accrue from being God's offspring by nature. In this latter relation to God, man has life, whether long or short, and the good and evil which accompany it. As a son of God by the truth, man is, prospectively, infinitely better: he has entire deliverance from the evils of short-lived existence, and incalculably more than the richest present benefit—he has life unending with the quality of pure happiness in the eternal service of his Maker and Sustainer. To this end he has at present to toil as a wisely ordered training through the rugged experience of pain and sorrow, yet buoyed up with an intermixture of blessings, one of the greatest of which is the invigorating sweet hope of the glad tidings of salvation. In the midst of the trial, weakness, anguish and gloom of mortal life, "How long, O Lord!" is his fervent cry.

The day of death is another of man's greatest new years. The dissolution of the living organism is in itself a depressing and

saddening contemplation. The thought and immediate expectation of it caused the good king Hezekiah to weep with great weeping. If there were nothing beyond death and the grave to look forward to, nothing but regression into the utter oblivion of the shoreless sea of time, which surrounds the little island of life, man might well bemoan the brief day of sunshine which enabled his eyes to see the enjoyable, and to behold the thick black cloud behind which he foresees his setting sun for ever sink. But everything is guided for the best in the hand of wisdom and love, and by it even death itself. Were there no evil to fall into, and no power to conquer it, where would there be such full appreciation of benefit and such ascription of praise as can, as things are, yet fill the words, "O death, where is thy sting? O grave, where is thy victory? . . . Thanks be to God who gives us the victory through our Lord Jesus Christ."

Rising above all other new years is the last, the solemn yet joyful year of divine judgment and award; the time of everlasting destruction and of everlasting life; the conspicuous point from which the line of destiny begins and stretches into the ever receding vista of eternity beyond. No court of law ever contained such a mighty multitude, nor presented as its central figure such a wise and just judge, as the house of judgment of the anointed of Jehovah. Never was an assembly so sober and so strained with reflection and anxiety. Then, when faith has changed to sight, will the necessity of previous obedience to Divine precepts be fully acknowledged. Then, when too late, will it be cogently felt that the injunctions, "Thou shalt love the Lord thy God with all thy heart," and "Thou shalt love thy neighbour as thyself," have as real and important consequences as those human commands, which if they concern the flesh man hastes at present to obey. Then will it be clearly seen that sloth and every other carnal obstacle were aimed at in the words, "To Him that overcometh." Then will every heart feel with emphasis the apocalyptic words, "It is done." Did the uncertainty of the deprivation of present insignificant life, at the hands of human authority, ever give such occasion for the wanness and misery of the criminal as the time that may

be allowed the "unfaithful servant" prior to the discussion with infallible accuracy of the question of his prohibition from eternal life? On the other hand, was there ever occasion for such an enswathing emotion of bliss as that when the words are pronounced, the sentence passed, "Well done, good and faithful servant, enter thou into the joy of thy Lord?" Can we conceive all the honour and blessing which these words embody? Man's present pleasures consist largely in loveliness and opulence of certain portions of his surroundings upon earth; in the allurements of lucrative employment; in the attractions of personal appearance and of strength of frame, and in the admiration and love of accuracy and power of intellect, and of energy and purity of character. Can the present stand comparison with the glory of Christ and his incorruptible saints in these personal respects; the interest, grandeur and pleasure of their work, and the vastness, richness and brightness of their heavenly dominions? And this, perhaps, is not all; our range of senses, faculties and feelings is at present limited to what can easily be numbered. Then we may have many more of a different kind. The person who never saw has no idea of the blessing of perceiving objects by sight, yet we know he could not argue from this that there could not be another and better sense than any of those he possessed, but he could reason speculatively the other way from what he did possess, and so we can in regard to the gifts of another nature. And will man enjoy all these blessings in a "three score and ten" years' life, which, brief though it is, he at present clings to tenaciously? Or will he get more, will he have the now much thought-of age of a hundred years? Or can he reach the greatness of being a patriarch in age, a Methuselah for example, and live the long period of a thousand years? Will his life ever be adequate, in one application, to the tremendous measurement of the joint lives of Adam and his numerous generations, to run parallel with the six thousand years in which are included the many mighty nations of Scripture and secular history, and the great nations of modern times? Can he ever arrive at the immensity of a ten hundred thousand years' age, in other words a million years' life, and so begin to contrast himself with the indefinite geological periods prior to

the introduction of Adamite man upon the scene? Surely this is enough of life? Shall we ask if it be longer still? Is it a thousand million years' duration? No, but countless millions of years—endlessness of duration. Figures obviously fail utterly to compute it. Imagine it if we can, and we shall then grasp the full significance of incorruptibility and immortality.

Descending from the four classes of important "new years," previously dwelt upon at some length, we may now briefly allude to the new year upon which we have just entered. Like all other facts to which we stood related, it came upon us whether we would or not; it will in giving place to succeeding years and their changes, as certainly retreat as past facts, and in this it truly foretels the destiny of all the years and changes which we may yet have to go through, and the sure arrival of all facts, however great, which connect us with the future. Through the flux of time and the strange changes of life here, we, whose faces not long ago were entirely unknown to each other, are assembled to carry on, for a short time, the process of fraternising and separating, then meeting and then parting for ever, in harmony with the past history of the ecclesia, like the fallen leaves and tiny twigs upon the fast flowing river, now uniting and then leaving each other, some sinking and others continuing to float, in their downward course towards the ocean. That time is on the march and cannot be checked in hurrying us into change or into the ocean of death, is little considered and as slightly acted on, though, apart from Christ's advent, as certain facts as our existence. The same declaration of lethargy applies to those equally certain facts of life, its brevity and uncertainty. The new year in its arrival is a prominent exemplification of the flow of time, and is to some, highly important as thus yielding instruction, and as, like the hands of a clock in regard to the day, indicating to man, who is of limited time, his whereabouts in the passing stream of life. Though not pointing to that momentous consideration, the uncertainty of life, it points to the flight of years and man's distance from the last of the appointed "three score and ten." If it be scriptural that a certain work has to be performed, and a certain work carried out within this period, the value of the new

year's teaching must be appreciated by all but the slothful servant of Christ. The power of the mind's reformation, of its susceptibility to being polished as a vessel unto honour, the beauty and benefit of this, and the necessity of it as implied in Divine command and teaching, is too important to be overlooked. It is the aim of human life. Another new year will, if we are alive and things as they are, see us either retrograde, stagnated, or advanced in the march of reformation. Our subsequent state of mind depends upon our conduct in the interval. It is perilous to possess either of the two former characteristics, and effort must bring the latter. We must not merely know the truth, and say it as a child repeats the alphabet; we must also labour to control the carnal mind, and to nurse the admirable spiritual mind which was in Christ Jesus. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." And let the professed servant of Christ do so at once, that the reformation may be the sooner accomplished, and his safety secured. When important results hang upon a single journey at a certain time, it is obviously better to have plenty of time to spare in waiting for the arrival of the train than to be one minute behind. Let there be oil in the vessel and the lamp trimmed in time, that the virgin may not be a foolish one. Considering the importance

of giving ear to divine law; the loveliness of the reformed mind as compared with the filthy, selfish, malicious mind of the flesh; the uncertainty of life, knowing not what a day may bring forth; the fewness of our new years, the shortness of life, as compared with eternity behind and beyond it; considering that even brief as our life is, it is mostly made up of sleep, indifference, and of pleasure; and considering the blessings which our words have but faintly depicted, and acquiescing in all these considerations, what wise man would not, if need be, deny himself of even every blessing of present little life, at the command of him who said, "If any man will come after me, let him deny himself, and take up his cross daily and follow me." Impressed with some of these considerations, what man of faith and moral capacity could refrain from gratitude and love to the Great Giver of every good, who is "not willing that any should perish," and who if he believed in and stood related to all these blessings, could treat with apathy the Psalmist's request to "kings of the earth and all people; princes and all judges of the earth; both young men and maidens; old men and children; let them praise the name of the Lord; for His name alone is excellent; His glory is above the earth and heaven."

GRANTOWN,
December 31st, 1878.

J.G.

INSPIRATION OF THE SCRIPTURES.

"ALL Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto good works."—(2 Tim. iii. 16, 17.) This declaration of an apostle, who was so authoritative a teacher of the church that he could say, 'If any man judge himself to be a prophet or spiritual, let him acknowledge that the things which I write unto you are the commandments

of the Lord,' is our sufficient warrant for maintaining Scripture inspiration as a true doctrine in all its fulness.

"All Scripture is divinely inspired: 'this is spoken in immediate connection with those Holy Scriptures which are able to make wise unto salvation, through faith which is in Christ Jesus: and this is enough to cause us to reject every theory which would invalidate its paramount claim.

'But (it may be asked) what theory

of inspiration do you maintain?' I answer, none. I consider inspiration to be fact, not a theory—a fact which makes Holy Scripture to be what it is—the Word of God (so termed by our Lord himself, Mark vii. 13), and not the word of man.

The inspiration of the writers of Scripture was that power exercised over them by the Holy Spirit, which caused the things which they wrote to be of absolute authority. It might or might not be accompanied by revelation of facts, or of principles of truth previously unknown; but, in either case, inspiration was equally needed; for else how could a man, however holy or wise, write authoritatively? and how could he rightly know what would be a record for the profit of God's people in all ages?

'Verbal inspiration,' or the contrary, has often been discussed; some would confine the notion to the general thoughts, while others would limit it yet more, applying it only to the subject-matter. It is probable that the expression 'verbal inspiration' would never have been used, had not laxity of thought set itself against the plenary character of inspiration; and thus, when a question was raised as to inspiration of ideas or of words, the latter opinion was upheld because the inspiration of the whole includes, of necessity, the inspiration of the parts of that whole, and words are the only medium by which ideas are set forth to us.

If this were not the case, how could we use Scripture for argument on any subject? Should we not always be in doubt about the words and whether they could be implicitly relied on? Those, however, who believe the Bible at all, even if holding what are called 'theories of inspiration,' use it in preaching, in teaching, or in controversy, exactly in accordance with what is meant by plenary verbal inspiration.

And thus do we find the Old Testa-

ment constantly used in the New; the words are rested on as supplying data for argument. It would be useless to multiply instances of this, because it is clear on the very face in almost every place in the New Testament where the Old is quoted. The following, however, may serve as instances:—"There is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him; for whosoever shall call upon the name of the Lord shall be saved."—(Rom. x. 12, 13.) Here the apostle rests so fully on the words from Joel ii. 32, that he authoritatively expounds whosoever to include all, whether Jews or Gentiles, who thus call on the Lord Jesus. Take also the contrasts in Gal. iii. 11, 12, where the words of the citations are rested on almost severally: 'But that no man is justified by the law in the sight of God, it is evident: for the just shall live by faith.—(Hab. ii. 4.) And the law is not of faith; but the man that doeth them shall live in them.'—(Lev. xviii. 5.) So in Heb. viii. 13: 'In that he saith a new covenant, he hath made the first old.' Thus the one word 'new' in Jeremiah (which might easily be passed by as a mere epithet), is the proof relied on that the former covenant had been antiquated. 'Now, that which decayeth and waxeth old is ready to vanish away.' In a similar manner might the Old Testament citations in general be analysed so as to show their verbal force.

It is asked, 'Are we to suppose that Scripture was dictated, word by word, to the inspired writers?' This is merely an absurd representation of the notion of inspiration, such as has been termed mechanical. The Spirit of God used His servants so that they spake or wrote, moved by Him. He who could use their hands to write, could first inform their minds, so as to employ them altogether in the authorship of Scripture. Just as

they were inspired to write in languages which they knew, so might their mental powers be employed; and they wrote in such a manner as was (so to speak) in accordance with the idiosyncrasy of each. We see quite enough difference of style; and whose is more marked than that of David? and yet he said: 'The Spirit of the Lord spake by me, and His word was in my tongue.'—(2 Sam. xxiii. 2.)

We know full well that any law, even though but human, must be understood according to the force of the words, which are rightly regarded as the exponents of ideas; so, too, the law of God engraven on stones; for the words were there written by the finger of God. The authority of all the Scripture, though written through men, is as much from God as was the law. This is what is contended for when 'verbal inspiration' is maintained.

The fact of inspiration, which we have to uphold irrespective of all theory is, that it is plenary in its character, so that the ideas are from God, though written by men; that the phraseology in which the ideas are clothed is precisely what He intended it should be; and that the

words, as written by His inspired servants, may be rested on as fully as being the exponents of His mind and of the ideas He wished to convey, as those of a mere human author are of his own sentiments.

This is not at all invalidated by the character of the contents of Scripture: in many parts it is simply an inspired record, so that the objection falls to the ground which some have raised by asking whether the persons whose speeches are recorded in Scripture, were all of them inspired. Surely not: but the record of what was said by idolators or other wicked men, or by Satan, is as much inspired as is the record of the words of God Himself. The record of the words of Peter, when he denied his Lord, is as much inspired as the record of his confession, 'Thou art the Christ, the Son of the living God.' And thus documents are inserted in Scripture (such as the decrees of the Persian kings), not as making them what they were not before, but simply as an authoritative record which God has seen fit thus to preserve. Thus, in Daniel, the fourth chapter is a decree of Nebuchadnezzar, introduced by the prophet."

T. P. TREGELLES.

THE JEWS AND THE LAND OF ISRAEL.

(An Address delivered on the First Day of the Passover, the 8th April, 1879, at the Hope-place Synagogue, Liverpool.)

BY DR. STERN, MINISTER.

BRETHREN, the feast which to-day has made its appearance again amongst us—the Feast of Passover—is a feast of hope, consecrated to hope; ay, it is a holy witness that our hope in God never was and never will be confounded. When all in nature has become rigid, and she herself seems to be dead, void, and waste, Hope says to us, "Only a short time, and nature will awake to a new life!"

Yes, as a holy witness, Passover presents

itself, assuring us, as it were, that God, who has planted hope in our midst, will never forsake us. In Nissan, the month of spring, "the month of Abib," when nature is yearly redeemed from the bonds in which winter has put her, from ice and snow, ye Israelites also were delivered from the fetters of Egyptian bondage, and ye justly call your Passover the feast of deliverance. Yes, from one year to another, on this feast of hope, Israel gives renewed and

eloquent utterance to his fond and loving hope. On the first two solemn nights of this festival, every Jewish family sits at the domestic table, feelingly exclaiming—"This year here—next year in the land of Israel."

Let us briefly explain this passage, and endeavour to refute and disperse the prejudices which have been raised against this hopeful expression, both in Israel and outside.

1.—"This year here—next year in the holy land." It is an unappeasable and doleful longing after the holy land which in so few but touching words is expressed in this vivid exclamation. And still, how cruelly Israel was derided and persecuted on account of similar passages. I do not wish to speak to-day of those who mockingly exclaim to us—"Are you indeed anxious to part with your habitations so tastefully decorated, and fitted up with all the requisite comforts and luxuries, with your wealth and other possessions, and to go to a foreign country which is void of all the privileges and advantages of modern civilisation, all that makes our life here so pleasant and comfortable?" I say I do not speak of such to-day, but I will make mention to those who, being suspicious of us, say, "Behold, your eyes are continually directed to another country, and this you call your fatherland. Therefore you feel yourself strangers in the country in which you live, and you cannot be linked to it by any tie of fidelity. You are, then, wanting in true patriotism, and indifferent to that country which affords you sojourn and protection."

Oh, it is impossible to describe how much we have to suffer on account of this one reproach, and how long we have had to endure for the sake of it a humiliating, degrading, and an exceptional position. And although we live presently in a more enlightened age, when the sun of true knowledge is more and more penetrating the dark shadows of untruth and prejudice, still it appears to us indispensably necessary to correct these false notions, to authenticate the mistake, and to prove that love of our original country can never prejudice and endanger the love of, and fidelity to, our present fatherland. And can we indeed be blamed for the affection we have for Palestine's holy soil? Does not the Psalmist most feelingly allude to this love, by exclaiming—"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!"

Palestine is the land of the proudest and most sacred historical remembrance of Israel. There we were allowed to enjoy an independence for 1500 years; there our kings and princes often swayed their sceptres with a firm hand; there our prophets promulgated their winged words when the nations around us had yet no written language; there our psalmodists sang those wonderful hymns which to-day resound in Jewish and non-Jewish places of worship to the glory of God; there the Macabees fought heroic battles, which rank among the most glorious in the history of wars; there hundreds of thousands of our ancestors fell in terror at the feet of the world-ruling Romans. There stood the Temple of Zion, "the perfection of beauty, the joy of the whole earth." There lived men like Hillel the meek, R. Yochanan ben Zaccay the peaceable, R. Akeeba the hero in mind, R. Meir the sharp-minded, R. Yehuda the prince. Yes, the earth of Palestine is consecrated by those pious men that lived on it, taught on it, and announced to us the words of wisdom and virtue. Each town, each village, each street of Palestine, nay, each stone in Jerusalem, is associated with a great past; and should Palestine be indifferent to us? Truly, only the blunted and uneducated mind can look with indifference at her; the thoughtful and feeling man, however, will embrace her with sacred love, and regard her with child-like reverence.

It is for this reason that our faces are turned towards the holy land when we lift up our prayers to the God of Israel, and the holy ark in most of our houses of worship stands erect towards Jerusalem, the centre that spiritually links together the dispersed of Israel, and is also highly revered by all the civilised nations on earth. Palestine, which, especially in our days, plays not an important part in modern history and policy, must be dear to every Israelite, for even all the time of her desolation and the dispersion of her citizens, she has always been the land of longing to the noblest minds in Israel.

"As the dove," the Midrash remarks, "though deprived of her little ones, returns to her cot, so Israel wanders to Zion three times in the year." Rabbi Abraham ben Chiya, in his work treating of Israel's redemption, observes that many pious Israelites made a pilgrimage of Jerusalem from very far distances on the festivals, even after the destruction of the Temple,

so long as Palestine was subjected to Arabian rule. R. Yehuda Halevy, the greatest of all mediæval Hebrew poets, and R. Moses ben Nachman, the gentle pious man who arose against the fanatics of his time, both noble minds of Israel, animated by an unappeasable longing after Zion, left their Spanish home in order to emigrate to Jerusalem. R. Simon Duran tells us that in his time, too, many Jews celebrated the holy festivals within the walls of Zion. And who can enumerate the names of all those prominent men who during the last four centuries have directed their steps from the different European countries to Jerusalem, Hebron, and Zaphet, and there lived, learnt, taught, and wrote great and famous works?

Finally, Palestine should be dear to every follower of Judaism, because all our fondest hopes are bound up in Zion. We hope that at some time Zion will shake off the dust of thousands of years and rise anew as the holy city of mankind—the beaming light upon which the eyes of the nations will hang—the sublime spot from which “the Word of God will emanate.”

2.—Now, though it has become evident to us that our love of and attachment to our ancient country is but a natural want of the Jewish heart, we still cannot refrain from that love and attachment which nature has implanted in us towards our present home. Here we first beheld the light of day, here our cradle stood, here we received our first and ever-remaining impressions and spent our happy childhood, here our minds were nursed, our faculties awakened, our hearts warmed, enlightened and ennobled, our hope fostered, our will strengthened. Yea, who is able but adequately to render in words what we owe to our home? Here, also, our dear and near ones sleep that sleep from which no mortal has yet awakened, and they have thereby sanctified and consecrated the soil. Who is he, therefore, who would not lovingly embrace the sacred soil in which he is bound up with such holy and firm ties? Ask the young man and the maiden who leave their homes for another land, whether they did not shed tears when separating from that spot where they once had been so happy, “the spot of earth supremely blessed, a dearer, sweeter spot than all the rest.” And on our returning home again, and perceiving once more the old surroundings, how happy we feel there, how serene and content! How heartily and cheerfully we would address every one. Here we are again;

home has received us anew. The song of the birds, the perfume of the flowers, everything seems to us to be more lovely here; far more richly adorned nature appears to us. Oh, my brethren, it is a hallowed and indissoluble tie with which nature has attached us to our country. Even if the prophet Jeremiah had not admonished us, saying “Endeavour to promote with all your power the welfare of the city whither I have caused you to be carried away captives, and pray for it” (Jer. xxix. 7), the love of our country would still be indelibly engraved on the tablets of our hearts.

3.—But now let me ask you, can the love of the one country exist at the same time with the love of the other? Will not the one clash with the other, as we have heard said repeatedly? No, my brethren; as little as the love of the father limits or precludes that of the mother, or the love of one child is prejudiced by that of the other. Truly the reproach laid upon us that, as we continually look forward to the restoration of our original country, there can be no room in us for love to our present home, that reproach which has been born by prejudice and nurtured by error and fanaticism, must entirely vanish by the spread of education and tolerance, as the snow is melted by the sun of spring. Should, indeed, our hearts not be wide enough for that twofold love? But turn your looks to that part of the world across the Atlantic; ask those who left the old world for the new one whether the love of their own homes has grown cold in them, whether their most ardent wishes, their hopes and tears, are not dedicated to their former country, and whether there be anything in the world that could make them forget it. Nevertheless, at the same time, they devote all their mental and physical energies to their newly-adopted country, indefatigably working and toiling for its welfare and prosperity. The latter thankfully acknowledges this by placing, without the least suspicion, into their hands, the most important and influential offices, not fearing that the affection of the old fatherland could even weaken or annihilate their fidelity and attachment to the new. Their motto is—“Take hold of this; yea, also, from this withdraw not thine hand.”—(Ecclesiastes vii. 18.)

And Israel himself, has he not all the time of his sojourn on foreign soil fully proved that the most ardent love of his ancient home is unable to endanger his faithfulness to the land to which he owes

his existence? Yea, even at the time when he was still wrongfully excluded from all the rights and privileges of the other inhabitants, he readily and willingly sacrificed his wealth and even his life and children upon the altar of the fatherland. We need but refer to the most recent events which occurred in those countries on the Lower Danube, where our brethren have spilt their blood in the battlefields, and splendidly manifested their love for that country which, though imposing upon them all the duties and burdens of citizens, and only gives way to the pressure brought to bear upon it by the representatives of those countries who have unfolded the banner of love, liberty, and justice to all

racess and creeds.

Therefore, my brethren, let us never be ashamed of that love of the land of our inheritance of Palestine—nay, with pride let us remember the country out of which the divine light shone forth over all the inhabitants of the globe. In remembering it, let us draw therefrom the power of that holy mission which has been allotted to us—the mission to be a kingdom of priests, the teachers of mankind; and also our hope in that great future foretold by our prophets, and expressed by us in the circle of our families last night in the words—“This year here—next year in the holy land.” Amen.

THREE DAYS' DEBATE ON ANGLO-ISRAELISM, IN EXETER HALL, LONDON.

THE discussion advertised last month came duly off on the days appointed—Monday, Tuesday, and Wednesday, April 21, 22, and 23, at Exeter Hall, London. The chairmanship of Lord William Lennox (styled by the *Western Morning News* a “gossiping author”) had been secured by the exertions of the brethren, and his name on the placards doubtless contributed something to the success that was realised. He is an elderly grey-headed, quiet, gentlemanly man, who, as he said in his closing speech, had spent a good part of his life in the army. His duties were light, but gracefully performed. His presence acted as a restraint on the meetings, which might otherwise have been more turbulent than they were. The weather, which had been unpropitious immediately before the debate, improved cheerily on the Monday, and continued favourable throughout the days of debate, with the exception of a little drizzle on the last night, which, however, was too slight and set in too late to affect the attendance. The attendance was good, though not crowded. It takes a multitude to crowd Exeter Hall. It presented the appearance of being fairly and comfortably filled. Considering the charges of admission each night (6d., 1s., and 2s.) this may be considered to have been a wonderful degree of success. Financially

considered, the success was not so great as desirable. This was owing to the immense expense of the undertaking, which reached nearly £150. The proceeds realised over £100; the deficiency would be about £40, a burden which rests on the generous shoulders of one or two who offered to guarantee any resulting loss, with whom the brethren generally will now sympathise. As the object aimed at was in no way financial, the financial deficit is not to be considered a failure. The public exhibition of the truth was more effectually secured than on any previous occasion in modern times. From one thousand to twelve hundred people of a more superior sort than are usually to be found at Christadelphian meetings had the truth placed before them three nights in succession with increasing interest each night. What this means in regard to the work of God, that is, the selection of His sons and daughters, is never known at the time. It often takes years for the results of an effort to become manifest. The meetings were very exciting from the prominence of the Socratic process, in which Mr. Hine made a confessedly poor figure. Arrangements are in progress for the publication of the discussion in the course of three or four weeks, when readers will have the opportunity of judging for themselves, except that they will not be

able to see Mr. Hine's embarrassed, trifling, and shuffling manner. The price will not exceed one shilling. The debate was followed, on the succeeding Sunday, by a lecture in the Myddleton Hall, Islington, London, by the Editor, on the true position of England in the latter day programme of the divine purpose in relation to the House of Israel. This also it is purposed to publish as part of the report of the discussion.

The *Western Morning News*, of April 19th, a paper published in the West of England, has the following amusing anticipatory notice on the debate. Of course, the writer has no conception of the Christadelphian aim in the case:—"Who are you? It is to be settled next week at Exeter Hall. Mr. Edward Hine says that you and all Englishmen are all Israelites. Mr. Robert Roberts, of Birmingham, says that you are Saxon and Norman and Dane. They are to have it out at Exeter Hall on Monday, Tuesday, and Wednesday, with Lord William Lennox, the gossiping author, in the chair, to see fair play, and to decide the controversy. It will be most uncomfortable if it turns out that we are Hebrews, for we shall all have to emigrate at some time or another to the Holy Land, and how thirty millions of English people are to support themselves in little Palestine, it would take nobody of less authority and knowledge than a major prophet to decide. I hope very sincerely, therefore, that Mr. Freeman is right, and that we are only Englishmen after all."

Brother Ashcroft, who was present during the entire proceedings, has by request, written the following descriptive report:—

THE HINE DISCUSSION.

MR. HINE has at last met brother Roberts in a public canvass of the absurd and mischievous theory, whose advocacy Mr. H. has found successful and practicable among the men and women of this Bible-neglecting generation. The brethren were rather apprehensive that he would fail to appear, but the public circumstances under which the challenge was given and accepted, together with a guarantee that he should be remunerated for his work, had the effect of ensuring his presence in an encounter of which he could scarcely conceal his dislike. The hall chosen for the debate is a spacious

building, and will probably seat in comfort 2,500 persons. It is rendered notorious by the fact that what are known as the "May Meetings" are held there. The writer having in former years been present at these sectarian gatherings, was pleased to renew his acquaintance with Exeter Hall, in another character, and to appear on its platform as a supporter of those truths to whose exposition and defence these pages are devoted. The attendance was not so large as might have been expected from the advertising efforts of the London brethren, who seem to have spared no labour or expense in making the discussion known. On the first night there would be about 900 or 1,000 persons present—fewer somewhat on the second—and apparently more on the third. At the hour appointed, the disputants made their appearance (Lord Lennox taking the chair). Mr. Hine is a man of short stature, and very long hair, which comes down below his shoulders. From his looks we should say he was about 45 years old. He came to debate the Anglo-Israel question "in a calm and Christian manner," according to his proposal some weeks before in the Congregational Memorial Hall. Whether he played his part in this particular way, is a question which can scarcely be decided in his favour, regard being had to the proper significance of the terms he then used. Calmness indeed he displayed of a certain kind. In fact, the nearest approach to anything like "an identification" which he furnished us, was supplied by his own imperturbable attitude when his turn came to be cross-examined by brother Roberts, and during his opponent's masterly exposure of this prodigious piece of quackery in telling speeches of varying duration. He reminded us by his conduct of certain false priests and prophets of Israel, of whom it is testified that "From the least of them even unto the greatest of them, every one is given to covetousness. . . .

Were they ashamed when they committed abomination? Nay, they were not at all ashamed, neither could they blush." (Jeremiah vi. 13. 15.) There can be little doubt that Mr. Hine is a total stranger to this well-known suffusion, so rarely seen where it ought to be. For if a man can get through the process to which he was subjected for these three nights, without blushing, he proves at least one thing, and

that is, his entire lack of those mental and physiological peculiarities which cause the human countenance to suddenly change its colour. Had Mr. Hine been possessed of these in an ordinary degree he would have desired the platform to part asunder to let him down from the derisive and indignant gaze of the people, who manifestly could see through the transparent fraud that was being attempted in their presence. But no! The author of "Identifications" was as completely unabashed as General Havelock's monument in Trafalgar Square. Than his whole demeanour, no more signal illustration could well be found of Paul's statement about the flesh, as affording habitation for no good thing. Our views of human nature have never been of a very flattering description since we knew the Scriptures, but until this Hine debate came off, we had scarcely realised how low it had sunk, and of what utter incapacity for righteousness and what of undiminishable meanness it may become of the vehicle. The disputant who can use the word "imposture" concerning his opponent's statements, and when asked in what sense he used it, laughingly reply, "I really don't know;" or, who can continue to appear in a debate after he has publicly requested the other side to forego the questioning as a *personal favour*; or, who can announce to the audience his conviction that he has *put his foot in it*; and who can still retain his calmness, and even try to be jocular—such a man presents a spectacle better suited for a lunatic asylum than the platform of Exeter Hall, and is a sight which no evidence of Britain's identity with Israel could enable us patiently to endure. The marvel is that he should have gained the public ear at all. We could understand it, did he but possess a single attribute of a good speaker. He does not, however, unless an unbounded assurance may be so considered. But Mr. Hine's apparent confidence has no alliance with the qualities that ought to inspire it. His intonation is monotonous and unnatural, and his gestures were ludicrous in the extreme, and likely to supply some of his audience with material for mirth for some time to come. And worst of all, it did not require a practised ear to detect a hollowness and insincerity in the very sound of his voice. This was especially conspicuous in his frequent and most offensive use of the

words "God Almighty." The fact that he has a numerous following is very depressing, but not more so than the general fact the friends of the truth are called upon to endure, namely, that mankind are on all hands in eager pursuit of lies, and vanity, and things wherein there is no profit.

It was a very refreshing thing to witness the bright glint of the Spirit's sword as wielded by the hand of brother Roberts. The audience too did not fail to signify their gratification when the time came for our brother to rise. He was on more than one occasion greeted with a tumult of applause, which shewed unmistakably on which side of the question the sympathies of the majority lay. And he was in his very best form. The brethren will have some idea what that means—how destructive of every high thing that exalts itself against the knowledge of God! He handled his opponent courteously, but in a way that resulted in as complete and satisfactory a triumph for the truth as the most sanguine could have anticipated or desired. The indignation one felt towards Mr. Hine's astounding perseverance, was considerably modified by the recollection that he helped to create an excellent opportunity for the display of God's purpose concerning the house of Israel. The audience grew impatient of his repetitious verbosity, and as the people retired, there saluted the ear such inelegant phrases as "thorough humbug," "completely doubled up," "mince-meat," &c., &c. As the report of the debate is to be published it will not be desirable to forestall the rich treat that awaits the brethren in its perusal, by detailing here the line of argument and interrogation by which our brother so successfully performed his part. Anything more childish and absurd on the one side, or more robust and trenchant on the other could hardly have been. The hope was entertained that some thoughtful persons who were there, may conclude that the Christadelphians (whom Mr. Hine did his best to hold up to contempt) are not such contemptible imbeciles after all. But whether or no, the brethren will continue in well doing, in hope of the day when every form of abomination will end, and the mouth of him that speaketh lies shall be stopped.

R. ASHCROFT.

The *Rock* has the following graphic and

somewhat amusing report of the debate by a correspondent, who attended at the request of the paper "to see what the thing was like."

THE ANGLO-ISRAELITISH DISCUSSION
AT EXETER HALL.

SIR,—On Monday evening I went out of sheer curiosity to Exeter Hall, that I might hear the "discussion" between Mr. Hine and Mr. Roberts as to whether they were really Anglo-Israelites or not. According to the "reserved ticket" (for which I paid 2s.), Mr. Hine was to affirm the proposition and Mr. Roberts to deny it (half-an-hour apiece)—then there were to be questions and answers and more speechification—a guarantee, very necessary under the circumstances, being given that all was to be over by ten o'clock. The hall was well filled, and so before I took my seat, were my pockets with rival announcements and antagonistic leaflets, thrust upon me by the friends or enemies of the two combatants. From these I gathered that for the small sum of half-a-crown I might become possessed of a copy of Mr. W. Carpenter's book, *The Israelites Found in the Anglo-Saxons*, while for the still smaller sum of twopence Mr. Roberts (of Birmingham) was ready to prove that *Englishmen are not Israelites*. Some stale copies of the *Banner of Israel* were also to be had for nothing—a good way of utilizing surplus stock. As agreed upon, Mr. Hine was the opener, but I regret to say I can tell you nothing of what he said, his fluent meaningless talk about the "o-pe" of Israel, and "their return (our return) with everlasting joy upon their 'eds," slipping off my memory like drops off a duck's back. A painful feature under the circumstances was the constant iteration of the phrase, "God Almighty says," which Mr. Hine perpetually applied to the crude imaginings of his own fancy. Mr. Hine, with his copious locks, answered exactly to your description (*Rock*, p. 244). Or Mr. Roberts I know nothing. Some said he was a Baptist, others that he was a Unitarian; but whatever he be, he proved more than a match for a dozen Mr. Hines. He is evidently an able, clear-headed man, with his temper well under control; but so, for that matter,

has Mr. Hine. There was therefore a commendable absence of angry interpellations. Mr. Roberts seemed to fail, as I did, to catch the thread of Mr. Hine's speech—which was a mere puff-ball—but he exactly hit the mark when he observed that "running glibly over a number of scriptural texts without concatenation or consistency was *not* argument." I need scarcely remind you that, according to Mr. Hine and his co-theorists, the Jews, or two tribes, inherit the curses (which they are now undergoing), while Israel, or the *ten* tribes (ourselves), are entitled to the promised blessings. Here Mr. Roberts swooped down like an eagle on poor Mr. Hine, showing him that whereas in Bible history many glorious things are set down to the credit of Judah's sons and Judah's kings, not a single act of loyalty to God is recorded of Israel, either princes or people! Then came questioning—Mr. Hine again taking the initiative. Mr. Roberts answered all his opponent's queries without a moment's hesitation, and with a simple categorical "yes" or "no." Far otherwise was it when Mr. Roberts came to question Mr. Hine, and mercilessly pinned him down to Scripture. Mr. Hine answered hesitatingly and evasively; while in his agony he kept fumbling away at his beard, as if afraid lest the birds of which every child has heard, should "all make their nests" there. Towards the end of the programme, the option of putting questions or making a speech for ten minutes was allowed, when Mr. Hine, who had already had enough of question and answer, gladly chose the latter alternative. I should be surprised if he ever challenged any more discussions. As I left the hall among the promiscuous crowd, I gathered from the remarks I heard on every side that—so at least the speakers thought—Mr. Hine had been thoroughly worsted. But how could it be otherwise, supposing the subject to be seriously discussed! As you expressed a wish to hear what I thought of the encounter, I have sent you these few lines; but pray don't ask me to go again. I have had quite enough of such nonsense.—I am, &c.,
PHILO-ISRAEL (TRUE).

The Christadelphian.

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

MAY, 1879.

THE *Christadelphian* is this month a week late in consequence of the time consumed in preparation for the Hine discussion. Compensation, if any be needed, will be found in the matter produced at the discussion, which will shortly appear in the printed report, and also in the additional matter appended to the report in the shape of a lecture on the true position of Britain in the Divine work of the latter days, and notes of matter unused at the discussion: also replies to correspondents present at the discussion who desired difficulties explained that were not noticed during the discussion. A notice of the discussion itself and its incidents will be found on page 224 of the present number. The occasion was thoroughly interesting and effectual for the object in view, viz., the exhibition of the truth to a section of the public otherwise inaccessible. A goodly number of the clergy and ministers were present, and for once the truth had their sympathies on its side, with one or two exceptions. Brethren were also present from various parts of the country.

SEVENTH-DAY ADVENTISM.

Seventh-day Adventism is a corruption of the simplicity that is in Christ. Efforts are being made to create sympathy for it, and we regret that any of the brethren should be so lacking in understanding as to be caught in the snare. Granted that the spirit of their compliance may be excellent in motive; so was it in the case of Israel, of whom Paul lamented that they had "a zeal of God, but not according to knowledge."—(Rom. x. 2.) We can only please God in doing what He requires; and not only has He not required "them who from among the Gentiles are turned to God" to keep the law of Moses, but by the mouth of Peter, He has dared anyone to tempt Him by putting this yoke upon the neck of the disciples which they are not able to bear.—(Acts xv. 10.) The authors and abettors

of this Judaising crusade attempt to evade the charge of contravening this apostolic interdict, by saying that they do not contend for the observance of the defunct "ceremonial law," but only for what they call "the moral law" in the ten commandments spoken from the summit of Sinai by God Himself, in the hearing of all Israel. This human and altogether artificial distinction does not save them from the charge of seeking to bring the brethren into the bondage of the old covenant which was done away in Christ. The ten commandments were the very kernel of that old covenant. Thus Moses, rehearsing matters, said to Israel: "He declared unto you His covenant which *He commanded you to perform, EVEN TEN COMMANDMENTS*, and He wrote them upon two tables of stone."—(Deut. iv. 13.) What is called "the ceremonial law" was a mere appendix to the covenant contained in the ten. Thus the ten having been delivered and accepted, Moses was commanded as follows: "Stand thou here by me, and I will speak unto thee *all the commandments and the statutes and the judgements which thou shalt teach them*, that they may do them in the land which I give thee to possess it."—(Deut. v. 31.) Nay, more than this; Paul declares that the commandments "written and engraven on stones" were "the ministration of death," and "done away in Christ."—(2 Cor. iii. 7-11.) This is an all-sufficient answer to those who would contend that the ten commandments were not done away, and that the law of the Sabbath or the seventh day remains in force. The truth lies in exactly the reverse position. The ten commandments are done away in Christ, and have no binding force whatever on disciples. It will be asked, can we then lawfully steal, lie, and murder, which these commandments forbid? The answer is No; we may not do these things; but the reason against our doing them is *not because they are forbidden by the ten commandments*, but because they are forbidden by the law of Christ, ministered to us by the spirit speaking in the apostles. If the apostles had commanded the observance of the seventh day, the matter would have stood in a different position. Sabbath-day observance would then have been as binding as the gospel, baptism, breaking of bread, or any

other of the apostolic ordinances. But, so far are they from commanding this observance, that they prohibit it and regard its indulgence as a sign of spiritual retrogression and danger.—(Gal. iv. 9-11; Col. i. 16-17.) The relation of the Lord Jesus to the matter in the days of his flesh, is no guide to those who occupy our position, for he was “made *under the law*” (Gal. iv. 4), and the Sabbath was doubtless part of the law which, in its entirety, he “took out of the way, nailing it to his cross.”—(Col. ii. 14.) He is “**THE END of the law** for righteousness to every one believing.”—(Rom. x. 4.) But even in the days of his flesh he asserted his superiority to the Sabbath in opposition to the Pharisees, who, judging from the appearance and not judging righteous judgment, cavilled at the disciples plucking the ears of corn and at Christ healing the infirm on the Sabbath day. He laid down the principle that even on the Mosaic Sabbath it was “lawful to do well,” and adding that “the Son of Man was “Lord also of the Sabbath.” He had authority not only to forgive sins, but to relax the claims of the Sabbath law where it interfered with other divine obligations, as was done by God himself, (whose manifestation and mouthpiece he was) in the case of circumcision on the eighth day, and the daily sacrifice, and by himself in the case of supplying the wants of hunger or the need of the sick. To go back to pre-Mosaic times for a law for the Gentiles under Christ, is an altogether unenlightened proceeding, such as could not be expected from those who are instructed in the word. We are not in Eden: neither the seventh-day rest nor the fruit-forbidding interdict appertains to the descendants of the man who was sent accursed out of Eden to a life of toil for disobedience. Neither are we in the position of Adam at the closed gates of Eden: we offer no sacrifice: we are in the last Adam, who has accomplished the significance and the aim both of the Sabbath law and the sacrifice in himself and become “the end of the law,” and the substance of it to those who believe and obey him. Those who go back to the Eden Sabbath are bound to go back to the Eden sacrifices also.—Failing ante-diluvian and Mosaic authority, an attempt is made to extract law for us from the custom and practice of “Christians”

during the first centuries of the Christian era. No wise man will insist on such an authority. It is no authority at all. The nominal Christian community of these centuries was an unapostolic and Judaised community, developed by the hurtful activity of those “evil men and seducers” who were popular among believers in Paul’s day, and of whom Paul said that they had “turned aside unto vain jangling, *desiring to be teachers of the law*, understanding neither what they say nor whereof they affirm.”—(1 Tim. i. 6-7.) His prediction concerning the energetic Judaisers of his own day was that they would “increase unto more ungodliness, and that their word would eat as doth a canker.”—(2 Tim. ii. 16-17.) The sentiments of a community successfully impregnated by their evil principles is a poor authority for any practice proposed for observance in these days. However much we may respect the motives of seventh-day sympathisers, we cannot but reprobate their doctrine as a hurtful crutch which will logically lead away from the liberty that is in Christ, and gender strifes of words and controversy, destructive of the comfortable building up in the glorious faith which ought to be the aim of every professor of the name of Christ.

THE SIGNS OF THE TIMES,

THE EASTERN COMPLICATIONS.

EVENTS IN EGYPT AFFECTING ENGLAND.

INCREASING HOPES, PROSPECTS AND ARRANGEMENTS FOR THE JEWS.

THERE is an abundance of interesting matter this month relating to the signs of the times. Time and space, however, interfere with the full use we might desire to make of it. We are obliged to confine ourselves to three points, and a limited illustration of each: (1) The relations of Russia and England in Turkey; (2) The state of things in Egypt; and (3) The increasing light and unfolding prospects of Palestine and the Jews.

On the first, the situation is peculiar. The time draws near for the evacuation of the Turkish province of Roumelia by the Russian troops; but the population of that province, armed and drilled by Russia, object to the entry of the Turkish troops, and Russia says she cannot leave without some guarantee against the renewal of civil strife on the retirement of her troops. She proposes "a mixed occupation" for a time—each Power contributing a small body of troops, to occupy Roumelia till such time as it might be peacefully occupied by the Turkish troops. This proposal was discussed, objected to, then adopted, and finally abandoned, and nobody knows precisely what the present situation is or what will come of it. General Todleben, on his return to St. Petersburg, astounded official circles there by declaring his conviction that the question could not be settled without war. The French *Telegraphe* says: "Bad news about the mixed occupation. We continue of opinion that Russia will not abandon Roumelia. She will so manage in one way or another as to remain in possession of that province, and, if need be, will fall back purely and simply upon the treaty of San Stefano." The same paper further says: "We are assured that England and Russia are secretly agreed upon the moral and material partition of the Turkish Empire. Russia has all along been well aware of the projects meditated by Lord Beaconsfield relative to Asia Minor and the Levant. England has known all about the meaning of the famous mixed occupation. It is agreed between the two Powers that, with the exception of Constantinople, whose neutrality is to be maintained in so far as possible, Russia is to be the protector of the whole of Turkey in Europe, while England will act freely in Asia. The settlement of the Indian question is part of the arrangement. England may make her roads across Asia within certain marked limits. Russia reserves the North for herself. We are assured that the attitude of Lord Beaconsfield in the Lords regarding the Greek frontier was inspired by a desire to please Russia."

The *London Telegraph* of March 18th, contains the following extract from the *Russian Golos*:—"Turkey in Europe exists in name only. It is now merely a geographical ex-

pression, destined, as it is, to disappear sooner or later. But, notwithstanding all this, the Eastern problem is not yet solved. It is only moved a bit. From the Balkan peninsula it has been transported to Asia Minor. England, which at the Berlin Congress sacrificed the integrity of Turkey in Europe, undertook to maintain it in Asia. Hence the convention of June 4, the motive of which was also explained by the Marquis of Salisbury in his famous despatch of May 30, 1878. Dating from that moment the theatre of the conflict was transferred to Asia, where, if she ever has to fight, Russia will encounter, not the Turks as heretofore, but the English."

THE AFFAIRS IN EGYPT AFFECTING ENGLAND.

As to Egypt, events have entered upon a phase which seems to necessitate England's final assertion of the supremacy, which she has been expected for years to assume in that country. The Khedive has dismissed the English minister and his French colleague to whom he had undertaken to submit the financial government. The question of the moment is, what is England to do? As to this she would not hesitate if she had herself only to consult; but France is her companion, and French interests lie in a different direction to English interests. Other nations also insist on a say in the matter. A French paper only so recently as April 25, says: "The Cabinet of London is furious. It begins to perceive that it has been duped, and suspects Russia, and even Germany of having had a hand in the deception. Therefore, it is making efforts to secure the concurrence of France, and eventually that of Italy; but it would seem that Italy is hampered with engagements in another quarter. As for France she persists in her resolve of old date, not to engage in any foreign adventures." One of the comic papers gives expression to a national feeling in a cartoon entitled, "What it must come to," the naval power of Britain being represented as fighting Egypt. Events are certainly verging this way in a marked manner. Even peaceful *Daily News* says: "The Khedive has put out of the question any consideration for himself. He has broken all the conditions on which co-operation with him is possible. He has refused to carry out the pledges implied in the acceptance of European

aid in the re-organization of the finances of his ruined kingdom, and no injustice will be done if he is removed out of the way altogether." The *Liverpool Post* says: "A more serious situation of things, so far as this country is concerned, or one more unlike any position in which a few years ago we might have expected to find ourselves, could not be conceived. It must be looked at with candour; but even when looked at with indulgence, it cannot be regarded with comfort. Even those of us who most deprecate the aggressive and intriguing policy of the present Government are bound to admit that the condition of Egypt and the contingencies of its immediately approaching history, must be of considerable importance to the British nation. Lord Beaconsfield's Government did not seek this difficulty, as they sought some, and if they have dealt with it more firmly and boldly than has been the wont of English Ministers, they have scarcely in this respect gone beyond the wishes of their fellow-countrymen. . . . We have become, with the French, virtual masters of Egypt."

The London Correspondent of the *Liverpool Post* says:—

"What can the Government do? Are all Lord Beaconsfield's dazzling Oriental schemes to crash in confusion at his feet? The sensitive nerves of the Stock Exchange display a profound conviction that if Egyptian regeneration be a failure, the Asiatic-Turkish programme is at an end, and Turkey must go to wreck without more ado. The Government papers bewail this untoward event, and acknowledge that it constitutes a new and heavy embarrassment for the Government, already sorely enough pressed with difficulties. To do nothing, to let the Khedive have his way, is already out of the question, and would be a humiliating confession of defeat; and yet to go forward in any course of naval or military intervention seems a step not to be lightly attempted."

PROSPECTS OF PALESTINE AND THE JEWS.

On the question of Palestine, the news continues very cheering, and indeed becomes more so as the time goes on. Thus, at the annual meeting of the Manchester branch of the Anglo-Jewish Association, the chair-

man (A. Q. Henriques) referring to the conference of the Universal Israelite Alliance, said:—"The meeting of that conference in Paris had had one great result—it had rendered possible a work that was about to be undertaken, and which was scarcely yet made public. It was to be called *L'œuvre de Palestine*, and would consist of an international society which would attempt the undertaking of putting the state of the Jewish population on a more satisfactory basis. They would be glad to hear that, in the opinion of those best qualified to judge, with the means they would bring to their assistance by an interchange of international influence, they would really and seriously be able to effect some amelioration of the state of Palestine."

Commenting on the scheme thus referred to by Mr. Henriques, the *Jewish Chronicle* writes as follows under the head of

THE REGENERATION OF PALESTINE.

"In accordance with the resolution of the Jewish Conference held in Paris last August, the Alliance Israelite is forming an International Commission for the consideration of the affairs of Palestine. The Anglo-Jewish Association has appointed a Committee, independent of its own body, to co-operate with the Alliance and to be part of the International Commission, and the gentlemen who were nominated in consequence of an invitation addressed to the Board of Deputies by the Alliance will form part of the Committee. The provincial congregations and branches of the Anglo-Jewish Association will do well to propose to the London Committee one or more corresponding members from each centre, who would be able on great occasions to attend a general conference in London or Paris. For no more worthy task could be proposed to Jews than the regeneration of Palestine.

Much misconstruction will necessarily attend the new movement in its first steps. It will be represented as a political effort to re-constitute the Hebrew nation in the Holy Land, as vigorous and promising communities have been restored in Greece and Italy. To vague aspirations and unacknowledged desires pointing in this direction the proposal of the Alliance owes doubtless a part of the enthusiasm with which it has been received. As the practical power of mankind to annihilate space and time increases, the reign of sentiment grows not less but more. There is magic in old names. When the name of "violet-crowned Athens" was heard in the Greek theatre, the audience

all rose up eagerly, excited by a word which meant to them a whole budget of cherished beliefs and proud fancies. In our own days the name of Rome stirred the blood of the Italian people like the sound of a trumpet; and there is assuredly no less lofty a meaning, no less pathetic and tragic a series of reminiscences, in the title of the city of Solomon. But there was a Cavour to guide the national feeling which made Rome the capital of the Italian nation; and the modern Greeks brought considerable shrewdness and political prudence to the making of the new Hellas. Unfortunately, the sentiment connected with Jerusalem has hitherto affected most strongly the uneducated heads and the unregulated heads. An emigration to the Holy Land has set in, but not of the Jews best fitted to re-colonize the soil; a vast collection of alms flows year by year to support the poor of Jerusalem, but it is administered on unscientific and demoralising principles. There are now perhaps 18,000 Jews in Jerusalem, and their annual revenue from the benevolent among their brethren in other countries is estimated to be not less than £60,000. Mr. Mocatta proposes that the new Commission should attempt to roll back this immigration; should assist the paupers to return to the countries from which they came. He might as well attempt to stop the course of the Atlantic with a broom. The tide is irresistible, but it depends upon individual effort whether it shall bear to land laden argosies or worthless masses of shattered wreck.

This blind concourse of Jews from Russia, Poland, Morocco, and all parts of the Turkish empire, to Jerusalem, has its sublime sides. The unquestioning faith which prompts the wayfarers is sublime, and there is a less welcome sublimity in their utter ignorance. They believe that they will be fed as their ancestors were nourished on manna in the wilderness, and it is with a cold shock they perceive that hunger is felt in the Holy Land, and that famine walks in the streets of Jerusalem."

THE COMING SYRIAN DIFFICULTY.

Finally, the *Evening Standard* says:—"It

is instructive to notice the way in which the Jews scattered throughout the world are beginning to turn their eyes towards their own land. Palestine is not altogether a place to please a capitalist, but yet even such keen financiers as the Jews are buying it up. The *Jewish Chronicle* reckons that there are some eighteen thousand Jews in Jerusalem alone. It is said that these are not a desirable population to maintain there, but the mere fact that some sixty thousand pounds is every year sent to them from their brethren in other countries, shows how far the idea of returning to their own country has made way among the chosen people. With regard to economical suggestions that the subscriptions should be used for the purpose of sending the pauper Jews back to the countries from which they have gathered themselves, the *Jewish Chronicle* says that one 'might as well attempt to stop the course of the Atlantic. The tide is irresistible.' The possession of Palestine and a part of Syria by a people who have retained an indestructible nationality, while they have learnt a complete cosmopolitanism during some eighteen centuries—a nation at once European and Asiatic—Asiatic in origin and European in education, would not be by any means a bad arrangement. It might not be impolitic on the part of European Powers to assist in placing so influential a people in so important a position, so soon as the inevitable decay of the Turkish Power renders a change of Government necessary. All the difficulties and jealousies incident to any project of 'joint occupation' would be avoided; for the Jew is, at once, of no nation and of all. No people could better solve what, before many years, must become the 'Syrian difficulty.'

EXTRACTS FROM CORRESPONDENCE.

BROTHER J. J. ANDREW, London:—"Copies of *Anglo-Israelism Refuted* for review, enclosing two handbills of debate, have been sent to 138 daily and weekly London newspapers, to 94 monthly and quarterly magazines, and to 184 provincial newspapers in the towns enumerated on enclosed list—total copies, 416.* On this topic brother

Hodgkinson says: 'I think it would be well to organise a corps of newspaper examiners, so that every paper could be consulted, and the criticism clipped for publication as an index to public opinion for us.' The only way this can be done is to mention the matter on the cover of the *Christadelphian*. There are brethren, I believe, in nearly all

* This figure was afterwards increased by the addition of other towns to the list.—ED.

the towns on the enclosed list. Perhaps brother Shuttleworth would examine it to see what towns in England and Wales containing a large or small lightstand are omitted, and then send me a list that copies may be sent there also."

Brother T. HAINING, Auchinlech:—"As 'A faithful ambassador is health,' so to all true friends of the truth as it is in Jesus the *Christadelphian* is a welcome visitor. And as the reading of all such, to be profitable, must necessarily be very select, they can have no difficulty as to choice respecting this matter, as the *Christadelphian* is the only periodical presently in existence representing the truth as a whole; and taken as a whole the attention of the careful reader comes to get rivetted on the sacred oracles generally, which are so thoroughly adapted for creating in the mind, not only a feeling of profound reverence, admiration, and respect, but also an earnest, humble, and practical faith, without which it is impossible to please God, and by which only we can become fit for that exalted position they so graphically delineate. As a means of helping us forward in this direction the *Christadelphian* is invaluable. Your articles on the "Ways of Providence" are interesting and most instructive, and "Sunday Mornings" continue to be very comforting and sustaining. I trust that your health may continue fairly good, and you may be strengthened to the performance of any work you may be called upon to perform in the truth's behalf."

Brother J. W. THIRTLE, Hanley:—"I see in brother Grant's paper on 'Will Christ come soon?' in last month's *Christadelphian* Ezek. xxxix. 2 is quoted to show that one-sixth of the Gogian army assembled on the mountains of Israel in the latter days will be allowed to escape. The general impression on reading Ezek. xxxviii. & xxxix. will bethat the prophet foretels the complete overthrow and destruction of the host of the Prince of Kosh, Meshech, and Tubal. Verse 2, of chap. 39, however, seems against this conclusion, and to the English reader this verse, with its bewildering marginal readings, is the source of considerable discomfort. On going to the original we find there is nothing at all said about a sixth part being left. The clause, 'and leave but a sixth part of thee' is an unhappy rendering of a word, the meaning of which the translators did not know; or, to be more exact, it is the rendering of a word not found in the text, but pronounced similarly to the one which puzzled the translators. Not knowing the meaning of שש , which is the word used, in an inflected form, in the text, the translators dealt with the word שש , which only occurs in one place in the Old Testament.—(Ezek. xlv. 13.) Of the significa-

tion of שש modern Hebraists have no doubt. It means to 'drive,' 'lead,' 'guide.' In chapter xxxviii. 4, we read: 'I will make thee return (entice, allure, decoy thee) and put hooks in thy jaws, and will bring thee forth,' &c.; and in chapter xxxix. 2, we read: 'I will make thee return (entice, allure, decoy), and lead thee, and cause thee to come up,' &c. No modern translations that I know of retain the rendering about the sixth part. Luther in his German version is right in this particular. Ostervald in his French Bible has, as usual, contracted the error of our translators."

Writing later, brother THIRTLE says: "Inquiry has frequently been made as to whether of the French and German speaking nations there are people believing the Gospel of the Kingdom of God and the things concerning the name of Jesus the Anointed; and I have often thought that an answer to the question, embodying some general information as to the progress of Protestantism in those countries, would be interesting to the brethren. With regard to France, I may say that some time ago I ventured upon making some inquiries, but in many respects I have failed to satisfy myself. We hear now-a-days of but few French Protestants of an out-and-out type who are not 'advanced' in the wrong direction, and give the word of truth much the same place in their teaching as it occupies here in England among broad churchmen, or free-as-the-air-you-breathe Nonconformists. It would doubtless be strange for the truths revealed through men speaking the simple and dignified Hebrew, and the copious, exact, and noble Greek, to lodge in the breasts of those whose language is one of superficial politeness, and fitted only for a polished, talkative, and thoughtless people. English missionaries have gone to France to Protestantise, nothing more; 'causes' have been established, and pastors have been called into requisition; but 'the truth' has not disturbed the people—and no one, so far as we know, has been raised up to unearth it from the ripened superstition of ages. Many have wondered whether in the direction of Switzerland, at any rate, some small congregations of people may not be keeping alive the lamp of testimony which once illumined Lyons, and whether as the result of the work of faithful overseers in the gospel centuries ago, there may not be adherents there to the sect everywhere spoken against, and considered beneath the notice of the historian. An investigation, so as to answer this question satisfactorily would be attended with considerable difficulty. Comparatively speaking, little is known in this country of the Christadelphians, and less still of their creed, and a similar body of people in France would be equally unobserved by those of

whom foreigners might make inquiry. In commencing some investigation of the subject nearly two years ago, I wrote to an English clergyman, who is an author and has been a discussionist on the question of the punishment of the wicked. I thought he might be acquainted with the literature of France on the topic, but I was mistaken, for he wrote:—'I have never heard of or seen any French work on the subject. I believe there is no Christian sect in France which includes in its creed this and Advent points.' I was somewhat surprised at this. Several years ago I read a book by a Frenchman refuting the orthodox doctrine with regard to the devil; a book against eternal torments by Dr. Petavel; and a work on the second advent and prophecy entitled *Le siècle present et le siècle a venir*, by Bettex. I then wrote to the publisher of the last work I have named, and afterwards to a bishop, defining five or six points of Bible doctrine; replies were looked for—but did not come. A letter to Pasteur J. Boste, of Geneva, brought an answer, of which the following is a translation:—'You put such a large number of questions that it would require a volume to answer them; that is my great difficulty. Many people believe in the second coming of Jesus, and of his thousand years' reign in Jerusalem. I myself incline towards that idea; but I do not know a special sect on this point. Not so many believe in the annihilation of the wicked, but many reject the eternity of suffering, myself among others. The unity of God, and the non-existence of the devil are the doctrines of the Rationalists; but there are also some excellent Christians holding these views. Baptism (immersion) is the doctrine of the Baptists.' M. Boste gave me the names of others to whom I could make application for information. In instances where I have had a reply to my letters, no addition has been made to what I have already mentioned. The master said 'The field is the world.' Does it not seem that, excepting small patches of soil here and there where good seed is growing, the ground is overrun with tares and unprofitably occupied?'

[An acceptable letter on the correct translation of Gen. i. 30, is in type, but we are compelled to hold it over till next month.]

ANOTHER BROTHER, (nameless in the document from which the following remarks are taken), says:—"Should babies be taken to meetings for the breaking of bread?"

This is a subject of some importance. Generally speaking, advice to parents in reference to the proper training of their children, still more complaints of their misbehaviour, gets no thanks however right or good the advice may be, or however clearly the misbehaviour of the child may be traced to the ignorance, neglect, or bad training of the parents. Parents who have rendered obedience to the truth should be prepared to view a subject like this from an impartial standpoint, and receive good advice from any person who may tender it, providing it is prompted by a pure motive, and given in the right spirit. The subject has been forced on my attention from disagreeable facts which have come under my notice. God has implanted in our nature a strong affection for our young. It is a law of our nature. It is therefore imperative on the part of parents to provide for the various needs of their children, but it is equally their duty to impart wise instruction and proper training to them. 'Train up a child in the way he should go, and when he is old he will not depart from it,' is the advice of the wisest man that ever lived.—(Prov. xxii. 6.) If parents would be a little more reflective and considerate, they would not expect others to look upon their children with quite their own feelings. They would not expect others to magnify the diminutive virtues of their children into mountains, nor diminish their gigantic faults into mole hills, as they have done. Wise men and women will try to view their children and their actions as others view them, and by this means will be better able to form a correct judgment of them themselves, which will bring comfort to themselves and a blessing to their children. The first commandment says: 'Thou shalt have no other gods but Me.' I am sorry that this commandment is too often set aside by parents, who worship, I fear, their children more than they worship God. This is manifest by considering them, whether rightly or wrongly, in preference to any other human being, and sometimes in preference to that worship of God and obedience to Him which He requires at their hands. And I cannot put any other meaning on the custom which has already become prevalent in some ecclesias, viz., that of parents and others bringing noisy children, or prattling babes with them, when they assemble to

worship God and carry out the command of the Master in the breaking of bread and drinking of wine in remembrance of him. When Moses drew near to God upon the Mount, God said to him, 'Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground;' He also said to Aaron, 'This is it that the Lord spake, saying: I will be sanctified in them that come nigh me, and before all the people I will be glorified,' (Lev. x. 3); and David says, 'God is greatly to be feared in the assembly of the saints, and to be had in reverence of all that are about Him' (Psa. lxxxix. 7). The wise preacher also says, 'Keep thy foot when thou goest to the House of God, and be more ready to hear than to give the sacrifice of fools.'—(Eccle. v. 1.) Paul also endorses the same advice to the Hebrews, saying, 'Let us have grace whereby we may serve God acceptably, with reverence and godly fear.—(xii. 28.) In the face of these plain passages of Scripture I cannot conceive of a genuine child of God taking noisy children or prattling babes with them to the most important of all our assemblies, and so turn that meeting, enjoined upon us by our Elder Brother, and by which we approach so near to God, into a children's nursery. Parents in the Lord, let me beseech you to give this matter its due consideration, and if you are benefited thereby, give the praise to God. You know that you cannot attentively listen to the exhortation of a brother, nor properly join in the devotional exercises of supplication and praise to God, while your babe is prattling upon your knee, or making a playful noise at your feet; and it is not the attention of yourself only that is arrested, but also that of the brethren and sisters present. The speaker, too, very likely becomes disconcerted, his ideas scattered, his thoughts confused; and the meeting which should have been for the edification and building up of the ecclesia, is turned into a profitless formality.

The word tells us that 'those who honour God, He will honour; but those that despise Him He will lightly esteem.' I know the

excuse some parents will make, viz., that unless they bring their children they cannot come themselves; and that it is as important for them to break bread, in remembrance of Christ, as it is for other brethren and sisters. We grant that it is equally important for all Christ's brethren and sisters to break bread and to drink wine in remembrance of him; but have you exercised your minds to devise a plan that will remove the difficulty? A neighbour or neighbour's girl, might sometimes be got to take charge of your child for a small remuneration, or the same might perhaps be accomplished near to the room in which you generally meet, or you might arrange with some brother or sister to leave it with their family at home; and if in such a case you commit your child into the care and keeping of your Heavenly Father, depend upon it that He will watch over it and preserve it from harm with more than any parental care that you could bestow. Therefore, do not say that you must be absent yourself until you have tried every means to get your child taken care of by some other person. But should every scheme fail, and all your efforts prove fruitless, still I emphatically say in all such cases, do not bring your children to the breaking of bread, but rather stay away yourself to take care of them, and embrace the first opportunity you may have of breaking bread by yourself in your own house. Such a course taken, prompted by pure and right motives, and under such circumstances would, I believe, be acceptable to God, and more spiritually profitable to yourselves; while the other brethren and sisters assembled for the same purpose, would be able to join more heartily, in supplication and praise to God, could listen more attentively to the exhortation which would be better appreciated, brethren and sisters would be edified, God would be honoured, His name glorified, the ecclesia more exalted in His sight, would bring down the approving smile of our Elder Brother, and the blessing of our Heavenly Father."

INTELLIGENCE.

ABERDEEN.—The following clipping from a local paper (the *Aberdeen Journal* if we are

not mistaken) is sent by one of the brethren:—"Incident at a lecture.—Christadelphian-

ism not Christianity, was the subject of a lecture delivered by Mr. Lovatt, last evening, in Blackfriars Street Hall. The lecturer sought to show that the principle of Christadelphianism, though upheld by many earnest men, was an error fatal to Christianity. Discussion having been invited at the close of the lecture, two Christadelphians replied in a spirited manner, maintaining that Christadelphianism was the true Christianity. During the discussion a rather prophetic-looking individual mounted the platform and informed the audience that he had a direct revelation from God, that it had been revealed to him that Mr. Gladstone was the Beast of Revelation, and that he was prepared to prove the name and number. The stranger was apparently somewhat astonished when the chairman promptly ordered him to quit the platform." Many things combine in the present age of downtreading, to bring the genuine truth into contempt. Incidents such as the foregoing are among them. The day for such incidents will be over when the Lord at his coming exalts Jehovah's name in all the earth, and when the lofty looks of man in every form will be brought down.

BIRKENHEAD.—Brother Collens writes: "Since writing to you on the 13th ultimo, we have received into our fellowship, BENJAMIN JONES (21), joiner, formerly belonging to the Church of England, who owes his present exalted position (called to be a saint), mainly to the quiet energy of our brother William Smith, with whom he works. Our brother was immersed on the 9th instant. On the 11th of this month we held our usual tea meeting, the day (Good Friday) being chosen on account of its being a holiday for most of the brethren; a very pleasant evening was passed in listening to addresses by the brethren, interspersed with hymns."

BIRMINGHAM.—During the month, the following persons have rendered obedience to the truth:—E. EDDINGTON, painter, formerly Baptist; WILLIAM BROMLEY (49), grainer, from Church of England; WILLIAM EDWIN CALDICOTT (19), son of brother and sister Caldicott, seal engraver, formerly neutral; CHARLES ROSS (32), steel toy manufacturer, formerly Church of England, and his wife, MRS. ELIZA ROSS (33), also from the Church of England; MARK CRESSWELL (29), boot maker, formerly Primitive Methodist; ANDREW TAPLEE (32), gardener, formerly belonging the Established Church; SAMUEL BUTLER (25), gardener, brought up in the Church of England.

Erratum.—In last month's list of immersions, Mrs. Caroline Thompson should have been Mrs. Caroline Humphries.

Brother and sister Caldicott have removed to London in the way of business.

Brother Hadley, secretary of the ecclesia, and sister Emily Mander, have been united in wedlock, and are henceforth one "both in the flesh and in the Lord." God bless their espousals and make them a mutual comfort and help, in their mutual pilgrimage to the Kingdom of God, where, though neither marrying nor giving in marriage will be occurrent, every accepted friend of Christ will be the special and delightful property of the rest.

The quarterly business meeting on April 3, and the usual tea meeting on Good Friday, have been, among the helpful incidents of the month, as regards strengthening the brethren and establishing love and peace in our midst. It was intended to have a day's open-air fellowship in the country during the day on Good Friday, but the weather being unpropitious the project was abandoned.

Brother Edward Augustus Roberts, son of the Editor of the *Christadelphian*, has returned from school at Taunton, and is for the present located at Birmingham. A situation had been promised for him in a large shipping firm at Liverpool, but in the commercial stress of the times, the firm has suspended payment and that door for the present is closed. He waits the opening of another wherever God may purpose.

The Sunday evenings of the month have been occupied as follow:—March 30th, Jehu, the Tenth King of the Ten Tribes.—(Brother Roberts.) April 6th, The Life of all Flesh in the Blood.—(Brother Hodgkinson.) 13th, Bible Splendours No. 2.—(Brother Shuttleworth.) 20th, Religious Errors of the Times.—(Bro. Shuttleworth.) 27th, The Common Saying, We are all Aiming at One Place.—(Bro. Shuttleworth.)

BRISTOL.—Brother Baker reports the obedience of HARRIET DORCAS MONDEY, wife of brother Mondey, formerly a member the Church of England. She was immersed on March 23rd; also on the same date, JOHN SHEPHERD, of Keynsham, near Bristol (27), clerk, nominally a Baptist, whose father occupies a prominent position among that sect. He was immersed at Taunton, but will meet with us. He has been a long time breaking away from his relatives. The following lectures have been given during the month: March 23rd, The Plan of Deity in the Foundation of the Earth.—(Brother Apsey.) March 30th, Satan.—(Bro. Mondey.) April 6th, What is Man?—(Brother Bardsley.) April 13th, The Angels' Song.—(Brother Bellamy.)

BELFAST.—Bro. McCann reports: "Notwithstanding a long period of reticence regarding our meeting here, I feel a pleasure in stating that we are not without some encouragement. The seed sown in quietness, is beginning now to show signs of ripening,

and I expect by the blessing of God in the course of another month or so, to be able to report a few additions to our number, to assist to cheer and strengthen us in our isolation. I feel satisfied that if our number were sufficiently strong, so as to enable us to have our meetings in a public hall, the advantage to the truth would be immense. Our literature has been read with interest by thousands, and I have recently become acquainted, by accident, with a goodly number, who have discarded the immortal soul theory and who are labouring hard for the spread of the doctrine of Life only in Christ, and so the work goes bravely on. If a public effort could be made, I believe the harvest would be great. It is all in good hands. Deep and inscrutable are His dealings, and His ways are past finding out."

CREWE.—Brother Booth writes: "Though we have not sent anything for the intelligence department of the *Christadelphian* for some time now, yet our silence does not mean that we have been idle. The little family here seem too much in earnest to sit down, whilst there is so much work, and so few to do it. The inner life of the ecclesia is satisfactory. We have our trials, and sorrows, but we have also our victories and our joys, and being bound together in love, we work unitedly, having one common aim, mutual help in our probationary walk and fight for our glorious inheritance. The truth has been kept well before the people, and has met with a respectful hearing, and in some cases a candid consideration. In our public endeavours we have been assisted by brethren Ashcroft, Bellamy, Dixon, Dunn, Roberts, J. U. Robertson, Shuttleworth and Waite. In every case the lectures have been listened to by appreciative audiences and the labour has been blessed to the awakening of some as to their state of darkness and danger. After a long and careful consideration of the glorious message, the following have rendered obedience to the Divine requirements, and by a burial in water, have put off the old man with his deeds and now rejoice in the hope of the glory of God. Yesterday (April 13th,) I assisted the following to put on the saving name: JOSEPH ADAMS (48), time-keeper, formerly neutral; JEFFERSON CARTER BURDEN (30), and his wife, MARY ANN BURDEN (31), both formerly members of the Church of England; JOHN SAMUEL MALLIBER (27), and his wife, EMILY MALLIBER (30), both formerly Wesleyans. These additions are a source of great joy to us, and as our hands are now strengthened we shall be able (if the Lord will) to work the more earnestly and successfully for our beloved master."

DUDLEY.—During the whole of the month, brother Blount has been lying at the point of death. He has twice been pro-

nounced past hope by the medical men in attendance; but at this writing (April 24th), recovery which set in several days ago is apparently making rapid progress. The case has painfully engaged the interest and attention of the brethren, not only in Dudley but in Birmingham (eight miles distant), where brother Blount is known and loved for his affection and zeal and intelligence in the things of Christ. Many earnest prayers (public and private) have been made that the gates of death may not at this time be permitted to close upon him. Apparently they are answered.*

GLASGOW.—Brother Leask reports the loss of one by removal, viz., brother George Mitchel, who has gone to Delta, Ohio, America. His place, however, has been filled up by the removal to Glasgow of sister Jane Johnstone from Hawick. He further says, "Owing to a falling off in the attendance at our Sunday evening lectures, they have been discontinued in the meantime. What I may call 'a new thing,' as far as Glasgow is concerned, has been commenced a few weeks ago, and that is, a Sunday evening class for Bible instruction for the young. It was spoken of a good while ago, but it was feared there would not be a sufficient number to attend. However, having given it a trial I am delighted to say we are getting on very well, sixteen being the average number of attendants, which is divided into two classes, a junior and a senior; and we shall hope that the effort now set going to enlighten these young minds in a knowledge of God's ways may be blessed. The lectures since I last wrote you have been as follow:—March 16th, Afternoon, Christianity: In what does it consist? Evening, Where are they—Our Dead Friends? 23rd, Afternoon, The Materialism of the Bible. Evening, The Conversion of the World not to be effected by Human Agency. 30th, Afternoon, Will Evil always be. Evening, Was Christ our Substitute? April 6th, Afternoon, An Infallible Exposure of Spiritualism. Evening, Christianity and its Counterfeits. 13th, Afternoon, The Future of the Land and Nation of Israel. Evening, The Old Paths trod by Paul disregarded by his professed Successors. *Erratum*.—Brother Grant did not lecture twice on Sunday, February 23rd, as stated last month, but only once. The subjects put down for brother Grant on that day were lectured on by brother Smith on the succeeding Sunday. The mistake probably arose from the omission of some intervening words by the printer.

GRANTHAM.—Brother John T. Hawkins writes:—"I have the great pleasure to announce to the household of faith another addition to our ecclesia (which now numbers seven) in the person of JABEZ DRAPER (34), smith, formerly Church of England. He put on Christ in the appointed way on April 3rd, at the Public Baths, having the previous

* Since the above was put in type, brother Blount has fallen asleep, to the great sorrow of many—not, however, on his own account.

evening given us good evidence of his knowledge of the things that concern the kingdom and the name of our dear Lord. This is a source of comfort to us; and whilst praising Jehovah for thus blessing our labour, we do not cease whilst it is day to work for more. The Sunday evening lectures have been continued since our last intelligence."

GREAT BRIDGE.—Brother G. White reports the following additions to the ecclesia here during the month, viz., **LIZZIE WEBB** (21), formerly Congregationalist; **GEORGE HODGES** (18), formerly Churchman; **JOHN MILLICHAMP** (43), formerly Wesleyan; **EBENEZER POOL** (34), and his wife **HANNAH POOL** (36), formerly Baptist. These all put on the name of Christ by immersion at Dudley. Also **MARTHA STEPHENS** (46), and **JANE ELIZABETH STEPHENS** (21), the wife and daughter of brother Stephens of Westbromwich, were immersed at Birmingham. The Sunday lectures continue to be attended by a goodly number of strangers.

GREAT YARMOUTH.—Bro. J. W. Diboll, jun., reports the obedience, on March 5th, of **MISS MARIANNE CATTERMOLE**, formerly a Member of the Church of England. Her attention was called to the truth by a lady friend, who supplied her with reading on the all-important subject; which lady in her turn, had been interested by sister Rolfe. The result ought to be encouraging to those who endeavour, whether by lending books or otherwise, to sow the good seed, for it may find and has found in this instance its entrance, and brought forth fruit in an unexpected quarter.

With the foregoing exception, we have not met with much encouragement lately in our efforts to spread the truth, although we endeavour to keep its light burning by weekly lectures in our meeting room.—[Jesus said to an ecclesia of old, "I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil . . . and hast borne, and hast patience, and for my name's sake hast laboured and hast not fainted." This was written for the encouragement of saints in all ages, therefore, for those now, who, like the brethren in Great Yarmouth, "keep the light burning," with however little apparent result in human eyes.—EDITOR, *Christadelphian*.]

HUDDERSFIELD.—Bro. Heywood reports the withdrawal of brothers and sisters Taylor and Scholefield, on the ground of their denial that the Lord came in sinful flesh, and their want of liberty to teach their idea. The incident has filled the brethren with sorrow, but they accept the situation with resignation. During the month brother Shuttlesworth, of Birmingham, visited and lectured twice to moderate audiences, on "Jehovah's Lamb" and "Judah's Lion." The truth, says brother Heywood, meets with little encouragement in Huddersfield, and the brethren are praying for the Lord's appearing, a good result springing from an evil but unavoidable

cause. In the real sense, the truth has encouragement nowhere at present; "Witnessing in sackcloth" is the order of the day; but the change is coming on, the time when the garment of praise shall for ever supersede the present spirit of heaviness.

MANCHESTER.—Brother W. Smith writes, "We have to announce the obedience of J. BLETCHER (formerly neutral), on Saturday, February 22nd, after a clear and comprehensive confession of the faith once for all delivered for salvation.

MUMBLES.—Brother Jones writes,—"Although nothing has been inserted of late in the *Christadelphian* referring to Mumbles, we are still in existence, striving to observe those things that constitute the truth, and endeavouring to build each other up in the knowledge and obedience of His will, that we may be accepted in the day of the Lord. We held our usual quarterly social tea meeting, March, 1879. There were present (by invitation) from the two ecclesias at Swansea, about 25 brethren and sisters, which, together with our own number, made between 50 and 60 taking tea together, after which a very pleasant and, we trust, profitable evening was spent, in reminding those assembled of the comforts and responsibilities of the truth.

The Mumbles brethren wish it stated in the *Christadelphian*, once for all, (so as to obviate the necessity of continually making the intimation at their own meetings,) that they cannot receive those who hold the doctrines of the Renunciacionists or No-willists. Their statement goes into detail; but this is sufficient.

RIDDINGS.—Brother Wragg reports the addition of **FANNY SHORT** (24), wife of brother Short, formerly Baptist, and of **MATTHEW GODBER** (21), formerly neutral. Brother Vernon is delivering a course of lectures, at a village called Swanwick, not far from Riddings, and good interest seems to be displayed.

SHEFFIELD.—Brother Wilson reports the obedience of **ELLEN ALBERTA MITCHELL** (30). She was immersed at Sheffield, March 29th, and has been interested in the truth about six months. Sister Mitchell is the wife of brother Henry Mitchell, of Whittington Moor, near Chesterfield. She was formerly Wesleyan, and now rejoices with her husband in the hope of Israel, and both are now meeting with the brethren. Another candidate for the kingdom is **MR. WALTER BURLEY** (42), silver chaser, formerly of the U.M. Free Church. He was immersed April 12th, after witnessing a good confession. Brother Burley has been interested in the truth about seven months, and is thankful that the truth has crossed his path, and says it is the thing he has been looking for since he was a boy.

SPALDING.—Brother Allenson reports that the lectures here have ceased for the present. On April 2nd, brother T. Royce, of Peter-

boro,' lectured on the Eastern Question and the British Protectorate, and on April 9th, brother Sulley, of Nottingham, lectured in answer to the question,—“Is Man Immortal?” Brother Allenson adds: “I thank God that the seed has not been sown in vain. We reach to the small number of six, and now it is left to us, and by the help of God, to proclaim to others the faith as it is in Jesus. I am happy to say that we have procured a room capable of holding from 100 to 150. May God give the increase to our humble and sincere endeavours to spread His glorious truth.”

The following notice of brother Hodgkinson's lecture appeared in a local paper:

“THE CHRISTADELPHIANS gave another lecture on Wednesday evening, in the back room of the Corn Exchange, upon the contrast between the hell of the Bible and the hell of popular belief, Mr. Hodgkinson being the lecturer. He stigmatised the latter as a libel upon a merciful and just God, and subversive of Apostolic teaching. There was a Bible hell, and it was not the hell popularly preached—it was ‘the goodness of God that led men to repentance,’ not the fear of eternal torment and a fire-proof devil. Those were only the remnants of civilised heathenism, unworthy of a thinking and reading age, and in fact, were now dangerous dogmas to press from the pulpit upon reflective audiences. The devil of the white man was pictured as black, the devil of the black man was white, and the Esquimaux in the Arctic regions were delighted with the idea of any place where a fire could be found that should be guaranteed never to go out. Humanity was led by its nose by the ring and rope of superstition. The subject was of tremendous import to all, as there was either a hell of popular superstition or there was not. If there were such a place, millions would wail upon its red-hot floors for all eternity; if there were no such place, it was a false doctrine to proclaim it; and the lecturer frankly avowed that if he for a moment agreed with the popular sentiment, he would never rest or cease to warn his fellow-men of their possible terrible destiny. ‘The gospel, and only the gospel, was the power of God unto salvation,’ but if a savage, a Bashi-Bozouk, an idiot, had never heard the gospel, he could not believe it, or be saved by it; hell, therefore, must be his fate; but could reasonable people for a moment believe that a just, all-merciful God required it to gratify or satisfy any demand he could make upon that savage, Bashi-Bozouk, or idiot. Hell, a derivative of an old Saxon word implying to hide or cover over, had changed its meaning by its perverted use, and the Word of God had suffered in its exposition in consequence. The Hebrew ‘sheol,’ which was the equivalent of the Greek ‘hades,’ was frequently rendered by the translations hell and grave. The lecturer here gave several references, the most notable being Jonah, who cried out of the

belly of hell—was the orthodox hell in a whale, or was the whale's belly a grave to Jonah, an unseen place, a place covered over to mortal vision? The same reasoning applied in equal force to ‘hades,’ (Rev. i. 18), ‘Jesus has the keys of hell and of death,’ yet popular teaching assigns the keys of hell to another personage, while the Scriptures simply affirm in this language that Jesus has power over the grave, having power to resurrect any of his friends or his enemies for judgment. Another Greek word unskillfully handled by the translators—‘Gehenna’—refers to a locality, viz., the Valley of Hinnom, or Gai-Hinnom, the place used outside Jerusalem for the reception of the offal, rubbish, and dead bodies of malefactors; there the fire smouldered constantly, and there the worm or maggot was ever present. Jesus simply used that as a symbol of destruction in his Eastern mode of hyperbolic teaching. ‘Tartarus,’ translated hell, occurred only once in the book, and as that was applied to angels that sinned, was out of court, as they were speaking of men, and not angels. Death was a punishment for sin, whatever was said to the contrary, and if death was uninterrupted by the resurrection, it was eternal, and therefore an everlasting punishment. The lecturer granted that there was a great upheaval of preconceived notions, but a great, silent, thoughtful reformation was taking place all over the world, and it was time that the truth which lay buried beneath the rubbish should be laid bare.”

STOCKPORT.—Brother Waite reports an addition by immersion in the person of THOMAS BAKER (17), formerly Wesleyan. He was baptised on the 6th instant, after an intelligent confession of the one faith.

SWANSEA.—Brother Randles writes: “We have much pleasure in announcing the immersion of two more to the one faith, viz., MR. HICKS (26), and ADA EVANS (17), the daughter of brother and sister Evans, of this town. This latter case is a source of immense satisfaction to her parents and encouragement to the brethren generally to see youth and intelligence associated with a profession of the truth. The lectures for the month have been as follow: Sunday, March 16, Gehenna and Hades. Sunday, 23rd, Heaven, the Dwelling Place of God, Not Either the Present or the Future Home of the Righteous. Sunday, 30th, Diabolism, or Sin in the Flesh, the Bible Teaching Thereon. Sunday, April 6th, Christ: the Bible Teaching concerning Him; His Two Sides, the Human and Divine. The preceding four lectures were delivered by brother D. Clement. On Sunday evening, April 13th, brother G. A. Birkenhead, of Cardiff, lectured here, subject: The Millennium, or the Glorious Future in Store for the Human Race, the Great Burden of Prophetic Utterance and Apostolic Proclamation. The audience was fairly large and very attentive.

CANADA.

GUELPH, Ontario.—Bro. Evans reports: "I write to inform you that CLARA MARIA PARKER, wife of brother Parker, formerly Wesleyan Methodist, having been begotten of the Divine Word, was on the 20th March born of water. Our sister, being an invalid, will long, if possible, more ardently than us all for the 'redemption of the body,' the deliverance of the vile body of sin and death, and for the time when, being clothed with the perfect, the divine nature, we shall with Jesus Christ, our righteous and risen head, be entrusted with the glorious mission of ruling the world in righteousness, as God's incorruptible kings and priests, and this exalted destiny our sister understands we shall attain to, if, in the occupation of the flesh, we die daily, conforming doctrinally and dispositionally to the perfect image of God's Son set before us. We are, besides, encouraged in the fact that several are giving heed to the Scriptures such as they never have before, and whose sanctification, enlightenment and obedience thereby we believe to be but a matter of a few months. They, of course, are greatly helped by the valuable works of Dr. Thomas, yourself and others, which appear to fulfil a similar work to that of Philip of old to the Ethiopian reading the Scriptures with a view to comprehend and obey. Since the commencement of last winter we have given advertised public lectures every Sunday afternoon in our place of meeting (Good Templars' Hall, Upper Wyndham Street), reports of which, until a recent change of the editorship, we were fortunate enough to get inserted in the *Guelph Daily Herald*."

UNITED STATES.

BOSTON (Mass.)—Brother Hooper reports the addition of another, viz., ELIAS W. ADAMS, who was immersed into the one name January 26th. In his search after the truth he has been through nearly all the different grades of the dissenting abominations of the Roman harlot, from a Methodist down to the latest inventions of sinful flesh, viz., Age to Come, Thurmanism, &c. He at one time laid aside the Bible altogether, as he could not harmonise its sayings with the foolish teachings of the clergy. He had many points of the truth when he found us (which he did through our advertisement), but of course had not seen the multitudinous royal name, but after reading *Et pis Israel*, &c., he gave up the long search, and now rejoices in the mighty hope of being an associate with the Anointed in his glorious kingdom. We are placing the truth before the public to the best of our ability, believing it our duty, long as the door is open, not forgetting we ourselves were once aliens,

having no hope, &c. Our place of meeting is Preble Hall, 176, Tremont Street, where we meet on Sundays at 11 a.m., to speak to the alien. We generally have a few strangers, but the soil seems very poor here: infidelity and spiritualism reign supreme. We are anxiously looking for the speedy coming of our Lord to raise his loved ones from the dust and exalt them to incorruptibility, place and power, who will then take away the covering cast over all nations on account of their believing the old serpent's lie. Looking at the state of affairs both within and without, every true hearted saint can cry earnestly with all their hearts "Come, Lord Jesus, and come quickly." Any coming this way in harmony with us will be welcome as above or 8, Bond-st., Boston.

CLATSKANIE (Columbia, Co. Oregon).—Brother Conyers writes: "Brother L. T. Nichols of McMinnville, visited the Clatskanie Christadelphian Ecclesia on February 21st, and remained with us lecturing every night to a crowded house until March 4th. The daytime was taken up by examination of the candidates for immersion and exhortation. Seated around the table generally from 10 a.m. until 4 or 5 p.m. (without food). During his stay here 5 persons associated themselves with the truth by putting on the name of Christ in the way appointed, to wit, M. J. BRYANT, wife of brother O. J. Bryant, formerly Methodist; SARAH RICE, formerly Methodist; JOHN E. JONES, formerly neutral; H. M. BLOOD, daughter of brother B. W. Blood, also his son, V. O. BLOOD, both formerly Methodist. We now number twenty-six (including brother Michael Timm, from Yamhill County), being about one-third of the citizens old enough to understand the Gospel, of this neighbourhood, with the hope of (God willing) about twelve or thirteen more coming into the truth, who, like the noble Bereans, have been examining the Word of God faithfully for months to see if these things be so or not."

McMINNVILLE.—Brother Nichols writes:—"Since my last writing, the following named have been immersed into the death of Jesus, and thus put on the only name whereby we can be saved:—P. ELIE, wife of brother Elie; and J. DYER, formerly neutral. It causes my heart to rejoice when I see and read of persons giving heed to the truth. And more so when I hear and know that they are intelligently immersed into the body. It is also a source of comfort to hear of the efforts of the brethren to spread abroad the marvellous light."

SPRINGFIELD (Mo.).—Brother Murphy reports two additions, MARY CUTBORTH (46), and B. MECLAIN (23). The meetings have been thinly attended during the winter, but now the brethren hope for improvement.

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. 180.

JUNE, 1879.

Vol. XVI.

THE GOSPEL OF THE KINGDOM AND THE GREAT SALVATION, ONE AND THE SAME THING.

BY DR. THOMAS.

"How shall we escape if we neglect so great salvation which assumed a beginning to be spoken by the Lord?"—PAUL.

THE Anglo-Saxon word gospel is *euanghelion* in the Greek. This is a word compounded of *eu*, an adverb of quality signifying good; and *anghelia*, a message delivered in the name of any one: *euanghelion*, therefore, signifies a good message, which becomes good news to those previously unacquainted with it. It is styled "the gospel of God" (Rom. i. 1) because it is a good message emanating from Him. It is also called "the glorious gospel of the blessed God" (1 Tim. i. 11), because it is a good message of future glory on account of which all that partake in it will call Him blessed. It announces a good time coming, when "the knowledge of the glory of the Lord shall fill the earth as the waters cover the sea" (Hab. ii. 14), for Jehovah sware to Moses, saying, "As truly as I live, all the earth shall be filled with the glory of the Lord."—(Num. xiv. 21.) This is glorious good news from God to every one that believes it.

God's gospel is styled "the gospel of the kingdom" (Mat. iv. 23; xxiv. 14; Mark i. 14, 15; Luke viii. 1) because He purposes to manifest His glory and blessedness through a kingdom He declares He will set up in the land lying between the Euphrates, Mediterranean, and Nile.

The gospel of the kingdom, and the "great salvation spoken by the Lord," are the same thing. This is evident from the fact that the Lord Jesus when he began to preach did not make two proclamations. Throughout his ministry he preached but one thing, which is variously expressed in the history of his career. Sometimes it is simply styled "the gospel;" (Mark i. 15; viii. 35; xiii. 10; Luke iv. 18), at others, "the kingdom of God" (Luke iv. 43; ix. 2, 6): and Peter in recalling the recollection of it to Cornelius' mind, says, "That word ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached."—(Acts x. 37.) In the next verse, he reminded him who began to preach this word from Galilee, and speaks of it as a message. His words are, "The word which God sent unto the children of Israel, preaching peace by Jesus Christ, who is Lord of all; that word, I say, ye know." When we turn to the history "of all that Jesus began both to do and teach," we find that when he began to speak the great salvation, he commenced preaching the gospel of the kingdom of God in Galilee. The following is the testimony—"Now when Jesus had heard that John was cast into prison, he departed into Galilee. From that time Jesus began to preach, and to say Repent; for the kingdom of heaven is at hand. And he went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness."—(Mat. iv. 12, 17, 23.) The word sent, the gospel of the kingdom, and the great salvation, it is clear, all began to be preached by Jesus at the same time, and in the same region of country; they must therefore and can only be, the same thing under different modes of speech. A word sent is a message; that word sent by Jesus Christ constitutes him the messenger (Mal. iii. 1), a messenger sent of God with good news to the children of Israel about a kingdom, which they did not possess. He preached that kingdom to them as a matter of promise,

and therefore of hope; so that the gospel of the kingdom is also styled "the hope of Israel," for which Paul said he was "bound with a chain."—(Acts xxviii. 20.)

The kingdom of God is the great salvation, because through that kingdom the blessedness preached to Abraham as the gospel (Gal. iii. 8) is to come upon all the nations of the earth, and by which they are to be saved from the power of those who destroy them, and to be placed under a righteous administration of divine law. God's kingdom is to save them; for it is to "grind to powder and bring to an end all kingdoms," to fill the whole earth as a great mountain, and itself to stand for ever.—(Dan. ii. 35, 44.) This kingdom can only be set up by overthrowing "the powers that be," and as there can be no peace and blessedness for the nations until they are broken, the operation which abolishes them establishes the destroying Stone-power, and saves the world with a great and glorious salvation. Who can doubt it when the Scriptures say, referring to the era, "The king's son, O God, shall judge Thy people with righteousness, and Thy poor with judgment; He shall save the children of the needy, and shall break in pieces the oppressors. In His days shall the righteous flourish, and abundance of peace as long as the moon endureth. He shall have dominion also from sea to sea, and from the river to the ends of the land. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust. The kings of Tarshish and the Isles (the British) shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him (being subdued): all nations shall serve him. His name shall endure for ever; his name shall be continued as long as the sun; and they shall be blessed in him—all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. Blessed be His glorious name for

ever, and let the whole earth be filled with glory.—(Psalm lxxii.)

The kingdom of God founded by Jehovah and His Christ is to establish this great salvation in the earth—a thorough and complete regeneration of the world. The kingdom is the cause, the great salvation the result of its institution in the land promised to the fathers. But the greatness of the salvation is not restricted to the future generations of the nations only; it comprehends in the magnitude of the deliverance it vouchsafes, the generations of the righteous among the dead from Abel to the coming of Israel's king in the clouds of heaven in power and great glory. It saves the cloud of witnesses of whom the world was never worthy with an everlasting salvation in the kingdom; and saves the nations from their temporal miseries and degradation, with a joyous and glorious redemption of a thousand years. "How shall we escape if we neglect so great a salvation" as this? Impossible; escape there is for none who are not included in it.

Now, the Bible reveals no other salvation than this—a deliverance of the righteous from "the pit in which there is no water," by a resurrection from the dead; a transformation of the living saints who may be contemporary with the second advent; a restoration of the kingdom again to Israel under the New Covenant; and a redemption of the nations from the social, civil, and spiritual evils which now press so heavily upon them. This is the only salvation of which the gospel treats. It meets the necessities of the world. Humanity needs no other, and therefore none else has been provided. When the salvation has triumphed, it will be the accomplished fact of a thousand years, during which "The ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before Him. For the kingdom is the Lord's; and He the Governor among the nations."—(Psalm xxii. 27, 28.)

When Jesus stood at Cæsar's bar

Pilate asked him, "Art thou the king of the Jews?" He answered, "My kingdom is not of this world; if it were, then would my servants fight that I should not be delivered to the Jews: but my kingdom is not from hence now." Pilate therefore said to him, "Art thou a king, then?" Jesus answered, "I was born for this, (*eis touto*,) and for this I came into the world, that I might witness to the truth. Every one who is of the truth hears my voice." Pilate said unto him, "What is truth?" (John xviii. 38). Ah, Pilate, thou, like myriads beside thee, knewest not that voice though it was witnessed in thy presence. The truth was confessed (1 Tim. vi. 13) before thee, but thou didst not understand it, because thou wast not of the truth. Let the reader hear the voice of the king, "I came into the world that I might witness to the truth." Now hear what he said in another place, "I am sent to preach the kingdom of God."—(Luke iv. 43.) He did so. He preached it through the length and breadth of Judea, announcing to the people the kingdom of God, and that he was the king thereof. He filled the land with the sound of his claims to the throne of David as the "born king of the Jews."—(Mat. ii. 2.) The people heard him gladly; and, admitting his pretensions to be just, were ready for revolt against Cæsar, and to make him king.—(John vi. 15.) The chief priests became alarmed at the current of the popular mind, and apprehended the interference of the Romans.—(John xi. 48.) They procured his apprehension at length, and accused him before Pilate of perverting the nation from its allegiance to Cæsar (Luke xxiii. 2), and affirming that he was King of the Jews."—(John xix. 21.) By the passage above quoted, we find Pilate endeavouring to elicit from him the truth of the matter. As if he had said, "They charge you with saying that you are an Anointed One, a king, even the King of the Jews; is this the truth?" Jesus confessed, and denied not; although it was hazardous

at the bar of Cæsar, the *de facto* king of the Jews (John xix. 15), to aver that he was himself king by right. His life had been jeopardized thirty-five years and three months before, by the inquiry "Where is he that is born King of the Jews?" Herod, the reigning king of the Jews, who knew that the nation was expecting the birth of a Son of David who was to reign over them for ever, was alarmed at the intimation that he was actually born. He saw that the right of David's Son and the interests of the Herodian dynasty, were inimical. He therefore determined to destroy him, and so secure the kingdom to his own family by the Christ, or Anointed One's destruction. The same policy was at work at the condemnation of Jesus. Pilate was not only the representative of the Roman Majesty which had superseded the Herodian in Judea; but the conservator of the rights of the reigning Cæsar as King of the Jews. Satisfied that it was mere envy that moved the chief priests to accuse Jesus of treason against the Roman power, his policy was to release him, and to appease their clamor. But the policy of the priests and elders was opposed to this. They saw clearly that if Jesus ascended the throne of David he would permit them to have no share in the honours and emoluments of the State. Hence it was with them, as with Herod, all important to prevent him getting possession of the throne. They saw Pontius Pilate's unwillingness to condemn him, and concluded that the only way they could succeed in overcoming it would be to treat him hypothetically as a partaker in the Nazarene treason, and consequently a traitor to Cæsar's rights which it was his business to conserve. This was their policy. Hence, said they to the Procurator, "If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar." This settled the question in Pilate's mind. Though convinced of the innocence of Jesus, and of their malignity, self-preservation was a stronger law

of his nature than justice. He concluded that it was better for Jesus to suffer death, though unworthy of it, than that he should lose his procuratorship, and perhaps his life, for misprision of treason. Had Jesus not confessed the truth, but repudiated all pretensions to the throne of Israel, Pilate could not have condemned him; nay, would not, for there would have existed no ground upon which the priests and elders could have predicated his want of friendship or loyalty to Cæsar. It is true, they said "We have a law, and by our law he ought to die, because he made himself the Son of God." They regarded this as blasphemy; but the Roman law took no cognizance of the questions in Jewish theology. It had ceased to be lawful for the Jews to put any man to death (John xviii. 31); so that however guilty he might have been in blasphemy in saying that he was the Son of God, neither the Jews nor the Roman law could have taken his life on that account. The good confession, therefore, he made before Pilate—"the truth" to which he testified in his presence and for which he was condemned and executed, was not that he was the Son of God. Though true, it was not the ground of his sentence unto death.

"Art thou the King of the Jews?" Had Jesus replied, "I am the Son of God," it would have been an evasion of the question, as every one not judicially blind must see. If one were to ask another, "Are you a physician?"—would it be answering the question to say "I am the son of my father?" King of the Jews is an official dignity; Son of God personal nativity. Who is the king of the Jews? He that says he is the Son of God, or some other person? To assert that he was God's Son did not bring Jesus into collision with Cæsar's rights; but to affirm that he was Christ, a king, that is, the Anointed King of the Jews, constituted him at once Cæsar's rival in Judea.

Though so dangerous a question Jesus did not equivocate, or seek to

evade the hazard it involved. When Pilate said "Art thou the King of the Jews?"—he met his question by referring boldly and immediately to the truth about his kingdom. He had been proclaiming this truth from Galilee throughout all Judea to Jerusalem, where he then stood—he had heralded it forth from one end of the land to the other, for three years and a half in fulfilment of his mission; for he came into the world to witness to the truth concerning the kingdom of God of which he was christened or anointed king, and he was then prepared with the full assurance that it would cost him his life, to confess before Pilate that he was the King of the Jews. Pilate so understood him when he said in answer to his question "My kingdom, &c." Jesus was a Jew, and a Jew could not have any kingdom but that of his own nation—king of the Jewish nation. Thus Pilate, the Roman soldiers, and the Chief Priests and Scribes (Mar. xv. 31, 32; John xix. 3, 19-22), understood him to confess, and therefore the reason of his condemnation to death—the title he assumed—was labelled to his cross in Hebrew, Greek, and Latin, "Jesus of Nazareth the King of the Jews."

In suffering death because of his claim to the throne of Israel, Jesus, the Son of God and Son of David, sealed "the gospel of the kingdom," and the Covenant of that kingdom, with his blood. He was born to be King of Israel, and he suffered death because he maintained his right to the royalty. He was anointed to be king, and as a prophet to preach the gospel, or glad tidings of his reign over the Twelve Tribes of Israel, and the obedient nations of the earth for a thousand years. With him and his apostles, to "preach the kingdom of God" was to "preach the gospel." There could be no gospel without the kingdom, even the same particular kingdom, the Jewish kingdom in Palestine, than which the living God has caused to be evangelized no other. A gospel of a kingdom or kingdoms beyond the skies, of an

everlasting kingdom for disembodied ghosts, and a present church-kingdom of grace among carnal, scoffing, faithless, professors here; we deliberately, and under pain of eternal damnation if in error, we boldly, conscientiously, and confidently, affirm, that there is no such a gospel to be found in the oracles of God. Such a gospel as this—the popular gospel of the age—was never preached to Jew or Gentile by John, Jesus, or the apostles. The Lord of Israel bore witness to no such gospel before Pilate. He did not testify that he was a king of a sky-kingdom; but king of the Jewish nation upon earth, where alone it exists, or ever will exist. His is the royalty of this nation taking its root in the Covenant made with David, which is everlasting, and can never be annulled; for Jehovah hath declared, "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me."—(Psalms lxxxix. 35, 36.)

For three years and a half Jesus fulfilled his mission as prophet to Israel in preaching the gospel of the kingdom. He began, as we have seen, in Galilee soon after his being anointed of God with the Holy Spirit and power.—(Acts x. 38.) He visited the synagogues, and among them that at Nazareth. Being there on a certain occasion, he read from the sixty-first of Isaiah the words recorded in the fourth of Luke. Alluding to his anointing he read, "The Spirit of Jehovah is upon me, because He hath anointed me to preach the gospel to the poor—to preach the acceptable year of the Lord." Jehovah's anointing him to preach the gospel is equivalent to saying, Jehovah sent him to preach. There is no necessity to prove this. It is obvious. In sending him to preach the gospel, what was he sent to preach as the basis of the good news to the poor? This question is answered in two places in this chapter; he was sent to preach the acceptable year of the Lord; or, which is the same thing,

he was "sent to preach the kingdom of God"—(verse 43.) Peter told Cornelius that he was sent to preach this word to the children of Israel. Hence it is styled "the word of the kingdom" (Mat. xiii. 19) upon the understanding of which men's salvation is predicated.—(Mar. xvi. 15, 16.) But, why is the gospel of the Kingdom and acceptable year of the Lord, or age to come, preached to the poor, rather than to the rich? The reason is, because "God hath chosen the poor of this world, rich in faith, to be the heirs of that kingdom which He hath promised to them that love Him"—"He fills the hungry with good things; and the rich He sends empty away," because the present life is the season of their enjoyment.—(James ii. 5; Luke i. 53; xvi. 25.)

When Paul was writing about "the great salvation which began to be spoken by the Lord" (Heb. ii. 1-5), he says he was speaking about "the future habitable" (*oikoumeneen teen mellousan*), which is to be subjected to the Son, and not to angels as it is at present. Speaking of the present habitable, or "civilised" part of the earth, he says, "But now we see *not yet* all things put under him." No; if we did, we should see him King over all the earth.—(Zech. xiv. 9.) All the kingdoms of the world would be his, and "all nations would serve him."—(Rev. xi. 15.) The future habitable subjected to the Son is the dominion of the acceptable year of the Lord, when the kingdom shall be existent in the plenitude of its glory, ruling over all. Jesus and his brethren, all sons of God and the sons of David by adoption through Jesus, though recipients of evil things in their primary existence, will possess the dominion of the future habitable "under the whole heaven," not above it, "beyond the skies." This is good news to the poor—the gospel Jesus was anointed to preach—the great salvation confirmed by the apostles who heard it preached, and attested of God by signs, wonders, divers miracles, and distributions of the Holy Spirit manifested through them.

The context of the testimony from which Jesus selected the reading in the synagogue at Nazareth, exhibits the glad tidings or gospel of the kingdom he preached to the meek of the children of Israel. It promises them "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord, that He might be glorified." This series of beautiful antitheses presents to us in contrast the present and future states of the poor who receive the gospel of the kingdom. Now, but mourning, heavy-hearted, dust and ashes, in the age to come they shall beauteous and joyous, giving praise and glory to the Lord as immortals only can bestow it. Then with respect to their nation, for the word was primarily sent to Israel, "they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And foreigners shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vine dressers. But ye shall be named the priests of the Lord; men shall call you the ministers of our God; ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves." Let the inquirer read from the twentieth verse of the fifty-ninth of Isaiah to the end of the sixty-second chapter, and he will read the good things promised to Israel, and evangelised in the word sent to them of God by Jesus Christ. They are but a sample of the good things in store for their nation, which in its future glory is the Sarah, the princess of nations, the married wife of its Creator. Then "Jehovah will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed." This joy and blessedness of the nation is inseparable from the glory of their king. To him under Jehovah they will owe all the

peace and happiness they enjoy. The rejoicing will be mutual. The nation will rejoice in its king, and "as the bridegroom rejoices over the bride, so will He rejoice over Jerusalem," the holy city of His realm. In view of the great deliverance Jehovah bestows upon His king, he that was anointed to preach the gospel to Israel saith, "I will greatly rejoice in Jehovah, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath

covered me with the robe of righteousness as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all nations"—when the righteous dead shall bud and spring forth of the earth to praise and glorify His name.

(To be continued.)

PULPIT PERPLEXITIES;

BY ONE WHO HAS EXPERIENCED THEM.

(Continued from page 150.)

THE writer is made sad by the remembrance that for several years he filled a position which had been created by man's ignorance of God's word. But he takes a modicum of comfort from the fact that when his own eyes were opened he wished to remove the film from those of his congregation; but they very decidedly resented the operation, and elected to remain as they were. Smoothly flowing rhetoric and fervid declamation were preferred to any attempt to elucidate the mind of the Spirit. The former could be listened to without much effort; whereas, the latter necessitated the exercise of such qualities as industry and candour, and demanded careful comparison and research. The Bible was found to abound in declarations that were entirely useless for pulpit purposes. For example, what were we to understand by the phrase "The times of the Gentiles," which occurs in Luke xxi. 24? We remember being struck with the words for the first time. They were used by a millenarian in our study one evening some considerable while after we had been chosen presumably to instruct the people in the meaning of Bible terms. But the

phrase was as incomprehensible to us as if it had been spoken in the language of the Zulus. Our friend seemed to know what "the times of the Gentiles" were, and as he made the mistake of assuming a like knowledge on our part, a sense of clerical dignity acted as a bridle on our lips, and so we resolved to "be swift to hear and slow to speak." The times of the Gentiles might have been synchronical with the pre-Adamite period for anything we had ever learned to the contrary. We neither knew what they were, nor when they began, nor when they were likely to end. The congregation would have been impatient under any attempt to engage their interest on behalf of a subject so entirely peculiar. And we were expected to consult their tastes in such matters, and not to leave the mirey ruts which the wheels of their great grandfathers' theological chariot had been wont to traverse. There is no place for the prophetic periods in the nomenclature of the pulpit. What need people concern themselves about "times and seasons" who expect to be shortly hurried away "beyond the bounds of *time*." "The times of the Gentiles" is an empty, meaning-

less phrase to all who fail to realise the scriptural distinction between Jew and Gentile, and who are unacquainted with the revealed purpose of God to restore again the kingdom to Israel, and bring down the pride and pomp of Gentile power. A ministerial friend of ours had mustered sufficient courage to read a paper at the monthly meeting of the fraternity on "The Return of the Jews to Palestine," but his new-born enthusiasm towards "the outcasts of Israel and the dispersed of Judah" speedily encountered the derision of his learned associates, and he saw that his reputation for wisdom was at stake. What had such a subject to do with the great work of saving immortal souls?

We were no less perplexed with Paul's allusion to "the powers of the world to come" in Heb. vi. 5. It did appear as though these "powers" had been "tasted" by those of whom the apostle was writing, but the precise truth therein involved was veiled in mystery, so far as we were concerned. Could the phrase signify that some of the early Christians had been "well shaken over the pit," as the Methodists say, in the process of being converted? Or did it mean that they had been favoured with rapturous visions of the glory awaiting their arrival in the skies? If an unfettered understanding had been allowed to exercise itself upon the words, we should have found little difficulty in disposing of all such suggestions. We should have perceived how naturally and effectively the language defined the thought which the apostle had before his mind.

The followers of Christ in the first century had a limited experience of those wonderful endowments of the Spirit, which will be the inalienable possession of all Christ's accepted brethren in the world to come. So would the interpretation of the words we have read if we had known what "the world to come" was, and what "the powers" were which should distinguish it. We could see no manner of use for gifts of healing, and tongues, and prophecy, either in

the heaven or the hell of pulpit discourse. But here was a "world" spoken of in which the power that produced these phenomena in apostolic times was to have extended illustration. Clearly Paul's "world to come" was a widely different affair from that to which we were expected to direct the popular hope or fear. The latter was rather "a world to go to" than a world to come. The conventional idea of "the next world" being associated with regions either astronomical or subterranean, we were naturally unable to perceive the significance and force of the apostle's allusion. It would be interesting to hear a sermon upon the text. The effort to make it in any way serviceable to pulpit requirements would be sure to illustrate the ingenuity of the preacher in a remarkable degree. But what glorious things were hidden from us in those days! We were not aware that by the gospel men are invited to become the permanent embodiments, in a future age, of that "mighty working" whereby Christ is able to subdue all things unto himself, and so to be filled with the strength and wisdom required for the omnipotent and infallible administration of the world's affairs in an era when the glory of the Lord shall cover the earth as the waters cover the sea, and men shall no longer walk after the imagination of their evil hearts.

It was pretty generally assumed that "the powers" referred to were capable of being "tasted" in the 19th century, and to generate such a taste was the aim of every truly earnest and evangelical minister. But this assumption was but ill-supported by the facts of the case. Had it been correct, it would have followed that men behave very differently under the operation of those "powers" now-a-days from what they did in Paul's time. We used to wonder how the great divergence had come about, and whether the prevailing disregard for apostolic methods ought not to be unceremoniously denounced. Who gave the clergy their authority so entirely to change

the terms of the gospel proclamation—to ignore the divinely-appointed ordinance of immersion—and to graft their degenerate customs on the stock of Bible phrase? We were led to suppose that the Holy Spirit had guided the Church into all the modern vagaries, and that the multitudinous sections into which Christendom is divided afforded so many different illustrations of the manifold wisdom of God. But then we were perplexed by the endeavour to comprehend how “that one and the self-same spirit” came to prompt men to exercise antagonistic ministries, and advocate mutually destructive theories! If we were all “called of God as was Aaron,” why didn’t we all proclaim the same doctrines, and insist upon an unqualified submission to all that God commanded by the apostles—ourselves showing the example? It is well known that latitudinarian views are fast spreading in all directions, and the men who talk most loudly about “the abiding presence of Christ in the Church” are just the men who laugh at first century inspiration, and despise the ordinances which Paul delivered! So ran the turbid current of our thoughts in days when our feet were in an evil net, and there seemed none able to cut the snare and bid us walk at large. We could not help feeling that if the things that go to constitute modern Christendom were a taste of the powers of the world to come, there was nothing particularly inviting in the prospect of partaking the whole of the thing now tasted.

A further source of perplexity was occasioned us by the prevailing use of the word “destroy.” We were not able to extract the popular meaning from any of the Greek words that are so rendered in the New Testament. *Apollumi* (the word most relied upon) is used in relation to objects the nature of which excludes alike the notion of torment and that of continued existence. The reader will appreciate our embarrassment the more readily when we remind him that we were required to attach the conception of interminable suffering to a term which

in Matt. ii. 13 is used to describe Herod’s intention towards the infant Jesus. “Herod will seek the young child to *destroy (apollumi)* him,” and which in Matt. v. 29 is used of the members of the body, such as an eye, or a hand. “It is profitable for thee that one of thy members should *perish (apollumi)*, and which is used in Matt. ix. 17 of “bottles,” and in Luke xxi. 18 of “hair,” and in James i. 11 of “flowers,” and in 1 Pet. i. 7 of “gold,” and in John vi. 27 of “meat,” and in 1 Cor. i. 19 of “wisdom” in a parallelism which leaves no room for a moment’s doubt as to the real significance of the word. “I will *destroy (apollumi)* the wisdom of the wise, and *will bring to nothing* the understanding of the prudent.” The problem was how to find the wisdom of the wise anywhere after God has brought it to nothing! Besides, Caiaphas can hardly have contemplated the endless torment of Jesus, when he gave counsel to the Jews, and said that it was expedient that one man should *die (apollumi)* for the people. This very word having been employed by Christ in his conversation with Nicodemus, to describe the fate of such as believe not in him (John iii. 15, 16), was well calculated to unsettle our notions on the eschatology of the Scriptures, which had hitherto been of the most approved orthodox pattern. It amounted to this—that what becomes of bread, and wine-skins, and grain, and flowers, and amputated legs and arms, when the process described by the word *apollumi* is accomplished upon these objects, also takes place in the case of every living being that believeth not on the Son of God. And yet some of our associates in the work of the pulpit were wont to lay great stress upon that particular word, as leaving nothing to be desired in the way of etymological evidence of the truth of the current opinion touching the destiny of the unbelieving portion of mankind!

But not less perplexing were the difficulties attendant upon our endeavour to reconcile the theological

conception of "hades" with its use in various parts of the New Testament. "The place of departed spirits" seemed a definition very wide of the mark in the case of 1 Cor. xv. 55. "O *hades*, where is thy victory?" Departed spirits are supposed to be with Christ, and if that is the *hades* state, it would appear in every way desirable that *hades* should retain its blissful occupants, as that would unquestionably be to the advantage of all concerned. But the apostle celebrates prophetically the conquest of Christ over this very region where Lazarus, and the thief on the cross, and Paul are now said to be in unspeakable enjoyment. Why spoil their bliss by laying siege to the locality of it? And in what sense can the word "bliss" be applied to that which Christ comes to do away with? Wherefore should he abolish an arrangement that has done such good service in funeral sermons, even to the extent of rendering unnecessary the exercise of his power as "the resurrection and the life?" It seemed strange that Paul should have uttered so loud a burst of exultation in prospect of the very remote and comparatively unimportant occurrence which theologians dignify by the term "resurrection," but which in reality is, in their view,

nothing more than the reunion of himself with a body that caused him to "groan," and to feel "burdened" during the period of his former connection with it. Our perplexity on this point was shared by no less an individual than the "Rev." Edward White, of London, who has written somewhat extensively on these subjects, and who acknowledged in the writer's dining room at Rock Ferry, *that matters would be much simplified if the belief were accepted which holds that hades means the grave.* That gentleman in his imperfect elaboration of the doctrine of "Life only in Christ" has felt the point of several fiery darts, which would have been quenched had he but been attired in the whole armour of God. Having got rid of our perplexities concerning these questionous, we can testify to the invulnerability of the truth on every point, and need not to say, as did our friend, that it would make it easier work for the truth's exponent if he were but able to take some other view of any one aspect of it. The theory that needs altering before it can be made easy of defence, is scarcely worth the attention of serious and honest men.

(To be continued.)

THE WAYS OF PROVIDENCE,

AS AUTHENTICALLY ILLUSTRATED IN BIBLE HISTORY.

No. 9.

NEXT we turn to the case of Moses. This towers over all others like a great mountain over the surrounding country. Moses is next to the Lord Jesus, "the prophet like unto him," in the height, breadth, importance, and greatness of his case in all points and relations; yet all of God, for apart from God's use of him, (God's word to him and work with him,) Moses would have lived a quiet pastoral life in Midian, and passed off the scene without leaving much if any mark behind him.

It belongs not, however, to the present series of articles to consider him in the mighty and faithful operations by which he broke the resistance of Egypt, held a mighty, insubordinate congregation in subjection in exodus,

inscribed the name and the law of Jehovah indelibly in the earth, and established the most illustrious nation of history. Our contemplations must be confined to those aspects of his case in which God though avowedly was not apparently at work. Our aim is to extract comfort and light for our day and situation, when that "long time" during which Jehovah "holds His peace" and "hides Himself from the house of Jacob" (Isa. xlii. 14; viii. 17; xlv. 15) is yet unexpired. Therefore we look at Moses where all was apparently natural, but where God was at work in providence.

This mode of study leads us at once to fix on his birth. To estimate aright the incidents attendant on that event, let us recal to mind the situation of things to which it had relation. Jacob's children (multiplied greatly) had been in Egypt for several generations. Their position had greatly changed from that which they occupied during the lifetime of Joseph. When Joseph lived, their position was one of comfort and honour in the land; but after he was dead, "there arose a new king over Egypt which knew not Joseph," (Ex. i. 8) and this new king regarded this thriving and prolific colony of Israelites with a jealousy which prompted him to devise harsh measures against them. He "made their lives bitter with hard bondage in mortar and in brick and in all manner of service in the field." This grievous experience was calculated to revive Israel's recollection of the promise that God would deliver them—a promise made long before, but which the prosperity of the first part of the period of their settlement in Egypt may have caused the people to forget or undervalue, in the same way that we find that in our own day, prosperity for the Jews in any part of the world makes them think lightly of the promised restoration. The promise dated back to the days of their father Abraham: "Know of a surety that thy seed shall be a stranger in a land that is not theirs and shall serve them, and they shall afflict them four hundred years, and also that nation whom they shall serve will I judge, and afterwards shall they come out with great substance."—(Gen. xv. 13.) This promise was held in recollection by the faithful of Abraham's seed. Jacob spoke of it on his death bed. "God shall be with you and bring you again unto the land of your fathers."—(xlviii. 21.) It was the last thing Joseph spoke about to his brethren: "I die, and God will surely visit you and bring you out of this land into the land which He swore unto Abraham, to Isaac, and to Jacob God will surely visit you, and ye shall carry up my bones from hence."—(l. 24, 25.) The recollection of this promise was treasured by others after Joseph's time, as evidenced by the faith of the parents of Moses (Heb. xi. 23), and Moses' interpretation of the times.—(Acts vii. 25). It was "the hope of Israel" in Egypt. Not all, however, adhered to this hope. The bulk of the Israelites had sunk into a state of indifference, and even of idolatry. This we learn on the testimony of God Himself: "In the day when I chose Israel and lifted up Mine hand to the seed of the house of Jacob, and made myself known unto them in the land of Egypt to bring them forth of the land of Egypt into a land that I had espied for them then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with

the idols of Egypt. I am the Lord your God. *But they rebelled against Me and would not hearken unto Me. They did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt.*"—(Ezek. xx. 5-9.) This statement is illustrated by the fact that after their deliverance, they proposed on more than one occasion to stone Moses, make gods of their own, and go back to Egypt.—(Num. xiv. 2-4 ; Ex. xxxii. 1.) In fact, before they actually crossed the Red Sea, they said to Moses, "Let us alone that we may serve the Egyptians."—(Ex. xiv. 12.) Thus we have the spectacle distinctly before us of God's own nation (concerning whom promises had been made, and the time for the fulfilment of which had drawn near) looking at the situation as it appeared from the divine point of view, not only with indifference, but with absolutely perverse and carnal eyes. That God should be at work at such a time may console us who live in the latter days, when the time has again approached for God to remember the house of Israel, and when that house of Israel everywhere is similarly unenlightened and indifferent.

The time spoken of in the promise to Abraham as the time of the affliction of his seed had about run out. We need not trouble ourselves here with any chronological difficulties. It is plain there were 430 years from the promise to the giving of the law on Sinai.—(Gal. iii. 17.) Our reading of the promise must harmonise with that fact which is in agreement with the genealogies of Israel after the settlement in Egypt. It is plain also that at the birth of Moses the time of the promise had drawn near.—(Acts vii. 17, 20.) As Moses was 80 years old at the Exodus, it follows that the time of the promise was considered to have drawn near a long time (as men reckon) before its actual arrival. Let us realise this. Let us think of ourselves as in Egypt 80 years before the promised deliverance. God was remembering the promise and disposing events in preparation for its execution. What evidence was there of this? None to be seen with the ordinary eye. To the ordinary eye, everything seemed to be in the most unlikely form for the realization of Israel's hope. The Egyptians were great and prosperous. A dynasty unfriendly to Israel was established on the throne. Israel themselves, the bulk of them, were sunk in idolatry ; and besides being in a state of indifference to the purpose of God, they were the objects of a cruel oppression on the part of the king of Egypt, who deliberately aimed at breaking their spirit and destroying their strength by hard measures. The Israelites everywhere were engaged in the meanest drudgery under the most exacting and cruel taskmasters. God was silent, and the hope of Israel seemed a forgotten dream. But God was at work without speaking or making His hand manifest. A baby boy was born. It was a very commonplace occurrence. It was probably an unwelcome occurrence to his father and mother ; for Pharaoh had decreed the destruction of every Hebrew male child that should be born. If it had been a girl, they might have been at liberty to rejoice : but here was a fine boy : an unusually fine boy, "exceeding fair" (Acts vii. 20) : "they saw he was a goodly child" (Ex. ii. 2), and they were bound by the law to destroy him. We can imagine the conflict of feeling that raged in the bosom of his father and mother. "They hid him three months ;"

they could hide him no longer. Their concealment would be discovered. They would be in danger of their own lives as well as the child's. What were they to do? They would comply with the cruel law, but they would give the child a chance. They were bound to put him in the river: but they would at least put him in a water-proof basket that would float, and in which he might be found and appropriated by someone else to the saving of his life. God was directing them, but they did not know. They got ready the unnatural and cruel cradle; they put the beautiful, plump, smiling boy into it (they would rather it had been into a coffin); with agonized hearts, they carry it out of the house with its living freight, and go their way to the river. Oh, how dark and cruel the whole situation seemed! Yet God was preparing a nation's deliverance. They did not know this. In much affliction they submitted to the evil, and in faith left the matter with the God of Israel. They deposited the little ark with its lovely freight among the flags by the river brink, and with failing and reluctant hearts, tore themselves away. They dare not be seen in the neighbourhood, for the preservation of the child was a disregard of the law and would bring the parents, if found out, into trouble. They hastened home, but they could not altogether abandon the precious child to its fate. They posted his sister, probably a girl of fourteen or fifteen, near the spot to watch what would become of "baby." In this, also, they were directed of God but they did not know it. It was a link in the circumstances destined to place Moses in a position for the right training, viz., in the hand of his mother. The sister (probably Miriam) did not have long to wait. Pharaoh's own daughter came down to the river to bathe. There was nothing unusual in that: she came there for the reason she always came for: but her present coming was very important, of which she knew nothing. She was being used for the purpose of God without being aware of it: her movements for once were controlled, though not apparently so: her perceptions and feelings for once were influenced in a particular direction. She quickly saw the little object among the reeds on the bank of the river. Her curiosity was aroused. She despatches one of her maidens at once to fetch it. It is brought; doubtless the maiden says excitedly as she brings the curious box, "It is a child!" They open the lid, and there poor cold little Moses (not yet called Moses) lies crying heartily before them. The heart of Pharaoh's daughter is touched. She might have been differently affected in another case. She might have taken up her father's views and said, "It is one of those nasty Hebrew children: they are all to be drowned: take it away: put it back in the water." But it was not to be so. God's purpose was involved. Her heart was touched. "She had compassion on him." The child's sobs were too much for her. She probably wiped his little face, and tried to comfort him in a motherly way. The question arose, "what shall we do with him?" Pharaoh's daughter says, "I should like to keep him." Moses' sister had drawn near, and was an attentive onlooker. She seizes the opportunity. "Shall I go and call to thee a nurse of the Hebrew women that she may nurse the child for thee?" A word in season, how good is it. This proposal was of God. Pharaoh's daughter jumped at it. It exactly commends

itself. It relieves her of the burden of the child : at the same time it preserves the child to her. "Go," says she. With what a bounding step we may imagine Miriam (if it was Miriam) darted home to Moses' mother. With what unspeakable gratitude Amram and Jochebed—Moses' father and mother—must have received the tidings—the child saved and to be confided to their own keeping! Jochebed returns in haste with her daughter. She stands before Pharaoh's daughter. She sees her own darling child : her heart yearns upon him. She can scarcely conceal her motherhood. "Take this child away and nurse it for me, and I will give thee thy wages." Wages! Wages for doing what she would have been glad to pay any amount of money to be permitted to do! How exquisitely beautiful are all the ways of God. "And the woman took the child." Yes, with a zeal never shown by nurse before. Why did not God allow an Egyptian nurseship to be arranged for? Because it was most important for Moses to receive the right instruction in his early years. Had he been brought up with an Egyptian nurse, he would have been inoculated with a contempt for the Hebrews and scorn for the God of Abraham. Confided to a Hebrew nurse, and that nurse his own mother, and that mother a woman of faith, his young mind was early enlightened as to the true situation of things, and biassed in the right direction with a power that no amount of after education in Pharaoh's court could efface. Why, then, give him into the hands of the Egyptians at all? First, to save his life; and secondly, to give him a status high in Egyptian society, and a thorough knowledge of Egyptian ways, that he might be fitted to act the part of God's messenger to Pharaoh when the time should come. Both needs were met with consummate wisdom, and all apparently in the most natural way. At a certain age,—Josephus says twelve, the Scripture is silent and probably nobody knows—Moses was given up by his mother. Her nurseship had terminated and Moses was handed over to Pharaoh's daughter, to be thenceforth educated "in all the wisdom of the Egyptians" in which he became proficient.—(Acts vii. 22.) The power of his early training, however, withstood the effacing effects of courtly ways. Pharaoh's daughter called him her son; but Moses, instructed of his mother, knew better and "refused to be called the son of Pharaoh's daughter." He chose, in preference, to bear the reproach of his Hebrew extraction. This was not human nature. Most men exalted to high spheres, would gladly forget their humble parentage. But Moses had good reason for his choice. Paul's testimony is that he "chose 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, for he had respect unto the recompense of the reward.*"—(Heb. xi. 25, 26.) This shows that Moses' spiritual education was of a very robust order, and that his faith in the promises made of God to the fathers was of a very practical and fruit-bearing kind. He was not ashamed of his connection with the slaves of the country. He did not seek to avoid the reproach of such a connection. He did not bury himself in the grandeur and the luxury and the splendour of Pharaoh's court as he might have done. He deliberately maintained his character as a Hebrew, and his profession as a

believer in Israel's God. "He chose rather to suffer affliction" with the despised of Pharaoh's realm. In this he showed himself a true brother of Christ, and of kin with every brave believer in our day who in any position in society openly identifies himself, at the peril of loss and shame, with faith in the promises which all the world despises and rejects.

Moses not only held fast to the faith of the promises. He considered his own position, and came to the conclusion that he was elevated among the Egyptians for the purpose of serving Israel. This interpretation of the providence of God would probably originate in his mother's suggestions. At all events, we find it recorded that "When he was full forty years old, *it came into his heart to visit his brethren the children of Israel.*"—(Acts vii. 23.) "He supposed," adds Stephen, "his brethren would have understood how that God by his hand would deliver them." Moses was right in his supposition, although as a matter of fact, he was forty years before the time; for it was not till he was eighty years of age that God appeared to him and commissioned him to deliver Israel." It is interesting to observe that, without revelation, Moses should entertain such a view of his position. It was the conclusion he had come to as the result of his interpretation of the ways of providence. He knew that God purposed the deliverance of Israel from Egypt: he knew that the time had come near (when he was forty, it only wanted ten years to the end of the 400 years spoken of to Abraham): he looked at his own position—a Hebrew admitted to the court of Pharaoh through a circumstance arising out of the Egyptian persecution of Israel: and he came to the conclusion that God's purpose was to deliver Israel by his hand. His conclusion was right as events ultimately showed, but he was premature in the way he attempted to give his conclusion practical effect. He did not wait for God himself to use the situation thus providentially prepared. He began to act without directions. Of his own motion, he smote an Egyptian who wronged a Hebrew. He did the thing secretly, and supposed it would remain secret. Such things do not remain secrets. The matter was soon reported, and fearing the consequences at the hand of Pharaoh, he found himself under the necessity of absconding. And he did abscond and found himself a wanderer in the wilderness of Midian, and the prospect of Israel's redemption postponed in the most indefinite and hopeless manner. Through an act of courtesy, he obtained an introduction to the leading man of the country, Raguel, or Jethro, a flockmaster, with whom he ultimately accepted employment as chief herdsman and married one of his daughters. Years rolled by, and Moses was engaged in the quiet life of a flock-tender in the comparative solitudes of Horeb.

Let us consider the situation. The ten remaining years of the 400 spoken of to Abraham had expired, and there was no visible token of interference. Israel were yet in Egypt in hopeless subjection to Pharaoh. Moses' own return to Egypt was barred. He dared not show his face in a country where he was regarded as an outlawed murderer. All was dark everywhere. Had the promise failed? No. There were to be four hundred years of subjection, and "afterward," the deliverance was to be accomplished. How long afterwards was not revealed.

"The time of the promise" had "drawn near" at the birth of Moses, as we have seen, and was of course much nearer now when Moses was fifty years old. The four hundred years were up, and therefore the time of the end of Israel's sojourn had arrived. Still there was no sign, except such as the reader of providence could discern. Moses was in readiness—a man of reverence for God and readiness to obey, and qualified to hold intercourse with Pharaoh. True, he had been driven from the country and was now a herdsman. This looked the wrong way, but enlightened experience in Jehovah's ways would have enabled a man to say, "Even this may be part of the work." It was so. Moses, after a life of elevation and Egyptian education, had to have his zeal and his general views sobered by adversity. He had to be prepared by quietness and humiliation for the mighty work which God had in reserve for him. So here he was, in the unexciting wilderness, in a monotonous occupation, perplexed perhaps by the inexplicable delay, and discouraged by the total absence of direct symptoms of God's promised interference on behalf of Israel. His neglect to circumcise his children (Ex. iv. 24, 26) would seem to indicate that he had fallen into a state of supineness. When he fled from Egypt ten years before the end of the 400, perhaps he consoled himself with the thought that in ten years at all events, God's hand would become visible. At the end of ten years, nothing happened: and we can easily imagine that after that, as month after month rolled by in the routine of a shepherd's life, without witnessing any token of the promised visitation, the sickness of deferred hope crept over him and reconciled him to the idea of spending his days where he was. Nearly thirty long years dragged wearily by, after the expiry of the 400, without the expected message from God. Yet God had not been unmindful. He was at work though not apparently. He had prepared the situation long in advance. Moses himself, pining in the dreariness of inexplicable delay, was part of the situation. God is great, and His works in providence with men are slow, gradual, and deliberate. There are points where rapidity of action is called for, and the rapidity of action then takes place; but the developments leading to these points are all conducted on natural principles as far as appearances to the human eye are concerned.

Moses at last experienced the truth of this. To the last moment, there was nothing distinctly indicative of the tremendous crisis impending. Israel was slowly baking in the furnace of Egyptian afflictions, without any man regarding or God taking any notice as it seemed. The Canaanites, on whom God's vengeance was to be poured by the sword of Israel, were indulging in all their abominations in safety in the midst of a fertile and glorious land, without molestation or fear. The eye ranging over the whole earth could see nothing but ease, carelessness, power on the side of the oppressor, and wickedness established in safety. The purpose of God was the most invisible thing in the whole situation, and Moses had long ceased to entertain sanguine thoughts on the subject. But at last, on a particular day, in the course of his ordinary affairs, while the flocks grazed under the shadow of Horeb, an unconsumed burning bush attracted his attention. Going near to ascertain the cause of so unusual a

thing, the angel of the Lord announced his presence, and informed him of Jehovah's purpose to deliver Israel by his hand.

Thus commenced that long series of marvellous events in which God wrought with unbared arm in the redemption of Israel and in their establishment as a nation before Him in the land promised to the fathers. With the glorious history of these, this chapter does not concern itself. They are the grounds of faith and the source of hope; but they have no counterpart in these the days of probation when, like Moses, we stand in an unexciting interval in the divine programme.

Our aim is to bring to bear so much of the history and experience of the fathers as may be applicable to our own case. Like Moses, we are living at the end of a time of Israel's downtreading. Like him, we are looking for a promised divine interposition. Like him we are able to discern providential signs characteristic of the situation; but like him we have been the subjects of delay in our expectations. As in his case, we may see that notwithstanding adverse appearances, God is at work, and we may hope that like him, we shall one day, and that soon, be rescued and cheered by the angelic intimation that the moment of open interference has at last arrived.

THE EDITOR.

THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

By F. R. SHUTTLEWORTH.

REFERENCE TABLET No. 198.

THE NEW HEAVENS AND EARTH.

CHRIST and his resurrected brethren changed into the "image of the heavenly" will be the heavenly or "celestial bodies" (sun, moon and stars) of the world to come, —the heavens which will rule in the kingdom of God giving forth the light of truth and the healing sunshine of righteousness to all below.—(Isa. lx. 19, 20; Mal. iv. 2; Mat. xii. 43; Rev. xxi. 23; xxii. 5; Dan. xii. 3.)

Paul's "great cloud of witnesses exhaled from the nation-waters of the earth by the spirit of truth, will at the rising of the sun of righteousness, ascend to mid-heaven, as the clouds and dew of the millennial dawn, watering and refreshing the new earth with showers of blessing." —(Deut. xxxii. 2; xxxiii. 28; Ps. lxxii. 6; Ezek. xxxiv. 26; Ps. cx. 3; Hos. x. 12.)

Those who have constituted the collective "pillar and ground of the truth,"

in this evil state, will finally be qualified by resurrection and immortalization to be the "pillars of the earth," and its "strong foundations" in the day when it shall receive its new social and political organization at the hands of Christ.—(Ps. lxxv. 3; Rev. iii. 12; Mic. vi. 2.)

The future antitypical paradise will be planted with Isaiah's "trees of righteousness," Ezekiel's "plant of renown," John's "true vine," Matthew's "good fruit trees," and the apocalyptic trees of life in the midst of the garden, yielding twelve kinds of monthly fruit, producing medicinal leaves for the healing of the nations, all of which are to be interpreted of Christ and his brethren in their beneficent and shepherdly functions of kings and priests upon their thrones, in the kingdom and age to come.—(Isa. lxi. 3; Rev. ii. 7; xxii. 2; John xv. 5; Ps. i. 3; lxxx. 14-19.)

Christ and his glorified friends are the great and good shepherds which God has promised to his flock the house of Israel, in the day when they shall be reclaimed from all their wanderings and captivities, and shall once more browse upon the fat

pastures of Zion, and eat the good of the pleasant land.—(Ezek. xxxiv. 23; John x. 11, 16; Heb. xiii. 20; 1 Pet. v. 4; Isa. xl. 11.)

Christ, who was crucified under the iron and persecuting administration of Pagan Rome, that "dreadful beast" representing the fourth universal dominion, is destined in due time to be the emperor of the next and fifth universal sovereignty, and which is also the last and final form of government for mortal men, the one great mountain filling the new earth.—(Dan. ii. 35, 44; vii. 9-27; Rev. vi. 15)

Christ will be the chief corner stone of the new Israelitish political edifice, to be erected contemporary with their national resurrection; while the spirit-perfected bride will be the precious stones of the apocalyptic New Jerusalem, which shall be the light and the glory of the millennial state.—(Mal. iii. 17; Isa. liv. 11-14; Rev. xxi. 9-11.)

Christ will be the life-giving bread of which the "precious sons of Zion" will eat in the age to come; while his judgment-sifted disciples will be the garnered wheat of the new earth.—(Ps. xxii. 16; Jer. xxxi. 14; Isa. iv. 2; Matt. xiii. 30.)

Christ and his water-washed bride will be the "broad rivers and streams" with which the new earth state of things will be enriched and made verdant, the flowers of peace and praise "filling the face of the world with fruit."—(Isa. xxxii. 2; xxxiii. 21; xxvii. 6.)

Christ's kinsmen after the spirit, of salt-seasoned speech, will be the savoury element which will pervade society throughout in the new constitution of things, whereby all things shall be preserved from corruption, and made palatable to the ennobled tastes of a community emancipated from the curse of every destroying vice.—(Matt. v. 13; Mark ix. 50; Col. iv. 6.)

The nations reposing in peace as the result of judgment-taught righteousness, will be the apocalyptic sea of glass which, having been mingled with the purifying fire of Divine wrath, assumes at the last the calm and translucent condition in which is reflected the glory of God, which shall then fill the earth as the waters cover the sea.—(Rev. xv. 2; Zech. ix. 10; Isa. lvii. 20; xxvi. 9)

The new heavens and new earth predicted by Isaiah and Peter may be set down in unfigurative language as expressive of the new covenant constitution under which the re-organised tribes of Israel are to be placed in their own land, concurrent with

the dissolution of the political heavens and earth of the Gentiles now current, which, like the Mosaic heavens in the time of Peter and Paul, have now "waxed old as a garment," and are like them, "ready to vanish away." The new order of things in store for mankind is Divine both in its conception and in its existence. It will consist of a heavenly government reigning over a righteous and law-honouring people, on which account it is termed "the kingdom of heaven." This is the sky to which the perfected body of Christ united to their head will ascend, and of which they are to be created the permanent luminaries. When this glorious orb ascends above the eastern horizon, the world will emerge from the deep gloom of night which now broods over it, to bask in the gladdening light of an eternal day.—(1 Pet. iii. 13; Isa. lxv. 13-25; lx. 20.)

REFERENCE TABLET NO. 199

"BUT'S" AND "IF'S."

We are called, but not yet finally chosen. We are justified, but not yet glorified. We are heirs, but not yet inheritors. We are come out of Egypt, but we are not yet in Canaan. We have begun the race, but we have not yet won the prize. We have put our hand to the plough, but we have not yet reached the kingdom. We have borne the cross, but we have not yet received the crown. We have sown the seed, but we have not yet reaped the harvest. We have been born of water, but not yet born of the spirit. We have put the armour on, but have not yet put it off. In one word, we have believed, but we are not yet saved; therefore, "let him that thinketh he standeth take heed lest he fall."

If we love God, we shall love our brother also. If we bear the cross, we shall wear the crown. If we sow in tears, we shall reap in joy. If we first walk by faith, we shall afterwards walk by sight. If we lose our life, we shall surely find it. If we suffer with Christ, we shall also reign with him. If we die with Christ, we shall also live with him. If we live for Christ, he lives for us. If we mourn, we shall afterwards be merry. If we weep, we shall laugh. If we pray, we shall prosper. If we confess Christ, he will confess us. If we make ourselves poor for Christ's sake, he will make us rich. If we sow bountifully, we shall reap bountifully; if we faint not in sowing, we shall fail not in reap-

ping. In one sentence, if we overcome and endure to the end, we shall be saved.

We ought to pray, but not to faint. We ought to run, but not to weary. We ought to strive, but not unlawfully. We ought to bless, but not to curse. We ought to accept of evil, but not resent it. We ought to rejoice, but not to boast. We ought to lay up treasure, but not on earth. We ought to fight, but not with carnal weapons. We ought to labour, but not to be rich. We ought to give alms, but not to be seen of men. We ought to testify of the truth, but not before swine. We ought to renounce, but not the truth. We ought to be obedient to masters, but not with eye-service. We ought to please our brother, but not to his hurt. We ought to make provision, but not for the flesh. We ought to be fervent in spirit, but not slothful in business. We ought to love our neighbour, but not before God. We ought to love parents and children and wife and husband, but not to the detriment of the gospel. We ought to love peace, but not at the expense of the truth. We ought to use our liberty, but not as an occasion to the flesh.

If we would have friends, we must be friendly. If we would be watered ourselves, we must water others. If we would preach for others' salvation, we must also practise for our own. If we would that others should do right to us, we must do even so to them. If we would that Christ should be pleased with us, we must first find our chief delight in him. If we desire to make Christ's acquaintance in the day of his glory, we must first make ourselves familiar with him in his grief. If we desire to make our calling and election sure, we must give diligent heed thereto; and if we desire to be saved, we must patiently endure to the end.

REFERENCE TABLET No. 200.

DOCTRINES WHICH MAKE VOID.

The doctrine of the immortality of the soul, makes void the following scriptural propositions, viz:

1.—The fact that human life as at present constituted, is of a vanishing and ephemeral character.—(Jas. iv. 14.)

2.—The fact that human nature is a completely mortal thing.—(Ps. ciii. 15; Jas. i. 10, 11; 2 Cor. v. 14; x. 11.)

3.—The fact that human nature is a transient and unenduring faculty.—(Ps. cxlvi. 4; Ecc. ix. 6; Isa. lxiii. 16.)

4.—The fact that there is an immeasurable distance between God and man, both in nature, life and thought.—(Rom. i. 23; Ps. viii. 4; Isa. lv. 9.)

5.—The scripturally attested fact that the dead are totally unconscious of anything that is going on either in heaven or earth.—(Ps. cxv. 17; Ecc. lx. 5.)

6.—The revealed truth that resurrection (not death) is the gate of life to dead men—(1 Cor. xv. 12-21; John v. 29.)

7.—The revealed truth that immortality is the gift of God, brought to light by the gospel, as first a matter of hope, and finally of realization to the approved in Christ only.—(1 Tim. i. 10; Tit. i. 2; Rom. vi. 23.)

8.—The revealed truth that Christ is coming again as the resurrection and life of his people.—(John xi. 25; v. 25.)

9.—The revealed purpose of God concerning the judgment of quick and dead, simultaneous with the appearing and kingdom of Christ, when they are to receive rewards of life or death, according to character developed in a previous state of existence.—(2 Tim. iv. 1; 2 Cor. v. 10.)

10.—The revealed purpose of God that the righteous are to be rewarded with honourable appointments in His kingdom, to be established upon earth.—(Pro. xi. 31; Matt. v. 5; xix. 28; Rev. v. 10.)

11.—The revealed will of God that the wicked are to be extinguished, and chased out of creation, into the oblivion of eternal nonentity.—(Ps. xxvii. 20; xlix. 20; Mal. iv. 1; Rev. xx. 14.)

12.—The revealed purpose that sin and death, and every curse, are at last to be banished from the earth, which is to be finally the eternal dwelling place and possession of the redeemed sons of God.—(Rev. xxi. 4, 7; 1 Cor. xv. 26; Isa. xxxv. 10.)

The doctrine that the devil is something outside of flesh and blood, makes the Bible of none-effect, in the following scriptural affirmations, viz:

1.—That the springs of iniquity are in the human heart.—(Matt. xv. 19; Gal. v. 19-21; Jas. i. 14; Jer. xvii. 9.)

2.—That it is Christ's mission to destroy the devil.—(Heb. ii. 14.)

3.—That the most subtle and successful enemy of Christ's work in the earth is flesh and blood.—(Ps. ii. 2; Acts iv. 25.)

4.—That the source of our own tempt-

ations is to be found in the evil tendencies of our own nature.—(James i. 14.)

5.—The well attested fact that God is the author of the evil conditions, where-with He proves His people as well as the circumstances of well-being, wherein He rewards them.—(Isa. xlv. 7; Jer. xviii. 11; Mic. i. 2; Jer. xlv. 27; Job ii. 10.)

6.—That it is no part of the purpose of God, nor in any wise agreeable with His revealed principles to immortalize evil-doers, of which the devil is supposed to be the “chief of sinners.”

The doctrine that men are now inspired by the Holy Spirit, makes void the word upon the following grounds, viz:—

1.—It leads to the exaltation of mere human genius to the disparagement of the holy oracles.

2.—It leads to neglect in reading and searching the Scriptures.

3.—It leads men to follow their own spirit, erroneously supposing it to be the Spirit of God.—(Ezek. xiii. 3.)

4.—It leads to the supposition that men and systems are spiritual, and therefore all right, when they are just the reverse in both particulars.—(Luke xvi. 15.)

5.—It leads to a hurtful self-complacency, and thereby closes the eyes to the true state of things, and ties the hands in relation to all vigorous and robust enterprise in the things of Christ.—(Rev. iii. 14-18.)

6.—It materially displaces the work of the gospel, and substitutes a softened state of the feelings for true and ennobling enlightenment in the things which have been written for our learning in the Scriptures.—(2 Tim. iii. 15.)

7.—It gives a character to the work of Christ during these times of the Gentiles which does not belong to it.

The doctrine of a future man of sin subverts the Scriptures in the following way:—

1.—It leads to the mistaken view that we are not now living in the times of a full-blown apostacy, as was predicted by the apostles.—(2 Pet. ii.; 1 Tim. iii.; 2 Thes. ii.; Acts xx.; 1 Tim. iv.; 1 John iv.)

2.—It leads to false security by creating the idea that the work of the so-called churches of Christendom, is a continuation of the apostolic mission in faith and practice.

3.—It so far subverts the truth as to teach that the Abrahamic covenant which was confirmed in Christ on behalf of his friends in the last of Daniel’s seventy

weeks, is a covenant which at some future time is to be ratified between Antichrist and a league of rebellious Jews.

4.—It prevents men opening their eyes to the true character of the Papacy, and so hinders their compliance with the apocalyptic exhortation to “come out of her that ye be not partakers of her plagues.”—(Rev. xviii.; xvii.)

REFERENCE TABLET No. 201.

BIBLE VIEWS.

I.—THE JEWS IN HISTORY.

The Jews have never been anywhere yet without the possibility or certain prospect of removal; but they are at last to be located in a place of inheritance in which they will never more be rooted up. This may be illustrated in the following way:—

1.—Israel in Egypt, with promise of coming out.—(Gen. xv. 14-16.)

2.—Israel in the Holy Land, with possibility of exile in case of disobedience.—(Deut. xxviii.)

3.—The ten tribes in Assyria, with remote prospect of recovery.—(Hos. vi.)

4.—The Jews in Babylon, with prospect of return in seventy years.—(Jer. xxv. 11.)

5.—The Jews of the captivity once more in Jerusalem, but in due time face to face with predictions of another removal into all the kingdoms of the world as at this day.—(Luke xxi. 24.)

6.—The Jews scattered in all the countries of the Gentiles, as at this present, but with many promises of restoration to their own land again.—(Rom. xi.; Isa. lxv. 16-20; Jer. xxxiii.)

7.—The whole house of Israel once for all in possession of their ancient territory, with certain guarantee of never more being moved again for ever.—(Isa. lxii. 4; lx. 20.)

II.—THE EMPIRES OF HISTORY AND PROPHECY.

The Scriptures decree the existence of five universal forms of government upon earth: four of these imperial dominions are matters of history, and comprehend in their totality the kingdoms of men and the “times of the Gentiles” as distinguished from the fifth imperial power, which is the kingdom of God and the times of Israel.—(Isa. xxxii. 6.) This fifth empire is a yet future development, as it is also the last

and final form of administration pertaining to the affairs of mortal men, only to be superseded by the eternal state itself, in which duration will be boundless, life immortal, and all things else immutable as God Himself. This may be tabulated as follows:—

- 1st universal empire—the Babylonian.
- 2nd universal empire—the Medo-Persian.
- 3rd universal empire—the Grecian.
- 4th universal empire—the Roman.
- 5th universal empire—Christ's.

III.—HISTORIC PERIODS.

For the purposes of Messianic genealogy, Matthew divides Jewish history up to that time into three periods, containing an equal number of generations; thus:—

1.—From Abraham to David fourteen generations. A period of 858 years yielding an average of 61 years to each generation.

2.—From David to the Babylonish captivity fourteen generations. A period of 475 years, yielding an average of 34 years to each generation.

3.—From the Babylonian captivity to the birth of Christ fourteen generations. A period of 588 years, with an average of 42 years to each generation.

The chronological arrangement of Old Testament history in Bagster's Bible just makes five periods up to the birth of Christ, which, for the sake of convenience, might be called the first five days of the world's week, to which, if we add the interval between the first and second advent, we get the 6th day; and following that most appropriately, we have the millennial period as answering to the seventh day—the world's rest-day:—

1st day.—From the creation to the deluge.

2nd day.—From the deluge to the call of Abraham.

3rd day.—From the call of Abraham to the exodus.

4th day.—From the exodus to the dedication of Solomon's Temple.

5th day.—From the dedication of Solomon's Temple to the birth of Christ.

6th day.—From the first advent of Christ to his second appearing and kingdom.

7th day.—From Christ's second appearing to the end of the millennium.

8th day.—From the end of the millennium and forward, "world without end."

IV.—MEN OF SIGN.

The Old Testament furnishes us with many personal types of Christ, in whose character, experience, or official position we have exhibited the various and comprehensive functions of the New Testament Messiahship. They may be set down in order as follow:—

1.—Adam. The "figure of him that was to come" in respect of federal headship and universal dominion.—(Rom. v. 14; Psa. viii.; Heb. ii. 6-8; 1 Cor. xv. 45; Col. ii. 10.)

2.—Abel. The type of the serpent-seed-enmity to which Christ should fall a victim. (Matt. xxiii. 33.)

3.—Melchisedeck. The type of the "endless life" power which should characterise the Messianic priesthood.—(Heb. vii. 15, 16.)

4.—Isaac. The type of Christ born by the intervention of the spirit offered up in sacrifice, and finally raised from the dead.—(Heb. x. 19.)

5.—Joseph. The type of Christ sold for silver, and also of the exaltation which he is to receive in the midst of his brethren, and the salvation he is yet to effect for them.

6.—Moses. The likeness of the nation's final prophet and lawgiver.—(Deut. xviii. 15-18.)

7.—Aaron. The type in his once-a-year atonement of him who should once in the end of the Jewish world appear to put away sin by the sacrifice of himself, and who since also, like Aaron, has entered "alone" into the presence of God as the high priest of his people, and who finally after the same pattern shall come forth again to bless the "holy nation" with the "blessing of life for evermore."—(Heb. ix.)

8.—Joshua. The type of the salvation, rest and inheritance, which Christ will inaugurate for his brethren and the house of Israel.—(Heb. iv. 8, 9.)

9.—David. Type of the warrior-like character of those measures which Christ will institute for the final overthrow of Israel's enemies, introductory to the extension of his kingdom from Jerusalem to the ends of the earth.—(Isa. lxiii.)

10.—Solomon. The type of the future temple era, when Israel restored shall enjoy peace and rest from all their enemies round about, and when Christ at their head shall possess the wealth of the world, and shall be universally sought after and

praised for his wisdom and counsel.—(Isa. xi.; Psa. lxxii.)

11.—Cyrus. The type of Christ's apocalyptic conquests, and his complete subversion of the latter-day Babylon, and the establishment of his own imperial sovereignty over all.—(Rev. xvii., xviii., xix.)

12.—Jonah. The type of Christ's three days' entombment, and subsequent resurrection.—(Matt. xii. 40.)

13.—Zerubbabel. In connection with Joshua, the high priest, the type of Christ in the "days of his flesh," and afterwards when having exchanged the habiliments of sin for the spirit's garments of "glory and beauty," he shall unite in himself the position of governor and high priest of the nation.

V.—THE NEW TESTAMENT BOOKS.

The New Testament may advantageously be compared with the Old Testament in the following way:—

1.—John with his opening "In the beginning" may be called the Genesis of the New Testament.

2.—Hebrews, where we have such a glorious exposition of the spiritual

significances of the law, may be termed the Moses of the New Testament.

3.—Matthew, Mark and Luke may be aptly termed the Job of the New Testament, inasmuch as they record the life and sufferings of the man who, above all men, was pre-eminent for his acquaintance with grief.

4.—The sermon on the mount, as it is called, may be styled the Proverbs of the New Testament, because it contains the wisdom of the wiser than Solomon in a similar, succinct, and sententious form.

5.—The epistles may be termed the prophets of the New Testament, because they consist of messages to the spiritual house of Israel.

6.—The Acts of the Apostles may well be regarded as the Chronicles of the New Testament, because they contain the record of apostolic warfare, and the settlement of the spiritual Israel under a divinely-endowed presbytery.

7.—The Book of Revelations may be said to be the New Testament Daniel and Ezekiel, because we therein are introduced particularly to the modern Babylon, and to the holy city Jerusalem in its re-constituted state as the future mistress of the world.

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN ECCLESIA, No. 108.

"Exhort one another daily."—PAUL.

THE call which God addressed to Abraham in Ur of the Chaldees initiated a long series of occurrences whose significance is not apparent to any save those who are acquainted with the whole purpose of God as revealed to His servants the prophets. Popular religion is not in any way dependent upon those thrilling histories which Paul recited in his address to the Jews and Gentiles who were assembled in the synagogue at Antioch. We have read this morning (Acts xiii.) an epitome of the most important events which have transpired

on the face of the earth, but none of them can be said to be essential to the Christianity that is recognised and current in this our day. Modern sectarianism is able to flourish and spread on every hand without being particularly concerned about the history of God's dealing with Israel. Reference is seldom made to that history, as a whole, in the pulpit. We never hear of its engaging the enthusiasm of the clergy. If they extend to it a mere antiquarian interest, seasoned with the smallest spice of an undiscerning reverence, that will be about all. Indeed, in

many cases, open discredit is cast upon the inspired records, and some of the Israelitish events which give to our meeting this morning so much of its true interpretation, are positively classed by not a few of the guides of the people among the exploded historical fallacies of a benighted age. It is a lamentable fact that our contemporaries are not building their expectations on anything God did in Israel in times past, or anything He has promised to do in Israel hereafter. What the Church says, and what is held fashionable and correct by polite Gentile society, is allowed to determine the complexion of the popular hope. But we rejoice together that we are escaped from the all-pervading delusion. He who could obliterate the facts mentioned in this chapter—who could prove that the God of Israel never chose their fathers—that Israel never was in Egypt, and therefore never came out—that Moses is a myth, or at any rate was never made the vehicle of those divine communications which bear his name—that Samuel never prophesied, and that David never “sat upon the throne of the Lord”—and that John never preached the baptism of repentance to all the people of Israel: he who could prove all this would rob our present meeting of its only possible significance and value. For we are absolutely without hope and without reasonable ground of cohesion, if the histories of the Bible are not true. We could not again take refuge in the fictions of Christendom and persuade ourselves that we are immortal, and therefore it comes to this—that we are absolutely shut up to the narrative which entered so largely into Paul’s address at the Antiochian synagogue. These are the things to which we are wont to turn our eye when wearied with the strife and tumult of this probation. And we find it altogether more refreshing to fall back upon actual indisputable fact, than we used to do when we attempted to extract solace and strength

from the Paganistic speculations which formerly were allowed to take its place.

It was not the wont of the apostles to deliver neat little moral addresses wherever they went, or to take a piece of Scripture phraseology as a peg on which to hang a few platitudes after the style of the modern pulpit. Such a mode of address may suit the taste of people who do not desire to burden their recollection with the details of divinely-accomplished fact, and who are unaware that God’s purpose in the earth is inseparably associated with the land and the people of Israel; but it would never have had much interest for “men and brethren of the stock of Abraham.” An audience so constituted required to be reminded of “the promise which was made unto the fathers,” and no doubt would listen with deep attention to the words of Paul as he ran over the history of their nation in a way, however, which would be considered very tame and tedious by the religious Gentiles of our day. Men have made two great mistakes since Christ rose from the dead. Jews refuse to connect the hope of Israel with Jesus of Nazareth in any way. And Gentiles refuse to connect his resurrection with that self-same hope, and therefore are impatient of any attempt to recapitulate the leading events of Jewish history as Paul’s manner was whenever he entered a synagogue of the Jews.

Ours is a middle path of truth and harmony between the two extremes of Jewish and Gentile unbelief concerning the relation in which Jesus stands to the purpose of God. And it is most comforting to have the well-attested facts which are brought before us in the chapter read, focalised as they are in this ordinance of the breaking of bread. They seem, as we read them, to supply a foundation of solid rock on which we may build our hope toward God. Inspired history is an altogether more satisfying thing than empty declamation about “mansions in the skies.” Astronomy is doubtless a

wonderfully interesting science, but not if it fail to make discoveries; and certain it is that no telescope has ever been found adapted to the exigencies of popular religious hope. "The hope of Israel" does not require the assistance of the optician. The well-known facts of geography will suffice, if they be definitely associated with the promises of God. However dark the sky may seem above us sometimes, we can always remember the Euphrates on the one side and the Mediterranean on the other; and, going back a few centuries, take comfort from the indisputable fact that the history of the most remarkable people that ever existed on earth is entirely without meaning, if God has never spoken, and if His hand was not revealed in Palestine more than eighteen centuries ago. We are reminded by Paul's address that even in his day a great deal of the divine programme had passed into the region of accomplished fact. Had he been living now, he would have been able to issue a greatly enlarged edition of this historical exhortation, and to have shown us how signally intervening centuries have given birth to their appropriate events, in harmony with the wisdom of God. Beginning with the overthrow of the commonwealth of Israel, and the dispersion of the Jews, he would have proceeded to tell us of the taking away of Paganism and the consequent revelation of the man of sin exactly as he foretold in his second letter to the brethren at Thessalonica. Then he would have dwelt on the Decline and Fall of the Roman Empire, and would have been able to exhibit that history in a light which Gibbon, with all his clearness, could never comprehend. The ten-horned beast of Daniel's vision and the other little horn which came up among the rest, would find its true historical counterpart in the succeeding state of Europe. The establishment of the Mahometan Power, and the now imminent evaporation of the same, with

all the contemporaneous signs of returning favour to Zion, would have swollen out Paul's speech to much greater historical dimensions than were possible to it in his day. God be thanked that, amid all the confusion and the foolishness of these days, there is such a thing as the truth, and that there exists a community of people who, if they are what they profess, are the workmanship of the wisdom of the Deity as embodied in the Scriptures! Men blame us for the attitude we assume; but let them rather blame the inspired histories and the divinely-generated hope which have placed us where, and made us what, we are.

There is danger lest the things which took place in the Holy Land in Paul's day should seem less real and less important to us than they were to him. Historic facts that are very remote from our own generation are prone to lose their interest, and to acquire a certain vagueness which robs us of our enthusiasm in relation thereto if they be not continually rehearsed. To meet this peril we are provided with this weekly memorial. Thus the concerns of this present mortal life are being perpetually lifted back to their proper position of insignificance out of the place of importance they so readily assume. When placed side by side with the great matters which Paul discoursed upon at Antioch, how very trifling do all our temporal affairs become! We are careful and troubled about many things, for the days are evil, and it is no easy task to "provide things honest in the sight of all men," in a day when so few are to be found who have the fear of God before their eyes, and society is rotten to the core, and nothing can be hoped for until a destructive storm of Divine vengeance has swept all the abominations of the earth away.

But our solicitudes are of little consequence when it is borne in mind that "God raised Jesus from the dead, and

that he was seen many days of them which came up with him from Galilee to Jerusalem, who were his witnesses unto the people." The things which are calculated to occasion us anxiety are all things which can be altered, and which will be altered by and bye, so far as our relation to them is concerned. But the resurrection of Christ is something that never can be altered. He is stereotyped—"the same yesterday, to-day, and for ever." Everything for us depends upon this statement being true. If the apostle had not been able to tell the people at Antioch that God had raised Jesus from the dead, many of us would never have known each other, and Paul would not have been in the company of Barnabas either at Antioch or anywhere else. Suppose in the course of his address he had reached the 29th verse, and there stopped because there was nothing more for him to say:—"When they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre." What a wail of lamentation would fill this place to-day if some one could come among us and with irresistible evidence prove that Christ's sepulchre was never disturbed, and that his ashes are there to this day! "But God raised him from the dead." We come across many glorious "buts" in the Scriptures, and here is one. Jesus was laid in a sepulchre, *but* he is living to-day. "I am he that liveth and was dead, and behold I am alive for evermore." There is a most consolatory "but" to be written over against the gloomiest experience of all Christ's true brethren. It has been the lot of some here during the past week to stand by the open grave of our beloved brother Blount, but it was not with the sorrow of those who have no hope. All who knew our departed brother intimately, knew him as one in whom the things of the spirit were relegated to no subordinate or secondary place. He adorned the gospel and laboured industriously and

acceptably in the work of its proclamation, though with physical energies all too weak. He rests in the grave, but he does not know he is there. By and bye he will awake, surprised to find how short and sound his sleep has been. The Lord hear his sister wife in the day of her trouble. The name of the mighty God of Jacob defend her. "A father of the fatherless, and a judge of the widow is God in His holy habitation."

Many hundreds have been laid in the grave during the week, and there they must lie. No "but" can scripturally qualify the announcement of their burial. Survivors may weep, and try to solace themselves with their vain traditions, and picture the departed in the region and attitude of ineffable delight, but all that won't remove the curse which holds their dead ones in its eternal grasp. Men deny the fact of death, and continue their denial while their tears fall, and their sobs break forth in death's very presence!

Oh! brethren, everything we see and have to do with that is outside Christ is undeserving of our attention, for "the fashion of this world passeth away." Yet a little while and it will all be gone, and only Christ and the things which concern his name will remain to us. Is it not folly to put him in the background, and allow some ephemeral object of affection and solicitude to stand in the front? If he were not real and living, we could understand the conduct which treats him as though he were a fable or dead. If he were never returning to the earth, we should have less difficulty in accounting for his behaviour who is supremely engrossed in the things which perish in the using. We speak of the Gentiles around us as "drunken," but let us beware lest *we* suffer ourselves to become intoxicated by false and unspiritual theories concerning our duty towards Christ in the day of his absence from the earth. The disciple of wisdom cannot

expect to be understood by men who do not believe in the complete subordination of present interests and gratifications to an invisible, and, as it seems to them, highly improbable object of desire. We need to beware lest we take our cue from a generation of evil-doers at whose hands the wisdom of God stands no chance of recognition. But wisdom will be justified of all her children. "The workers of iniquity shall soon be cut down like the grass, and wither as the green herb." The lid is to be screwed on the coffin before long, and the man taken out of the house, and put down among the worms, to go to corruption and then to dust, while his name shall rot from the remembrance of mankind. Nothing truer under the sun than that in the end all the guests of folly are in the depths of sheol; and there is no "but" in the case, for "the man that wandereth out of the way of understanding shall remain in the congregation of the dead."

But we, brethren, are being builded together for a glorious destiny, even for a habitation of God through the spirit. In the Father's household there will be many abiding-places—a multitude of immortal beings in whom the Deity will dwell and walk for evermore. And the future constitution of things upon the earth is to rest on these seven pillars, this complete association of incorruptible ones with Jesus Christ as the chief corner stone. God, in multitudinous spirit-manifestation—in a great number of sons from Adam's race, every one of whom will have been made all-powerful, and all-wise, and deathless—Deity in man thus proposes to take the world's affairs in hand, and, ruling them in righteousness, to bless the nations of the earth in Abraham and his seed. And we are aspirants to a place of

authority in that new heavens and earth. It is truly not without reason that the apostle speaks of our calling as a *high* vocation. The eternal spirit in Christ will fix the pillars of the future habitable, and when once fixed they will never be removed from their appointed places. "Him that overcometh," says Christ, "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—New Jerusalem—which cometh down out of heaven from my God, and my new name."—(Rev. iii. 12.) Adam got his name from the dust of which he was made. This was the name of the Pharisees, to whom Jesus said, "Ye are from beneath." But he being "from above," could speak to John about his "new name." The first begotten from the dead—he has that in his bestowal which once conferred can never be withdrawn. We all want new natures. "We that are in this tabernacle do groan, being burdened." But we know who has the power to give us what we long for. No wonder that between the new nature and this mortal, Christ should have interposed a variety of precepts for our observance. His commandments are not burdensome or unreasonable. It is for us as wise men, looking for a permanent appointment of honour and glory at the hands of eternal wisdom, to make our calling and election sure, by the means which God has appointed for the purpose, that in the day of Christ we may be found of him in peace, without spot and blameless, and be made partakers of his own "new name," his own eternal life of power and wisdom and joy unspeakable, and full of glory.

R. ASHCROFT.

THE DEBATE IN EXETER HALL.

By the time this meets the eye of the reader, it is more than probable the printed report of the Exeter Hall Debate will have issued from the hands of the printer, together with the other matter appearing along with it almost of equal bulk with itself. On the perusal of it, readers will be in a position to form a judgment of the matter—better even than those who heard only. Meanwhile it may be interesting to look at some of the newspaper sketches of the affair that have appeared in the interim. Foremost in point of interest will be those which answer the question, "What do Mr. Hine's friends say of the matter?" Mr. Hine himself inserts the following:—

THE EXETER HALL DEBATE.

"The attendances were large on the first and third nights. In the judgment of many, Mr. Hine gained an easy victory, though it cannot be supposed that Mr. Roberts would accede to this. Mr. Roberts will publish the matter, and when before the public, Mr. Hine will drive him into every corner that in the heat of debate was overlooked."

The *Banner of Israel* (an Anglo-Israelite organ), in a lengthy article, gives in its issue of May 7th a weak and inaccurate account of the matter, evidently re-hashing from the monthly paper conducted by Mr. Hine, entitled *Life from the Dead*, in which the article appeared in a weaker form still. In the course of this account the writer says of Mr. Hine: "Although he has himself been little more than a passive agent, from a conviction that his duty lay more in attending to his periodical literature and lectures; yet, when challenged to the combat, he has now twice met the 'Goliath of the Gentiles' in open discussion in the metropolis, and if Mr. Hine is not convinced, many of his friends are, that *these discussions have no good design, and will have no good end.*" Why should "these discussions" have "no good end" from an Anglo-Israel point of view, if as Mr. Hine says many of his friends thought, "Mr. Hine obtained an easy victory?" Surely it must serve a good Anglo-Israelite end for Mr. Hine to obtain "an easy victory." There is a lack of consistency here which it would not be

difficult to explain. The explanation was contained in the quotation from the *Rock* last month, and is reflected in the following note to a correspondent in the same paper: "Is not Mr. Hine's theory of our Anglo-Israelitish origin likewise a 'plain contradiction to the Word of God?' So it certainly seems to us, and we doubt not also to most of those who heard the recent discussion in Exeter Hall." Because the discussion was calculated to manifest the unscripturalness of Anglo-Israelism, therefore the discussion, in the estimation of the Anglo-Israelite organ, "could have no good end." The *Banner of Israel* report concludes as follows:—

"Mr. Roberts, in his speeches, complained that Mr. Hine indulged in a perpetual stream of assertions, and gave him no facts or arguments which he could critically examine. He said that Mr. Hine had published a work called the "Forty-seven Identifications" that Englishmen were Lost Israel, based on 300 passages of Scripture; but he denied that there was even one passage in the Bible in support of such a theory. Mr. Roberts will have to convince more than a hundred thousand Englishmen, followers of Mr. Hine, as capable of judging as Mr. Roberts, before they believe what he then asserted. He went back to the times of Noah to show, as he said, that we had our origin from a son of Noah, different from him who was the father of the Israelites. At great length, he read passages from the works of Josephus, and in a petulant manner he asked, 'Do you know who Josephus was?' and he told them they were not aware of the value of the authority they were laughing at. Those extracts were to prove that in the mind of Josephus, Jews and Israelites were all one, that they were identical and interchangeable terms used indiscriminately to apply to both. With much vehemence he maintained that point, and tried to persuade his audience to believe as he did, implying thereby that the Jews scattered all the world over included also the Ten Tribes of Israel, as well as the Two Tribes of Judah and Levi. Much of the time thus occupied was felt by many in the audience to be no better than beating the air.

"The period devoted to questioning was a crucial one in several senses. Mr. Hine preferred to speak rather than use the Bible in the rough and pompous manner in which it was used by his antagonist. Some of the questions asked were so manifestly absurd

and unanswerable that it was a time of punishment, rather than of pleasure, to the audience. Who, for example, could answer the questions, 'When are the latter days?*' 'Why are not the promises fulfilled?' This was another kind of question asked—'Do you consider England to be a Christian nation?' By this question he evidently meant that because they did not observe 'the seventh day' as the Sabbath, as do the Jews, they could not be a Christian nation.* There was also a harsh severity in the manner in which the questions were asked, which was in extreme contrast to that of Mr. Hine, and which induced the latter to remark several times, 'Keep your temper, Mr. Roberts.'—[Once this occurred, not several times; and was due as much to Mr. Hine's difficulty in answering the questions as to the loud tone which the Editor's naturally weak voice and Mr. Hine's slippery evasions alike compelled him to employ.—Ed. *Christadelphian*.]—The questioning portion of the discussion we could not but think a very profitless proceeding, and something worse. Opinions were very much divided as to the results of the debate; and as no vote was taken, there was really nothing to show as a satisfactory result of three evenings' discussion."

Mr. Hine's weekly paper, *The Nation's Glory Leader* (what a sarcasm!) speaks as follows in a notice of the debate, May 7th:—

"The process of questioning, so far from adding anything to our knowledge of the Identity of the British people with Israel, was, at least, in the hands of Mr. Roberts, little better than a process of torture to many in the audience [No doubt, to Anglo-Israelites. It was felt to be very different on the part of those of another mind—Ed. *Christadelphian*] though we know not what was the effect of it on the mind of Mr. Hine. Mr. Roberts was anxious to learn what period was meant by the 'latter days'—why, if we were Israelites, we disobeyed the Almighty by keeping the first day of the week instead of the seventh for our Sabbath, and why God had not yet fulfilled many of His promises regarding Israel, if we were Israel. Such were some of the questions which 1,500 people had to sit and listen to for a painfully long period.—[Painful only to a few; entertaining to many others, for reasons not pleasant to Mr. Hine.—Ed. *Christadelphian*.]—The end came at a little after ten o'clock on the third evening. Lord William Lennox had patiently sat

* The object of these questions, which the writer of the above remarks does not appear to have understood, will be manifest to those who read the questions and answers in the printed report.—Ed. *Christadelphian*.

through the three evenings' discussion.—[This is quite pathetic, and illustrates the embarrassing effects produced on the minds of the friends of Anglo-Israelism by the process which Mr. Hine, on the authority of a vague and impersonal 'many,' called 'an easy victory.' 'An easy victory' would not have put the victors through the exercise of 'patience,' and caused them to feel relief when it was over.—Ed. *Christadelphian*.]—A feeling of relief rested on many, if not most in the audience, when Mr. Roberts, having the last words, introduced his favourite theme—the Christadelphians—and urged all present to come and hear him speak on that subject on the Sunday following. He was saluted by an outburst of No, no!—[This is a complete misrepresentation, as readers will see when they peruse the printed debate. Mr. Roberts made no allusion to the Christadelphians at this point, but invited the audience to hear a lecture on the true relation of Britain to prophecy, and the so-called 'No, no's' were rude calls of 'time' from some of Mr. Hine's embarrassed friends, who did not approve of the chairman's permission to allow Mr. Roberts an extra minute or two to finish.—Ed. *Christadelphian*.]—It is feared that the three evenings were spent to but little advantage to either side. The identity question made some progress, and Mr. Roberts might have made some few converts to his peculiar religious opinions. Mr. Hine did not seek the discussion, nor did he incur any responsibility. Mr. Roberts and his friends hired the hall and made the arrangements, promising that any overplus of money should be given to the hospital fund, but one of the party announced that if no contribution was made to that fund it would be because they had none to give. We have no hesitation in saying that more real good is done by any one of Mr. Hine's lectures than was done by the three nights' debate in Exeter Hall, and with less than one-tenth of the outlay."

This article bears evidence that the Anglo-Israelites feel the very reverse of what they say: they say the discussion was "an easy victory," and they cannot conceal their feeling that it was a disastrous event of another sort. That this was the opinion of neutral observers is evident from the following paragraph which appeared in the *Week*:—

"Exeter Hall has been crowded three nights in succession this week to a set controversy between Mr. Hine, who says

the British are 'the lost tribes,' and he can prove it, and a Mr. Roberts, who says Mr. Hine's notions are all rubbish, and he can prove it. It is, perhaps, sufficient to say that, if the theory that the British are Israelites indeed rests on Mr. Hine's proofs, it has a very insecure foundation. Mr. Roberts had a comparatively easy task to refute the boldly inconsistent assertions of his opponent; and the assembly, which at the outset seemed rather to relish the notion of being 'lost tribes,' ultimately, by their expressions of dissent, appeared to dispute even Mr. Hine's personal liberty to get consolation from the thought that the British must be the missing tribes because they cannot be beaten."

In the same way, the *Jewish World* (April 25th) speaks as follows:—"In Mr. Hine, Mr. Roberts found no foe man worthy of his steel. In answer to his strictly logical method of procedure, he got nothing from his opponent but long vapouring speeches as to what 'God Almighty said.' As Mr. Roberts ventured to rejoin: 'Mr. Hine tells us a good deal that God Almighty said, but where does he find it? In fact, the prophet of Anglo-Israel interprets prophecy to suit his own purpose, as Castelli says, with a pre-conceived theory to support. He takes half a verse or a whole one that seems to suit him, and leaves out the context, which, if added, would nullify his deductions.' Numerous instances of this mental dishonesty Mr. Roberts convicted his opponent of, and though we have not space to quote all, here is a pointed example. Mr. Hine could not gainsay the fact that the earliest inhabitants we hear of in these islands were an idolatrous people, sun-worshippers of the Druidical type. This form of religion, Mr. Napier rightly considers, they derived from the Phœnicians, also sun-worshippers, the Apollo of the Phœnicians being worshipped under the name of Belus, Bel, Baal and Belinus, all being forms of the Sun God. Therefore, to make his theory fit in with facts he could not dispute, Mr. Hine declared that when the 'Lost Ten Tribes' landed here they were idolators, and quotes Scripture to prove it (Isaiah lxxv.) This chapter is characterised in the English version of the Bible as 'The calling of the Gentiles and rejection of the Jews,' which is probably as fanciful as Mr. Hine's interpretation thereof, namely, that 'God Almighty,' not Isaiah, 'having divided the Hebrew nation into Jews and Israelites, the blessings herein foretold are for the two tribes, Judah and Benjamin, and the curses for the ten-tribed Israel.' Verses 11 to 15 Mr. Hine selects as typical of the ten tribes, especially the 13th: 'Therefore, thus saith the Lord God, Behold my servants shall eat, but ye shall be hungry; behold my servants shall drink,

but ye shall be thirsty; behold my servants shall rejoice, but ye shall be ashamed; behold my servants shall sing for joy of heart, but ye shall cry for sorrow, and shall howl for vexation of spirit.' Even supposing Mr. Hine were right in his theory that the two tribes were here set against the ten, what a fearful thing it would be for him, as prophecy has certainly here failed of fulfilment, and he dared to say in that case, 'God Almighty had not told the truth.' But failed it has in the case of the Anglo-Israelites, who, far from being hungry, or thirsty, or howling, are, we rejoice to know, in possession of a very fair share of this world's goods, and, compared with the two tribes (whom, we believe, Mr. Hine locates just now in Palestine) have no need to howl for vexation of spirit. This is almost too absurd to take notice of, except to repeat Mr. Roberts' complete refutation of such romance, namely, that there never was and never can be any such hard and fast line as Mr. Hine and his faction choose to draw between the Jew and the Israelite. *Israel* is the comprehensive name of all the descendants of Jacob, and though the word *Jew*, as Mr. Roberts impressed on his opponent, arose in connection with political discussion in the house of Jacob, one becoming known as the kingdom of Judah, and the other the kingdom of Israel, it is entirely untrue that there is a distinction between the terms *Jew* and *Israelite*, as defining two parts of the same stock through all succeeding time. Yet Mr. Hine says that unless this distinction is admitted and realised, 'it is impossible to understand the Scriptures.' He probably means the Scriptures according to Hine. It is impossible to follow Mr. Hine's vagaries in search of his *identity marks*, especially when he indulges in rant of this kind: 'You are the Israelites, the nation that never shall be conquered, that never has been conquered, that has even now by the blessing of God Almighty given the Zulus a thrashing.' We are glad to say this was generally hissed by the Exeter Hall audience, whose almost unanimous applause was reserved for Mr. Roberts. The last telling hit delivered by the latter to Mr. Hine was a quotation from Ezekiel, chapter xxxix. in reference to the gathering together of the scattered Israelites. 'When I have brought them again from the people and gathered them out of their enemies' land.' 'How,' asks Mr. Roberts, 'if we are Israelites, can we be our own enemies?' This Mr. Hine did not answer, as he probably could not; indeed, he professed himself unable to answer many of Mr. Roberts' questions, and cut a very poor figure when brought to book by this rebutless and logical cross-questioning. Mr. Roberts declares his belief in prophecy as a whole. 'I take the Bible in its entirety? you must either accept all or

reject all; you cannot hold on by Christ and part with Moses.' And he adds, 'The attempts to make the promise of the restoration of Israel to their original land apply to Britain and the colonies, instead of shutting up the mouth of infidelity, as the Anglo-Israelites boast, is enough to bring the Bible into more contempt than it has ever yet been held in by the lowest class of unbelievers.'

The following amusing reference to the Debate appeared in the letter of the London correspondent of the *Birmingham Daily Post*:

"We have emotions all of the most festive kind. First of all, the 'talking match' at Exeter Hall, which will go far amongst foreigners to confirm the idea of our 'insular eccentricity.' There never could be found a parallel in any capital of Europe to the scene which took place on the first spell of this wondrous dispute now being carried on between two gentlemen, both of them apparently sound in mind and body, both of them serious in their search after truth, and each one fully convinced that he has found it. Mr. Edward Hine, of London, and Mr. Robert Roberts, of your town, have met to fight a duel wherein the tongue is the only weapon to be used, whether for attack or defence, and words the only ammunition to be expended. Lord William Lennox is the chairman of the meeting, and has arranged all the preliminaries according to the most approved customs of all the other matches which are entered into, whether of skill, strength, or endurance. The rules of the tournament were clearly laid down before the champions entered the lists. The question at issue is simply to determine whether Englishmen are Israelites, or whether the English people are descendants of the Lost Tribes or not. This dilemma in which so many learned people find their learning all wasted and run to seed, still occupies a vast number of those idle yet studious men who exist in such vast numbers amongst us. Nothing could be more precise than the division of time as proclaimed by Lord William Lennox. The disputants were to share it so equally that it was feared that even in the middle of a phrase the speaker would have to break off to allow his adversary to parry the trusts made by his discourse. The first half-hour was to be devoted to the speech by Mr. Hine in defence of the Englishman's claim to the heritage of astuteness, money-making perseverance, and steadfastness of purpose, supposed to be possessed by the ten Lost Tribes in as great a portion as by the two that remain. At the expiration of the half-hour 'time was called,' and the argument for the defence was arrested, even at the risk of nipping conviction in the bud, to give place

to the half-hour's talk for the attack by Mr. Roberts against the opinions of his adversary. Never, perhaps, in this world was such a deluge of quotations showered down at once—some of them icy cold, freezing the very warmest portions of the argument; others of the hottest nature, consuming to ashes all the well-constructed pile of reasoning stacked up with so much research and care. The quarter of an hour allowed for question and retort was, indeed, as dazzling and bewildering as the grand bouquet which concludes the fireworks at the Crystal Palace. The whole ceremony was so piquant and original, so totally at variance with all our modern ideas of calm acceptance of opposition and *laissez faire*, that we felt as if suddenly transported into the very middle of the middle ages, when Abelard from the reading desk was called upon to confute the monk in the pulpit; and the latter, perspiring, shrieking, howling and gesticulating, quoted the fathers of the church to prove the truth of his argument; while Abelard, with equal animation, stretching forth his body from the reading desk until he had nearly pitched head foremost on the floor, silenced the monk, as with a bolt from his cross-bow, with the simple retort, 'No opinion can be accepted from those in error, and the fathers of the church being in error on this point, their opinion is of no value to our argument.' At present the question of our physical relationship to the Jews is undecided, as the question is to be debated during three successive evenings. Our moral kinship has long been amply decided by our enemies. If at the end of the debate no conclusion can be arrived at, why then it must remain exactly as it was before it started, like so many more of those political, theological, and social questions by which the world is alternately tormented, amused, or terrified, and which drop quietly into oblivion."

The following notice of the lecture succeeding the debate appeared in the *Islington Gazette* of May 2:—

"Are Englishmen Israelites? The three-nights' debate in Exeter Hall upon this subject, between Mr. Hine (who affirmed) and Mr. Robert Roberts, of Birmingham. (who denied), was followed on Sunday evening by a very interesting discourse, in Myddleton Hall, by Mr. Roberts, on 'The true position of Britain in relation to Israel's coming restoration, and the re-establishment of the Kingdom of David in the hands of Christ, the Son of David (as well as Son of God), in ascendancy over all nations for their blessedness and well-being.' Mr. Roberts, in his opening remarks, briefly outlined the past history of Israel, directing attention to the explicit nature of the prophecies concerning the nation, and showed, on account of their disobedience,

the scriptural necessity of their being few in number, and their present condition that of dispersion among the nations of the earth, thereby proving the illogical and unscriptural position taken up by Mr. Hine, in asserting that the British nation is identical with the lost ten tribes. The lecturer then stated that God purposed to raise them from their present degraded position, and re-unite the twelve tribes as one nation, under one King, quoting as proof (among other passages) Ezekiel xxxvii. 21, 22, 'I will take the children from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two nations any more at all,'—a prophecy which he clearly demonstrated has not yet been fulfilled, but which Mr. Roberts contended would be when Jesus Christ re-appears upon the earth, for the purpose of 'restoring again the kingdom of Israel.'—(Acts i. 6.) He next proceeded to prove, by critically examining the historical evidence, that the time was near at hand (designated in Hosea iii. 5, by the term 'latter days'), and further showed the wonderful manner in which political events are developing in harmony with scriptural prophecy. Mr. Roberts then drew attention to the means which were to be employed in accomplishing the restoration, and quoted various Scripture testimonies to show that it will be brought about by a great political and commercial power, that dwells in the isles, and sendeth 'her ambassadors by sea;' and he argued at considerable length that Great Britain is the only one that answers to these different requirements. The lecturer concluded by referring to the acquisition of Cyprus and the English protectorate over Asia Minor as steps towards the fulfilment of God's purpose in the earth in Abraham and his seed (Jesus Christ). The discourse, lasting nearly two hours, was listened to by an attentive and crowded audience. Mr. Robert Ashcroft (of Birkenhead), who presided upon the occasion, stated that he had the pleasure of announcing that arrangements had been made for the lecture to be published with the debate, and would shortly be on sale. We understand that Mr. Roberts is a representative of the Christadelphians."

Brother Andrew obtained the insertion of the following letter in the *Rock*:—

"Sir,—Your racy correspondent, 'Philos-Israel (True),' writing on this subject, says: 'Of Mr. Roberts I knew nothing. Some said he was a Baptist, others that he was a Unitarian.' With your permission I will supply the lacking information, and at the same time correct the reported surmises.

So far from being a Unitarian, Mr. Roberts believes that Jesus Christ was the Son of God begotten by the Holy Spirit, that he was 'God manifest in the flesh,' and therefore, to the Jews, 'God with us;' that his death was an atoning sacrifice, and that apart from this shed blood—however much morality be practised—there can be no remission of sin, and consequently no salvation. Mr. Roberts, although not a member of the Baptist denomination, believes the ordinance of immersion to be the appointed means—in conjunction with a hearty acceptance of the truth—of union with Jesus Christ. He believes that the Messiah whom the Jews crucified, will ere long return from heaven to reign over the twelve tribes of Israel, together with all Gentile nations, and that the righteous of all ages will then reign with him, as 'kings and priests,' on the earth. It is because the Anglo-Israelitish theory perverts this most important truth that Mr. Roberts has been led to antagonise Mr. Hine. The religious community to which he belongs is known as the Christadelphians, *i.e.* Brethren of Christ.—I am, &c.,

J. J. ANDREW.

17, Dunford Road, Holloway,
April 30th.

The following account from the *Medium and Daybreak*, May 2nd, is about as accurate a diagnosis of the men and the affair as could be expected from the pen of a writer who looks at things through the muddy philosophy of spiritualism.

ARE ENGLISHMEN ISRAELITES ?

"The debate between Mr. E. Hine and Mr. R. Roberts, at Exeter Hall, on April 21, 22, and 23, was very amusing; much more so than instructive. Two men of more opposite characteristics it would be impossible to find, and yet, in many points they are equally well qualified. They are both well versed in the Bible, and implicitly believe in it as the Word of God, and true in every particular. They also both regard it as treating specially of the return of 'God's people' to Palestine, but who these people are is the bone of contention. It is in temperamental constitution that the men essentially differ. Mr. Hine is a quaint-looking old gentleman, [not old: about 45] with long dark hair hanging on his shoulders, and a middle-length beard cut square at the ends, just as his hair is behind, and about of the same length, which makes him look as if he had pushed his head through a ruff or

collar of hair, with a half-hood in the centre, and his face projecting out at one side of it. His phrenological organs, indicating humour, playfulness, imagination, inspiration, adaptiveness, versatility, dignity, affectional emotion, and clear-headed reasoning power, are very well developed. He is a stout, pale-faced man, somewhat swarthy, with very small hands, and a gentle enthusiastic tone of voice: the blood venous, and structures glandular, being a make-up altogether of the feminine mould, led by the affectional and religious emotions and ideas founded thereon; the sensuous intellect, giving memory of details and non-essential facts, is poor. He is a man that looks at things from the interior, from the spirit, more than from the external, the letter; and however much the outer props may be knocked down, it does not ruffle his spiritual and inner serenity. Mr. Roberts, the well-known *Christadelphian*, is, in temperament, a blending of the fibrous and arterial, surmounted by a large brain. He is of lithe, manly figure, with square shoulders, fresh complexion, sandy whiskers, and dark brown hair. His intellect is well developed, predominating very much over the affections; the head is high—a religious rationalist on the external plain. The voice is deep, somewhat hard and monotonous with the downward inflection: and when pressing a point, the expression is rather violent and emphatic; but he is a man of good culture, and keeps himself admirably in hand. He is, however, of the two, the man of the odd (whereas his opponent may be termed odd), partaking of that materialistic and so-called 'practical' view of life which is characteristic of Birmingham. Mr. Roberts is positive; Mr. Hine negative; and the debate was a kind of hare-and-hound chase right through. Mr. Hine commenced on the first night by reading a long array of texts, without any logical application, but intended to indicate that Israel would return to their own land, be abundantly blessed, and that the British are that people. To our mind, no case groundwork was laid on either side. Mr. Hine was for the Ten Tribes, the House of Israel; and Mr. Roberts for the Jews—the House of Judah—as far as we could grapple with their respective positions. Mr. Hine has a private interpretation on all essential and non-essential points, according as he views them as favourable and unfavourable to his position, and an unexpressed prophetic context which he relies on to sustain his interpretations; but these consoling adjuncts to Mr. Hine's theory did not effectually see the light, as far as we could perceive. Mr. Roberts has none of this poetical intuition. He reads the record as he would an invoice of goods, and with a memory and knowledge of scriptural detail which is astonishing, he hunts up all passages, giving chapter and verse, spending most of his time in reading

extracts, of which he makes as little logical use as Mr. Hine does of his.—[Let the reader judge who peruses the published debate.—*Ed. Christadelphian.*]—Lord William Lennox did the duties of the chair with dignity, but characterised somewhat by instances of 'masterly inactivity.' Mr. Hine had twenty-five minutes for his opening speech, and Mr. Roberts thirty-five minutes for his. Instead of giving speeches all the time, the disputants questioned one another at intervals. This part of the game was nearly all on Mr. Roberts' side, he having the positive and aggressive temperament, and being on the defensive, he threw himself at every opportunity into the breaches in the enemy's wall. But the worst of it was, when he did so, he found no enemy. 'Answer me, yes or no,' he would emphatically insist; but it was all in vain. Mr. Hine would shrug his stout little body, smile, shake his head knowingly, and give a mild, shrewd answer, in his own way, as much as to say, 'Your question is quite beside the question. You don't know; I do, but will keep you in the dark till you find out.' This is where the fun lay, and had his antagonist been as positive as Mr. Roberts is himself, there would have been very high excitement; but Mr. Hine's elastic barriers sent back his opponent's missiles with a playful rebound, implying, 'This kind of thing amuses you, and it does not hurt me.' Altogether there was too much parrying and fencing, too much conservatism. This is true of both sides. Mr. Hine would make no statement or admission that would lay him open to refutation, but he was eloquent on those 'Identities' which were inferential, and the opposite of which could not be established. Mr. Roberts did not boldly attack the position advanced by his antagonist, but by stratagem and higgling over texts, carried on the warfare by harassing and annoying the opposite side in detail.—[This is an immense mistake, as readers of the printed debate will perceive. It was on the broad issues that Anglo-Israelism was assailed.—*Ed. Christadelphian.*]—The greater part of the time was thus wasted by the combatants, either avoiding one another, or running around the bushes in such a way as to oppose any real advance. Truth was not so much the object as victory or resistance.—[We can excuse the writer for making this mistake.—*Ed. Christadelphian.*]—Contrary to all rules of debate, Mr. Roberts brought out his heaviest weapons in his closing ten minutes.—[This is a complete misrepresentation, as anyone will see in reading the report of the debate. We cannot understand the statement, except on the principle that the writer, being ignorant of the question debated, could not judge which were heavy and which light weapons. In point of fact, the Editor of the *Christadelphian* brought out the ponderous

ordnance at the very opening of the debate, and kept firing heavy missiles all through, as a logical discernment will discover in the reading of the debate. The Spiritualistic writer mistakes one or two closing assertions for the 'heaviest weapons.'—Ed. *Christadelphian*.]—All through, Mr. Hine was the smiling, long-suffering, do-as-you-like-about-it individual. Mr. Roberts seemed to have it all his own way, announcing his forthcoming lectures and publications with business acuteness—[This also is an untrue statement. The Editor was asked by a stranger in the audience about the publication of the debate, and answered the question. The announcement of the Mydleton Hall meeting for the following Sunday had nothing to do with business. We pardon the construction put upon the situation by the Spiritualistic writer, because business aims are so universal. Did he know who and what he was writing about, he would not have made a mistake which is only highly amusing to those who know the facts.—Ed. *Christadelphian*].—while the noble lord in the chair laboriously endeavoured to note the progress of the clock on the wall at a great distance from him, and sound the bell at or near the right time. Had matters been otherwise, Mr. Roberts would never have been permitted to make slaughter of Mr. Hine after that gentleman had no further power to protect himself, which somewhat excused him for his pertinacious ejaculations at what Mr. Roberts then advanced, who, in closing the debate, instead of replying to the previous expressions of his antagonist, began a tirade of dogmatic abuse of his position. He characterised the Anglo-Israel Notion as theological quackery, and mischievous in its tendencies; and this mischief he defined to arise from the inordinate ideas of their own importance it was calculated to engraft on the British; and more than that, it diverted the minds of men from contemplating the true means of salvation which God has in store for mankind. Now this was assumption, just as much as the postulates of Mr. Hine; and Mr. Roberts very properly censured Mr. Hine for advancing dogmas without proof; but he did the very same thing, and at a time, too, when there was no opportunity for reply. [Declamation

after demonstration is not only allowable but essential to effectual work.—EDITOR *Christadelphian*.] Yet the disputants behaved well. Mr. Hine was absolutely indifferent to the effect the proceedings had on the audience, and with a quiet humour which meant many things, would answer, as regards Josephus: 'I accept his testimony just as far as it suits my purpose;' and in respect to Bible texts: 'Oh, I never allow one part of the Word of God to contradict another.' This laid him open to the offensive interpretations of opponents, while at the same time his own people evidently understood that he knew the subject from the inside view (!), and could make a proper use both of Josephus and Scripture. Mr. Roberts has no humour; he is serious, matter-of-fact all through, and believes mechanically that which is written, because, from a religious standpoint, it is the proper thing to do (!) He must either be bound by the letter, or, not having the elastic yoke of the spirit, he would run to wild extremes of thought (!) The partisans of the disputants were like themselves. The dark-eyed, olive-complexioned, plump-figured persons followed Mr. Hine. They cheered little, and hissed less; they were not demonstrative. When they did chalk a point, it was in reference to some mysterious interpretation or allusion which Mr. Roberts and his party would never have thought of looking for. The followers of Mr. Roberts were, like himself, of the fresh-complexioned, sandy-haired, ardent kind. Sitting on the platform facing the audience, it was easy to see how a few crude, muscular individuals, with a rapid arterial circulation, by their clapping and shouts to Mr. Hine, of 'Chuck it up,' 'Why don't you say yes or no?' &c., could make it appear that a vast preponderance of opinion was in favour of their man. A party of them sat near to us and egged on the passionate regards of their party while Mr. Roberts was speaking; but when it was Mr. Hine's turn they paid no attention, but talked so loudly amongst themselves that the speaker could not be heard in their vicinity.'—[The readers of the debate will discover a very good reason why it was difficult to listen to Mr. Hine's speeches.—Ed. *Christadelphian*.]

The Christadelphian.

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

JUNE, 1879.

THE religious world is in a state of up-

heaval as well as every other department of human activity. The Anglo-Israel agitation can scarcely be said to have contributed much as yet to the fermentation that is going on. It will doubtless contribute its share to the good effect of bringing into some degree of public acquaintance, Israel's affairs which are destined shortly to become

the topic of universal and engrossing attention.

But on other topics there is great restlessness. The subject of eternal torments is afflicting the people north of the Tweed. It comes before them in the shape of a charge of heresy on the question, brought against a Presbyterian minister, named Mr. Macrae, and publicly discussed at the annual meeting of the Synod in Edinburgh. The result has been to unsettle the established superstitions on the subject. On the same head a "Rev." William Impey has (says the *Manchester Examiner*) "been obliged to resign his office as general superintendent of the Wesleyan Missions in South-Eastern Africa. Some time ago Mr. Impey wrote to the Mission secretaries in London, expressing his inability any longer to enforce on his brethren or on the Kaffir converts of the Mission, the 'plain grammatical sense' of the words in the Methodist standards, which require it to be taught that 'hell is a dark and bottomless pit, full of fire and brimstone, in which the wicked will be punished for ever and ever, by having their bodies tormented by the fire, and their souls by a sense of the wrath of God.'—(Catechism, part I. section 5). At the request of the secretaries he came to London and conferred with them, the result being that he was compelled to resign his position. His connection with the Wesleyan ministry has thus ceased, after serving as a missionary for 40 years."

Another "Rev." (this time a State church official) has been causing a similar unsettlement in another way. On a recent Sunday evening, as we read in a clipping from the *Salford Chronicle*,

Preaching at the parish church, Ulverstone, of which he is vicar, he said that "after a careful and prayerful study of the Bible, after perusing the arguments of learned men, and also the works of atheists, he had come to the comforting conclusion that the heaven of the future would be upon this earth, and that at the resurrection man would have but to arise through six feet of earth. When God created the earth He saw that it was good; but when he placed man upon it, God said it was 'very good.' By the disobedience of our first parents the earth became accursed, and man was doomed to labour, and to toil and to strife. At the deluge the world was destroyed; but it was not annihilated. We are told that the world would be again destroyed, by fire; but we

were not told that He would ever leave us again. Most people believed in a far-off heaven, and would point upward to it as beyond the skies; but if they pointed so at 12 noon and 12 midnight, they would point in opposite directions. His firm belief was that when the earth had become purified from the curse by the fire which would pass over it, we should all resume our natural forms, and with Christ for our king, we should resume our lives upon this earth amidst the scenes we had lived and loved in our mortal life; and that the earth would then be the paradise or heaven which God first intended for it."

In all this there is a relaxing of the bonds of inherited tradition, which may be a providential preparation for the mighty revolution that will be effected when Christ arrives and speaks with the voice of truth to the ends of the earth.

THE SIGNS OF THE TIMES.

THE TERMS OF PEACE IN AFGHANISTAN.

THE POSITION OF THE TURKISH EMPIRE.

ENGLAND'S POSITION AMONG THE POWERS.

AFFAIRS IN PALESTINE.

Peace is being negotiated with Afghanistan. The proposed terms of peace will virtually incorporate Afghanistan in British India. The Ameer is to give up a large slice of his country direct to Anglo-India; he is to allow a British Resident (that is in fact a British Controller) in his capital, and he is to permit his foreign policy to be directed by the Indian Government. Henceforward Afghanistan will be Britain in relation to Russia, just as Asia Minor has become so through the Anglo-Turkish Convention. The Lion and the Bear are thus face to face at all points. The next Eastern outbreak will send them into each other's embrace in a death struggle. All depends upon Turkey so far as human diplomacy goes. On this point Lord Salisbury, speaking at a Conservative banquet on the 30th of April last, said "If these men (the Turkish

officials now in power) can reform the system which they find—if they can introduce good government, if they can secure life and property, and if as a condition precedent, they can obtain a good financial system for their empire—if these things happen, I believe that, in spite of the terrible shocks which it has received, the Turkish empire may yet, for the advantage of Europe, survive. (Cheers). If they neglect their opportunities, if they refuse from any prejudice to undertake the reforms that are necessary, a more terrible catastrophe will result; but I venture to prophesy that if, from whatever events, the Turkish empire should disappear, *it will be a terrible day for Europe; for the rivalries of many nations which by its existence are adjourned, will by that fall come up for settlement.* (Hear, hear.) There are many “ifs” here which most men regard as already settled. Turkey cannot do the things which the Marquis of Salisbury says “may” save her from the consequences of recent “terrible shocks.” What then? In his estimation a more terrible catastrophe will result; and his surmise is in harmony with what is revealed. The war of the Great Day of God Almighty looms through the haze of the political prospect just ahead. It is a debateable question now whether the Ottoman empire is not in point of fact defunct. In the House of Lords a week ago, the Duke of Argyll brought in a motion, declaring the Government policy in the Eastern question to have been a failure. In proof, he pointed to the fact that whereas the Government wanted to preserve the Turkish empire, the Turkish empire was gone, and was now but a mere name. Austria had absorbed Bosnia and Herzegovina, her North-western provinces; Roumania and Serbia and Montenegro had become independent, Bulgaria and Roumelia had practically become Russian provinces, with a nominal and soon-to-be-severed dependence on the Turk. Nothing was left but a strip of country from Constantinople to Salonica; and Asia Minor, which had passed under British protection. This is the substance of a vigorous speech of two hours’ duration by the Duke of Argyll.

The *Daily News* expresses itself in substantially the same language. It says:

“Practically the Porte has abandoned the points of the Berlin Treaty on which England

most insisted as essential securities for the maintenance of its independence and for the resistance of Russian designs. It waives for the present, and in doing so in effect renounces for ever, the right to occupy the Balkan frontier, and to send Ottoman troops into Eastern Roumelia in case of domestic disturbance. We believe that it has acted prudently. It could not safely have exercised these rights. But these impracticable privileges and these abandoned securities were the only things which the English Plenipotentiaries saved for it out of the hands of the diplomatic wreckers at the Berlin Congress. The only hindrance to the union of Eastern Roumelia with Bulgaria is gone. The coalition of the two provinces into a single principality must soon follow. It will probably be effected before Lord Beaconsfield and Lord Salisbury go out of office—though we do not fix that event at a very distant day. What does Turkey owe to the policy of Her Majesty’s Government? Bosnia and Herzegovina are in the hands of Austria; the territory of Roumania, Serbia and Montenegro has been enlarged, and their independence secured; the frontiers of Greece are to be re-adjusted, and all at the expense of Turkey. We rejoice at all this, but we do not call it the consolidation of the Turkish empire and the maintenance of its independence. It is not strange if, in spite of the Anglo-Turkish Convention and the acquisition of Cyprus, the Sultan should be turning from the English alliance, and endeavour to renew his understanding with Russia. The effect of Lord Beaconsfield’s policy has been not only to make the Christian states and peoples of the Balkan Peninsula the friends of Russia, but incline the Sultan himself to a Russian rather than an English alliance. A telegram which we publish this morning from our correspondent at St. Petersburg, indicates that there is the renewal of a personal understanding between the two sovereigns, which may be the beginning of a political agreement. So much for the resistance offered by Her Majesty’s ministers to the influence of Russia in Eastern Europe.”

ENGLAND’S POSITION.

The aim of Russian diplomatists has for some time been to destroy the good understanding between France and England, so as to strengthen the policy of the three Emperors in their settlement of Eastern affairs. To this cause has been attributed the action of the Khedive of Egypt in breaking away from the tutelage of France and England, whose interests in Egypt are not the same. Whether this interpretation of the action of the Khedive be correct or not, it is certain that France and England have

not co-operated cordially in the Egyptian business; and it seems as if a disunion between the two nations were to place England in that complete isolation which Russia desires and which belongs to the part England has to play in the last situation. Thus speaks the organ of Gambetta in Paris:—

“We read in a great London journal, which justly passes for the most accredited organ of the St. James’s Cabinet, that a cloud hangs over the relations between France and England. We should not have hazarded this observation, but since it has been made on the other side of the Channel, we must admit, and we do so with regret, that it is not unfounded. Nay, we go farther, and say that this allegation falls short of the truth. It is something more than a cloud which obscures the good understanding between the two countries. A sentiment of distrust, proceeding from the events of the last few months, has gradually grown up between two nations which should be friendly, and march without jealousy, and with mutual confidence towards an object which in more respects than one is a common one. Clouds pass and disperse, but mistrust in international matters is as tenacious as determined calumny. Once confidence gone, the most imperative national necessities, the friendly relations most indicated by circumstances, cannot restore it; and those who would fain forget, or preach forgetfulness of grievances real or imaginary, are met by a popular feeling of prejudice which they cannot master. We come then to this, that there is mistrust between France and England. It were idle to blink the fact, and it is better plainly to proclaim it, to prevent misunderstanding which may make it worse. . . .

. . . We seek in vain what-serious reasons our neighbour can have to alienate cheaply the goodwill of a friendly nation. We could, perhaps, understand a nation looking with a jealous eye upon the regeneration of another, whose interest at a given moment might become antagonistic to her own. England is, naturally enough, distrustful of Russia, as Russia may have good reasons to distrust Germany; but she knows well enough, and moreover has often said it, that between French and British interests there can be no sort of antagonism, for the good and sufficient reason that France and England meet on common ground, where there is room for both of them. We are constrained, however, to note that French susceptibilities have not been spared by those who had no good reason to wound them, and, on the contrary, should on many accounts have respected them. All this began on the coast of Syria, was continued in Egypt, and now ends in Greece. In the

first case France accepted accomplished facts, with a moderation which does the greatest honour to her political sagacity. In the second, she was astonished by hesitations, resistance, and reserves which she could not understand. In the third, she is reduced to ask whether she would not do better to deal with enemies than with such friends. When we went to the Berlin Congress we heartily supported English policy, because it was on the side of justice. Whence comes it that when we have in our turn taken in hand a just cause English policy should oppose our projects, which it at first approved? If this results from an insufficient consciousness of the requirements of English foreign policy, we greatly lament it, less for ourselves than for our neighbours, who ought not to forget that they have not friends enough to indulge with impunity in the sacrifice of one. If on the contrary the attitude is deliberate and calculated, it is more serious, and the attitude of France may be profoundly modified accordingly. In any case, and without going further in an investigation which we had rather not have undertaken, we must express a hope that English statesmen will not go further in their unhappy course without bearing in mind the all too durable impression which their conduct must make here, and the least inconvenience of which must be to raise the conviction that the leaders of English policy will not allow others to do anything in the East; simply because they are impotent to do anything themselves.”

Another French paper, the *Telegraphe*, says: “We have often criticised the attitude of England in this matter, and we can now affirm that if M. Waddington’s proposal has failed, and if the Porte has incessantly raised fresh difficulties, the reason is that Lord Beaconsfield won’t hear of any French influence in the East. Our correspondent, who well knows the sometime novelist, Disraeli, says he wants even to do away with the French Protectorate of the holy places.”

It is evident that the political elements are in fermentation, and a new situation in process of evolution. God grant the return of the Lord, for whose arrival the revealed political preparations have reached an advanced stage.

INCREASING TROUBLES OF THE END.

Trouble stalks abroad in every shape. Floods in Austria, now fires and assassinations in Russia, then famine in Egypt. Consider the following picture, sent from the Nile by a correspondent of the *Daily News*:—

“Whilst an unhealthy excitement pervades all classes in the capital (Cairo), the condition of the people of Egypt is totally

ignored. This is the most moderate explanation that can be put on the silence that is kept on the terrible distress under which the Nile villages have been labouring for months past. It is an unpleasant truth, but an undeniable one, that the people have been, and still are, starving by hundreds on the Nile, from no other reason than that they have been unable, under their crushing taxation, to save money or stores against the failure of their crops, and the immediate result is naturally a famine. From Siut to the Cataracts there is scarcely a village or town which cannot count its dead by fifties, some by hundreds. Many of the smaller villages are depopulated, and broken-down mud walls only remain of what used to be a well-to-do little hamlet. At each of the larger towns along the banks the fellahs from the inland villages have crowded in, sought for relief or for work, have found none, and have lain down and starved *sur place*. The sight of these poor wretches is sickening. Their condition is only comparable to that of the natives in the last Indian famine. With shrunken skin and staring bones, they resemble the mummies of their land more than fellow creatures. In the open market-places they lie prostrate in the sun, covered with flies, half or wholly naked, till death puts an end to their sufferings. As long as they have strength they fight like wild beasts over the smallest morsel of food, and when they are past this they die with less attention paid them than if they were street dogs. Where the famine is worse, however, nothing seems to have been done. At Belyaneh, Bagour Häu, and such towns, the people have been and are starving in utter neglect. Sitting in the fields and the open streets, many of them have been supporting themselves for days on sorrel and the foul refuse from the cane factories. All human feelings are lost, and in trying to distribute a few morsels of bread at Belyaneh the stronger tore it from the lips of those weaker than themselves, and struggled till exhausted for the merest scrap. At Edfoo there lay an old woman by the bank, with the water washing half over her, too weak to move or speak. Her eyes were sunk into her head, and her whole skin was like dried parchment from the sun. Her body was shrivelled to the size of an apple. She could not swallow except by artificial outside friction, whilst another woman forced the food down her throat. This was no uncommon case; women and children from their smaller strength affording the most ghastly spectacles of the march of famine."

PROSPECTS OF PALESTINE.

Concerning the prospects in Palestine, there is a paragraph going the round of the papers which it would be satisfactory to be

assured of the truth of. It looks like the reproduction of a report that appeared fifteen years ago; but of course it may be true now if not then. At all events it points in a direction to which many other events are tending. Here it is:

"PALESTINE MORTGAGED TO THE JEWS. —The *South German Evangelische-Protestantische Wochenblatt* states that the Holy Land has fallen out of the hands of the Turk into the hands of the Jew. It says that the great banking house of the Rothschilds has lent Turkey the sum of two thousand million francs, and has received in return a deed of mortgage upon the entire land of Palestine. It observes further that, as it is quite impossible for a bankrupt and declining state like Turkey to pay back the money, the Israelites may now count upon their return to the Land of Promise as a clear certainty."

Here are the documents submitted to the Anglo-Jewish Association in connection with the discussion referred to last month:

"In August, 1878, the Alliance Israélite convened an International conference for the discussion of subjects affecting the general interests of Judaism. The 3rd Section of the Conference deliberated on proposals concerning Palestine. We send you here annexed a report made by this Section. The Comité Central of the Alliance thought that the time had arrived when the wishes of that Conference should be carried into effect; and when a Commission for work to be done in Palestine, as proposed by that Section, should be appointed. We request you to join this Commission, and to send us soon as possible an intimation of your adhesion. On receiving answers from the various persons to whom we send this invitation, the members of the Commission will be called upon to constitute themselves, to state where they will meet, and they may then proceed at once to transact the business of Palestine, viz., to assist in improving the prospects (à regerer) or our unfortunate brethren in that country, seeing that the Holy Land has especial interest for the Jewish community and that the utmost sympathy may be anticipated for the work that is to be done. If you know any person whose co-operation may be of service to the Commission, you will oblige us by naming them to us.

We are, &c., (Signed) AD. CREMIEUX,
I. LOEB.

To this circular was annexed the following document:

ALLIANCE ISRAËLITE UNIVERSELLE.
Conference held in the month of August, 1878.
Report of the 3rd Section.—Work to be done in Palestine.

The 3rd Section, being composed of the Grand Rabbis Astruc and Isidor, the Rev. H. S. Jacobs, Dr. Graetz, and Messrs. B. L. Benas, Michael Erlanger, Gottschalk Lewy, and Ch. Netter, had for its object to examine the general state of the Jews in the East, and more especially that of the Jews in Palestine, with the view of effecting improvements. This Section had the advantage of being attended by delegates from America, Belgium, England, France, and Germany. It only took Palestine into consideration, this country being well known to several members, who had visited it at various times.

Full cognisance was taken of the following documents: report of M. Netter in consequence of inquiries instituted by the Alliance in 1868; the statement of Dr. Graetz and Mr. Gottschalk Lewy, written in 1872; the report of Mr. Samuel Montagu, addressed to the Committee of the Montefiore Testimonial Fund; as also the Grand Rabbi of Jerusalem to Mr. Montagu, in reply to the document published by Sir Moses Montefiore in 1875; the correspondence of the Board of Delegates of American Israelites with the Anglo-Jewish Association, the Israelitish Alliance in Vienna, and Prof. Lazarus in Berlin, in 1876; and a memorandum published in 1878 by the Berlin Committee for establishing an orphanage in Palestine.

Bearing in mind the wishes expressed by the American Board of Delegates, by the Grand Rabbis of Bologna, as also by several other personages and public bodies, this 3rd Section of the Conference has resolved that the Alliance be requested to bring about the formation of a Special Commission for Palestine. This Commission is to be composed of persons of every country who take an interest in the welfare of brother Israelites and in the prosperity of the Holy Land.

The Commission, acting under the direction and with the co-operation of the Alliance Israelite Universelle, will have for its object to improve the instruction in existing schools; to establish new schools; to take up orphans and neglected children; to aid in apprenticing youths; in setting them up in employment; or in furthering their emigration. Jewish youths in Palestine will thus be rescued from pauperism and be made useful workers.

In intrusting to this Commission the conduct of the institution termed Mikveh Israel (the Jaffa Agricultural School), with the view of further aiding in the development of this institution, the Alliance Israelite would obtain a solid basis for its circulating action.

The proposal was unanimously adopted by the Conference."

EXTRACTS FROM CORRESPONDENCE.

BROTHER W. GRANT, Edinburgh:—"I thank brother Thirtle for pointing out the flaw in my essay on 'Will Christ Come soon?' Not being a Hebrew scholar, I took for granted that the authorised version was correct. As brother Thirtle shows a *total* destruction is spoken of, whereas the common rendering of Ezekiel xxxix. 2 conveys a different meaning to the mere English reader."

BROTHER CLARK, Manchester:—"I am glad to see the introduction of remarks into your periodical concerning the training of children and the bringing of babies and older noisy offspring into our meetings. The parents cannot know what pain it gives others, and how it destroys the comfort and profit of the meeting, their 'little prattles' being as out of place there as snow is in harvest. The remarks referred to in the *Christadelphian* are good, and I do not presume to improve upon them, but I thought I might supplement a thought or two with regard to training up a child in the way he should go, and avoiding the ludicrous sight of seeing little ones ruffling big ones—a child of three or four making a conquest over a mature person of thirty or forty. It

should be readily admitted by saints at least that obedience is the first law that should be inculcated. It is what God requires as the cause to effect good, whether in what is termed the natural laws or the spiritual. Now, if 'the twig is bent' at home in accordance with this, so it inclineth, and the parents, as well as the children, reap the blessing. Their domestic affairs assuming a calmer aspect, they have more time and opportunities for study, and less trial to the excitable, nervous temperament of this frail body. Again, what children are most likely to be allowed to live under the glorious reign of Christ? Surely those who have been trained in *obedience*, and does not Paul make it a qualification for a bishop or an elder to be a man who rules well his own house, having his children in subjection with all gravity? and, he adds, if he know not how to rule his own house, how shall he rule the ecclesia of God? Here is a hint for the brethren and sisters in general in choosing officers to oversee and guide the church in our day. Well, then, if this quality was necessary for an officer, surely it cannot be an unwise accomplishment for all to attain. 'Sparing the rod and spoiling the child' is generally done by a misconception of what love is, and is that charming and sweet

attribute of our nature, sympathy in an abused form, which requires crucifying by the man of God, and which acts as circumstances happen, and without regard to the future. We cannot set up a higher standard of culture than that which our heavenly Father adopts with His children, who brings them through the chastisement of much tribulation for their ultimate good. No chastisement for the present seems joyous, and God does not willingly afflict, but He sees it necessary to humble the proud flesh to fit it for the associations He desires they should hereafter be connected with."

On the same subject, another brother clips the following excellent remarks:—"I have just finished reading a letter addressed to me on duty to children. I am cast down, but not destroyed. My little talk over 'My babies in prayer time' has brought down on my head such a thundering avalanche. My older little boy has learned, when he feels he cannot possibly exist without contradicting his elders, to say, 'Excuse me, but I think it isn't so.' So, with all due deference to age and experience, I must say, 'Excuse me, but I think soft measures do not always suffice. My adviser says, 'I think shall not should be forbidden even an entrance into the household. It is necessary only to say I would rather you would not, or I think it would be better not to do it.' I can but think with what terrible, crushing force the 'thou shalt not' of the ten commandments must fall for the first time on the ears of children brought up upon this I-would-rather-you-would-not theory. We really must have the decalogue softened down a little in the new version: 'Thus saith the Lord, 'I would rather you would not steal,' and 'I really do prefer you should not kill.' Now, there is a 'shall' and a 'shall not' at the foundation of all right living, and I do not believe these should be always covered over even from the eyes of the children. I do believe it is just this lack of decided strokes from the home chisel, that is creating in all society to-day such a good-natured indifference to the claims of right and wrong. My adviser says: 'Never, never mention whipping in connection with your dear little children.' I should never dare run in the teeth of such a double underscore as that were it not for the goodly company at my heels. When Solomon says, 'He that spareth his son hateth his son,' it really does seem as if he meant what he said. Perhaps he only referred to the long-nosed, stiff-necked little Jews of his own time, and was perfectly willing the generations of little Gentiles yet unborn should take their morals in homœopathic doses. But, to speak earnestly, upon what are we to found our ideas of family government if not upon God's dealings with us, his college life of one of its members would be an element of keen and healthy interest in a family. We are told that the present age is an age of

changes, in which religion, like politics, is passing through a state of transition. Be it so. It may be the outward form in which the truth of Christianity is clothed may change, but *Truth* never changes."

Brother J. W. THIRTLÉ, Hanley:—"The great ignorance of Bible doctrine prevailing among the generality of Bible readers is, in no small measure, attributable to the prejudice, ignorance, and unscrupulousness of the translators of the Scriptures. All who have made the Word of God a study, will regret that those who translated the Bible into English 'out of the original tongues, with the former translations diligently compared and revised by his Majesty's special command,' were not more careful to preserve uniformity in the rendering of words. The doctrine of the immortality of the soul, for instance, is commonly taken for granted on the authority of two or three passages in which the English falls a great way short of representing the original. In Matthew xvi. 25, 26; and Mark viii. 35, 36, 37, we read in our English Bible of man having 'life' and 'soul.' In the Greek there is but one word used ($\psi\upsilon\chi\eta$), and there is no reason why the rendering should not have been uniform. This, however, is what I have to say: if those who translated the Greek Testament into English, French, German, Spanish, and other languages were not justified in rendering one word by two words of different meaning, how much more glaring is the fraud when a translator, in adapting the ancient Greek Testament to the modern Greek language, takes exactly the same liberty with the text? It is a lamentable fact that the word $\psi\upsilon\chi\eta$ is, in the passages I have mentioned, used interchangeably with $\xi\omega\eta$ —a word of a radically different meaning—in the modern Greek Testament, issued by the British and Foreign Bible Society. $\psi\upsilon\chi\eta$ means primarily 'animal life'; $\xi\omega\eta$ means 'life' in the sense of 'lifetime,' 'existence.' Since the Greeks gained independence from Turkish rule, they have endeavoured to restore the purity and vigour of the language they have inherited, and, while the educated are intimately acquainted with Plato's writings, the unlettered are not ignorant of them. They learn therefrom that the soul is immortal; they take up their New Testament, and their belief is not dissipated, but rather confirmed, for they read in Mark viii. 35, 36, 37, 'For whosoever would save his life ($\xi\omega\eta$, original Greek $\psi\upsilon\chi\eta$) shall lose it; and whosoever may lose his life ($\xi\omega\eta$, original Greek $\psi\upsilon\chi\eta$) for my sake and the gospel's, the same shall save it. Since what will it profit the man if he gain the whole world and forfeit his soul? ($\psi\upsilon\chi\eta$)

—what indeed will the man give in exchange for his soul ($\psi\upsilon\chi\eta$). Using $\xi\omega\eta$ in this and other similar passages, makes nonsense. The attempt to stretch the language is clearly unsuccessful. We may talk of our life ($\xi\omega\eta$) in the past, as well as in the present and the future, but how can we rationally talk, in an absolute sense, of losing or saving such life? $Z\omega\eta$ comes from a verb meaning 'to live,' 'to be alive,' and is predicable of God as well as the animal creation; $\psi\upsilon\chi\eta$, on the other hand, is derived from a verb meaning 'to breathe,' 'to blow.' $Z\omega\eta$ may terminate, may be cut short, or may be eternally prolonged; $\psi\upsilon\chi\eta$ may be lost, may die, may be absolutely forfeited, or it may be kept unto eternal existence ($\xi\omega\eta\upsilon\alpha\omega\upsilon\iota\upsilon\upsilon$). It will be apparent that $\xi\omega\eta$ cannot fill the place of $\psi\upsilon\chi\eta$. The translators surely knew this. But they were in a great difficulty: 'that figment' embarrassed them. Strange to say, there is a show of honesty in this very edition of the Scriptures in John xii. 25, for we read: 'Whosoever loveth his $\psi\upsilon\chi\eta$ shall lose it; but whosoever hateth his $\psi\upsilon\chi\eta$ in this world, shall keep it unto $\xi\omega\eta\upsilon\alpha\omega\upsilon\iota\upsilon\upsilon$.' Had the attempt been made here to substitute $\xi\omega\eta$ for $\psi\upsilon\chi\eta$ confusion would have been worse confounded."

Brother JAMES GRANT, Grantown:—"I broke bread with brother Cameron away in the wilds of Tulloch on Sunday last. There was no one but our two selves to celebrate, in the appointed way, the death of God's Son. My experience is that prayer in isolation is truer and more refreshing than amongst a number of brethren and sisters. We read your *Ways of Providence*, No. 8, as a substitute for the usual form of exhortation. It is very good. Your *Sunday Morning* address, No. 107, is also very good as respects several, if not all, of its thoughts. It may be liable to misinterpretation. Learning—scientific, classic and philosophic—is valuable to be converged upon and guided by Scripture where there is applicability, which there is, especially in Scripture evidences and in the explication of discrepancies, just as acquaintance with our English language is a necessary preliminary to reading revelation as it is now presented to us. The mistake lies in giving the Scriptures a secondary place, and in being learned for objects other than for the service of Scripture. Men must extend their sphere of investigation according to that principle of discretion which the Scriptures lay stress upon. Different minds have different necessities in relation to certain aspects of revelation, though all agree in this necessity, that they must know, believe and obey the truth

which will save. In the getting up to this high position of service, and in the maintaining of it, there is diversity of obstacle with individuality of mind. Discretion must also take account of *time* with reference to the extension of the boundary of learning not scriptural, though serviceable to it. We might and could waste all our days in preliminaries, and so entirely lose their great end. On the other hand, we may be hurtfully narrow. 'So teach us to number our days that we may apply our hearts unto wisdom.'—[We agree with these remarks. The disparagements of scientific knowledge in the *Sunday Morning* of last month did not refer to knowledge reverentially subordinated to Christ, but to that knowledge pursued as it is in the world in competition with his claims. In its right place—as a humble obsequious servant to the wisdom of God, knowledge of all sorts is useful. There is a danger, however, of such knowledge, on account of the amount of attention it requires and the degree of human *eclat* it confers, displacing the knowledge of God by a gradual and insensible process. Against this danger the wise man will be on his guard, and be content even with more limited acquirements than run the risk of losing Christ for his friend, in the spirit of Paul, who counted all such things but dung that he might win Christ.—EDITOR.]

A BROTHER (suppressing his name), acceptably anticipating our reply to G. J. E. as to the correct rendering of Genesis i. 30 in the following remarks, writes: "The knowledge that חַיָּה נֶפֶשׁ (*nephesh chayiah*) means 'living creature,' or 'living soul,' and that these words do not imply an immaterial, immortal entity, has caused many to doubt the accuracy of the English translation of Genesis i. 30. The difficulty arises from a desire to uniformly render a particular Hebrew word by a particular English one. Now, it is impossible to intelligently translate even the first few chapters of Genesis by rendering the word *nephesh* by 'life,' 'creature,' or any other one English word. Anyone who has only given a little time to the study of language will know that translation in this style is out of the question. The word *nephesh* comes from a verb meaning to 'breathe' hence it signifies 'animal life,' which cannot be considered apart from breathing. *Nephesh* was variously used by the Hebrews, whose language was of great compass and very accommodating, although containing a comparatively small number of words. 'Breath,' 'vital power,' 'life' may be taken as the primary meanings of the word *nephesh*; then it came to signify 'a breathing one,' 'a breathing frame' (*Elpis Israel*, page 27); 'a creature,' 'a person,' and a number of other aspects in which a breathing creature can be contemplated.—(Declaration, page 29.) It is

often used in a similar sense to רוח (*ruach*), and sometimes interchangeably with נְשָׁמָה (*n' shamah*), but the three words are by no means synonymous. *Chayah* means 'breath of life' or 'living breath'—'breath having vital power; perhaps in such a connection as this a merely pleonastic way of saying *nepheesh* or 'breath.' We may then translate the verse as follows: And to every 'beast of the earth, and to every fowl of the heavens, and to every creeping thing upon the earth, wherein is *breath of life*,' &c., &c. To contend that *nepheesh* here, and in similar passages, means 'soul' or 'creature,' would be to contradict Gen. ii. 7; 1 Cor. xv. 45, and numerous other testimonies as to the nature of man and the lower creatures. Of English words used in several senses, 'soul' is a good illustration. We well know that the majority of people understand by it, not only the 'immortal immaterial entity, which distinguishes man from the beast,' but spirit, mind, disposition and affection; life ('a hundred souls lost at sea, 'keeping soul and body together'), and creature ('poor soul!') What we must always bear in mind is that although used in several senses, *nepheesh* does not find a synonym in the orthodox word 'soul.'

I don't know whether you recollect

what Dr. Thomas has written in *Elpis Israel* on the very passage. On pp. 27 and 28, he deals with the subject of life, and renders נְשָׁמָה חַיָּה *living breath*. [A Hebrew way of saying: *breath of life*.] I suggested that *respiration* would be a probable and suitable secondary rendering for נְשָׁמָה in this passage; not suggesting *breath*, because I wanted to prevent confusion with נְשָׁמָה, which is generally rendered *breath*. Dr. Thomas gives *breathing-frame* as one meaning of נְשָׁמָה.

That, or creature, should be worth the primary place, I think; and then *breath*, life, &c., make good secondary meanings:—See the origin of the word. The difficulty we saw on Sunday—and which I have many times thought of—arises from a desire to obtain uniformity of rendering, and also to adopt the primary—rather than secondary—meaning of words. The primary meaning (living creature) will not, however, suit in this passage; but with the secondary meaning (breath of life) a sticking to the grammatical structure of the earlier part of the sentence is easy, and difficulty vanishes. The Doctor translates the very words, &c., אִשְׁרָ בּוֹ on page 28 *Elpis Israel*."

INTELLIGENCE.

BEWDLEY.—See Kidderminster. Brother Betts adds: "Many are reading and looking into the truth, and wish us to start a Bible class, which we are endeavouring to accomplish with the utmost speed."

BIRKENHEAD.—Brother Collens reports the obedience to the requirements of the truth of WILLIAM RIDING, of Ormskirk, joiner and builder, formerly a Wesleyan Methodist local preacher, who was immersed on the 7th of May. Brother Collens remarks: "His very interesting case will probably be further reported on by our brother Garside, of Ormskirk, in time for the July number of the *Christadelphian*, should our Lord delay his coming until then."

BIRMINGHAM.—During the month obedience has been rendered to the truth by the following persons:—ELIZABETH BRAZIER (17), daughter of brother and sister Brazier; JAMES FORD (39), joiner, formerly neutral; WILLIAM GILBERT (23), agent, formerly Church of England; THOMAS W. WATKINS (33), joiner, formerly Baptist; also THOMAS FRY (27) and HANNAH FRY (26), Eatington. The Sunday evening meetings at the Temperance Hall have been occupied for the month as follow: May 4th, Pulpit Perplexities (Brother Ashcroft); 11th, The Baptisms of Spirit, Fire, and Water (Brother Shuttle-

worth); 18th, The invisible Worlds—Hades and Heaven (Brother Shuttleworth); 25th, Britain's true position in relation to the coming restoration of Israel (Brother Roberts).

CARDIFF.—Brother Rees says the open door for the truth at the Mission Hall has been intimated to the public through bills, and to all appearance, an interest has been awakened in some of the listeners, and has taken the shape of an invitation to call at their houses. "Brothers Winstone and Davies have obtained employment at Penarth, and they meet with us to break bread, and we feel cheered with their company. Brother Winstone takes part with us in the public proclamation of the truth."

DUDLEY.—As intimated in a footnote last month, the ecclesia here has sustained a great loss in the death of brother Blount. He belonged originally to Swanwick, near Ripley, in Derbyshire. He attained to a knowledge of the truth by correspondence with his future wife, who lived near Birmingham and who was enlightened by sister Townsend's visits in the capacity of needlewoman. Brother Blount removed to Birmingham, was married and rendered obedience to the truth with his beloved there. At that time there were no friends of the truth in Dudley. Brother Blount and his wife were practically outcasts in Birmingham, having

alienated fleshly friends through their acceptance of the truth and a marriage disapproved of by them. Brother Blount had a stammer in his speech which stood much in the way of his getting on. The efforts of himself and his brave wife to master the difficulties of their situation would make an interesting story. From the refinements of a gentleman's parlour, sister Blount stepped into the obscurity of a penny pie shop opened by her husband as a last resort. They were both strangers to such a business, but they both worked hard and were getting on when a good situation as grocer's manager turned up at Netherton, near Dudley. By and bye the grocer's business was turned over to them. While here, they made the first efforts that led to the introduction of the truth in Dudley. They engaged the Public Hall, Dudley, and arranged with brother Roberts, of Birmingham, to deliver some lectures. Slowly, first one and then another became obedient, and an ecclesia was formed in which brother Blount, notwithstanding his stammer, took a leading and effective part. By and bye, sister Blount's benefit under her father's will enabled them to purchase a small bedstead manufacturing business. They had no more knowledge of this than of penny pies, but they addressed themselves boldly to the enterprise, and realised a fair degree of success. The business and the ecclesia grew together. Both were equally objects of exertion and solicitude. If there was any difference, the affairs of the truth received the chief place. The business was in fact subservient to this: many of the brethren were employed at the works. And now brother Blount rests from his labours, having, as far as human judgment can discern, laid up for himself a good foundation against the time to come. He died April 28th, and was interred in Birmingham Old Cemetery on the following Friday—brother Roberts performing the customary ceremonies. There was a large congregation of brethren and sisters. Sister Blount, with her little family, commands and receives general sympathy. She thinks of trying to carry on the works.

DUNDEE.—Bro. W. Ker reports "another addition to our number in Dundee: ALEX. MACKAY (23), mason, belonging to no denomination. He put on the sin-covering name on Tuesday night, April 15th, in the presence of a number of the brethren. His attention was first drawn to the truth by a lecture from brother Ashcroft, in Edinburgh, and he has constantly attended our meetings since his return to Dundee."

EDINBURGH.—Brother W. Grant reports: "Another has been 'turned to serve the living and true God, and to wait for His Son from heaven:' MARY SAUNDERS (27), wife of brother Saunders, who put on the saving name on the 7th May. Formerly brother and sister Saunders were proud of their

supposed fleshly descent from the father of the faithful; but having come to see that Britons are only Gentiles, and recognising that 'salvation is of the Jews,' they have become Jews inwardly by becoming Christ's, and therefore Abraham's seed, and heirs of a promise which will be realised not through the law but through the righteousness of faith. We have also had another addition by the return of brother Wm. Gordon from Ballindalloch, as he has obtained employment here. Our lectures since last communication have been as follow:—March 2nd, The Signs of Christ's Return; 9th, The Kingdom of God *versus* the Kingdom of Men; 16th, The Second Coming of Christ, and the object of his coming; 23rd, The Future Pilgrimage of the Nations; 30th, The Scriptures on Everlasting Punishment. April 6th, Some Passages of Scripture generally taken in support of the doctrine of endless torment, examined; 13th, The Immortality of the Soul an unscriptural doctrine; 20th, The popular theory of the Burning-up of the Heavens and Earth shown to be incompatible with the purpose of God; 27th, The Gospel a call to an inheritance on the earth. May 4th, The Reward of the Righteous and the Destiny of the Wicked: The Coming of Christ to Overthrow all Human Governments, and establish a reign of righteousness upon the earth; 18th, Bible Promises, and the hopes of popular belief in regard to a future life; 25th, The Baptism of the Bible: its force and meaning."

FROME.—Brother Hawkins reports the addition of three to the Radstock ecclesia, who were immersed in Frome, April 20th, viz., WILLIAM KELLY (33), formerly Church of England; his wife, SARAH KELLY (35), and DELILAH YOUNG (15), daughter of brother Young. "Sister Kelly is sister in the flesh to Brother Boyley, of Natal, South Africa, by whom the truth was first introduced to her, and whose obedience we know will give him great joy in his isolation. We rejoice with him and ask him not to be cast down though his wife, children, and all around are against him. Let him still persevere, and if the Lord delay his coming, he may yet see some fruit of his labour in that far distant land."

GALASHIELS.—Bro Scott writes: "Death has laid hold on one of our number (brother Richardson), who fell asleep on the 3rd instant, aged 63, after great suffering. We will miss him, going out and in among us speaking comforting words, very much, and also in our meetings, for he was always present, and took an active part in them. But he will take part in meetings no more till Christ comes, and then he will take part in that great meeting, and, like Daniel, he will stand in his lot that day. He fell asleep in the hope of being approved in that day. We rejoice in the consolation Paul gave the

Thessalonians. Yet this death is a sore trial for sister Mrs. Richardson. May she stand it patiently, knowing it is trial that perfects the brethren of Christ, and the Lord will not try her above that she is able to bear. I have with regret to report the removal of brother Turner, who has got a situation near Dunbar. He will have fellowship with one of like precious faith in brother Armstrong, of East Linton, as they are only a mile or two from each other, and that is no distance to prevent believers from meeting together to show forth the death of Christ till he comes."

GLOUCESTER.—Brother J. G. Wilson writes that one who heard brother Shuttleworth when here, and for the first time listened to a *Christadelphian* lecture, has looked into the truth, and has now applied for immersion. "We have within the last ten days immersed three; one was my eldest DAUGHTER, so I am indeed truly blessed, and my gratitude constrains me to exclaim, 'Glory to God in the highest.' We have two more ready, and one who was present last night has expressed a strong desire to be instructed in the things concerning the name of Jesus Christ."

HALIFAX.—Brother Dyson reports that the following subjects have been lectured upon in the meeting room, Regent Place:—Sunday evening, March 16th, The Gospel of the Kingdom.—(Brother M. S. Goggins.) March 23rd, Hell.—(Bro. R. Smith.) March 30th, Exposition of Ephesians i.—(Bro. W. Thomas.) April 6th, Peter and the Spirits in Prison.—(Bro. Goggins.) April 13th, Restoration of Israel.—(Brother Greenwood, of Keighley.) April 20th, A Popular Fiction—the Immortality of the Soul: an unpopular truth—the Immortality of the Bible.—(Bro. R. Dyson.) April 27th, Daniel and the Sleepers in the dust of the earth.—(Bro. M. S. Goggins.) "On Sunday, May 4th, we had two very able and instructive lectures on The Splendours of the Bible, by brother F. R. Shuttleworth, of Birmingham. Our meeting room was well filled on both occasions by respectable and very attentive audiences."

Huddersfield.—There is trouble here through a mistaken conception of duty. It is to be hoped reflection will bring rectification before the matter becomes too old for cure and makes trouble elsewhere. The ecclesia has rightly decided to respect the withdrawal from a brother, resolved on by another ecclesia, and several in Huddersfield are standing aloof in consequence. This is a mistake. When an ecclesia withdraws from a brother, it is only right that no neighbouring or other ecclesia should receive him until at all events a properly conducted and concurrent examination of the matter have taken place by both ecclesias, if the second ecclesia sees reason to ask for it. If a concurrent investigation is asked for, it ought to be

granted. If it is not asked for, the first decision ought to be respected. In any case, the first decision should be respected till it is set aside by a joint decision. The joint decision, whatever it is, should govern all. Those who disregard such evident rules of just government put themselves in the wrong with brethren everywhere else, and sow the seeds of endless difficulties for themselves and others.

IRVINE.—Brother Nisbet, of Glasgow, writes: "As a sequel to the communication from Irvine, appearing in the April number of the *Christadelphian*, I have to report the obedience of WILLIAM MULLIN (39), JOHN MULLIN (26), ROBERT MULLIN (24), and GEORGE HUTTON (27), which took place in the sea at Irvine, on Sunday morning, April 27th. Brother Gillies and I had been down on Thursday, the 17th, ten days previous, and, after hearing these make the good confession, had arranged to return on Saturday week and assist them on the following morning (Sunday) to put on the name. This we were able to do. After returning from the sea shore to brother Mullin's house, we formed, with brother David Hepburn who resides in Irvine, a little company of seven at the memorial table. The truth was also set before the people in the evening in a lecture on "Our Dead Friends: where are they?" which will not be the last which, God willing, the people in Irvine will hear about the truth, as our brethren there have the mind to have more draughts of the same sobering truths administered to their fellow-townsmen as circumstances may permit. Several friends are at present inclining towards the truth, so that it is just possible that before long you may hear from the brethren themselves as to additions to their number. It is some four and a half years now since the truth was first thrown into the way of brother William Mullins, and those just immersed with him. It came in the shape of the 'Revealed Mystery,' given to them by a Plymouth Brother, with the intention of showing forth the terrible heterodoxy (?) of brother Hepburn, but which operated in a totally different direction, as shown by the result recorded above." Brother Mullins also communicates concerning the foregoing matters.

KETERING.—Brother Loake writes: "Through the kindness of brethren at Leicester and Birmingham, a course of lectures have been commenced on Sunday evenings in the Temperance Hall, a room holding about 250 or 300 persons, in a good position between two chapels. We have had some very powerful lectures, which have been well attended as a whole, and have been listened to with marked attention, and as far as we can judge with marked effect. There are a good number of regular attendants, which is always a good sign. Several are quite convinced that what we teach on many points is

quite correct, but it seems so very hard for them to believe that only so few can be right, and so many good meaning people who to all appearance are zealous workers in the cause of the churches of our land, are really without hope and without God in the world. The greatest hindrance of all is the giving up of the world. There is the opposition of friends to encounter; those whom they love, who they know are anxious for their welfare, but who are fearful lest they should be led astray. It is, however, our duty and also our privilege to point out to them by the lectures and private conversation that the only hope is the hope of Israel, the one hope of our calling the hope of a resurrection from the dead into eternal life through Jesus Christ. We hope that the seed sown may fall into good ground and may bring forth fruit. The lectures have been as follow: the first by brother Bishop, of Birmingham; subject: The Gospel of the Kingdom of God as preached by Christ and his Apostles, in contrast with the supposed Gospel of Modern Preaching. On Sunday, April 13th, by brother Dixon, of Leicester (late of Manchester); subject: The Second Coming of Jesus Christ to establish the Kingdom of God the only solution of the great problems which are now vexing the minds of men. On April 20th, by brother Yardley, of Leicester: The Sufferings and Death of Jesus Christ and how Man may be Benefited thereby. April 27th, brother Collyer: Where are the Dead? May 4th, brother Dixon: The Hell of the Scriptures *versus* the Hell of popular beliefs. May 11th, brother Bishop: Christ as the Son of God, the Prophet of Nazareth, the High Priest and Mediator, and the future King of the World. The attendance has varied from 30 to 200. On the occasion of brother Collyer's lecture, the hall was well filled. Beside the Sunday evening lectures, a special effort has been put forth in the shape of two lectures in the Corn Exchange by brethren Roberts and Ashcroft. On Tuesday, May 13th, by brother Roberts; subject: Immortality. And on May 14th, brother Ashcroft; subject: Some of the Difficulties we find in endeavouring to Explain the Scriptures according to Modern Traditions. They were two grand lectures. One wonders how people can hear and not understand; but no doubt that was the case with some. Still we learn from conversation afterwards that many were very strongly impressed with the arguments brought forward in support of the truth. One man says he went to the Mission Hall last Sunday, but he would see to it that he would go to the Temperance Hall next. These things are very encouraging amid the many things that are discouraging. We at Kettering would like to express our heartfelt thanks to all the brethren who have assisted in the great work. We hope that the blessing of our Father in heaven may rest upon their

labours. We meet on Sunday morning at half-pastten, at brother Johnston's, Wadcroft, and shall be very pleased to see any brother who may be passing through the town."

KIDDERMINSTER.—Bro. Betts, of Bewdley, writes: "I have great pleasure in reporting the entrance of the truth into this town by the induction into the sin-covering name, on the 3rd of May, of JOSEPH BLAND (29), draper, Coventry Street, and formerly a local preacher among the Wesleys, but previously among the Baptists, by whom he had been baptised; also of JAMES STEWARD (28), designer, Anchor Fields, formerly a Wesleyan, but who had never been satisfied with the faith taught by the various sects. Both these brethren have been indefatigable in their exertions to know the truth for more than two years past, and now they are anxious that their fellow-townsmen should have the privilege of knowing the same glorious truths which are contained in the Scriptures, but made void by the traditions of men. This desideratum brother Roberts has promised to supply by giving some lectures as soon as they can be arranged for, which has gladdened our hearts. In the meantime, we hope to obtain a room for the meetings, and to establish a Bible class, to which a goodly number has promised attendance, and are already reading our publications."

LEEDS.—Brother W. H. Andrew writes: "I have pleasure in reporting that EMMA CHADWICK, wife of brother Chadwick, formerly neutral, put on the saving name in the appointed way on April 16th. The following have been the subjects of lectures: April 6th, Life and Immortality brought to light by Jesus Christ through the Gospel. (Bro. Briggs.) April 13th, Resurrection not Death, the Gate of Life.—(Bro. Andrew.) April 20th, The Despised Inheritance: the Kingdom of God.—(Bro. Mitchell.) April 27th, Jehovah's Promise of Canaan to Abraham literal and as yet unfulfilled.—(Bro. Briggs.) May 4th, The Father of the Faithful: his natural and spiritual seed; the importance of becoming his children.—(Bro. Andrew.) May 11th, The Bible Teaching concerning Christ's return from heaven and the restoration of all things then to be inaugurated by him.—(Bro. Heywood, of Huddersfield.)"

LONDON.—Brother A. Jannaway writes: "I omitted in the last report to mention the immersion, on January 15th, of Mrs. JOHANN MATTHEWS, whose interest in the truth was created by sister Hopper before leaving London. We are further encouraged by the following additions, viz., by immersion on April 17th, of Mrs. ELIZABETH HOWARD, wife of brother Howard, and Mrs. MARY FARRANT, formerly members of the Church of England (the latter is the first-fruits of our recent efforts in Dalston; a further increase is expected shortly); May 4th,

MARY MATTHEWS, daughter of Sister Matthews, mentioned above; 7th, JAMES BARKER, Church of England; 10th, WM. BUTLER, formerly with the Plymouth Brethren; 14th, Mrs. TUNNICLIFF, wife of brother Tunnicliff, and LUCY BENTON, daughter of brother and sister Benton; and by removal, brother William Gammie, from Turiff, Aberdeenshire, and brother and sister Caldicott, from Birmingham. I have also with regret to announce the death, on April 23rd, of sister Pegg, wife of brother Pegg. Though our sister had been ailing for several years, the event was sudden and unexpected. We mourn not as those who have no hope. Christ will soon be here! and we know that whether awake or asleep, the faithful will then be exalted to glory, honour, and incorruptibility. The Hine discussion, of which a full account was given last month, has been to us a source of great pleasure and encouragement. It has been the means of directing the attention of a large number to the little 'sect everywhere spoken against,' for what result we must wait and see. During the three evenings over 350 copies of the *Reply-Lecture*, besides other Christadelphian works, were sold. A great many brethren and sisters from the country were present, many of whom were with us on the Sundays before and after the debate. Amongst the number was brother Ashcroft, who lectured in the Upper Street Hall, on the 20th, to a good assembly. His subject was 'Some of the difficulties I experienced in attempting to expound the Scriptures according to the traditions of the modern pulpit.' Brother Roberts's discourse on the Sunday following in the Myddleton Hall, was a decided success. The place was crowded, and great attention paid to the lecture throughout. The lectures for May have been as follow: 4th, Life from the Dead; or the temporal and spiritual well-being of England and all other Gentile nations dependent on the national resurrection of the Twelve Tribes of Israel.—(Bro. J. J. Andrew.) 11th, The Gospel of Christ.—(Bro. W. Atkins.) 18th, The Second Appearing of the Lord.—(Bro. A. Andrew.) 25th, Salvation through Christ unobtainable without a union to the Commonwealth of Israel.—(Bro. T. Boshier.)

MUMBLES.—Brother W. H. Jones reports the death of bro. Thos. Behenna, who died of typhoid fever in a hospital at Newcastle. He leaves sister Behenna with twelve children unprovided for. Brother Jones remarks: "Our hearts bleed for poor sister Behenna. Ten of the children are utterly unable to help in getting bread, and the outlook for them is black indeed. Death was so sudden and unexpected, and there is no provision for the family. We are very poor in Mumbles at present, and many of us unable to do much for her. At our ecclesial meeting it was the wish that I should write you stating the case

and asking you to appeal to the ecclesias for help. It is intended (if it can be managed) to set her up in a shop business, to enable her to bring up her children. She has for some years been keeping a fancy shop, and our hope is to keep her in the shop, though perhaps not in the same business, which, together with a temperance hotel and dining rooms, may enable her to pull through." Brother Jones also reports that sister Hewett has fallen asleep after a long illness. She has always walked consistently with the truth, and has from the beginning of our ecclesial existence been faithful to it under all circumstances. She died in full hope of putting on immortality at the Lord's coming. She was laid to rest at the Parish Church yard, the only burial place in this locality; but we are very thankful to be able to say that, at the husband's request, the clergyman consented to silent burial. Before the funeral left the house, a brother read some suitable portions of the Word, and made a few remarks on the uncertainty of life and the ephemeral nature of all things pertaining to the mortal state. He then quietly proceeded to the yard, and amid silence (not being permitted to say anything) committed her to the grave waiting the Lord's coming.

NOTTINGHAM.—Brother Kirkland encloses the following report from brother Sully:—"We have recently lost by death our aged and beloved brother Edward Owen. Hedied on April 23rd, in the 79th year of his age, much to the sorrow of the brethren. For about thirty years, he was in the front rank of those who held a faithful testimony in these days of Gentile darkness. He was one of the first who associated himself with Dr. Thomas (the 'young doctor' as he then called him), and was connected with the Campbellites at the time that the Doctor visited Nottingham in 1848. I believe that he was a member of the community at Basford, at that time a village near Nottingham, and now forming part of the borough. The community there invited the 'American missionary' to speak in their midst, at a time when no other opening was presented for the advocacy of those things which are now somewhat extensively known in Britain. Brother Owen was a brother who won the love and respect of the brethren by a long and consistent career. For many years he officiated as presiding brother, and continued to labour in that particular way until his health failed so much as to compel him to desist. His prayers were always remarkable for the scriptural way in which he expressed himself, and the ready way in which he could select scriptural language suitable to convey his heartfelt breathings. Even to the last, while he was able to attend the meetings, he was often asked to lead us in prayer, though manifestly a physical strain for him. I fear we sometimes forgot his weakness in the desire to hear him. Our deceased brother was an incentive to us

in many ways. His regular attendance at the meetings in face of physical infirmity, was a good example, and might well shame some of stronger frame and subject to fewer drawbacks in the way of their appearance amongst us. His hearty support of every good work was cheering. The way in which he 'rejoiced in the truth'—his face beaming with delight whenever it was advocated with more than usual power, or when our adversaries were confuted with skill and despatch—was an encouragement to every wielder of the sword. And his unwavering good sense and purity of life in the midst of the brethren was a comfort and stay to everyone. He is gone. But the grave cannot hold him. We know the power of God to raise again from the dust those who sleep in the name of Jesus. In his case our sorrow is mitigated by the strong hope of hearing the words of approval spoken for him: 'Well done thou good and faithful servant, enter thou into the joy of thy Lord.' "

RIDINGS.—Bro. Wragg writes: "The lectures at Swanwick, which are being delivered in the house of an alien friend, has called forth the opposition of the 'vicar,' who intimated from all the pulpits in the village his purpose of holding meetings to denounce the 'damnable doctrines' introduced into Swanwick. We have had the pleasure of attending three of these meetings, which were held in the school room—the first on the immortality of the soul; second, on the future of the righteous; and the third on the destiny of the wicked. The room was full every night, the last night many had to go away, being unable to get in. He gave a good definition of who the Christadelphians were, and of the faith, as he read from a *Declaration*, which he told the people was poison. The 'vicar' did his best to answer all the questions put to him the first two nights—even admitting that man was mortal, yet declaring he would not pin his faith to the collect for the first Sunday in Advent. He also said Christ would reign on earth a thousand years; but on the third night he would not attempt to give a direct answer at all; contradicted himself over and over again; declared the teaching of the Scriptures on the future of the wicked was eternal torments, and even pretended that 'everlasting chains,' in Jude, was eternal torments, and that everlasting punishment was the same. At last he called in the aid of a brother Independent parson, who began to question instead of answering, and then the 'vicar,' seeing things not going right, gave an exhortation to the people to beware of this eternal fire. He then closed the meeting—no doubt glad for the relief. The people all seemed anxious to obtain the tracts which we had for distribution, and we expect good results in Swanwick, two having already separated themselves and begun the searching of Divine truth."

SWANSEA.—Brother Luce (for brother Randles) reports that the lectures for the month have been:—April 20th, *Demonology*. April 27th, *Dives and Lazarus*.—(Both by brother Clement.) May 4th, *The Wisdom of God and the Wisdom of Man*.—(Brother Luce.) May 11th, *The Object of Life*.—(Brother Luce.) We still continue to endeavour to win others for the Master, by preaching the Word, though that endeavour involves an expenditure and a mental labour that is not appreciated and apparently without result.—Brother Usher reports the obedience of JOHN MAIN (64), formerly neutral. Brother Main expressed great surprise at having lived 64 years without finding the truth. His case is another instance of how the seed of the gospel may grow if brethren will but continue to sow diligently and not grow weary. One of our brethren, many months since, was at a railway station awaiting the arrival of a train. Brother Main was also awaiting the same train; there was a Bible lying open on the waiting room table, and they got into conversation on the truth. Main became interested, was invited to attend our meeting and has ever since been diligently searching the Scriptures for himself. Our pleasure, however, has been of very short duration. Brother Main was suddenly attacked with bronchitis, and on the Sunday after being received into fellowship he was too ill to attend the breaking of bread, and on Wednesday the 7th inst. he fell asleep in Jesus. Brother Main's wife (who was not in the truth) was taken ill soon after he died, and half-an-hour after the corpse left the house, she also expired.

All the brethren and sisters constituting the Oxford Street ecclesia, have signed the following declaration: "We, the undersigned, members of the ecclesia meeting in Oxford Street, Swansea, declare that we meet upon the one faith, as defined in the Birmingham statement, and at the same time declare that we entirely reject the doctrine that Christ was free from the effects of Adam's transgression, and also the doctrine that Christ's obedience was not the results of his own voluntary will; we feel called upon to make this declaration in order that no uncertainty may exist in the minds of brethren at a distance, and who may wish to fraternise with us when at any time they should visit Swansea."

TAUNTON.—In addition to the case of J. Sheppherd, reported last month in the Bristol intelligence, brother Veysey reports the obedience of JAMES BLACKMORE (16), apprenticed to a draper at 19, Joy Street, Branstaple. He was brought up in the Established Church, and is the young man of whom mention has been made by brother Saunders, of Vineham, Muddiford, near Barnstaple in the *Christadelphian*. He was for some time a pupil with brother Veysey.

He will be quite alone at Barnstaple, except that he visits brother Saunders once a fortnight. Those brethren, with brother Atkins, The Gardens, Clovelly, near Bideford, and also sister Hawken, Ireworder, Slades-bridge, Cornwall, who lately was immersed here, are all quite alone, and would doubtless be much refreshed by a few lines from any brother or sister.

YAXLEY.—Brother Hodgkinson reports: "This place has contributed another candidate for a resurrection unto the kingdom of God, in the person of Mrs. HAYWARD (67), mother of two members of the ecclesia there. She had attended the lectures from the first. Her good sense, the arguments of her children, and the calm reflection induced by the solitude of the sick chamber, have contributed to this end. On the 20th April the immersion took place under some difficulties. She was unable to leave her room—in fact her bed—without being carried. There was no bath in Yaxley; so with the assistance of four men, one of the tanks in our greenhouse was put in a cart and taken to her house, where she was buried in that element which is less substantial but more efficacious than earth. Sister Hayward's example is worthy of record—a village matron, braving the village gossip under great obstacles, and flying a full colour for the truth in so degenerate an age."

AUSTRALIA.

MELBOURNE.—Brother Bishop records the obedience of the following persons, who were duly immersed into the saving name by brother W. J. Evans, on Sunday, Jan. 5th:—**JOHN WILSON** (27), clerk, formerly Presbyterian; Sunday, Jan. 12th, **MATILDA M. EVANS** (54), formerly Baptist, mother of W. J. Evans; Tuesday evening, Feb. 4th, **ROBERT WHARTON** (54), woolclasser, formerly Church of England; at the same time and place, **ALEXANDER T. KINLEY** (47), carpenter, formerly Presbyterian; **MARY KINLEY** (49), wife of brother Kinley, formerly Presbyterian; **ALICE KINLEY** (16), daughter of brother and sister Kinley, formerly Wesleyan; Alice Kinley, being sister in the flesh to sister Buchanan, of Sandhurst, Victoria; also, **MARIA HARRISON** (17), daughter of brother and sister Harrison, members of the Melbourne ecclesia, formerly Church of England. Others are interested and likely to obey.

CANADA.

GUELPH, Ont.—Brother Evans writes: "A few brethren have purposed to start a depot for the truth's literature. I enclose £4 for purchase of books, as per list below, to start with. When received we intend advertising them under an appropriate and striking heading in one or two of the most

widely-circulated papers. Having, by God's favour, become the recipients of the most precious of all things—His truth—and in a measure, as its custodians, we think we can by the above project hold forth the 'word of life,' and peradventure some two or three may be attracted unto their salvation from the present evil world, death and corruption, and the attainment of the unspeakably glorious things promised to the obedient and faithful believer of the gospel."

Writing later, brother Evans says: "We are are not a little encouraged here by further additions to the Lord in the persons of **JOHN PARKINSON TOLTON** (36), and his brother in the flesh, as now also in the truth, **DAVID TOLTON** (29), Canadians, both agricultural implement manufacturers, formerly Disciples; and of **WILLIAM SHAW** (35), tool maker, formerly Episcopalian, native of England. Our new-born brethren availed themselves, by baptism on the 28th April in the river Speed, of the atoning blood or life of the Lamb without spot or blemish provided by Deity in His great favour towards us."

NEW ZEALAND.

PARNELL, Auckland.—Bro. Faulk writes: "We have two new-borns from out of Gentile darkness; one is **ALBERT TAYLOR** (38), coach builder, Church of England, and the other **JOHN WITHERS** (38), coach painter. Brother Withers first heard about those things from yourself while delivering a course of lectures in Oswestry some years since, but the interest died away, and by coming out to this country it was revived by reading *Elpis Israel* and other works. Both are now rejoicing in the glorious hope which the gospel alone can give. This is a great comfort to myself and sister Faulk to see the truth making headway. Others are looking into these things. No doubt they will render obedience in time. We also have enquirers after our books."

SOUTH AMERICA.

CALLAO (Peru).—Bro. Walter Cameron, the versifier of Job, writes from the Pacific Steam Navigation Co.'s factory: "I would be delighted to hear from any of the brethren, or to be commended to any coming to, or that are in this section of the earth. I avail myself of every opportunity of laying the truth of God before all that seem to present ground for sowing on, but with no decided effect as yet."

UNITED STATES.

CAPRON (Ill.)—Brother Wood says: "The brethren of Northern Ill., including Chicago, Harvard, Capron, Rockford, Beloit (Wis.), &c., intend to hold a fraternal gathering at Wauconda Lake Co., Ill., on July 5th and

6th, 1879. Any brethren near us or passing near us are cordially invited."

GALVESTON (Texas).—Brother S. T. Blessing writes: "It is my pleasure to report the immersion of five persons into the saving name. On Wednesday evening, April 23rd, in the waters of the Gulf of Mexico, I assisted to put on Christ, N B. BENDY (40) and his wife F. L. BENDY (38), Mrs. E. M. ARNOLD (35). These were formerly Baptists. Mrs. MARY ORFLIP (46), formerly Methodist; and Mrs. M. A. LAWSON, formerly Roman Catholic. These all gave abundant evidence of their sincerity and belief of the Gospel of the kingdom of God, and the things concerning the name of Jesus Christ. On Sunday, we met at the house of brother Bendy and broke bread. So now we are a little band of seven, and we have hopes of others joining us soon, as there are several who are searching the Scriptures daily to see if these things are so. Brother Bendy, somewhat over two years ago, resolved to be a Christian, and he and his wife joined the Baptist church. Having started out in earnest, he determined that he would make the Bible his study, and be guided by its teachings. It was not long until he found passages that he could not reconcile with the Baptist creed, and on applying to his brethren who had been professing Christians and pillars in the church for many years, they could give no explanations that were satisfactory. He continued his search, and with the aid of Hitchcock's Analysis, a Greek Testament, and a Greek Dictionary, he himself arrived at the conclusion that there was no such thing taught in the Bible as the inherent immortality of the soul. This took about eighteen months' diligent study. In the meantime he did not hide his light, but had interested others on the subject. In January (1879), I and my brother, the then only two Christadelphians here, first formed his acquaintance. Being on the right road, our assistance, with the help of *Twelve Lectures* and other works, soon enabled him to arrive at a more perfect knowledge of the truth. We met regularly two and three times a week, together with others, for the study of the word. Like Apollos, brother Bendy was 'mighty in the Scriptures,' and by the blessing of God, mainly through his instrumentality, those others who were immersed at the same time were brought to a knowledge of the truth."

"P.S.—Being isolated, we are in a great measure on our own research. The question having arisen, 'What kind of bread, leavened or unleavened, is proper to use at the communion,' and not being able to answer it satisfactorily, we determined to refer it to brother Roberts. We would, therefore, be

pleased to have your views." [If the "kind of bread" had been a matter of importance, we should not have been left without specific directions. Neither the Lord nor any of his apostles have said anything as to the nature of the bread to be used at the breaking of bread. Consequently, we must conclude that "bread" in its ordinary sense, as the staff of life, without reference to the mode of its preparation, answers the requirements of the ordinance. It is the spiritual ideas associated with the breaking of bread that are important.—EDITOR.]

MCMINVILLE, Oregon.—Brother L. T. Nichols gives the following account of labours in the truth: "I started from home in company with my wife on the 18th of Feb., went by boat to Portland, stayed two days there and talked much. We then took the boat for Eagle Cliff. When we arrived we found brother Conyers waiting with his little steamer to convey us to Marshland, and thence to his place. We arrived just at dark, and went immediately to the School House, where we found a house full to hear the word expounded. We held meetings every day and night while there, and, notwithstanding it rained all the time, the little school house was filled to overflowing. On Sunday, the 2nd of March, it rained hard, and I spoke six hours without stopping. On Monday we examined five who wanted to be immersed. Finding them intelligent in the things of the kingdom and name of Jesus the Christ, we assisted them to become a part of the one body by immersing them into the anointed Jesus. After a stay of twelve days, we started for home. On arriving at Portland, we found the enemy at work trying to devour the seed that we had sown on our way down. We stayed there three days, and watered, and trust God will also give increase at Portland. Some told me that they wanted to obey. The brethren at Clatskanie have been much afflicted by the terrible scourge of diphtheria. Brother Lee lost one little boy, brother Blood lost one boy and one little girl, brother O. Bryant two, and brother Elliott two. It was a severe trial of their faith."

VALLEY SPRING (Llano Co., Texas).—Brother Banta reports the death of the man "to whose labours we in Texas are indebted for our enlightenment in the truth, viz., brother Clement Oatman, who fell asleep, after a long and painful illness, on the 31st day of December, 1878. His death was caused by a spinal affection, which rendered him at times delirious, and injured his mind to such an extent that in the last few years of his life he entertained views on one or two subjects which forbade the brethren recognizing him as a brother."

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. 181.

JULY, 1879.

Vol. XVI.

THE GOSPEL OF THE KINGDOM AND THE GREAT SALVATION, ONE AND THE SAME THING.

BY DR. THOMAS.

THE Word of the Truth of the Gospel of the Kingdom, though a long title to the message borne by Jesus to the children of Israel, will be easily understood by the inquirer from what has gone before. It imports, the Law and the Testimony that set forth the Promises which make the message relating to the kingdom good news. Paul says, that "the Hope laid up in heaven" is reported of in the word of the truth of the gospel; and therefore he styles it "the Hope of the Gospel;" and as there is but one true gospel, though many false ones, there is but one true hope, which he terms, "one hope of the calling."—(Col. i. 5, 23: Eph. iv. 4.) A hope is something in the future, promised but not possessed. The calling is a particular invitation; and the one hope of the calling, the promised thing to the possession of which you are especially invited. This being the meaning of the phrase, and seeing that the hope belongs to the gospel, it follows that the gospel contains an invitation or call to the possession of some particular thing. The one hope of the calling of the gospel—what is it? Paul says, "God hath called you to his kingdom and glory."—(1 Thess. ii. 12.) Then the kingdom and glory are the hope of the called, that is, of those who accept the invitation. The kingdom and glory are the one hope of their calling. The word which God sent to the children of Israel by Jesus Christ was an invitation to them to possess his kingdom and

glory, of which he had said so much in the prophets, upon certain conditions. Jehovah's kingdom and glory under Messiah's administration were the great hope of the nation. It was the Hope of Israel, and of Israel alone. No other nation shared with them in this hope. It was the Hope of the Restoration of the Kingdom again to Israel (Acts i. 6,) under a New and Better Covenant than the Mosaic—the hope of the restitution of all things spoken by the prophets.—(Acts iii. 21.) This is the hope promised to the fathers, and evangelized in the word of the kingdom, and therefore the Gospel's Hope by which we are saved.—(Rom. viii. 24.) Expunge this hope from the gospel and it ceases to be gospel; for it is the hope that makes the tidings glad, and the news good; in short, there would be no tidings to report if the hope of the kingdom and glory was suppressed.

Jehovah is the accepted king of Israel, (1 Sam. xii. 12; Isai. xliii. 15,) and Israel therefore his nation.—(Exod. xix. 6; Isai. li. 4.) He formed it for Himself, that through it he might show forth His praise.—(Isai. xlii. 21.) The prophet saith of Israel, "We are thine, O Lord; Thou never barest rule over our adversaries; they were not called by Thy name." The kingdom of God is his dominion over this nation. It is therefore a Jewish kingdom. Jehovah never owned any other kingdom upon earth. He acquired the Jewish kingdom by creation; and purposes to obtain possession of all other kingdoms by conquest, because they are mere usurpations, and adversaries of His nation. He intends His kingdom to be ruled by a Vicegerent in His name, whom he styles "My king,"—(Ps. ii. 6,) and by him to subdue the world, so that all thrones and dominions, principalities and powers, may become his. This being accomplished, the Twelve Tribes of Israel will constitute "the first dominion" in actual organized possession of their own country—the kingdom proper. This kingdom will rule over all other nations, which in

the aggregate will form the secondary dominion, or empire. Thus a family of nations will be created of which Abraham, then risen from the dead, will be the federal father, and Israel the First Born.—(Ex. iv. 22.)

This kingdom and dominion which Jehovah and his king are to set up are to exist unchanged for a thousand years, at the end of which, things will occur which do not pertain to the gospel of the kingdom, though they affect the kingdom itself. The kingdom is imperishable, and nontransferable from one set of rulers to another—"it shall not be left to another people." This is an important feature in the gospel. If it could be transferred from hand to hand, then flesh and blood might inherit it; but it cannot be transferred, therefore "flesh and blood cannot inherit the kingdom of God." They who are promoted to the possession of the kingdom at its establishment are to retain its honors, glory, power, and emoluments the whole thousand years, and as long afterwards as it exists, which will be for ever. Can flesh and blood that dies and turns to dust after three-score years and ten possess such a kingdom? Impossible. What then is indispensable to the inheriting of this kingdom? That the heirs whom God has chosen to possess it be made immortal. This necessity God has promised to fulfil in promising to give them "the kingdom under the whole heaven for ever, even for ever and ever." Hence the gospel call to the kingdom and its glory is equally a call to eternal life; and the hope of the kingdom consequently the hope of eternal life and glory, which are all comprehended in "the Hope of the gospel," which is said to be "laid up in heaven," and "reserved in heaven," because He who is to convert the hope into a received gift is there. "Our life," says Paul, "is hid with Christ in God. And when Christ our life shall appear, then shall we also appear with him in glory"—the life, the glory, and the kingdom, are all bestowed at once: "Wherefore gird up the loins of your mind, be sober, and hope to the end

for the grace that is to be brought unto you at the revelation of Jesus Christ."—(1 Pet. i. 13.)

"Salvation is of the Jews;" (Jno. iv. 22,) and this salvation which is very great, is announced through the gospel of God's Jewish kingdom. The salvation is national or kosmical rather; and individual. The salvation of the world of nations through the kingdom is social, civil, and ecclesiastical or spiritual; and is best perceived by those who comprehend the work of setting up the kingdom. The obstacles to the world's regeneration must first be removed. These obstacles are "the powers that be." Israel and the Saints under the Captain of salvation, will abolish them. Their removal being effected, "He will speak peace to the nations," which they will joyfully accept, and submitting to his terms, will henceforth "rejoice with his people Israel."—(Deut. xxxii. 43.)

All that Jehovah purposes to bestow on men He intends to impart through this kingdom alone. Hence, if a man obtain the kingdom he obtains every thing; but if he be counted unworthy of it, he gets nothing. Doth he desire eternal life, eternal honour, eternal glory, equality with the angels, wisdom, knowledge, riches, power, and dominion? Let him "seek the kingdom of God and His righteousness, and all these things shall be added unto him." What said Jesus to his apostles when Peter asked him what recompense of reward they should have, who had forsaken all and followed him? Did he tell them that when they died their disembodied spirits should be borne aloft on angels' wings to mansions in the skies? Did he tell them they should meet their friends and children there, and feast, and dance, and sing, enraptured in eternal ecstasy! He abused their reason with no such pagan foolishness as this; but said, "Verily I say to you, that ye who have followed me, shall, in the regeneration, when the Son of Man shall sit on the throne of his glory, also sit upon twelve thrones, judging the Twelve Tribes of Israel."—(Mat. xix. 28.) He promised them a joint

rulership with himself in a kingdom, and that kingdom God's kingdom of the Jews. "Ye are they," said he, "who have continued with me in my trials. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the Twelve Tribes of Israel."—(Luke xxii. 28—30.) This was to be their reward in the Age to Come, (*en to Aioni to Erchomeno,*) with Eternal Life.—(Mar. x. 30.) The kingdom therefore was every thing to them. Jesus taught them to pray the Father, saying, "Thy kingdom come; thy will be done on earth as it is in heaven; deliver us from evil, because the kingdom is thine, the power and the glory for ever." He instructed them in the mysteries or hidden things of the kingdom; (Mat. xiii. 11.) and after he rose from the dead, having opened their understanding that they might understand the Scriptures, he conversed with them during the forty days preceding his ascension, "on the things pertaining to the kingdom of God." Under the influence of this divine teaching they became full of the matter. "The Gospel" and "the kingdom" were with them convertible terms. They knew of no Gospel without it. The resurrection was the door of entrance into the kingdom. They desired to rise from the dead that they might possess it; for they knew that if they did not "inherit the kingdom prepared from the foundation of the world," (Mat. xxv. 34.) there would be for them neither glory, honor, nor eternal life in the Age to Come. It is therefore not to be wondered at that the last question they should put to the resurrected king of the Jews before his departure from the earth, should be to know when he would restore again the kingdom of Israel.—(Acts i. 3, 6.) That it would be restored there was no question; for "the regeneration," or "Restitution of all things," was a first principle of Christ's teaching, and of their own faith and preaching afterwards. What they wanted to know was the time

when the restitution of all things belonging to the kingdom of Israel should be accomplished. "Wilt thou not at this time restore again the kingdom to Israel?" They doubtless thought that the time to favor Zion had certainly then come. They knew that Jesus had been put to death for maintaining that he was "the king of the Jews;" and they saw that God approved his claim to David's throne in delivering him from the death he had incurred by confessing his rightful claim to the kingdom. Could any time then be more opportune than the then present to call to his aid those "twelve legions of angels," which he said the Father would give him, and at their head to expel the Romans from Judea, and re-establish Israel's kingdom under his own rule as the hereditary representative of the House of David, and "King of the Jews?" They were right in expecting the restoration, but they erred in looking for it at that time. All things were not ready. The king was provided, but where was his Household?—where were his body-guards—where were they who were to co-operate with him in the administration of the kingdom, and government of the world? Some say, "they were in their graves, to wit, the fathers or saints who had died under the Law." "These might have been raised from the dead and associated with Jesus in the kingdom." But it was written in the word, "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth."—(Ps. xlv. 16.) This is said to the Messiah in a psalm which Paul applies to Jesus. Hence, whatever place his fathers may occupy in the kingdom, they will not be its "princes," or chiefs, ruling with Jesus as "Prince of princes," over the nations of the world; besides that, we apprehend, there will not be a sufficient number saved from the generations of Israel previous to the resurrection of the king of the Jews to supply the administrative demands of the kingdom under its new constitution, or covenant. That all things were not ready is represented in the parable

of a certain man who made a great supper, and bade many. His object was to have his house filled that his supper might be eaten. He sent invitations to various classes; but though the supper was ready to be partaken of when the first class were invited, the eating of it was deferred until the seats provided were all occupied by guests procured by several subsequent endeavours to obtain them.—(Luke xiv. 15—24.)

The union of the King of the Jews with the kingdom is the marriage of the king's son; and the sitting at table in the kingdom—the possession of it—is the eating of the marriage supper in the "certain man's house." The kingdom is Jehovah's house into which He invites guests, that they may partake of the good things therein provided. He wills that His house shall be filled by the assembling of all the guests before the supper be eaten. Israel were bidden, being politically "the children of the kingdom." Jehovah called them by His prophets to the life and glory of His kingdom; but they would not hearken; (Jer. vii. 13,) he invited them by John, but they made light of it; he sent them a message by Jesus, but they killed him; and lastly, he urged the invitation upon them by the apostles and a great company, but "they entreated them spitefully and slew them." Thus, with comparatively few exceptions, Israel treated Jehovah's call to his kingdom and glory. His feast of fat things, and wines on the lees well refined, were amply provided, but still there were not sufficient of Israel to occupy the seats. There was still room. The kingdom could not be set up until occupants were provided for the empty places. Seeing therefore that Israel turned a deaf ear to the invitation, the apostles were ordered to go, and call the Gentiles that dwell in the streets and lanes of the city, and even the highways and hedges of the nations, that the house of the kingdom might be filled with as many as the nature of the case required.

Though the materials of the house

were all ready at the resurrection of the King of the Jews, it will be perceived from what hath gone before, that the household had still to be formed. Till this had been formed and reconciled the kingdom could not be established. It was the work of the apostles and others to collect this household together—to call out from Israel and the nations a people numerous enough to fill all the official places of a kingdom that is to rule all the nations, languages, and tribes of the earth. The time was not yet come, then, to “restore the kingdom again to Israel” before the ascension. A long time was to elapse before the restitution to afford scope for the work of separating the heirs of the kingdom from the undistinguished multitude of the world. The King of Israel directed the attention of his ambassadors to this work instead of gratifying their curiosity about the time of the restoration, which the Father had not thought proper to reveal to them, He told them “they should be witnesses for him.” They should receive power after that the Holy Spirit had come upon them. Thus qualified, they would have to demonstrate that God had raised him from the dead; that he was the man ordained of Jehovah to rule the world in the righteousness, as the prophets had of old declared: (Jer. xxiii.5—8; Ps.xcvi. 13; Dan. vii. 13, 14; Zech. xiv. 9.) and to proclaim the conditions upon which both Jews and Gentiles might inherit with him the kingdom and eternal glory.

What we have said may be regarded as an outline of the great salvation, as exhibited in the Gospel of the Kingdom of God. It can hardly be regarded as anything more, seeing that the Bible as a whole is the Book of the Kingdom, and therefore an exhibition of the Gospel in detail. The details of the Gospel are set forth under certain heads, summarily styled “the things of the kingdom.”—(Acts viii. 12.) The country where the kingdom is to be established occupies a distinguished place among “the things.” A great deal is said about it of a highly important and

interesting character. Indeed, the testimony concerning the territory and throne of the kingdom are so intimately connected with the gospel, that a person cannot believe the gospel and be ignorant of it; for the territory and throne are principal subjects of the covenant made with Abraham, Isaac, and Jacob, and the covenant made with David. These are “the covenants of promise” which the ignorant, and consequently unbelieving, are “strangers from.”—(Eph. ii. 12.) It is useless to talk about believing the gospel, and at the same time to be ignorant of these and their true import; for they contain the gospel, as we have shown abundantly in *Elpis Israel*. They define not only the locality and throne of the kingdom, but its subjects, the lines of its king's descent, his humiliation and exaltation, &c., the duration of the kingdom, the contemporary blessedness of all nations, and so forth. But we cannot particularize everything here. He that studies the word will find the things of the kingdom shining forth from the writings of all the prophets and apostles. The more he understands the more he will see. We will only add here at present, that the territory of the kingdom of the heavens is the land in which Abraham dwelt with Isaac and Jacob, and tended his flocks and herds; the subjects of the kingdom, Abraham's descendants in the line of Isaac and Jacob; the King, one of his seed, the antitype of Isaac when he died and rose again “in a figure” (Heb. xi. 19); the throne, David's in Zion and Jerusalem; the empire, all the nations of the earth in a state of blessedness; the duration of the kingdom, like its king “for ever.”

The heaven that the gospel proclaims is a heavenly kingdom upon the earth. The kingdom is heavenly, because it is created and established by the God of heaven, and ruled by a King from heaven, and destined to rule “the heavens” or kingdoms of the world. Because it is God's kingdom it is sometimes styled a Theocracy—a government under the immediate direction of God. The

kingdom of Israel was a Theocracy, and the gospel kingdom is that Theocracy restored under a constitution so amended as to be styled "a new and better covenant." Under the old Theocracy, the rulers and the ruled were all flesh and blood, and therefore mortal; but under the restored Theocracy the members of the government and the peers of the realm, with the king, will be immortal, while the people, both of Israel and the nations, will be subject to death until death shall be abolished at the end of a thousand years.

It is to be hoped that the reader hath now a distinct conception of the future constitution of the world exhibited in the gospel of the kingdom. "The world to come" of which it treats, is that system or arrangement of things upon the earth which subsists uninterruptedly for a thousand years after the restoration of the kingdom and throne of David. The gospel of the kingdom relates not to the constitution of things which shall obtain upon the earth after the thousand years have passed away. That is another world—a post-millennial kosmos, or arrangement of things, to be treated of in that word yet to go forth from Jerusalem, when the law shall proceed from Zion at the commencement of the thousand years.—(Isa. ii. 3.) The millennial kingdom is the gospel kingdom and the gospel hope; that which follows after pertains to the faithful who shall be born in the age to come.

Having premised then so much as this, we come now to consider

THE CONDITIONS OR MYSTERY OF THE GOSPEL.

"Pray for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel for which I am an ambassador in bonds."—Paul to the Ephesians.

If a man believe that in the age to come "a kingdom and a dominion," such as the gospel exhibits, will exist upon the earth, and that man to whom it has been preached in ages previous to its establishment, will rise from the

dead to possess it, or to be judged with due severity for refusing to believe what God has revealed concerning it—he will spontaneously inquire, "What must I do that I may inherit glory, honour, and eternal life in the kingdom of God?" This question is equivalent to saying "What must I do to be saved?"—for if a man possess these things in that kingdom, that is "inherit the kingdom," he is saved from sin, corruptibility, and death, in short, from all evil from which he needs to be delivered. The answer to this question so transcendently important to all is exhibited in "the Mystery of the Gospel," which may contain the conditions of salvation.

The gospel of the kingdom hath a mystery connected with it. By a mystery is meant a thing kept secret and hid from mankind until revealed. The gospel was preached to Abraham; but its mystery was not preached until the day of the Pentecost. The revelation made through Peter on that day was "the revelation of the mystery which," says Paul, "was kept secret since the world began."—(Rom. xvi. 25.) The apostolic preaching of Jesus Christ was the revelation of the mystery; the Old Testament exhibition of the truth was "the gospel of God promised afore by the prophets in the Holy Scriptures."—(Rom. i. 1, 2.) The gospel is revealed there without mystery. The things of the kingdom and the sufferings and resurrection of its king are plainly revealed; but the use to be made of those sufferings in their precise and especial adaptation to the consciences of gospel believers, in giving them the answer of a good conscience towards God, was "the hidden wisdom of God in a mystery"—it was not revealed. It was "the salvation of souls." The initiative of that salvation which ends in the participation of the joy and glory of the Lord—"A salvation of which the prophets enquired and searched diligently, searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of

Christ, and the glory that should follow. Unto whom it was revealed that not unto themselves, but unto us they did minister the things which are now reported unto you by them who have preached the gospel unto you . . . which things the angels desire to look into."—(1 Pet. i. 10-12.) But the prophets and the angels could not succeed in discovering the secret. It was impenetrable. With all the aids at their command, they could not find it out; for it was "a mystery hidden from the ages and the generations," and intended to be concealed until the time appointed for its manifestation to the saints by the preaching of the apostles.—(Col. i. 26.)

But though the mystery of the gospel ceased to be a secret after the day of Pentecost, it still continued to be called the mystery. This we apprehend was to keep before the believer's mind the remembrance of the nature of the things specially pertaining to Jesus, and to his conscience before God, which had been directly revealed to him through the apostles. As if one should say to another, "I will tell you a secret." He tells it, and in referring to it at some future time, he says, "You remember the secret on account of which I have suffered greatly." Here the thing would be called a secret, although it ceased to be so as soon as told.

The mystery is based upon a few fulfilled predictions. It was foretold by the prophets that the King of the Jews, who should reign over them and all the nations of the earth for ever, "should pour out his soul unto death" as "an offering for sin," as the result of his being wounded and bruised for the transgressions and iniquities of God's people; that though numbered with transgressors in coming to his death, in the rich man's sepulchre should be his tomb (Isai. liii.); and that he should wake early (Psa. lvii. 3, 8) in the morning from the sleep of death without seeing corruption, to the enjoyment of life and pleasures for evermore.—(Ps. xvi. 10, 11.) These testimonies predicted the death, burial,

and resurrection of the King of the Jews, or the Christ, which is the same thing. In the fulness of time Jesus came; and, having established his right to the throne of David, died, was buried, and rose again. The things concentrated in these facts being accomplished, this partial fulfilment leaves all the rest of the gospel still a matter of promise. This unfulfilled portion of the gospel is its hope; which, with the facts and mystery based upon them, is the subject matter of "the faith" which justifies.

"The mystery of the seven stars, the seven golden lamps. The seven stars are the messengers of the seven churches; and the seven lamps are the seven churches." We quote this text to show the use of the word mystery. It is evidently employed here for meaning; the hidden meaning of the seven stars is the messengers of the seven churches—the seven lamps mean or signify the seven churches. The mystery of the gospel is the meaning or signification of its accomplished facts as interpreted by Jehovah; and by His authority concentrated in an institution, through which the benefits of these facts may be imparted to those who believe the gospel of the kingdom and its mystery.

The mystery revealed through the apostles, though unknown to the prophets and angels, was then, as it is now, still an element of the gospel of the kingdom. It was there when preached to Abraham, but hidden; it is there yet, only revealed. The gospel of the kingdom is the major term, the mystery the lesser. The gospel of the kingdom contains the mystery; but the mystery does not contain the gospel of the kingdom. Hence, Jesus did not say, "Go into all the world and preach the mystery of the gospel; he that believes the mystery and is baptized shall be saved," but "Go and preach the gospel; for he that believed this apostolically administered, would believe the gospel of the kingdom, its facts and mystery."

"Seek ye first the kingdom of God," said Jesus. To seek a certain thing first, implies that there is something

else to be sought afterwards; we may then inquire, "What next shall we seek?" To this the Great Teacher replies, "And God's righteousness." What is this? It is that "robe of righteousness" He hath provided for the covering of those who have sought the kingdom and have found it.—(Isai. lxi. 10.) It is God's sin covering (Ps. xxxii. 1, 2); the robe made white in the blood of the Lamb (Rev. vii. 14; xix. 8); the righteousness of God witnessed by the law and the prophets, through belief of Jesus Christ for all and upon all believing the gospel.—(Rom. iii. 21, 22; i. 15, 16.) The righteousness of God is "the redemption that is in Christ Jesus," which he hath appointed for those who believe the gospel of the kingdom. He hath set him forth as a blood-sprinkled mercy seat, through faith in which they may have remission of past sins, and be thus invested with the wedding garment.—(Matt. xxiii. 11-14.) Those who are not covered with the robe of righteousness which God has constructed; or being cured do not "keep their garments," that is, preserve their robes from defilement, are said in Scripture to "walk naked."—(Rev. xvi. 15; iii. 17, 18.) Believers and unbelievers who have not put on the robe of God's righteousness, are clothed in filthy rags of scarlet or crimson dye, and may say with Israel as at present circumstanced, "we are all unclean, and our righteousnesses are as filthy rags." They are uncovered with the garments of salvation, and having no clothing but things of their own invention, are naked before God, and certain if they remain so to be put to shame at the coming of his King.

Jesus the Christ, or Anointed King of Israel, is the righteousness of those who, believing the gospel of the kingdom and its mystery, put him on (Gal. iii. 27); hence, in regard to them he is styled "the Lord our righteousness."—(Jer. xxiii. 6.) When a believer puts him on, he is said to be "in him," and when in him, to be "constituted the righteousness of God in him."—(2 Cor. v. 21.) Seek then, in

the first place, to understand the Word of the kingdom (Matt. xiii. 23, 13-15); and after accomplishing that, seek to be constituted the righteousness of God in its King; and all things shall be added unto you. This is the order laid down by Jesus—an order which cannot be improved.

All the sufferings of the apostles inflicted by their own countrymen, were on account of the mystery of the gospel. Israel, like the angels and prophets, were ignorant of this hidden element of their hope; and when it was demonstrated by the apostles they would not receive it. The mystery was as much a part of the Hope of Israel as the kingdom. It was the mystery of the hope as well as the mystery of the gospel; for before Christ came the gospel was all a matter of hope, so that the mystery was hidden in the hope of the nation, as the greater includes the less. This identity of "the mystery of Christ" with the hope of Israel is apparent from the reason assigned by the apostle for his loss of liberty. In writing to the Ephesians Paul says, "For the mystery of the gospel I am an ambassador in bonds;" to the Colossians also he says, "For the mystery of Christ I am in bonds;" and to the elders of the synagogue in Rome he said, "For the Hope of Israel am I bound with this chain."—(Eph. vi. 19; Col. iv. 3; Acts xxviii. 20.) Now the apostle was not an ambassador in chains for three different things, but for one thing, even for "the hope and resurrection of the dead." "I stand," said he, "and am judged for the hope of the promise made of God unto our fathers: unto which our twelve tribes instantly serving God day and night, hope to come. For which hope's sake I am accused of the Jews."—(Acts xxvi. 6, 7; xxiii. 6.) This hope of the Twelve Tribes, or hope of Israel, proclaimed in the name of Jesus as king of the Jews, was the sole ground of the apostle's tribulation. He suffered for nothing else; it is, therefore, clear that the mystery of the gospel, "the mysteries of the kingdom," and the mystery of Christ, are

but different forms of speech expressive of the same thing.

The mystery, then, is the meaning of the gospel facts concentrated into a focus of power, which is the name of Jesus, "than which there is none other under heaven given among men whereby they can be saved." His name comprehends everything that can be scripturally affirmed of him. It is part of his name that he is that Son of David who was to be also Son of God, and King of the Jews on David's throne for ever. This is tantamount to saying that Jesus is the Christ. This truth is the foundation corner stone (Eph. ii. 20) of the mystery. It is also part of his name that "his blood cleanses from all sin" through his resurrection from the dead, those who believe the gospel; for "he was delivered for their offences, and raised again for their justification."—(Rom. iv. 25.) The believer of the gospel of the kingdom, then, who with an honest and good heart believes that Jesus is the Christ, the Son of the living God; that a fountain was opened in his blood for sin and for uncleanness (Zech. xiii. 1), when he suffered death upon the accursed tree; that he was buried; and that he rose again upon the third day according to the Scriptures for the justification of the faithful unto eternal life—such an one believes the gospel in its hopes, facts, and mystery, and is prepared to become "the righteousness of God" by putting on the name of Jesus. A believer who is constituted the righteousness of God in Jesus, is one to whom repentance and the remission of sins has been granted in his name. The institution of the name is the sin-cleansing mystery of the gospel of the kingdom. Such a thing had never been heard of before in Israel. They had heard of John's baptism—"the baptism of repentance for the remission of sins;" but of repentance and baptism in the name of Jesus Christ for remission of sins, this was a secret which prophet or angel had never heard till the Holy Spirit revealed it on Pentecost by the mouth of Peter.—(Acts ii. 38.)

But how doth a sinner become the subject of repentance and the remission of sins in the name of Jesus? How doth he put on the name? There is but one way of accomplishing this indispensable and essential necessity, or condition of salvation. He must first become a believer of the hope, facts, and mystery of the gospel; without faith, a faith that works by love and purifies the heart, it is impossible to please God (Heb. xi. 6; Acts xv. 9; Gal. v. 6): being thus prepared, he may then be immersed in the name of the Father, and of the Son, and of the Holy Spirit. This act unites the believer of the true gospel to the name; so that in being united his faith and childlike disposition are counted to him for repentance and remission of sins, and he becomes an heir of the kingdom and glory of God which are promised to him for ever. Thus, "he that believes the gospel and is baptized shall be saved; and he that believeth not shall be condemned."—(Mar. xvi. 15, 16.)

In conclusion then, the great salvation which is exhibited in the gospel of the kingdom is both national and individual. As a national salvation it delivers the nations from those that oppress them; suppresses vice, superstition, and crime; restrains evil; abolishes war; establishes justice and righteousness in the earth; and consummates a social regeneration of the world which shall be "glory in the highest heavens to God, on earth peace, and goodwill among men."

As an individual salvation it saves believers of the gospel promises, facts, and mystery, from sin, sins, and the wages of sin, which is death. It saves them from sins which are past when they become the subject of repentance and remission in the name of Jesus; and it saves them from sin in the flesh, and the consequences of it, when they arise from the death state to possess the kingdom of God. This is a great and wonderful deliverance—a salvation from all the ills of flesh, personal and relative. What possibility is

there of escape if this be neglected? We know of none. The Bible reveals none; and a salvation doctrine not inscribed in light upon its sacred page is unworthy of a wise man's consideration.

We trust we have made this great subject plain to our correspondent's mind, as well as to the minds of all our readers. He asks for "a few lines stating the facts of the gospel." The gospel cannot be stated in this way. The facts are few, as we have seen; the promises great and many. The gospel is more a matter of promise and doctrine than a matter of fact. A man may believe all its facts, and still be very far from believing the gospel. Leave out the hope and the mystery, and the gospel is destroyed.

There is a statement of the gospel preached as "the ancient gospel," which makes it consist of "facts to be believed, commands to be obeyed, and promises to be enjoyed"—the facts, the death, burial, and resurrection of Jesus Christ; the commands, repent and be baptized; and the promises, remission of sins, the gift of the Holy Spirit, and eternal life. This is the latest edition of error. The statement should be promises, facts, and doctrine to be believed, and obedience of faith to be rendered, for repentance and justification unto life in the kingdom of God. He that is the subject of this, and walks worthy of his high angelic destiny (Luke xx. 36), cannot fail of obtaining an illustrious position in the age to come.

THE WAYS OF PROVIDENCE,

AS AUTHENTICALLY ILLUSTRATED IN BIBLE HISTORY.

No. 10.

THE ways of Providence are plainly illustrated in several minor elements of the work of Moses. First, there is the man on the throne of Egypt at the time when Moses was instructed to demand the liberation of Egypt. A good deal depended upon the character of this man. If he had been a reasonable, pliable man, he might have complied with the demand too soon for the work to be done. It was necessary that he should refuse, and that he should refuse obstinately many times, because the liberation of Israel was only one of several things that had to be accomplished by the work entrusted to the hand of Moses. Had the liberation of Israel been the only object aimed at, a single day's destroying judgment on the Egyptians would have sufficed, after the example of Sennacherib's army decimated in a single night in the days of Hezekiah. But a higher object was aimed at, both as regarded Israel, the Egyptians, the world at large, and posterity. This object is clearly defined several times in the course of the narrative. It is plainly exhibited in this simple statement: "THAT MY NAME MAY BE DECLARED THROUGHOUT ALL THE EARTH."—(Ex. ix. 16.) Israel was sunk in idolatry, as we saw last month. If Israel was bad, the Egyptians were worse: the Canaanitish nations were reeking in iniquity, and the world at large lay in darkness. Left to itself, this state of things must have resulted in the establishment of incorrigible barbarism. The purpose of God (which was declared to Moses), that ultimately He would fill the earth with His glory (Num. xiv. 21), required that a beginning

should be made then, in the exhibition of His power in a way not to be mistaken. To allow of this exhibition, it was needful there should be a plain issue between God and man, and resistance on the part of man, and an ensuing struggle sufficiently prolonged and diversified to exclude the possibility of doubt as to the nature of the operations performed. God could have manifested His power by hurling the mountains from their base, or cleaving the earth with terrible chasms, or rending the air with deafening tempests of thunder, or filling the heavens with terrific conflagration. But this would not have got at the understanding of the people. It would have scared without instructing, and would have passed out of memory as a mere freak of nature. It was necessary that intelligence should be manifestly at work, and this necessity could only be met by a situation that all could understand, and that would allow of the works of God being seen in intelligible relation thereto.

It would not have been possible to have devised a more effective combination of circumstances for such a purpose than what existed when Moses was commanded to address himself to Pharaoh, King of Egypt. The combination had been slowly developed for the purpose by the incidents of the previous three centuries. Israel, beloved for their fathers' sakes, were enslaved, and not only enslaved, but enslaved in the midst of the most civilised nation of the world of that age. To demand their release was at once to raise a simple and powerful "question;" and to fight such a question with Egypt was to conduct a struggle that would be visible to the eyes of all the world—much more so than if it had taken place with any other nation. But, for the effectual accomplishment of its object, it was needful that the government of Egypt should be firm in its opposition. This depended upon the character of the man in whom the government was vested. Is it a marvel, then, that the preparation of that man should be a divine work? Nay, would it not have been evidence of the absence of a divine supervision in the whole situation if the right sort of man had not been on the throne at such a time? The state of the case declared in the words divinely addressed to Pharaoh through Moses, was in harmony with the requirements of the situation: "*For this cause have I raised thee up, FOR TO SHOW IN THEE MY POWER, and that My name might be declared in all the earth.*" Not only was he "raised up" and specially fitted for the part he had to perform, but during the performance of that part, he was operated on for its effectual performance. "His heart was hardened;" "I will harden Pharaoh's heart and multiply My signs and My wonders in the land of Egypt. But Pharaoh shall not hearken unto you, that I may lay My hand upon Egypt and bring forth Mine armies and My people, the children of Israel, out of the land of Egypt by great judgments. And the Egyptians shall know that I am the Lord when I stretch forth My hand upon Egypt and bring out the children of Israel from among them."—(Ex. vii. 3-5.)

The difficulties that have been raised in connection with this matter are difficulties arising from wrong notions as to the nature of man, and from a want of an enlightened apprehension of the prerogatives of God in His relation to His works. If Pharaoh was immortal, and made liable by his heart-

hardening to the dreadful destiny depicted in the hell-fire denunciations of orthodox sermonising, the divine work of raising him up and hardening his heart, would at least be inscrutable, in the sense, that is, of being inconsistent with what Jehovah has testified of His own character. But Pharaoh, being a piece of living clay, and all mankind in a state calling for some startling exhibition of the existence and authority of God, there is not only nothing difficult to understand, but a something to excite admiration in the development of a man and the contrivance of a situation which should effectually ensure it. Any question of human right, as against God, is unanswerably disposed of by Paul in his famous argument: "Thou wilt say then unto me, Why doth He yet find fault? For who hath resisted His will? Nay, but O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, Why hast Thou made me thus? Hath not the potter power over the clay of the same lump, to make one vessel unto honour and another unto dishonour? What if God, willing to show His wrath, and to make His power known, endured with much long-suffering the vessels of wrath fitted to destruction?"—(Rom. ix. 19-22.)

The fact is beyond question that Pharaoh was raised up for the part he had to perform in connection with the work of Moses; and the usefulness of the fact arises from this, that no one living in Egypt during the 30 or 40 years preceding the Exodus, would have been aware from anything they saw or heard, that the ruler of the country was the subject of divine work one way or other. Had they watched him from the beginning—seen him nursed as a baby, noted him under tutorship, followed him through the ways of youth to maturity and manhood, they would have detected nothing indicative of divine selection and preparation. All was apparently in the order of nature. Yet the man was a divine work. It is easy, turning from the contemplation of such a picture, to realise that in our own day, such men as Louis Napoleon, Bismark, the Pope, the Emperor of Russia, or such a woman as our own Queen, or any one having relation to the divine work of the latter days, (Dr. Thomas for instance), may equally be a divine development and the subject of divine supervision, though every element in their lives superficially viewed is thoroughly natural. The "natural" in such cases is the form of the divine hand, or rather the tool used by it. The user of the tool is not visible in the work done, and the tool is only a tool. The tool is invisibly guided in a way that seems to themselves and others purely natural, yet the work done is divine work because divinely planned, and divinely supervised in its execution, though the agents are unconscious of the divine initiative. Such a view helps us to recognize the hand of God in current public affairs, where the natural man sees only the proximate agency. Such a view can of course be prostituted to the result of claiming divinity for things which have nothing divine in them. But wisdom will know where to draw the line. All things are not divine, but some are which are apparently natural. We need not assume divine initiative for any action in particular, either in public life or in our own lives, though God may have to do with both or neither. Our business is to conform in all modesty to what God has required of us; but it is our comfort at the same

time to know that matters and men and results may be of God, even if apparently natural only. Our part is to commit our way to Him in faith. We are helped thus to count upon and recognize the direction of God where to the natural eye, it is not visible.

Next, we look at Israel in the time of Moses. The time of the promised liberation had come near; and accordingly "the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land (of Egypt) was filled with them." "The more" the Egyptians "afflicted them, the more they multiplied and grew."—(Ex. i. 7, 12.) There was nothing manifestly divine in this. It was apparently a matter of natural fecundity, and nothing more. Yet it is testified it was a work of God. "He increased His people greatly (in Egypt), and made them stronger than their enemies."—(Psa. cv. 24.) By the word of God the heavens were made; and when this same word broods with prospering intent upon any people, the result is seen in the presence of a vigour apparently natural and really natural in its form and modes of development, yet superinduced by a divine volition at the roots. The presence of this volition is the difference between what God does and what He does not do. The exercise of it was manifest in the case of Israel in a debased state in Egypt, because the time for God's work with them had drawn near. May we not apply the fact to our own day? The time for the return of mercy to Zion has come: the time for God, who scattered Israel, to gather them; and see we nothing divine in the lively vigour and prolificness and growing prosperity of the Jews in every land? It is all apparently natural, but the hand of God is in it, and will shortly be made manifest to all nations when that hand is no longer hidden, but taken out of the bosom and uplifted, in visible works of power before the eyes of all the nations.

Israel experienced the difference between God being with them and not being with them, when they attempted to make war against the Amorites contrary to the command of Moses after the report of the spies. It will be recollected that after hearing that report, they refused to invade the land, and became mutinous against Moses. They were then condemned to wander in the wilderness forty years, till the adult generation should die out of the congregation. On hearing this, they were filled with consternation, and clamorously offered to enter at once upon the work of invasion which they had declined. Moses would not give them permission: they persisted: "Moses said, wherefore now do ye transgress the commandment of the Lord? But it shall not prosper. Go not up, for the Lord is not among you."—(Num. xiv. 41.) But they disregarded this, and issued from the camp in military array. "Then the Amalekites came down and the Canaanites which dwelt in the hill and smote them and discomfited them, even unto Hormah."—(verse 45.) Had God been with them, the Amalekites would have quailed, and Israel would have stood firm to their work and gone forward victoriously; but in God's absence, the case was reversed. The natural agency in the one case and in the other was the same, but when God is "with" the agency employed, that agency is supplemented with an invisible power of direction and efficiency that is lacking when God wills to

work against it, and the agency, though feeble in itself, will be powerful against all odds. This Asa, king of Judah, recognised when he said on the approach of the Ethiopian horde against Jerusalem: "Lord, it is nothing with Thee to help, *whether with many or with them that have no power*; help us, O Lord our God, for we rest on Thee, and in Thy name we go against this multitude. O Lord, Thou art our God; let not man prevail against Thee." "And the Lord smote the Ethiopians before Asa and before Judah, and the Ethiopians fled."—(2 Chron. xiv. 11.) On another occasion, later in his reign, Asa "relied on the king of Syria, and not on the Lord his God," which evoked this interrogatory from the prophet sent to him. "Were not the Ethiopians and the Lubims a huge host with very many chariots and horsemen? Yet because thou didst rely on the Lord, He delivered them unto thine hand. For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong on the behalf of them whose heart is perfect towards Him. Herein thou hast done foolishly; therefore from henceforth thou shalt have wars."—(xvi. 7-9.) This principle was recognised by Jonathan when he proposed to his armour bearer a forlorn attempt against the Philistine garrison at Michmash: "It may be that the Lord will work for us, for *there is no restraint to the Lord to save by many or by few*."—(1 Sam. xiv. 6.) It was recognised by David when he went against Goliath: "Thou comest to me with a sword, and with a spear, and with a shield, but I come unto thee in the name of the Lord of Hosts, the God of the armies of Israel whom thou hast defied. This day will the Lord deliver thee into mine hand . . . that all the earth may know that there is a God in Israel. And all this assembly shall know that *the Lord saveth not with sword and spear, for the battle is the Lord's*, and He will give you unto our hands."—(1 Sam. xvii. 45-47.) David gives frequent expression to the same principle in the Psalms: "Some trust in chariots and some in horses; but we will remember the name of the Lord our God."—(xx. 7.) "There is no king saved by the multitude of an host: a mighty man is not delivered by much strength: an horse is a vain thing for safety; neither shall he deliver any by his great strength."—(xxxiii. 16.) "Except the Lord build the house, they labour in vain that build it. Except the Lord keep the city, the watchman watcheth but in vain."—(cxxvii. 1.)

There might be a tendency to conclude that, in such a view of matters, human agency is superfluous, and indeed displaced; and that the only thing left for a man to do is just to do nothing but stand still and see what God will do. Such a view has, in fact, been acted on in many instances. It is a mistaken view altogether, as we have seen in former articles. It seems to result from one aspect of the matter; but we must not limit our view of any subject to one aspect of the matter. We must take all sides into account. The other side in this case is the revelation that in working with a man, God wills that that man should do his part humbly, faithfully, and diligently, and that God's part should come in as a supplement or addition to what man does. We might pause with profit to consider the admirable wisdom of a principle of action which, while making effective results depend upon God, admits man to

the pleasure of co-operation in the process by which they are worked out, and compels him to perform this advantage-yielding part. Our aim, however, is not so much to discuss the philosophy of God's ways as to exhibit what they are. Israel were made very distinctly to recognise that while they could do nothing if God were not with them, yet God could not, in a sense, do His part unless they did theirs. God said to Moses in the beginning of their enterprise: "*I will drive out the Canaanite, the Amorite, the Hittite, &c.*" (Ex. xxxiii. 2), from which it might have been concluded that there was nothing for Israel to do. The very reverse was the case. God meant to do His work *by them*. Moses told them: "*Every place whereon the sole of your feet shall tread shall be yours. . . . There shall no man be able to stand before you; for the Lord your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon as He hath said unto you.*"—(Deut. xi. 24, 25.) The matter was made still plainer when Moses was dead. God then spoke to Joshua as follows: "*Moses my servant is dead. Now, therefore, arise, go over this Jordan, thou and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your feet shall tread upon, THAT HAVE I GIVEN UNTO YOU, as I said unto Moses . . . only be thou strong and very courageous.*"—(Josh. i. 2, 7.)

In no plainer way could the principle have been enunciated, that God requires men to do their part as the condition and means of enabling Him to work out His purpose with and concerning them. It is a principle illustrated throughout the entire course of Scripture, culminating in the command to work out our own salvation, coupled with the assurance that God works with and in us to will and to do of His good pleasure. It is a noble and beneficent principle, tending to keep back man from presumption, and to prevent him from abusing God's help to his own destruction. It preserves the place for faith and wholesome activity, while giving us the comfort of Divine co-operation in all that we do according to His will.

Man is liable to run into extremes. The assurance to Israel that the occupation of the land was dependent upon their taking possession of it, was liable to inspire them with the idea that it was an affair of their own prowess, irrespective of God's co-operation. On more than one occasion there was a rude check to this misapplication of truth. In the days of Gideon, when the Midianites had to be vanquished, God commanded the thinning down of the host he had gathered, saying, "The people that are with thee are too many for Me to give the Midianites into their hand, *lest Israel vaunt themselves against Me, saying, MINE OWN HAND HATH SAVED ME.*"—(Jud. vii. 2.) It will be remembered, also, that in the very beginning of Joshua's campaign against the Amorites, Israel were smitten at Ai, because God's commands had been disobeyed in an individual case in the matter of the spoil, and God said to Joshua, "The children of Israel could not stand before their enemies, but turned their backs before their enemies, *because they were cursed; NEITHER WILL I BE WITH YOU ANY MORE, except ye destroy the accursed from among you.*"—(Jos. vii. 12.) The whole congregation of Israel in the wilderness had fearful

illustration of the effect, in a natural way, of God being not with them, but against them. At the end of their forty years' wanderings, we are informed that, among them all, "there was not a man of them whom Moses and Aaron the priest numbered" at the beginning of the period: "There was not left a man of them save Caleb, the son of Jephunneh, and Joshua, the son of Nan."—(Num. xxvi. 64, 65.) Moses tells us "the hand of the Lord was against them to destroy them from among the host until they were consumed."—(Deut. ii. 15.) It must have been so, for, in the ordinary course, out of the thousands of young men over 20 who were in the congregation at the first numbering, many must have survived and lived years after the termination of the forty years' wandering. Yet, from day to day, while they were in the wilderness, nothing would be visible in the way of Divine interference. They would drop off one by one in a natural way, just as they do in a great city to-day.

In these and numerous other such like ways, was Israel taught the lesson that while the performance of their part was necessary to the accomplishment of God's purpose with them, the accomplishment of the purpose was all of God. And so, though Joshua fought and Israel conquered, David could write with emphatic truth, "They got not the land in possession by their own sword, neither did their own arm save them, but Thy right hand, and Thine arm and the light of Thy countenance, but because Thou hadst a favour unto them."—(Ps. xlv. 3.) Let us beware of the modern mistake of forgetting that "these things were written for our admonition." God is the same to-day and for ever. We must do our part with all the wisdom and diligence we can command, but we must commit and commend all our matters in prayer and constant fear of God, who can prosper or frustrate the devices of men, or leave men altogether to their own devices like the regardless millions of the human race who are mostly like the cattle on a thousand hills.

EDITOR.

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA, No. 109.

"Exhort one another daily."—PAUL.

WE do well to have fixed and stated readings of the Scripture at this breaking of bread. It is the best foundation for every assembly of the saints. The best thing we can do at all our meetings is to let our minds rest on the portions that may be read. The best thing any one can do who desires to speak to the edification of the hearers is to employ what has been

read as the basis of what he has to say. Let him endeavour to develop, amplify and illustrate this, and he will speak to profit; whereas, if he seek to "make a speech," in the usual sense of the phrase, he will be in danger of pouring out a weak watery mixture of his own compounding that will give no nutriment. Sermonising is of course quite out of the

question. This is only speech-making, in the clerical shape—a worse shape than the ordinary shape. Speech-making of all ordinary sorts, is a mere process of self evolution—a spinning of one's own thoughts, which are weak and colourless and powerless to build the mind in the things of God. We may as well try to make bread without flour as try to speak to edification without the ideas of God so abundantly supplied to us in the word of truth.

We have them in various shapes in the readings this morning. We have a chapter on Moab written in blood—"the burden of Moab"—all calamity and broken hearts: "In their streets they shall gird themselves with sackcloth; on the tops of their houses and in their streets everyone shall howl, weeping abundantly. . . . The waters of Dimon shall be full of blood."—(Is. xv. 3, 9.) For what reason was this visitation of judgment to come? Why is it written, "Moab is spoiled and gone up out of her cities, and his chosen young men are gone down to the slaughter?" Why is it written, "Judgment is come upon all the cities of the land of Moab, far and near?" The answer is as clear as the description of her calamities: "This shall they have for their pride."—(Zeph. ii. 10.) "We have heard of the pride of Moab: he is very proud; even of his haughtiness, and his pride, and of his wrath."—(Is. xvi. 6.) "Make ye him drunken, for he magnified himself against the Lord. Moab also shall wallow in his vomit, and he shall also be in derision. For was not Israel a derision unto thee?"—(Jer. xlviii. 26.) The judgment foretold became in due time the judgment accomplished; and you may now read, in the silent wastes of Moab's once populous valleys, the truth of Jehovah's word.

What have we to do with this subject? Just this: the causes that led to judgment on Moab are operative around us in all the world to-day. Pride and haughtiness

and arrogance and contempt of Israel and all things divine; covetousness, avarice, indifference to right, the treading down of the weak, the disregard of the poor, and the ignoring of the commandments of God prevail in the Christendom of our times as much as ever they did in Moab, and it is an eternal truth that like causes produce like effects. That which brought judgment on Moab will bring judgment on the world at large. It is revealed that it is to be so. The work of Christ at his coming is a work of judgment. So we are informed in the apocalyptic words that speak of him as "treading the winepress of the wrath of God;" in the apostolic intimation, that when revealed from heaven, it will be "in flaming fire, taking vengeance on them that know not God; and in the oft-made prophetic announcement of his arrival as the name of the Lord from far, "burning with his anger. . . . His lips full of indignation, and his tongue as a devouring fire." Seeing that this is the uncontradictable truth, what ought our position in the world to be? Ought we to be friends and partakers with a generation ripening for the judgment sickle of the Divine reaper? Ought we to be one and the same with the modern Moabites who despise God, have Israel in derision, and surfeit arrogantly in earth's plenty, as if it were their's? Ought we not to "keep ourselves unspotted from the world?" to "walk in wisdom towards them that are without?" as "strangers and pilgrims, to pass the time of our sojourning here in fear?" knowing that the friendship of the world now will mean the enmity of God in the day when the thunders of the judgment-storm begin to peal throughout the world, when "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?"

The reading from the apostolic writings reminds us of the other side of the question. It reminds us that our relation to the day of the Lord, as the brethren of

Christ, is not one of fear, but of joy and love and expectation. The idea is expressed in the hymn we sometimes sing, which is itself but the versification of a statement in the prophet Isaiah :—

O say to the fearful, Be strong of heart.
He comes in vengeance, but not for thee;
For thee he comes, his might to impart
To the trembling heart and the feeble knee.

This comfort is ours if we have made it such. The friendship of Christ is without respect of persons, though with great respect of character. It is remarkable how emphatically and frequently he uses the pronoun "whosoever"—absolutely *whosoever*. "Whosoever will, let him take of the water of life freely." "Whosoever shall do the will of my Father, the same is my brother and sister and mother." "Whosoever shall call on the name of the Lord shall be saved." The coming vengeance is not for us if we are among the "whosoever." This is the point on which we must continually judge ourselves. Do we comply with the qualifications required of the "whosoever" class? Obviously we cannot answer this question without acquaintance with the qualifications, and this acquaintance we can only acquire in habitual intimacy with the word. The qualifications are briefly condensed by Jesus into the words, "Whosoever shall *do the will* of my Father who is in heaven." It is a question of doing what God desires us to do. It is a question of "Lord, what wilt thou have me to do?" We cannot learn this by studying science; we cannot learn it by our own reasoning and speculation; we cannot learn it in the works of men. It is to be learnt in the revealed word, and there alone; and when learnt, has to be put into practice with all docility and simplicity and diligence. "Whosoever" does this may look with comfort to the day of vengeance. Doubtless the Lord knows who these are, as it is written, "The Lord knoweth them that are His." "I know My sheep, and am known of

Mine;" but we do not know—that is, we do not know in the personal sense. We know that none are His that do not do His will, and that all are His that do; but in discriminating between the one and the other, we may make mistakes. We need not seek particularly to perform this discrimination, except as regards ourselves. As regards others, it is our duty to "judge not;" as regards ourselves, it is a matter of command and a matter of common wisdom to "prove our own selves." In a sense, like Paul, we cannot judge ourselves: "He that judgeth us is the Lord;" but we can stand guard over ourselves; we can subject ourselves to a continual self-scrutiny on the question whether we walk in accordance with the revealed will of the Father. In this sense: "If we judge ourselves we shall not be judged," for the Lord will have no censure for those who correct themselves continually by the word. If by this process we bring ourselves into harmony with the Father's mind, having the answer of a good conscience, we need not distress ourselves on the question that has plagued some—whether, viz., we are among the Father's chosen.

This destination is not decided arbitrarily. It is true the Father's purpose is the foundation of it, and that those are all foreknown to Him who are to be the subjects of it. It is nevertheless equally true that the mode of realising that purpose is by the gospel preached and proposed for the willing faith and obedience of all who hear it. There can be no clash between the one thing and the other. The Father's counsels are inscrutable to us, but what He has revealed with regard to them is our property. His revelation in this matter is that He willeth not the death of a sinner, but would rather that he should turn and live; that "every one that thirsteth" is invited, and will be made welcome to the living waters; that "whosoever will" may come. If, then, we thirst and drink, if we hear and come,

we may dismiss the question of whether we are included among those who are foreknown, for the one fact is the form and guarantee of the other. The two things cannot be separated. Our whole anxiety should be directed to our side of the question. Listen to the divine invitation and all is well. Jesus truly says, "All that the Father hath given to me shall come to me," but he adds, "And him that cometh unto me. I will in no wise cast out.—(Jno. vi. 37.) Consequently, the fact of coming to Christ is proof of our inclusion among those given to him. There can be no such thing as a man coming to Christ and being excluded from those given to him in the Father's plan. The one is an evidence and a means of the other. The whole question of importance for us is in the "coming." Do we "come?" If so, all is well, and cannot but be well. We need not trouble about anything else. Nothing, in that case, can separate us from the love of God which is in Christ Jesus. Only let us be sure about the "coming." It means much. It means the knowledge of Christ, of course, for this is the first step; but it means much more. A man who knows, but does not love, has not come. A man who knows and loves, but does not obey, deceives himself in thinking he loves. A man who knows, loves and obeys; that is, who continues in "all things" prescribed for disciples to do and continue doing, has come, and will in no wise be cast out. There may be mistakes, shortcomings and offences on the part of such, but these are foreign to the main current of their lives, and there is forgiveness for them. Christ's priesthood has no other meaning. He is High Priest over his own house. He ever liveth to make intercession for them. He makes request for brethren whom he loves, and the Father hears him, and is faithful and just to forgive all of whom the appointed High Priest thus makes mention. "If we walk in the light, the blood of Jesus Christ cleanseth from all

sin." Those who walk in sin have no representative in Christ. Those who are born of God sin not; that is, they are not unrighteous in their habit of mind and action: their failures are exceptions to the habitual run of their lives, and, confessed and repented of, they are forgiven, and they stand at the last before the judgment seat to be proclaimed as constituents of the one body, "having neither spot nor wrinkle, nor any such thing," of whom it is testified in the language of figure, that they have washed their robes and made them white in the blood of the Lamb; that is, they are forgiven for Christ's sake, who shed his blood.

It is our privilege to stand related to this glorious position, if, having obeyed the truth, we walk in it. This is the meaning of our meeting round this table. Even now are we the sons of God—even now are we forgiven—even now do we stand in the love of God which is in Christ Jesus. Let us open our minds to this great fact. Christ's interest is great in all who stand accepted in him. It is no ordinary interest. There is no parallel to it in human experience. We know something of friendship between man and man—in some cases attaining a very ardent development—but here is a friendship of one for many, and that of a strength that never burnt in human bosom before. Paul speaks of it as "the love of Christ that passeth knowledge." For one to love a multitude with a love that shall be personal to each individual in the multitude, and that shall glow with equal ardour for all, is certainly a love passing human knowledge. Such a love is an impossibility in fragile human nature. It requires the strength of the spirit, compassing all and sustaining its own fire with the inexhaustible fuel of the divine energy. It is the love that exists in Christ and glows for ever towards his brethren. It is the love of God: God is love, and Christ is His glory in manifestation. We see the exquisiteness of the divine wisdom

in the finished workmanship of creation around us; we see something of His exhaustless beneficence in the manifest design of all things to confer goodness; but we see these in Christ as they are nowhere else to be seen. They are here brought to a personal focus, and directed towards us in the pledge of unutterable well-being in due time. It is something for us to ponder, to rest on, to be comforted by, to admire. It is a glorious reality—the most glorious reality in creation—made ours in the gospel. It is a great possession now, though by faith only; but what shall it be when we stand before the presence of his glory, to receive its healing effulgence in the company of the mustered friends of God of every age, and in the presence of a countless host of angelic spectators? These things are not “cunningly-devised fables,” though so gorgeous. They are the realities of sober truth, though hidden from the eyes of man for a necessary reason. They will burst upon our delighted vision by and bye. It is only a question of time—and of short a time, at the longest. The announcement of the Lord’s arrival may any day hurry us into their presence, or the fall of death’s curtain on our path may at any time, as with the wave of a magician’s wand, conjure us away in a moment from the horrors of this evil state, and show us the manifold glories of the divine purpose in the presence of Christ returned. In this sense, living or dying, our position is a position of constantly imminent hope. Living or dying, we are the Lord’s; and to be His, we are related to the glories of the great salvation, which transcend the wildest dreams of the most imaginative of poets, and beggar all human speech to convey an adequate idea of them. They are well named by Paul “The unsearchable riches of Christ.” It is only a sober fact that it hath not entered into the heart of man to conceive of them. God hath revealed them by His spirit; but,

for all that, the vision of them in great measure lies latent in the words that convey them, and remains invisible to millions who have the words but discern them not.

To the common run, “the love of Christ” is but a phrase—a theological phrase—a collocation of words that jingles drily in the ear, and suggests nothing more interesting than pews and pulpits and weary hours. To the ear of enlightened intelligence, it is a joytul sound, to know which makes a people palpably blessed. It represents the most precious fact in the universe. What is a man without the love of Christ?—if Christ regard him not? Only a superior animal dragging out a sluggish existence which, by and bye, must end in darkness under the grave-digger’s spade. The love of Christ is a necessity even now, as that “uplifting ideal” which Professor Tyn-dall acknowledges man requires, but which he cannot find in nature. A man may think he can do without it: so he can, as the famine-sfricken peasantry of Egypt can do without food. He can do without it and famish: he can do without and die. He can get through life as it now is, consumed and deteriorated by the reigning vanity, and eligible for a properly certificated burial in some picturesque cemetery in which the birds will twitter and the flowers will blow in total indifference to his finished life and his sepulchred remains. A man of true reason cannot thus be content with “vanity and vexation of spirit.” If there were nothing else, he would try to reconcile himself to his wretchedness. But with God’s written invitation on the glowing page of Scripture he cannot, he will not, he dare not, hold the love of Christ cheaply. Despised love will turn to appalling hatred in the day of “the wrath of God revealed from heaven against all ungodliness and unrighteousness of men.”

The love of Christ is even now an

ennobling blessing; but how shall it be estimated when it becomes visible to all men as the effectual means of physical renovation, the gateway to riches, honour, power, gladness, strength and immortality? Every one will place the right value on it then, if they never did before. But many will awake to a realisation of it when it is too late. "Now is the accepted time; now is the day of salvation." It is while these things are yet all a matter of faith that God is pleased to enable us to acquire a right to their possession in the day of the manifested tree of life. This is why we are assembled this morning. God has asked at our hand "a patient countenance in well-doing." He has enlightened us as to the nature of what He considers well-doing. He commands us to "be not weary in this well-doing;" and we advantage ourselves and do honour to Him in this weekly assembly to listen to His voice. We require to be continually strengthened in our endeavours. The way is hard, and, as in the journeyings of Israel in the wilderness, "the soul of the people" is liable to be "discouraged because of the way." How can we hold up against it but by recollection of the promises and by prayer to the God of Israel—the God who covenanted the promises—the God who made us and who knows all our difficulties and our infirmities; that He would strengthen our heart in the endurance of the darkness that covers all the earth, and in the performance of the difficult part which He has asked at our hands.

It is helpful to recollect the fact referred to by Paul, when he says, "There hath no temptation taken you but such as is common to man."—(1 Cor. x. 13.) At the worst, we are only fellow-sufferers with the common stock of which we form a part. As the brethren of Christ looking for his appearing, and striving to qualify ourselves for that event by the self-denial of all ungodliness and worldly lusts, we are not worse off than those whose portion

is in this life, and to whom the great and precious promises of God are as the mere froth of fanaticism. Nay, we are much better off than they even now. It is in many senses true that "godliness hath profit both for the life that now is and for that which is to come." There is no true happiness in the world. With all the fuss and the show of importance, with all the colour and apparent zest of pleasure-following, with all the display and the honouring of one another, there is a gnawing worm at the heart. Only the young are delighted, and they but for a short time. A cloud settles on all mortal things for the blithest and the most spirited. It must be so. Though disfigured, we are in the image of the *elohim* as a race. We are mentally constituted for friendship with God. It is impossible we can have peace and joy in alienation from Him. "Vanity and vexation of spirit" must come of all attempts to employ existence without Him. The world is not happy: it cannot be. It is of the Lord that the people weary themselves in the fires of vanity. But in the truth, we are reconciled to God, and if we are living in a state of reconciliation (that is, doing those things in which He has declared His pleasure), then we are living in a state of peace. There may be—there is—much deprivation to be endured—many crosses to be carried—many present advantages to be sacrificed as the result of trying to live the lives of saints in the present evil world; but, with all the drawbacks, we are happier in our activity, have more interest in existence, and can indulge in a more effective manner in the pleasures of anticipation than those who know not God and obey not the gospel of our Lord Jesus Christ. The world has all the chafe and fretfulness of an evil state without any of the alleviations that come with the gospel. Therefore, let us rightly estimate our position. Let us realise that even now we are greatly favoured in knowing God, or rather in being known

of Him, while as regards the measureless futurity of the ages that are to come, it is difficult to express, and impossible to exaggerate the glory of our standing as

"fellow citizens with the saints and of the household of God."

EDITOR.

THE BIBLE TRUE;

OR,

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

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

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

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

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

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

"When ye received the word of God, which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God."—(1 Thess. ii. 18.)

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

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

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

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

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

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

RESTORED IDENTITY AT THE RESURRECTION.

BROTHER Rae, late of Bristol, now of London, sends the following clipping from the *Observer* of September last. "During a thunderstorm on Saturday afternoon, two labourers, in the employ of Mr. Bennion, a farmer, near Leek, were killed by lightning while reaping wheat. It is stated that on the breast of one of them is an impression of a sheaf of corn. A third man is so seriously injured that he is not likely to recover." Brother Rae says he has been on the outlook for an occurrence of this sort ever since reading *Anastasis*, wherein Dr. Thomas referred to the case of a man killed by lightning while sheltering under a tree having the image of the tree impressed on his body, as illustrating the principle on which

the mental impressions of the present life are engraved on the new brain produced at the resurrection, resulting in the reproduction of identity. "In a moment, in the twinkling of an eye," the character formed during probation is reproduced on new substance, and the result is the man that was before, recognised by himself and all who knew him.

"PROFANE" CONFIRMATION OF NEW TESTAMENT HISTORY.

It is important to bear in mind that several events which are recorded in the New Testament as having occurred in connection with Christ and his apostles, are also mentioned by those heathen authors who lived concurrently with or immediately after them, not because we stand in need of their testimony, but

because it is the testimony of those who not only did not believe, but who were opposed to the doctrines and precepts of Christ, and who, therefore, would not be likely to make mention of any facts calculated to support that which it was their wish to deery, except such as were historical and notorious facts which could not be suppressed or denied.

Tacitus, Suetonius, and Dion record the fact "that Augustus Cæsar ordered the whole empire to be censured or taxed." This fact is mentioned by Luke.—(Luke ii. 1.)

Chalcidius relates "that a great light or a new star appeared at that time in the east." This is doubtless the star mentioned in Matt. ii. 2, 9, 10, which guided the wise men on their way to the place where Christ was born.

Macrobius relates it as a known fact "that Herod the king of Palestine, so often mentioned in Roman history, made a great slaughter of innocent children." This is no doubt the slaughter mentioned in Matt. ii. 16.

Celsus acknowledges that Jesus was carried down into Egypt.

Tacitus mentions the fact "that Pontius Pilate was governor of Judea, that Jesus was brought into judgment before him, and by him condemned and crucified."

Trallian states "that at the time when Jesus died, there was a miraculous darkness and a great earthquake."

Julian, Prophyry, and Hierocles all admit "that many miraculous cures and works out of the ordinary course of nature were wrought by Christ."

Phlegon confesses "that Jesus foretold several things which came to pass according to his predictions."

Julian acknowledges "that Peter, the apostle of Christ, performed many wonderful works."

Thus we see that the truth of the Bible narratives is corroborated by the testimony of its enemies. Indeed, it has been well said that "there is no transac-

tion of ancient history that can exhibit more than a fraction of the evidence by which the narrative of the Gospels is sustained." FRANCIS A. CHATWIN.

RECENT DISCOVERIES PROVE THE BIBLE
AND CONFUTE THE LEARNED.

At one of the sectional meetings of the Church Congress, held at Sheffield, the question for discussion was "What definite results have been produced by the discoveries in Egypt, Nineveh, and Palestine?"

The first paper read, by Professor Rawlinson, confined the subject to Egypt and Assyria. The speaker chiefly dwelt on the effect which the recent discoveries in Assyria produced on the interpretation of Scripture, and, in so doing, he referred his hearers to the prevalent theory entertained both in Germany and in England some thirty years ago, when the historical books of the Old Testament were regarded as a bundle of myths, containing not narratives of facts, but romantic tales invented by their several authors. This theory was supported mainly by two assertions: (1) That the scriptural narrative was in many important points absolutely at variance with profane history, and was consequently false; and (2), that the manners and customs of the foreign nations brought into contact with the Jews were greatly misrepresented. Supposed "crucial instances" under the former head were the pre-eminence of Babylon over Assyria in the early times, the late appearance of Assyria as a conquering Power, the Cushite character of the early Babylonian monarchy, the implied subjection of the Medes to Assyria when Media was really independent, and the pure invention of certain monarchs, as Zerat the Ethiopian, Sargon, King of Assyria, and Belshazzar, King of Babylon. "Crucial instances" of error with respect to manners and customs were Egypt, as described in the Pentateuch; Babylon, as

set forth in the Book of Daniel; and Persia, as depicted in Esther. In these three cases, the sacred writers had been taxed with extreme and extraordinary ignorance of the true habits of the countries, or with the strangest intentional misrepresentation of them. It was, said Canon Rawlinson, when things were in this state, when the mythical interpretation had triumphantly established its complete dominion over the Old Testament, that by God's providence the series of Oriental discoveries commenced. When man was silenced, the "stones" were made to "cry out." The mounds of Mesopotamia gave up their treasures; the enigmas of the hieroglyphic, hieratic, and cuneiform characters were penetrated; the language of ancient Egypt, Babylon, Assyria, and Persia recovered; a contemporary literature was dug out of the earth; paintings and sculptures revealed the manners and customs of the peoples; and a light was thereby shed upon ancient history such as it had never received before. Then a just comparison was made between the sacred narrative and authentic profane history, and they were found to be in most remarkable accord. In conclusion, the speaker pointed out in detail how recent discoveries in Egypt and Africa had established the plain historical interpretation in the various alleged "crucial instances," to which reference has been made above.

ORIGIN OF THE LAWS OF NATURE.

The following interesting paragraph is from the *Daily News*:—"THE LAWS OF NATURE.—Sir E. Beckett, Q.C., delivered a lecture on the subject of the meaning and origin of the laws of nature, in the theatre of the London Institution, Finsbury Circus, last evening. There was a large attendance, including many ladies. The learned gentleman at the outset reminded his audience that last year he gave them a lecture on

gravity as an universal force of nature, and that he then had occasion incidentally to make some remarks about laws of nature in general. The present lecture was an expansion of the subject upon which he spoke last year. Very few people, he said, reflected what the laws of nature meant and what they did not mean. In order to clear the ground, he would first tell them what were not laws of nature. It was not a law of nature that two and two made four, although it was very true. No mathematical proposition was a law of nature. These things were what was called necessary truths; that was to say, they were truths which they knew without observation. A great many years ago Sir John Herschel gave the best possible illustration of the difference between necessary truths and the laws of nature in his book on the Study of Natural Philosophy. He said that a sufficiently clever man shut up by himself might conceivably reason out all the truths of mathematics, but that the cleverest man that ever lived could not find out without trial what a lump of sugar would do when put into a cup of tea. The lecturer showed how, with regard to the universal force of gravity or attraction, it was impossible to stir one single step without the necessity for a prime cause to produce the motion or tendency to motion which every atom of matter had, humourously pointing out some of the absurdities into which philosophers fell when they attempted to solve the great problems of nature without a prime cause of some kind. When people spoke about matter being self-existent they did not know what they meant. No properties of matter could be self-existent, because they required forces of some kind to make them behave as they did. Whether they could discover where these forces came from was another question. There they got perhaps a shade beyond science. And to talk of these motions, or whatever they were, as

being inherent—a word as old as Epicurus—was to say nothing at all. Take the peculiar behaviour of water. Water changed its mode of behaviour at a perfectly arbitrary heat. Below 39 water expanded before it froze; above 39 it expanded also, and if it did not the world would be uninhabitable, for all the water would have got quite solid long ago except that artificially thawed. How did that happen? To account for these things by the doctrines of accident and chance, which played so great a part in the evolution theory, meant nothing more than that they were merely the results of laws of nature which we could not calculate. Such language seemed to him to be only fit for Bedlam. It was a perfectly human function to calculate the laws of nature; the power of making the very smallest law of nature was not a human power, wherever it might come from. There was somewhere or other a power that made things work as they did, and foresaw results. It might be said if all these things were designed by this power, why were they not done a great deal better? He did not know, and if philosophers of all kinds would only confess as much when they did not know, instead of talking nonsense, it would be a great deal better. A law of nature must be taken with all its consequences, which were as certain as any result of mathematics. As to the question of moral evil, there was only one answer to be given to it, and that was that it was the consequence of free will. At the conclusion of the lecture the learned gentleman was warmly applauded.”

THE UNCERTAINTIES OF MODERN
SCIENCE.

(Continued from page 465, vol. XV.)

“Every single point in this atheistic nebular theory involves a direct logical contradiction. First, if the universe be

full of matter, there could be no motion, for no mass or particle could find any unoccupied place into which to move. There could be no attractive force, for how could parts draw nearer to each other, when every spot between was perfectly full? There could be no rotation in a homogeneous mass, since there will be just as much reason for turning one way as another. There could have been no primitive heat, since heat is motion, and there could be no change of place in a plenum, when no particle has any place not already filled, into which it could remove. There could be no condensation for the same reason.

“The nebular theory, in its only reasonable form, requires these postulates; a system of material atoms, finite, however vast, and therefore capable alike of motion and of increase; a beginning, that is, a primitive state of perfect rest, in which there are forces, but no motion, and therefore not a high temperature, but a perfect zero of cold; a finite past duration, since if we went further back, the later motions must reappear, only with their directions reversed, and the whole ground of the theory would be swept away. And, above all, we need a creative will, to determine the number and the place of all the atoms, and the laws of attraction and repulsion that must guide and determine all their later movements. For the grand aphorism of Newton must remain for ever firm and sure, however sciolists strive against it. ‘Blind necessity, which is always the same everywhere, could never produce this beautiful variety of things.’

“It is folly to derive a state of motion from one of rest, if motion has been eternal, or to describe an original state, if there never was an origin. The nebular theory, in the hands of the atheist, shares the fate of the corpse of Priam. Evolution, again, in Mr. Spencer’s work, is only an obscure synonym for the process of cooling.

A heated body contracts and condenses when it cools, and this, in more learned phrase, is the integration of matter. It parts with some of its heat to the cooler bodies around it, and this is the dissipation of motion. Incoherent gases, by cooling, become imperfectly coherent fluids; and these, when cooled further, coherent solids. A sea of aqueous vapour, or a bowl of water, to sense, is wholly homogeneous; but ice-crystals are more or less sensibly heterogeneous. Thus mere cooling combines all the characters of evolution, in Mr. Spencer's definition.

"But can this be really the grand secret of nature, the key to a new and improved system of physical science? Is this the discovery which is to throw that of Newton into the shade, and absorb into itself all mental philosophy and Christian faith? A primitive nebula, intensely heated at first, has gone on cooling for almost infinite ages! If true, this would be grotesquely inadequate as a theory of all physical change. For this demands not loose phrases or metaphysical verbiage, but distinct laws of force, like the law of gravitation; and of these the theory offers no trace. But it is not true. It is rather the direct opposite of the truth. The primitive nebula, on the only hypothesis which gives us a right to assume its existence at all, cannot have been intensely hot, but at an absolute zero of cold. Heat is atomic motion. And all motion, in a true nebular theory, can only result from attractive forces in a nebula at rest, and its later condensation. The cooling, which Mr. Spencer mistakes for the whole process, and calls evolution, is only a secondary result of the condensation, or the heating process, which directly results from attractive forces, and which must have gone before. Evolution is not simple cooling. Heating by attraction and pressure, and later cooling of the central parts of each mass by transfer of motion towards the surface,

are successive stages in the progressive development of cosmical changes."

(To be continued.)

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

(Concluded from page 466, vol. XV.)

"The Christian reader will have still stronger reasons for believing in the genuineness and divine origin of the Pentateuch. Our Lord and his apostles speak of the Pentateuch in the language common to the Jews in all times as 'the Law.' Sometimes this expression was used of the Old Testament. But when spoken of in connection with the other portions as, 'The Law and the prophets,' (Matt. v. 17, 18; vii. 12; xi. 13; xxii. 40; Luke xvi. 16), or, 'The Law, the prophets, and the Psalms' (Luke xxiv. 44), it means the five books attributed to Moses. In the next place, it is to be noted that our Lord, the evangelists, and the apostles regard the Law as a divine revelation, and therefore possessing a divine authority. By Luke ii. 23, 24, 39, it is called 'the Law of the Lord.' Paul (Rom. vii. 22) calls it 'the Law of God.' He also teaches that obedience to the Law gives life, transgression entails death.—(Rom. vii. 7-11, compare Gal. iii. 10.) Again, when Paul cites the words of the Pentateuch, he ascribes them to God; for example, 'God hath said, I will dwell in them, and walk in them.'—(2 Cor. vi. 16, compared with Lev. xxvi. 11, 12.) In like manner John describes sin as the transgression of the Law, 'Whosoever committeth sin, transgresseth also the law.'—(1 John iii. 4, compare James ii. 8.) The whole system of New Testament doctrine concerning salvation, the guilt of man, the curse of the Law, and redemption by the blood of Christ, rests upon the supposition that the Law is a divine revelation. In like manner, the whole argument of the

Epistle to the Hebrews concerning Christ's priesthood, the nature of his atonement, the typification of the gospel in Levitic ordinances, necessarily presupposes the divine origin of the law.—(Heb. viii. 5; x. 1, &c.) Our Lord also ascribes divine authority to the Law. He refers to it as the highest authority (Matt. xii. 5; Luke x. 25, 26); and speaks of its precepts as 'the commandments of God.'—(Matt. xv. 3.) According to our Lord's teaching, the Law is so entirely divine, that 'it is easier for heaven and earth to pass away, than for one jot or tittle of the law to fail'—(Luke xvi. 16, 17), and therefore is to be violated by none. Matt. v. 19, 'Whosoever shall break (or, weaken the authority, *λύσῃ*) of one of the least of these commandments, and shall teach men so, shall be called least in the kingdom of heaven. But whosoever shall do and teach them, shall be called great in the kingdom of heaven.' To assert the divine authority of the Law more strongly, is impossible.

"In the third page, it is to be observed, that our Lord and his apostles taught that the Pentateuch was given by Moses, that he was the penman, and wrote the laws as given him by God. Thus the word 'Moses' is frequently put instead of 'the Law.' So St. Luke says, xxiv. 27, 'Beginning at Moses and all the prophets, he expounded to them in all the Scriptures in the things concerning himself.' Again, our Lord says, (Luke xvi. 29), 'They have Moses and the prophets—if they hear not Moses and the prophets.' In these places the name of Moses is put for what Moses wrote, as 'the prophets,' for their writings. Still stronger is what the Lord says, (John vii. 19), 'Did not Moses give you the law?' In Luke ii. 22, and Acts xv. 5, it is called 'the Law of Moses.' Our Lord himself says, 'All things must be fulfilled which were written in the Law of Moses.'—(compare Acts xxviii. 23, and xiii. 39.) It may, however, be said

that the Pentateuch is called Moses, and the Law of Moses, because it contains the history and some commands of Moses, on which was based the subsequent legislation, but that these expressions do not necessarily imply that Moses wrote the books. But the New Testament goes farther, and states distinctly that the books were written by Moses. In Matt. xxii. 24, the Jews said to our Lord, 'Moses said.' In John viii. 5, 'Moses in the law commanded us,' and in Mark xii. 19, and Luke xx. 28, 'Moses wrote unto us.' The Lord, in his reply, confirms this opinion as to the authorship of the law, saying, 'Have ye not read in the book of Moses?'—(Mark xii. 26. In the parallel passage 'Luke xx. 37), our Lord says, 'Now that the dead are raised, even Moses shewed at the bush, when he called the Lord the God of Abraham,' &c. Moses can only be said to call God by that title by being the historian of what God had called Himself. The historian calls God the God of Abraham. Moses, therefore, was the historian; and, therefore, our Lord also says to the Jews (Mark vii. 10), 'Moses said, Honour thy father and mother,' and again, when speaking of divorce (Mark x. 5), 'For the hardness of your heart, he wrote you this precept;' and, in like manner (John x. 46, 47), 'Had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?' (Compare John i. 45, 46; Acts iii. 22.) James says, in like manner, 'Moses is read in the Synagogue every Sabbath day.'—(Acts xv. 21). Paul says (Rom. x. 5), 'Moses writeth (*γράφει*) the righteousness of the law,' referring to Lev. xviii. 5. It is evident, therefore, that our Lord and his apostles regarded the Pentateuch as the law of Moses, the book of Moses, the writings of Moses.

Fourthly, it appears, also, that they received the history which that book contains as true and authentic, the

miraculous and supernatural as well as that which is according to the common course of nature. Thus, in Mark x. 9, the Lord refers to the creation of Adam and Eve as historically true; and on the words of Adam founds His own command: 'What, therefore, God hath joined together, let no man put asunder.' In Matt. xxiv. 37, He refers to the deluge, the destruction of the world, and the preservation of Noah. In Luke xvii. 32, to the fire and brimstone which destroyed Sodom and the cities of the plain, and the transformation of Lot's wife into a pillar of salt. So he refers to the appearance of God in the burning bush; the miraculous effect of looking at the brazen serpent; and the miraculous supply of manna, as typical of Himself, where the comparison necessarily implies the truth of the fact.—(Jno. iii. 14; vi. 49-51.) Stephen repeats almost word for word the history of Abraham's miraculous call, the birth of Isaac, Jacob, and the twelve patriarchs; the miraculous circumstances of the exodus, and the giving of the law.—(Acts vii.) Paul compares the first and second Adam, and refers to the creation of the former from the dust of the earth (1 Cor. xv. 21, &c.), and to the creation of the woman.—(1 Cor. xi. 7-8.) He also refers to the temptation by the serpent, and the transgression of the woman, as real history (2 Cor. xi. 3; 1 Tim. ii. 13, 14); and in Rom. v. 12 founds an argument upon the fact that death entered by sin. In Rom iv. 19 he refers to the miraculous conception and birth of Isaac; and in ix. 10-13 to the election of Jacob and the rejection of Esau, as true history. He makes the Passover the ground of an exhortation to holiness (1 Cor. v. 7, 8), and presses upon the attention of the Corinthians the passage through the Red Sea, the guidance of the pillar and cloud, as well as the miraculous supply of water; and upon that most miraculous trait in the history of the manna, that he

that had gathered much had nothing over, and he that had gathered little had no lack, he founds directions respecting the exercise of charity.—(2 Cor. viii. 15.) In 1 Cor. x. 8 he refers to Baal Peor; and in 2 Cor. iii. 13, to the miraculous glory in the countenance of Moses. He evidently receives the whole as inspired, authentic and authoritative; holy, just and good; a schoolmaster unto Christ; when the one object of his life, to preach justification by faith without the law, would naturally have led him to depreciate its authority, if he had not been instructed by the spirit to receive it as a Divine revelation. Again, in the Epistle to the Hebrews, chap. xi, reference is made to the Mosaic history from Cain and Abel to the passage of the Red Sea, as well as the circumstances of awe and majesty under which the law was given (Heb. xii. 18-21); to the wanderings and death of the rebellious Israelites (Heb. iii. 7-19), and the early institution of the Sabbath. James refers to the offering of Isaac (ii. 21); and Peter points to the example of Sarah (1 Pet. iii. 6); to the deliverance of Noah (2 Pet. ii. 5, 9, 15); the destruction of Sodom, and the dumb ass rebuking the madness of the prophet. These references prove that Christ and the apostles believed in the Divine origin of the Pentateuch. Christ's omniscience and the working of the spirit of truth in the apostles are sufficient warrant for the faith of every Christian man. Whether he can solve difficulties or not, he has the infallible testimony of Christ and his inspired apostles, and that is an answer to all objectors. He feels that he cannot reject the Pentateuch without renouncing his faith in his Saviour. Christ himself has stated the indissoluble connection between faith in the Pentateuch and faith in himself. 'If ye believe not his writings, how shall ye believe my words?' Bishop Colenso has proved in his own person the truth of the Saviour's appeal. He first rejects the Pentateuch;

he then robs Christ of his omniscience. According to him, Christ's knowledge as to 'the authorship and age of the different portions of the Pentateuch' did not 'surpass that of the most pious and learned of his nation.' In perfect consistency with these sentiments, when he rejects Moses and the Pentateuch, he does not ask us, in order to fill up the aching void, to fall back upon Christ and the gospels, but upon the theology of the Sikh Gooroos, and other heathen, 'who had no Pentateuch or Bible to teach' them. And this is, in fact, the drift of the new theology, to bring us back to

scientific heathenism. Bishop Colenso has spoken out what others have been mumbling in dark sentences. But whilst it is possible to contrast the condition of Christendom with that of the Hindoos, the Chinese of the present day, or the great nations of classical antiquity—the republic of Moses with the republic of Plato—the power of Christ's doctrine with the effects of the teaching of Socrates—we think it more agreeable to reason, as well as to piety, to refuse the new heathenising theories; to abide by the old Catholic doctrine, and hold fast the faith once delivered to the saints."

"AGAINST SUCH THERE IS NO LAW."

(Gal. v. 22-23.)

No LAW 'gainst those is found
Who practise perfect love,
By doing with all heart and mind
Commands sent from above.

No law 'gainst those is found
Who, with a fervent joy,
Place all their hopes on Him who gives
A life without alloy.

No law 'gainst those is found
Whose mind can look with peace
On life's rough sea, and view the shore
Where storms for ever cease.

No law 'gainst those is found
Who calmly suffer long
The burdens which probation brings,
E'en though involving wrong.

No law 'gainst those is found
Who gentleness display
To all the suffering lambs of Christ
That keep the narrow way.

No law 'gainst those is found
Whom God pronounces good,
For likeness unto him who was
And is misunderstood.

No law 'gainst those is found
Who manifest pure faith,
By hearing and believing all
The unseen Spirit saith.

No law 'gainst those is found
Whose heart to God is meek,
And in His Son's beatitudes
Their happiness do seek.

No law 'gainst those is found
Who temper all they do,
With sober thoughts of life and death
As taught in doctrines true.

No law 'gainst those is found
Who these graces show,
And by the sap of God's true vine
The fruit of Spirit grow.

J. J. A.

March, 1879.

THE ANGLO-ISRAEL CONTROVERSY.

WE catch a few dying echoes. Perhaps they are not dying echoes. Perhaps they are sounds of storm in the interval between

one blast and another. Perhaps the controversy is only begun. Perhaps the discussion of a false theory of Israel's relation to

prophecy is intended to wax and spread and secure a more general attention to the true hope of Israel. No one knows. It may be that the Anglo-Israel theory has done its work. At all events, we serve up the echoes of what has transpired.

We furnished evidence last month of the uneasiness of the Anglo-Israelites themselves with regard to the result of the Hine Debate, notwithstanding their professed conviction that the affair had been to their advantage. This evidence is confirmed by an article in the Anglo-Israelite organ, styled the *Banner of Israel*. The article discusses the question itself, but makes the following allusion to the debate:—

“It is a great pity that Mr. Hine undertook the matter at all. However he may be grounded in his subject, he is no match for so perfect a debater as Mr. Roberts, who, much to his honour be it said, with his powers of argument, possesses also so wonderful a knowledge of his Bible. But with those powers it does not follow he is right in the question before us. Many a Christian would be able in writing to disprove the arguments of unbelievers; but in a discussion, the infidel, with his reasoning, and perhaps wonderful knowledge of texts, would in all probability be victorious. It is not given to all to possess good memories to call up passages at a moment's notice. Above all, it is a pity that the question of Judah's salvation was touched upon. It had nothing whatever to do with the identity. In this, sir, I confess I never could hold Mr. Hine's views, and could never understand how any one professing to believe the Bible could possibly see salvation out of Christ. I do hope that some champion will come forward with the mantle of John Wilson resting on him—some one like the author of ‘Sixty Difficulties Answered,’ and offer combat to Mr. Roberts.”

The *Jewish Chronicle* not es the contro-
versy in the following wa-

“The most startling the^{nter}g^{ow}ever, of the whereabouts of the Ten Tribes, is one which has sprung up within the last few years, and which discerns the lost Israelites, not in any distant, romantic people, but in the prosaic Englishmen who are literally our neighbours. The theory seems to be gaining ground, if we are to judge by the fact of there being in existence more than one periodical specially devoted to its exposition and promulgation. Meetings in support of it are constantly held, and there is scarcely a town of importance in this country which does not contain some persons who earnestly believe in its truth. The hold it has taken upon some minds is sufficiently

evidenced by the boldness and the air of conviction with which it is advanced. Public disputations are challenged by the champions of ‘Anglo-Israelism,’ as the new belief is called, and it is only last week that a three nights' discussion of its merits was held at Exeter Hall. The arguments which are adduced in favour of the theory are not a little extraordinary. They are of two kinds—the historical and the scriptural; and it is not easy to decide which is the more illogical. The argument from history has, however, the advantage of conciseness and of being tangible enough to be exploded by common sense. The scriptural proofs, on the other hand, are of so airy a character as almost to defy the assaults of logic. Unfortunately, too, it is on the latter kind of evidence that the professors of ‘Anglo-Israelitism’ lay the greatest stress, and their appeals to the Bible are made with so much enthusiasm that those who take the opposite side are always in imminent danger of being classed as rationalists. It must, however, be evident that if there is any truth in the theory at all, its greatest support must be looked for in historical proofs. If they are weak, ‘Anglo-Israelism’ must be nearly all superstructure, and but little foundation. The first and chief step must be to establish a historical connection between the Anglo-Saxon race and the lost tribes; and unless this can be satisfactorily accomplished, all the texts in the Bible, however plausible they may seem, will not serve to establish the theory. And it is only necessary to give an outline of the reasoning by which this connection is sought to be proved, to show its absurdity. The Anglo-Saxons were the descendants of the Goths; the Goths came originally from Media and the adjacent districts; to those districts the Ten Tribes were deported by their Assyrian conqueror; therefore, the Anglo-Saxons were the Ten Tribes! Was there ever a more complete *non-sequitur*? True, the eighth century B.C. is given as the earliest date of the Gothic migration from Asia to Europe, and it is the date, too, of the Assyrian captivity; but how is the identity of the two nations to be established? If it could be shown that the Goths were characterised by decidedly Israelitish manners and beliefs, the advocates of the new theory might hope to present a *prima facie* case worthy of the consideration of logical minds. But this cannot be done; and therefore the one indispensable link in the chain of evidence is absolutely wanting. The champions of ‘Anglo-Israelism’ forfeit, too, that if the Goths could be proved to be the lost tribes, it would follow that, not only the Anglo-Saxons, with their modern English representatives, but the Normans, the Danes, the Germans, the Dutch, the Swiss and the Norwegians, all of Gothic extraction, would have to be regarded as of Israelitish descent. This is more, we fancy,

than they bargain for. . . . We have no objection to discovering that Englishmen are Israelites in disguise. On the contrary, we should be rather glad to find that they were. But then the identification must be a fact, not the phantasy of the over-heated brains of a few enthusiasts. And until it assumes that form we must be allowed to record against it our verdict of 'not proven,' and to protest against the use of evidence which can only be obtained by violently straining the language of Scripture and utterly overriding common sense."

The following collection of newspaper utterances with reference to the Memorial Hall lecture (*Anglo-Israelism Refuted*) which paved the way for the Exeter Hall debate, is interesting though not particularly important. They constitute an impartial verdict on the logical bearings of the arguments. We intersperse remarks where called for.

(From the *General Baptist Magazine*.)

"Men who have been disposed to believe that Britishers form the lost ten tribes of Israel should purchase this lecture, and inwardly digest its statements. Its reasoning is masculine, its exegesis sound and reliable in the main, and its effect on Mr. Hine's positions sublimely destructive. As a logical tournament this discussion is extremely enjoyable; but the effort in the Appendix to construct the future of the world, is blighted by the mildew of the Physical 'Personal Reign' Theory."

How sad to hear the blessed hope of the Lord's appearing—(the hope of the gospel)—stigmatised as "mildew." How comes about so extraordinary an utterance? It is written "the Gentiles from the ends of the earth will come and say, Truly our fathers have inherited lies and vanity and things wherein there is no profit." The leading lie, which leads to the defacement, yea, the effacement, of truth in all other matters, is the Greek speculation that man is a disembodied, inextinguishable immortal entity, that becomes the subject of spiritual destiny when it leaves the body a few days before the funeral. Teaching that we go to Christ when we die, leads to the denial of the truth that Christ comes to us when we live at the resurrection: and causes learned editors to mistake the bloom of the peaches for mildew.

(From the *Staffordshire Advertiser*.)

"'Anglo-Israelism Refuted' is the title of a lecture by Mr. Robert Roberts, of Bir-

mingham, delivered in reply to a lecture by Mr. Edward Hine. Mr. Roberts is a gentleman of ability, and as might be expected the lecture is well written and the argument clear and cogent. But it strikes us that the theory against which it is directed, is scarcely worth the expenditure of so much ability and ingenuity."

No doubt, the theory is unworthy of serious refutation on its own merits. But it is making way in England, and makes a singular opening for the true hope of Israel obtaining a hearing, which constitutes the reason of the intellectual "expenditure" referred to by the *Advertiser*. Such a reason may not be intelligible to the writers in that paper: but it will be intelligible to all those who share that hope, and recognise the responsibility which the possession of the hope imposes.

(From the *Walsall Free Press*.)

"This pamphlet, which is the production of Mr. Roberts, is a reply to Mr. Hine, whose lectures and writings, to prove that the inhabitants of the British Isles are the ten lost tribes of Israel, have imparted to this interesting question a somewhat novel and sensational aspect. The task of maintaining the affirmative of such a question is undoubtedly much more difficult than is that of refuting it. Still great credit is due to Mr. Roberts for the very able way in which he, in the brief space of one lecture, deals with the subject. The pamphlet will be found very interesting, especially by students of prophecy."

(From the *Christian News*.)

"This is an exceedingly able and trenchant reply to a lecture delivered by Mr. Edward Hine, in which 'is demonstrated the unfounded character of the theory which claims for the British nation an identity with the lost ten tribes of Israel.' This doctrine of the identity of the lost ten tribes with Englishmen, has been earnestly insisted upon of late, and chiefly by Mr. Hine, who may be called the apostle of the new faith. He has published several works in its defence, and has delivered various lectures in which he dwells upon the 'marks' which prove that the lost tribes are the English. One of these lectures was delivered in London, and Mr. Roberts replied to it the next evening in the same hall, and it is this reply which is before us. The reply is thorough and satisfactory. The lecturer goes from point to point, and examines 'mark' after mark, and shows that the contention of Mr. Hine is utterly fallacious, and that in order to uphold his theory, he has to twist and wrench the teachings of the Word of God in a most unaccountable manner. That

our readers may see the kind of 'marks' which Mr. Hine points out, and on which he relies to prove that we are the lost tribes, and the way Mr. Roberts does his work in showing their weakness, we will give one extract, which is selected simply because it is short. [Here the writer quotes the remarks on 'a company of nations.'] Our space forbids our entering upon the consideration of the lecture or subject further. We commend Mr. Roberts' lecture to the consideration of those interested in the question considered, and will be surprised if it does not open the eyes of those who have accepted Mr. Hine's statements as in harmony with Bible teaching."

(From the *Sheffield Post*, April 19.)

"We have no objection to every man's riding his hobby to his own liking, so long as he does not thrust it in our way, or make himself and it a public nuisance. But the obtrusiveness of the hobbyists who wish to prove the British nation to be Jews makes us well pleased to see their pretensions taken seriously in hand by an able opponent. In a lecture delivered in the Congregational Memorial Hall, Farringdon Street, London, in reply to one given the previous evening in the same place by Mr. Edward Hine, pretty well known by his frequent appearances in Sheffield and elsewhere as the champion of Anglo-Israelitism, Mr. Roberts, who represents the Christadelphians of Birmingham, demonstrated the fallacy of the theory which claims for the British nation identity with the Lost Ten Tribes of Israel. The lecture, now in the second edition, gives such a blow to the Anglo-Israelitish hobby as cannot fail to stagger it

in the estimation of those who care to give Mr. Roberts' pamphlet a careful perusal."

(From the *West Central News*, May 10.)

"F. Pitman, Paternoster Row, has issued, in pamphlet form, a lecture, entitled 'Anglo-Israelitism Refuted,' which was delivered in the Congregational Memorial Hall, Farringdon Street, London, by Robert Roberts, of Birmingham, in reply to a lecture in the same place by Mr. Edward Hine. The fact that this reply, which is printed from the notes of a shorthand writer, was delivered on the evening immediately following Mr. Hine's lecture, shows pretty clearly that Mr. Roberts must have devoted considerable study to the subject when he could enter upon it so promptly and with so much fluency and force. He demonstrates, without encountering great difficulty in the task, the unfounded character of the theory which claims for the British nation an identity with the Lost Ten Tribes of Israel."

(From the *Gravesend Reporter*.)

"This is a lecture by Mr. Robert Roberts, of Birmingham, given in reply to Mr. Edward Hine, who holds the fantastic opinion that the British people are really the Ten Lost Tribes of Israel. Mr. Hine is shown not to have a feather to fly with."

(From the *National Church*, May, 1875.)

"*Anglo-Israelitism Refuted*: a lecture by Robert Roberts, of Birmingham (F. Pitman), may be recommended to any churchman who has been taken with the latest craze of the identity of the British nation with the Lost Ten Tribes."

EXTRACTS FROM CORRESPONDENCE.

BROTHER HODGKINSON, Norman Cross:—"I received the discussion; thanks. Hine quite surprises me. It is marvellous he can charm so many; but flattery sugar coats. He is quite unworthy the effort, and is entirely lost sight of, except as a stepping stone towards publishing the truth. 'Asher abode in his breaches,' a perfect identity.—Signed, E. Hine. A sample of E. Hine's logical deductions, that the Anglo-Saxon Race must be, &c., &c.—We buried old sister Haywood, May 22, before the announcement of her birth. I had an interview (on the subject of funeral) with Mr. Parson Moule, who thanked me for my courtesy; deplored the absence of my influence, &c., in the parish; and said he was inexpressibly relieved by my call to find we did not intend insisting upon a service of our own in the churchyard. We had one

at the house; stood outside the church; saw her placed in the grave, and have been counted accursed by the villagers ever since, for our cold-blooded dry eyes, &c. They said the wreath of flowers we sent, which was on the coffin, should have been pinned on our backs, &c., *ad infinitum*. Ah no, it is an attractive village, is the village of Yaxley; and there are some sisters and a brother there that you can rely on, having served apprenticeships in Dame Adversity's school. It was a test question the first funeral, and there is nothing to regret but the death of the old sister, who may shake off the dust of Yaxley churchyard alone yet."

E. WHITING, Esher, Surrey.—"A couple of years ago, I think, I bought a pamphlet at a bookstall, entitled *Prophecy and the Eastern Question*. The style was so good that it was

a pleasure to read it, and for some time I thought the writer must be an Anglo-Israel man, but at last I set him down for an Irvingite, and I was rather curious to see and hear him at Exeter Hall. There, for the first time, I discovered he was a Christadelphian, whatever that might be; but since Mr. Hine speaks of going to demolish the 'heathenish doctrine' in the *Glory Leader*, I suppose it must be something very bad. And Mr. Hine's cause, too, I fear must be very bad to need propping up with what he intends to pull down. So far, I consider your argument by far the best of any I have read against Mr. Hine. I am anxious to reach the truth, if it be possible amongst the tangle of isms there is in the world. I know who is *The Truth*, and that his word is truth; still, as regards many things, there are great difficulties. I had the opportunity of hearing the debate on the Anglo-Israel theory in Exeter Hall. Unfortunately I was unable to be present on the third night, but, with one or two exceptions, the best of the argument remained with you. I may as well tell you that for the last seven or eight years I have taken an interest in the subject discussed, as a speculation, and it was not till I read Canon Tidcomb's clever little book, 'The Anglo-Israel Post Bag,' that I felt three-parts convinced that the British might be the descendants of the Ten Tribes. I have read most of the current literature on the subject, though I have never attached much weight to Mr. Hine's effusions, beyond the value they possess in bringing the subject before the public, for anyone can see that the theory with him has assumed the form of mania. But I do attach weight to Mr. Piazza Smith's writings, Dr. Wild's, Mr. Cavill's, Canon Tidcomb's and others; and, for the sake of the cause, I only wish you had been matched with a man whose logical power equalled your own. You said the three evenings' debate would be published, and I am writing now to ask you to be kind enough to forward me a copy, likewise *Coming Events in the East*, *The Kingdom of God*, and *Twelve Lectures on the teaching of the Bible in relation to the faith of Christendom*, on receipt of which I forward you a post office order. I have just finished reading *Anglo-Israelism Refuted*, and I give you credit for not dealing simply in assertions. But it is a subject not to be very easily disposed of. The theory embraces a wide field—scriptural arguments are perhaps the best—but then, again, people find out texts and passages to suit their own peculiar views. I must say you are kind enough to give us the context. But why don't you, now you have taken the subject in hand, write a book something after Mr. Tidcomb's kind, barring its flippancy, taking the subject under three or four heads. I have watched the spread of Mr. Hine's views,

and I am aware what a topsy-turveying they will lead to of one's views as to the present and near future of this earth. I would like, if the theory is true, that it should be made quite clear, or if untrue, well then be got rid of, by all means, as soon as possible."

Brother T. RANDES, Swansea:—"I thank you much for sending me a copy of the discussion. It came to hand on Saturday evening. I was struck with even its appearance in such a short space of time: such a wonderful manipulation; such a good piece of work at such a low price, well executed, well performed, and well done. Is it not marvellous? Does it not speak loudly: 'Behold he cometh?' I was present during a part of the discussion in Exeter Hall. I could not help comparing the situation of the truth in 1879 to the position it held in 1868, when I visited London, with others, and witnessed the obedience of brother T. Boshier, then in a small projection from a dwelling house in Crowndale Road, capable of holding one hundred people, but occupied by the small number, I think, of seven. Now, on this occasion, held forth and well and nobly defended on the platform of the world-renowned boards of Exeter Hall—a spacious building, capable of holding some thousands. What a change, dear brother, is it not? How marvellous is our Father in working out and bringing to the front His purposes and His glorious truth at this time. He calls and sends forth His chosen ones, equips them with His word, draws the enemy to the front, and there they stand encountering, face to face, the sharp two-edged sword, which proves too quick for the enemy's pet theory of 'Englishmen Israelites,' cuts it through, demolishes and destroys it even to rags and tatters, and acknowledged by many as totally conquered and vanquished. May it prove of very great service for the object that all true brethren aim at in all the efforts put forth on behalf of the kingdom of our Lord and Saviour Jesus Christ."

Brother OWLER, of London:—"I enclose a few cuttings from the papers (notices of *Anglo-Israelism*). Perhaps you have them already. They are few indeed. Truly this is the day of small things. I did anticipate a larger load, because we (Cassell and Co.) get papers from every part of the kingdom, but the enclosed is the sum total of my research. Of course, both you and I know that the press must speak 'smooth' things as well as the clergy; and I know well how, in the newspaper press, matters of life and death that are unpleasing to the flesh are burked. Thank God, there is a day coming when it will no longer be so. Your articles on 'The Ways of Providence' I have read with great interest. Indeed, they must prove of immense practical value to all who watch the way that God leads them,

especially in the trials to which we as brethren are exposed from day to day. The encouragement also to continue in 'the narrow way' is evident in the method God adopted in perfecting the faithful ones you have already mentioned. The object of trial is purification, and where this is realised, the benefit to one and all must prove valuable in future experiences. One reason why our Elder Brother was made great is found in the fact that he humbled himself, and the honour and glory of the kingdom will only be bestowed on those who follow in his footsteps. The complete surrender of ourselves to God now will work for us an eternal weight of glory. Where this principle is not recognised, then all our profession goes for sounding brass and tinkling cymbal. Abraham, Jacob, Joseph, Paul and others acted in accordance with the divine code, and therefore shall be the recipients of divine favour. Little drops of water make the ocean; and it is attention to little things in daily life that fashions the character and subdues our wills to that of God."

Brother J. J. ANDREW, London:—"On Wednesday afternoon I heard (in company with my brother) Mr. Gladstone's address at Mill Hill School, which you will see reported in Thursday's *Daily News*. It is the only time I have heard him speak, or even seen him. His manner was very reverential, and on no point was he more impressive than when speaking on religion. Possibly if he had been born later, or in another sphere of life, he might have been chosen for the work of the truth instead of for his political mission. In many respects his abilities would have fitted him for it; but, however great his power, his success would have been limited by the divine will to the narrow groove necessary for His purpose. God knows best who is the proper instrument for carrying out His various designs, whether in the world of forgiven or unforgiven sinners, and we cannot but be smitten with wonder and gratitude that we have come within the scope of His highest and most important work in this generation. May we not fail in realising the great consummation for which the present is but the preparation. The angel who visited Manoah was very careful to eschew the honour proffered to him, and direct its ascription to Jehovah—a lesson to us who are endeavouring to attain to angelic equality. As the child is father to the man, so the probationary mind must be the appropriate predecessor of the mind in exaltation.

"The remarks in this month's *Christadelphian* on the training of children are very pertinent, especially those which indicate that its principles are to be found in God's dealings with His sons and daughters. Obedience is the great end in the latter case, and should be in the former, not only in

major but also in minor matters. It is a most difficult lesson for either juvenile or adult flesh to learn, for as soon as the mind is capable of action self-will asserts itself. How does God subdue this self-will? First, by promised reward; second, by instruction; third, by threatened punishment; and fourth, by present chastisement. The two latter comprise the infliction of actual suffering, and the withholding of desired boons. The divine rod of affliction has for its object the eradication from the mind of fleshly flaws, and the guidance of the children of God in the right way. The necessity or the wisdom of every application of the rod is not seen in this life, but this will be made quite clear in the next. In like manner boys and girls often fail to recognise the propriety of their punishment. The perception of its need and design increases with the development of the mind. Much, however, may be done by parents in accelerating that perception by the impartation of right principles of conduct. And as God requires offences against Him to be confessed before being forgiven, children should be taught to acknowledge their wrong-doing—one of the most difficult tasks which *diabolos* flesh is able to perform. By such a course the deterrent influence against the repetition of disobedient acts is doubled. The suffering in body or mind by the punishment constitutes one check, and the education of the conscience, with the practical development of humanity, constitutes the other. Whatever the punishment be, it should be severe enough to be felt by the child, and to show the parent's marked displeasure, but should not be so extended as to produce callousness. And, above all, it should not be inflicted in a passion, or the moral instinct of the child will be outraged by an action proceeding from a mind out of its balance. Judicious correction, so far from lessening, decidedly increases the respect and love of children for their guardians. Indiscriminate kissing and kicking is a most ruinous policy for the child and destructive of all comfort for those surrounding him. Some puritanical disciplinarians object to what are called good conduct prizes, on the ground that obedience should be practised from an inherent sense of right and duty. Theories such as these ignore the baseness and weakness of fallen human nature. God does not do so, and hence the innumerable ways in which He has by promised reward endeavoured to influence mankind to love, honour and obey Him. In the training of children, therefore, the conditional bestowal of benefactions may with decided advantage occupy a similar place. It is something gained if children are but induced to act rightly by the gratification of lawful desires, for on the principle that use is second nature, good conduct may become habitual, and the additional happiness resulting from it will

teach them, experimentally, the superiority of obedience over disobedience. A foundation is then laid for the inculcation of those principles which should guide their whole conduct. It is no doubt true that, as there are no two children alike, variations in discipline specially fitted for the mental and moral idiosyncracies of each case are required in treating them, the knowledge of which may be derived from either observation or phrenology, or, better still, from the two combined. But such special adaptations refer to the details of treatment: they do not affect the broad principles. These are derived from God, and are the embodiment of the highest wisdom on which man can act."

Brother FISHER, of Guilsfield, North Wales, dissents from the recommendation of previous correspondents, that the children should not be taken to the meetings. He thinks such a recommendation inconsistent with the exhortation that we are to "bring them up in the nurture and admonition of the Lord." He asks how they are to be so brought up if they are to be kept away from the meetings? The answer is obvious. The recommendations of correspondents do not refer to those children who are old enough to be benefited by attendance at the meetings, but to those only of so young an age—particularly babies—that they are not only incapable of being benefited, but are almost certain to interfere with the benefit of those who might. We can warmly support the views of correspondents on the subject, on the ground of experience. The prattle of children is a distraction both to speakers and hearers. Those feel it the most who appreciate the purpose of the meetings the best.

Brother H. L. BAKER, Cottonwood, Kansas:—"This is a very sparsely settled country, and I can't say much for society, only they are 'willing to live and let live.' Perhaps that is as much as can be said for any community that is without the hope of living in the *aion*. My wife and self are trying to maintain our integrity, and a conscience void of offence, knowing that we must all stand before the judgment seat of Christ. It takes about all our time in trying to provide the necessaries of life in these troublesome times, although our wants are few. It costs the Christian civilised world more for tobacco, and twice as much for alcoholic drinks, as it does for bread; its expenses to gratify the lusts of the eye and the pride of life cannot be estimated. Then consider its cost of maintaining the peace, and paying for bad government and keeping up its ecclesiastical abominations. It is no wonder that the masses are poor, and the world badly in debt to itself. The fact is palpable that the world does not think; it is sound asleep, sleeping the sleep of death, and no human power can

awake it. It seems to me, if I were an 'orthodox' Christian (Methodist for instance) instead of paying a round sum to support an inferior preacher, I would in this age of books buy Wesley's sermons, and then read a sermon once a week. In that way I could get the best ideas of my church, in the best style, for a trifle. That would be a good plan for proud folks religiously inclined but too poor to afford good enough clothes to turn out on Sundays. It might be objected that that would not be obeying Paul's injunction concerning assembling. The popular idea of assembling themselves together is to go and hear a 'preacher prophesy smooth things' once or twice a week for so much per annum. In all my efforts to present the truth to my acquaintances by lending books and otherwise, I only found one man to read *Christadelphian* books with delight, and profess to believe the doctrines they taught. He applied to me for immersion. In the course of a conversation with him, I explained that it was not enough to confess a nominal belief of the truth; that he must be able to see the enormity of the blasphemous abominations taught and practised in the churches as the religion of Jesus Christ. He was not able to receive that, and turned away. We highly prize the *Christadelphian*, and gladly contribute our mite to its support. In our isolated circumstances it is almost impossible. Nothing but lack of means to pay for it prevented us from sending in our name at the beginning of the year. You will remember a 'Dr. Miller, of New Jersey, who was tried for heresy, an account of which was published in the *Christadelphian* a year or two since. I ordered a copy of *Twelve Lectures* for him, and suggested that some bro. of ability should correspond with him. It would be interesting to know whether the suggestion was acted upon, and with what result."—[We have heard nothing further of this matter.—Ed.]

The following verses by "Croly" I should think are good enough for a place in the *Christadelphian*:—

A DIRGE.

"Earth to earth, and dust to dust!"
There the evil and the just,
There the youthful and the old,
There the fearful and the bold,
There the matron and the maid,
In one silent bed are laid;
There the vassal and the king,
Side by side lie withering:
There the sword and sceptre rust:
"Earth to earth, and dust to dust!"

Age on age shall roll along,
O'er this pale and mighty throng;
Those that wept them, those that weep,
All shall with these sleepers sleep;
Brothers, sisters of the worm,

Summer's sun or winter's storm,
Song of peace or battle's roar,
Ne'er shall break their slumbers more.
Death shall keep his sullen trust:
"Earth to earth, and dust to dust!"

But a day is coming fast,
Earth, thy mightiest and thy last!
It shall come in fear and wonder,
Heralded by trump and thunder:
It shall come in strife and toil;
It shall come in blood and spoil;
It shall come in empires' groans,
Burning temples, trampled thrones:
Then ambition, rue thy lust!
"Earth to earth, and dust to dust!"

Then shall come the judgment sign;
In the east, the King shall shine;
Flashing from heaven's golden gate,
Thousands, thousands round his state
Angels with the crown and plume;
Tremble then thou solemn tomb;
Heaven shall open on our sight;
"Earth be turned to living light,"
Kingdom of the ransomed just!
"Earth to earth, and dust to dust!"

Then thy mount, Jerusalem,
Shall be gorgeous as a gem;
Then shall in the desert rise
Fruits of more than Paradise,
Earth by angel feet be trod,
One great garden of her God!
Till are dried the martyr's tears
Through a thousand glorious years;
Now in hope of him we trust:
"Earth to earth, and dust to dust!"

Brother JNO. BANTA, Llano, Tex:—"The *Christadelphian* is coming regularly to us freighted with a cargo of soul-cheering matter, which is calculated to encourage, cheer, and warn the way-worn pilgrims in their dreary march through this wilderness of sin, to the promised inheritance of the saints in light. In our present scattered condition, surrounded as we all are with so many adversaries, and compassed as we are with sinful flesh, which is 'prone to evil as the sparks go upwards,' it is impossible to place a just estimate upon the merits of the *Christadelphian*. May its voice be heard by every faithful child of the Deity, until the struggle is over, and we are all called to realize that the blessed hope which is in store for those who through the spirit have crucified the flesh, with its passions and lusts, and lived 'soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and Saviour Jesus Christ. —(1'itus ii 12.) This is my fervent prayer. It seems to my mind the same kind and beneficent Being who raised up Dr. Thomas in the 'time of the end' to bring the truth

to light, and thus develop the 'wise virgins,' and have them ready to meet the Bridegroom with lights trimmed and burning, has also provided the means by which the good work begun by the doctor may still go on, and by which His poor despised and downtrodden children may be comforted, consoled, and edified in their present widely scattered condition. Our only regret is that it cannot reach us every week instead of once a month. We become so eager for it before its arrival, that we almost feel sick at our hearts on that account. But when it does come, O! with what greediness we devour its heart-cheering contents. 'The Sunday Morning' is always the favourite with my sister wife; she always reads it first, even before the 'Signs of the times.' I regret my inability in pecuniary matters to have the *Christadelphian* sent to those of our brethren and sisters who are not in a position to raise the funds to spare to send for it. I trust that some of our brethren who are favoured with sufficient means over and above their wants may yet see it to be their duty to use it to the glory of God, and the blessing of His needy children, who are hungering and thirsting for knowledge and edification which are denied them at present for want of means."

Sister TOMLIN, Rochester:—"The reading of the notice of E. Turney's death, brought tears to my eyes and heaviness to my heart. It would have been such a satisfaction to have heard that he had retraced his steps and repented of his evil teachings. It was said of the infidel Rousseau, that he multiplied himself among mankind, and surely this is what E. T. has done, and we have felt keenly the evils of this multiplication. We are told after 'admonishing' to 'reject' an heretic, and not bid them 'God speed.' Those who love the truth must obey, and leave results with Him who doeth all things well. I hope that you will inform the friends of the truth through the *Christadelphian* as soon as possible, if the 'Unionists,' here calling themselves Christadelphians, have complied with your request to endorse the 'statement of the faith.' There are those in different parts of the U.S. who are awaiting developments in this case, and, judging from letters received lately, some are getting anxious and think it strange we get nothing further about it in the *Christadelphian*. I saw a letter written by one of their leaders to one of our brethren, and in that he says he is not going to endorse a 'man's creed,' and goes on to give his views on the nature and sacrifice of Christ, which agree with the Renunciationist theory. I am glad to know that so many ecclesiastics are endorsing the 'verified statement,' and making it a basis of fellowship; and I like the action taken at Swansea. We have sent several of the 'verified statements' to brother Gresham and others in N.C., and have tried

to show the necessity of adopting it. I might hand a Bible to a friend and tell him that was my creed, and as all orthodox churches say the same I might be set down as a Baptist; but if I give one of the 'statements,' it is soon read and shows it is other than 'man's creed.' I would like to see an article by brother Shuttleworth, or some one else, on this subject, showing the necessity of Christadelphians the world over having the same basis of fellowship, and the good resulting therefrom. I think the 'statement' would be the means of keeping crotchets out, and such an easy way to test those we doubt. In conversing with some they have such a serpentine way of getting around a question and deceiving people perhaps for years, as the case has been here. I am glad that the truth is to have another good opportunity to show its bright light, as it will have in the debate between you and Mr. Hine. I pray that you may have health and strength, and that the 'word of God may have free course and glorified.' That brother [brother Alexander] hits hard on snuffing and smoking, and chewing we should have included. It is disgusting and filthy, and unbecoming a brother of Christ. Some say here that Dr. Thomas used the 'weed' and they may. I would like to tell them he did not, but cannot as I do not know the facts. [Dr. Thomas did not 'use'

tobacco any more than a man may be said to 'use' cholera mixture who takes it in case of need. He used it occasionally, as when among the malarious swamps of the Southern States. He used it medicinally. It was not a habit. We speak from personal knowledge.—Ed. *Christadelphian*.] One of the leaders of the 'Union' here told me he could not get his mind to act until he had had a smoke. I do not care for ideas that are ground out of a machine run by tobacco smoke. If spirit-firs is used they are to be relied upon. As our dear brother Gunn says, the truth suffers so much in the hands of its friends. The division here has left us feeble as regards numbers and strength, but we are trying to do what we can in a private way. Some are investigating, and we mean to 'plant and water,' as opportunity presents, and wait for the 'increase' which cometh alone from God. The 'whole creation groaneth' and 'evil men wax worse and worse,' and we cannot expect to be entirely free from the evils which prevail: but if we walk in the 'straight and narrow path,' trusting in God, we may have that 'peace which passeth all understanding,' which makes the trials of these times look very insignificant. In our zeal to press forward to the prize, they are almost unnoticed."

The Christadelphian.

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

JULY, 1879.

"THESE are bad times." So everybody is saying. Trade bad, employment scarce, a slow famine in the houses of multitudes, the weather deranged and unnatural, and calamities of all sorts multiplying upon one another. Salmon disease afflicts Scotland: other fish are dying in great numbers. Floods in Hungary have been followed by floods in Italy: Etna, erupting, has desolated whole districts. Famine threatens India and China; and now the public mind is being scared by astronomical speculations in which there may or may not be some truth. The four principal planetary bodies of the solar system—Jupiter, Saturn, Uranus and Neptune—approach together to that point in their several gigantic orbits which is nearest the sun. It is rare they get into this position together; it has not happened

for 2,000 years. It is remarked that when any two or three of them are in perihelion (nearest the sun) together, atmospheric disturbance is produced on the earth with evil effects on vegetation and animal life; and when four are in this position, the worst consequences are feared, which the past is quoted to justify. How much there may be in these fears we shall presently see. That we are approaching a time of trouble we know on independent grounds; and it may be that the apprehended disorder of the elements may be an element arranged in advance. But in the worst the saints "will not be afraid." All things are in the hands of the Father, who can counteract the worst effects of His own contrivances in nature, and who, if He suffer them to come to the full, can protect and guide through all harm those who put their trust in Him.

THE SIGNS OF THE TIMES,

TROUBLE IN EGYPT AND TURKEY.

EXTINCTION OF THE NAPOLEONIC
DYNASTY.

CONTINUED INCREASE OF MILITARY
ARMAMENTS.

THE JEWS AND THEIR AFFAIRS.

PEACE is concluded with Afghanistan with the results indicated last month. Sir Garnet Wolseley has been sent to South Africa, and hopes are entertained that the Zulu war may be brought to a termination quickly. It is then expected Parliament will be dissolved, and the verdict of the country be invited upon the achievements of the Government. There are several indications that a general election will take place towards the close of the present year. A more important election has never taken place in the history of the country. Much—very much—depends upon the result of it. Thoughtful men are anxiously discussing its probabilities. It is allowed on all hands, even among the Liberals, that the Tories have got such a firm hold on the country that it will be a difficult thing to dislodge them; and their return to power would mean a more decided pursuit than ever of the Tory policy both in foreign and home affairs.

The brethren of the Lord Jesus are free from anxiety on the subject, because they know affairs will be divinely guided, and that even if they take a course apparently unfavourable to the divine purpose, the twist is needful for what is to come after. Nevertheless, they are not uninterested spectators. On the contrary, their interest in the upshot is of a sublimer and stronger character than that of either Liberal or Tory. They watch public events with the interest generated by the fact that they are related to the accomplishment of the work of God in the earth and the realisation of the unspeakable hope connected with the re-appearance of the Lord Jesus and the restoration of the kingdom again to Israel. God has given us signs that we can recognise amid the confusion of human intrigue; and these invest the coming election with an interest all peculiar to themselves. Whether Tories or Liberals

come to power, events will prove them to have been needful; but the return of the Tories would seem to human judgment the right thing in view of what is revealed concerning England's part in the latter-day work. Of course the Liberals may do the work now that the Tories have so far advanced it in the required direction; but the Tories seem more suited by tradition and instinct to inspire English counsels in those Oriental, Jewish and warlike directions that belong to the Tarshish power in this time of the end.

Sir Stafford Northcote, the Chancellor of the Exchequer, adverted to this coming appeal to the country in a speech made a few days ago at a Conservative banquet. Referring to the political troubles the country had gone through in connection with the Eastern Question, he said those troubles were not yet at an end. He did not specify what the still current dangers were; but sundry features in the telegrams of the month supply this omission, or at least point to the directions in which dangerous activity is still going on. There is the question of Egypt. Matters there are in the throes of a crisis. The Khedive, as noticed last month, dismissed both the English and the French ministers whom he had given a place in his council, and to whose authority he had promised to be absolutely subject in all matters of finance. At the same time, he threw aside the scheme that had been devised for the extrication of Egypt from the financial bog into which she has been dragged, and promulgated another in harmony with his own individual interests. England and France expostulated, but being not altogether at one in their views, much effect was not produced. Between their differences, the Khedive seemed to get things his own way. This has brought sharp remonstrances from Germany, whose resident subjects are affected. France and England disliking a third power intervening in Egyptian affairs, seem to have woken up again, and a demand for abdication has been addressed to the Khedive. The Khedive is not inclined to comply with the demand. What steps the powers will take to enforce this demand is the next question. This is the stage things have reached at the time of writing. With Russia and Italy behind encouraging

the Khedive to resist, there is a promising fountain of trouble here, the satisfactory feature of which is that it involves the time-of-the-end question of the fate of Egypt and the position of England in the East.

Meanwhile Turkey slowly sinks, according to the Scriptures, with the exception of the one country which should rise at this time, according to the same sure authority. Both features are noticeable in the following extract from a letter of the Constantinople correspondent of the *Daily News* :—

“The truth is, and the sooner the English public recognise it the better, that it is hopeless to expect reforms which will secure life and property, unless the pressure of Europe is brought to bear upon the Turkish Government. Here in Constantinople men of all shades of politics recognise this as the fact. Men who, during the war, gave all their sympathy to the Turkish side—men who cherished the hope that Turkey would begin a new career as soon as the war was over, have come now to admit that the Turks of themselves are powerless as a government, to secure life and property. The Turkish officials themselves recognise the fact. For though each of them may think himself a reformer, all admit that the dead weight of the government itself is more than the government can lift. All that it has done, all that it has left undone since the war, shows that it is hopeless to expect reforms from it. Ambassadors whose *raison d’être* is to support the Turkish government, may try to persuade Europe and themselves that the case is otherwise; but so far as I know, no man whatever in Constantinople in a position to form an independent judgment, would venture to say that he believed the Turkish government, unaided by foreign pressure, able and willing to carry out the reforms necessary to secure life and property. Not one single measure of reform has been carried into effect since the war. The corruption is notoriously worse than it was before. The want of money may explain that. But all sorts of reforms were promised before or during the war, which require no money to carry them into effect, and yet not one of these has been brought forward. There is not a province of the empire where there is security for life and property at the present moment, *unless a partial exception should be made for SYRIA UNDER MIDHAT PACHA.*”

EXTINCTION OF THE LOUIS NAPOLEON DYNASTY.

The differences between England and France appear to have lost their acute form:

but an event has occurred which is of great importance to the latter country, and is calculated to have important indirect consequences upon her position in Europe. The Prince Imperial has been killed by the Zulus, in the British war at the Cape, to which he had gone for a three months' military experience. This event is more than an individual casualty. It practically extinguishes a party in France. The Bonapartists have no other candidate that would have a chance with the country. There is Victor, the elder of two sons of Prince Napoleon; but his father (an irreconcilable Radical) is unpopular with the Bonapartists, and the boy himself is unknown and lacking in that favour with the Empress which constituted a chief ground of Prince Louis's popularity with the French people. The dynasty is practically extinct. As a French paper remarks, “the banner of the party was the Prince, and disappears with his shroud.” The death of Louis Napoleon's son reduces the political competition in France to a simple issue between Royalism and the Republic, an issue which gives royalism a much better opportunity than when the country had to choose between royalism and imperialism besides. The imperialists will probably give their adhesion to the royalist cause, in preference to republicanism, and thus the hopes of the royalists receive an unexpected and powerful reviving in a very unlikely way. A reviving to those who watch for the signs of the times; the restoration of the monarchy in France being a thing to be looked for in preparation for Armageddon. It may be noted in passing how completely this event confounds the Louis-Napoleon-Anti-Christ theorists. The death of Louis Napoleon at Chislehurst was a staggerer sufficient to annihilate them, and did so, for a while; but they discovered Louis Napoleon had left a son of the same name, and so their hopes and their theories took life again, and for some time they have fed their imaginations on the movements and prospects of the Prince Imperial. Those imaginations will now in all likelihood disappear in the grave made for him by the assegai of the Zulu. Contrast this complete explosion of a plausible and popular theory denounced by Dr. Thomas, from its very inception, with the verification it affords of the constantly

reiterated declaration of Dr. Thomas during his lifetime, that the imperial dynasty was a meteor destined to disappear with a rush and to re-appear no more in the heavens.

"THIS DEMON OF MILITARY GLORY."

The divine fiat having gone forth that the Gentiles are at this time to "prepare war" by enrolling and equipping soldiers (Joel iii. 9), the work of Providence goes grandly and irresistibly on, wringing from the hearts of those who see but do not understand the phenomenon, the despairing question, "Is there any spell by which this demon of military glory can be exorcised from the human heart?" First, we have the information contained in the following paragraph:—

"PROPOSED INCREASE OF THE GERMAN ARMY.—A *Pall Mall Gazette* Berlin telegram says:—The German Government is once more considering the advisableness of increasing the army. The reason given for these new deliberations is that both the Russian army and the French have grown in numbers and perfection since the present figures were determined upon, and that both are likely to become even more formidable still in the future. In addition, it is expected that the growth of the revenue by taxation will place larger means at the Government's command when the estimates come to be revised, the period of seven years for which the army estimates were voted expiring next year. Notwithstanding the septennial estimates, some additions have been made to the army during that period; and it is now stated to be the intention of the Government, when it has once more to apply to Parliament for funds for the military establishment, to ask that the present estimates, including the expenditure for the additions referred to, shall be voted as a fixed grant, once for all, without the necessity of renewal; and that beyond this, allowance shall be made for a proposed increase of the field artillery, the engineer force, the railway corps, and also of the infantry force.

Then come the following pithy remarks on the subject from the *Liverpool Daily Post* (June 10th):—

"There appears to be a good deal of method in Prince Bismarck's Protectionist madness. It is much more than a disinterested devotion to obsolete financial theories, such as Mr. McIver and Lord Bateman are displaying here, and we do not know that he has any private log of his own to roll, like Mr. Martineau and his sugar refiners. Two things, however, he sees, or

thinks he sees, in his new tariff—that it will raise a revenue and put the producing classes of Germany in good humour. But with what end? For what purpose does he want money, and a subservient parliament? Why has he decisively thrown the Liberal party over, and taken to his heart those Ultramontanes whom, ever since the passing of the Falk Laws, he has held up to execration as the enemies of mankind? The cat is beginning to peep out of the bag, if reports from Germany are to be trusted. Prince Bismarck does not think the Imperial army large enough. Russia and France are quietly growing in military power, and a large addition of men, guns, and money is necessary if Germany is to keep pace with them. Presently, it is hinted, the great chancellor will ask his kind friends of the Reichstag, made comfortable by their protectionist sop, to vote the army estimates for a term of years, and so to spare him the necessity of asking for annual supplies. Then, indeed, all will be quite happy. When Germany has given up the freedom of her trade, made her peace with the Pope, parted with parliamentary control of her taxes, nothing will be wanted to complete her bliss but another war to prove that she is the greatest and strongest nation upon earth. Nor need we fear lest this should be long wanting. Big battalions and a full treasury tend quite naturally and certainly to fighting.

The increase of an army already too large, and which sits like a nightmare upon the heart of German civilisation, is melancholy indeed. Is the emulation in armaments never to know remission? Will Europe, to use M. Gambetta's powerful phrase, be reduced to beg at the gate of the barrack? Must a continually larger part of the manhood, the energy, the inventive skill, the wealth of nations be devoted to the work of mutual murder? There seems to be *only one hope for the continent of Europe, and that is that the next generation of rulers*—and especially the Prince Imperial of Germany and the Czarewitch—*may be less intricately involved in the military system than their predecessors.* But we cannot place much reliance upon this. Even if we were surer of the men than we are, systems are stronger than men. Nor do we know that things would be much better if the people were to take matters into their own hands. Democracies are often warlike: France is quiet just now, and we hope will continue quiet; but who can tell? English wars are certainly not dynastic; nor is our Royal family military in the continental sense of the word. But we are almost always involved in a war, little or great. Is there any spell by which this demon of military glory can be exorcised from the human heart?"

As brother Garside remarks, in forwarding this extract, "how true it is that there is 'only one hope for the continent of Europe and that is, that the next generation of rulers . . . may be less inextricably involved in the military system than their predecessors.'" The newspaper writer cannot place reliance in this. His hope, (and faint at that,) is in the prince Imperial of Germany and the Czarewitch. There is a Scripture which says, "Put not your trust in princes." If the hope of the brethren lay in princes, like the newspaper writer, they "could not place reliance" on it. Their hope is in the Prince of Princes—the Prince of the kings of the earth—King of kings and Lord of lords. His arrival in the earth will solve the problem, and dissolve the nightmare that presses on the world. He will "extricate" the world from "the military system" by shivering the military system to atoms, and replacing it with a system of peace, husbandry, plenty, righteousness, and universal intelligent worship. The firm hand of his infallible government is the spell that will "exorcise the human heart of the demon of military glory." There is no other, and no other is needed.

THE JEWS AND THEIR AFFAIRS.

Another Rothschild has gone to the grave—the last of the family of brothers who have been the providential means of centralising the wealth of the world in Jewish hands, in a convenient form for the King of Israel to manipulate at his coming. The rumour of his having taken a mortgage on Palestine for a loan to the Sultan is repeated. There must be some foundation for a statement so persistently made. The facts of the case will come to light one of these days.

Mention has been made of Syria (comprising the Holy Land) being the only exception to the insecurity prevailing in the Sultan's dominions. The following is from the *Springfield Republican*:

"The Jews in Jerusalem count among the signs of their repossession of their old abode the fulfilment of one of their prophecies by the concessions the Turkish government has just made to an English company for the Euphrates Valley railway, and to a French company for a line from Jaffa to Jerusalem. The Euphrates railway is to intersect the former provinces of Assyria and Babylonia, and have stations at

Mossul and Hillel, near which are Assyrian and Babylonian ruins. It is expected that eventually a junction will be effected between the Euphrates line and the Egyptian railways, which would confirm Isaiah xix. 23: 'In that day there shall be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.'"

The *Springfield Daily Union* has the following on the general subject of the Jews and Palestine:—"Judging from reports which appear tolerably well confirmed, the Jews, little by little, are retaking possession of their ancient patrimony. Eighty years ago the Sublime Porte permitted residence in the holy city to only three hundred Israelites. Forty years ago this number was raised, but the Jews are obliged to reside, in a special quarter of the city which bore their name. This last restriction, however, disappeared in its turn ten years ago, and since then the Jews have bought up all the land in Jerusalem that could be bought, and have even built entire streets of houses outside the walls. Synagogues and Jewish hospitals have multiplied. The German Jews have no less than sixteen charity associations, and in the interior of the city one may count already twenty-eight congregations. Two journals have been established. In the Rothschild and other Jewish hospitals six thousand patients are ministered to annually. A Venetian Jew has given 60,000 francs to found a school of agriculture in Palestine. Baron Rothschild, at the time of the last loan of 200,000,000 francs made to Turkey, accepted as security a mortgage on the whole of Palestine. Owing to the Jewish immigration, the population of Palestine has doubled during the last ten years."—*French Paper*.

ANSWERS TO CORRESPONDENTS.

J.H.S.—The difficulty which you see connected with the Doctor's expectation that the forty years after 1868 would be forty years of judgment, commenced by the Lord's coming, you will find fully dealt with in the last part of the article commencing on page 413 of the *Christadelphian* for 1878. The article is entitled "An Assault on Christadelphians and Prophecy."

P.B.—Your question as to the resurrection of those who know the truth, but do not obey it, will be found fully answered in the *Christadelphian* for 1875, page 473. Knowing rejectors of the word will certainly be raised to judgment (John xii. 48), and so

will those who refuse to submit to the light.—(John iii. 19-21.)

THE POSITION OF SISTERS.

G.W.—The objection to sisters teaching in the Sunday school is short-sighted and preposterous. Paul suffers not a woman to teach in the assembly of the brethren, which is according to reason.—(1 Cor. xiv. 34; 1 Tim. ii. 11-12.) But at other times and places, he recognises their usefulness and suitability, which is also according to reason, as all Paul's doctrines are. Sisters, as parents, are to teach their children, and are they not to teach the children of others? Paul told Titus to exhort the aged women to be "teachers of good things" (Titus ii. 3), and they are to "teach the young women."—(Verse 4.) If old sisters are to teach young sisters, on what principle are the young sisters not to teach the children? It all depends on whether they are fit or not. In cases of special fitness we find them even helping Paul, labouring with him in the gospel (Phil. iv. 3), and praying and prophesying.—(1 Cor. xi. 5.) Philip the Evangelist had four daughters who were qualified in this respect.—(Acts xxi. 9.) The history of Israel furnishes several notable examples of women acting even a public part in national matters, such as Deborah, who judged Israel (Jud. iv. 4), and Huldah the prophetess, who made an important communication to Josiah.—(2 Kings xxii. 14-20.) Those who make use of Paul's interdict of female tuition in the ecclesias, to exclude their usefulness at other times and places, fail to rightly divide the Word of Truth.

KISSING, INFANT RESURRECTION, REJECTION, AND PRAYER.

W. L. S.—(1.) When Paul prescribed salutation with a "holy kiss," the emphasis was on the adjective holy. He was not appointing a mode of salutation, but giving directions as to how the established mode of salutation should be exercised. Kissing was the mode of salutation in the East as it is to this day, and in many cases there was a tendency to make it unchaste. Paul's exhortation on the subject is that it should be a *holy* kiss. In our country the exhortation does not apply except in its general application to all modes of intercourse. All

our dealings with the brethren and sisters in all relations are to be "with all purity."—(1 Tim. v. 2.) No man of understanding would insist upon kissing on the mere strength of Paul's prescription of holiness in the use of it in his day, and as for making our views on the subject a question of fellowship, the idea is to be scouted. (2.) As to the resurrection of infants, it would depend altogether upon the principle upon which the idea of the resurrection was suggested as to whether it became a question of fellowship. We have no promise of such resurrection, and the revealed principles of God's dealings with man exclude the expectation. Wise men will hold doubtful questions in abeyance. (3.) There can be no doubt that when Christ spoke of a man being least in the kingdom of heaven (Matt. x. 19), he meant being shut out from it. It is not a question of translation of words, but of Christ's interpretation of the sense in which words are used. The word "least" is used in the same sense as the word lost (that is "rejected"). This is shown by Christ's own amplification of his meaning in the words immediately following the use of the term least, viz., "For I say unto you unless your righteousness exceed the righteousness of the Scribes and Pharisees, *ye shall in no case enter into the kingdom of heaven.*" (4.) It depends upon circumstances whether brethren in England pray before audiences of unbelievers. If the meeting be convened as a meeting of the public to hear a lecture in a neutral place, prayer is omitted on the ground that there is a time for everything, and that the time for worship is not when an audience of unbelievers is convened. But if the public come together to a place where the brethren are wont to assemble, the brethren, being the kernel of the assembly, do not omit the exercise of their own privilege on account of the presence of strangers. Common sense will decide many such questions.

A FIGURE OF SPEECH.

C. W. O.—Habakkuk ii. 11 ("For the stone shall cry out of the wall, and the beam out of the timber shall answer it"), is a figure of speech of the order illustrated in Christ's statement to the Pharisees, that if the children ceased their praises the stones would cry out (Luke xix. 40); by Solomon, that the birds of the air would carry a

report of treason (Eccl. x. 20); by God, that Abel's blood called for vengeance (Gen. iv. 10); and by David many times over, calling upon inanimate objects to praise God. The statement in Habakkuk means that the guilt of the potentate in question will become the crying and transparent fact of the age, when God's judgments against him make it manifest.

“THE POWERS OF THE WORLD TO
COME.”

W.S.S.—Dr. Thomas never meant to teach that omniscience and omnipotence would be the attributes of the immortalized saints in the sense of excluding the supremacy of God. The contrast in the case is with men and not with God; that, whereas the saints are now limited in their senses and destitute of all power beyond the control of their own volitions, they will in the immortal state have in its perfect form the preternatural perception possessed by Elisha, who knew afar off what the king of Syria said in his bed chamber (2 Kings vi. 8-12), and have control of the forces of nature like the angels who destroyed Sodom and Gomorrah. *Eureka* is not blemished by any teaching that the saints are equal with the Father.

A MATTER OF PURE REGRET.

H.C.P.—See answer to W.L.S., on the subject of kissing. It is a matter of pure regret that such a question should be a matter of strife and a cause of obstruction to the free course and glorification of the word. If brethren would accustom themselves a little more to the attitude enjoined by Paul in 1 Cor. x. 15; xi. 13, 14; xiv. 20, much needless stumbling and

affliction would be avoided. Surely the glories of the truth in their main principles are so plain, so clear and so great as to make it an easy matter for men of common understanding to keep unimportant matters in the subordinate place which belongs to them. Doubtless it often happens that a little matter often kindles a great fire, and a very insignificant crotchet causes much spiritual mischief.

THE TWO ASPECTS OF NEBUCHAD-
NEZZAR'S IMAGE.

W. G. B.—Dan. ii. 44 refers to the closing period of human history at the appearing of Christ; but retrospectively grasps the state of things established in Europe by the addition of the Gothic clay to the Roman iron a thousand years before. Between this view and the idea that the feet and toes of the image are not yet in the form in which they will be smitten, there is no discrepancy; because these two views refer to separate aspects of the same matter, two aspects characteristic of the image itself as a whole. The image presents both the course of human history from the days of Nebuchadnezzar to the advent of Christ, and the particular shape in which human power will be organized at the crisis of its destruction by that advent. The first of these two aspects is proved by Daniel's interpretation; and the second by his statement that the clay, and the iron, and the brass, silver, and gold are to be “broken to pieces TOGETHER.” The vision, as a whole, represented particularly what was to occur in the latter days; but it also filled up the gap of time that lay between Nebuchadnezzar's time and these latter days.

INTELLIGENCE.

ABERDEEN.—Brother Anderson reports the death of William Caie, April 7th. “He was for a long time before his death confined to the house, and in his isolated position the truth was his only solace. He used to say, ‘When I am not able to read I can just lie and think of what I have learned.’ He was a young man in the prime of life, highly esteemed among the brethren. We mourn his loss.”

BLACKPOOL.—Brother Greenhalgh reports

the obedience of ROBERT DAVIES (44), painter, and MARY DAVIES (41), his wife, both of them of the Church of England. They were immersed May 12. The small company of believers in Blackpool meets still at brother Greenhalgh's house, 4 Albert Terrace.

BIRMINGHAM.—During the month, obedience has been rendered by the following persons: LINCOLN HALL (14), son of brother Hall, very intelligent in the truth

though so young; HENRY BATTY (31), iron moulder, formerly Church of England; CHARLES HADDON (28), gardener, formerly Church of England.

On Monday, June 2, being bank holiday, the usual tea meeting was held, when a pleasant and profitable season of social intercourse in the things of the Spirit was spent. Brethren were present from several places.

The Sunday evenings have been occupied as follow: June 1st, Israel's Fall.—(Bro. Roberts.) June 8th, The five Universal Empires of Bible Prophecy.—(Brother Shuttleworth.) June 15th, Israel's Rising Again.—(Brother Roberts.) June 22nd, Judah, the Leading Tribe in the Kingdom of Israel.—(Brother Roberts.) June 29th, Asa, King of Judah; his Life and Reign and their Lessons.—(Brother Roberts.)

CHELTHENHAM.—Brother Bendall writes that "on May 15th, the second fraternal gathering of the three ecclesias (Cheltenham, Gloucester and Tewkesbury), was held at the Cheltenham meeting room, in Albion Street. Between fifty and sixty sat down to tea, after which the evening was spent in hearing addresses from various brethren, singing, etc., the effects of which was to comfort and cheer us on our way."

DALREATHIE.—Writing to brother Smith, of Edinburgh, brother Caven says: "It is with sorrow of heart that we write to you, that our dear brother Samuel McLelland fell asleep in Jesus last night, May 28, at a quarter to eleven o'clock, after suffering great pain from an accident sustained the day before. I feel his loss much. You will recollect of assisting him as well as myself to put on Christ according to the Scriptures in the July of 1877, I think, when bro. Hamilton accompanied us to Edinburgh and to your house for that purpose. When you know how we were together as Plymouth Brethren, and then coming to know the truth as it is in Jesus, together, through bro. Hamilton, and walking in the way of life since that day, you will understand how I feel the present loss, and how in a small meeting we get so near one another. Our dear brother was quite sensible to the last; when shaking hands with his youngest brother after the flesh, he said, 'Be a good boy, be kind to your mother, do what she bids you, get to know the truth and walk in wisdom's ways; this world is deceitful; there is no fear in death to the believer. The Lord is coming to raise us from the grave.' To brother Hamilton he said, 'I thank you for bringing me to a knowledge of the truth.' I asked him 'Is there anything you would like to say, Samuel?' He said 'there is much I would like to say but cannot.' He was suffering great pain, only uttering one or two words at a time. When I said to him, 'Isn't the hope of the gospel the very thing we want?' he said 'yes the very thing we

need; there shall be no more pain.' When he took my hand he said, 'stand up for the truth,' 'the Lord is coming soon, I won't have long to lie in the grave.' When asked are you suffering much pain? he said 'yes; but Jesus suffered more. The Lord will give me patience to suffer.' Last Sunday we were considering 2 Tim. 1st chapter, 'The promise of life in Christ Jesus, &c.,' but we did not think that death was to be among us so soon, but oh what a glorious hope of life without end in Christ, when there shall be no more pain or death."

DUNLEY.—Brother Caddick reports the addition of JANE GEE (55), wife of brother Gee. She has been for some time past looking into the truth and having made a satisfactory confession of her faith, was buried with Christ on Wednesday, May 14th.

DUNDEE.—Bro. Mortimer writes: "Since last communication from this place, we have had the pleasant duty of assisting in baptism another candidate for God's kingdom: On May 25th, ISABELLA CRICHTON, a young woman (sister in the flesh to bro. Crichton, of this place), gave a satisfactory confession of the faith, and was afterwards buried in water in the likeness of Christ's death, in hopes of being also in the likeness of his resurrection. Brother Ker has left Dundee in the meantime for Hartlepool, on account of work failing him here. We hope however that his removal may only be temporary, as he has no company in the truth in Hartlepool. The subjects of Sunday evening lectures since the beginning of May, were as follow: May 4th, Resurrection of the Dead and Future Judgment. May 11th, How many Persons are there in the Godhead? May 18th and 25th, The Unity of the Father and the Son. June 1st, Holy Spirit. June 8th, The First Psalm, its meaning concerning the destiny of Man. Brother Gill purposes delivering a series of lectures on the Psalms, explaining their teaching of the purpose of God concerning man's salvation. You will thus see that we are still keeping an open door for any who may be seeking after heavenly wisdom; but regret that so few there are who are entering the narrow way, still we are glad to see one now and again entering their names for the race course."

EATINGTON.—Brother William Castle has resigned connection with the brethren, and refuses to give any reason beyond the statement that he has "fully made up his mind to stand unfettered and free for the future from all professors of any party, sect or name." This is a very serious resolution. The brethren of Christ in every age since the apostolic appointment are a sect, under obligation from Christ to assemble periodically, and consort one with another for the various purposes specified in his commandments. To stand "unfettered and free" is to place oneself above

these commandments. It may be convenient and comfortable at present to take this position. It doubtless is so: and if we were at liberty to take it, there are more than brother Castle who would not long remain out of it. But how about meeting Christ at his coming, which we shall be compelled to do, even if we were to make away with ourselves altogether? What a poor account to have to give of ourselves that we preferred to stand "unfettered and free" from those things which he has commanded us for our trial, also for our benefit, to fetter ourselves with. The commandments of Christ are given for probation, not for comfort: and it is to him that overcometh, in the patient observance of them, in spite of the disagreeables, that the crown is to be awarded. The man who acts otherwise has before him "a certain fearful looking for of judgment which shall devour the adversary." Perhaps brother Castle will think better of it. It is not yet too late.

EDINBURGH.—Brother W. Grant writes: "It is my pleasing duty to report two cases of obedience to the truth, viz., MICHAEL POWER, husband of sister Power, who was baptised on May 21st; and HENRY REID, Carnwath, uncle of brother Saunders, on June 7th. Sister Elizabeth Elliott has removed to Cumnock, her native place; and brother and sister Wm. Kirkwood have emigrated to Canada. They intend to settle about Montreal, and we commend them to the brethren there. Our lectures for June are as follow: Sunday, 1st, Has the Teaching of God's Word any Relation to the Popular Ideas of Hell? 8th, The Three Passages of Scripture adduced by Dr. Begg in Proof of Eternal Torments Examined. 15th, The Devil of Scripture not the Devil of Popular Belief; and the Origin, Work and Fate of the Bible Devil Considered. 22nd, The Bible Doctrine of Man's Nature, and the Clerical Doctrine: the Difference between them. 29th, The Bible not Responsible for the Misbelief of its Professed Friends, nor for the Unbelief of its Avowed Enemies. Dr. Begg is one of the chief luminaries in the heavens of the Free Church of Scotland. In a sermon recently delivered by him, he quoted Dan. xii. 2; Matt. xxv. 41; and 2 Thess. i. 9 (the best no doubt he could find), in proof of eternal torments. The truth of this doctrine is now very much questioned here, and recently a Committee appointed by the United Presbyterian Synod (which sat lately in Edinburgh) have suspended a 'rev.' Mr. Macrae for discarding it—(he has also discarded the immortality of the soul); but Dr. Begg seems to have delivered his sermon with the intention of proving its truthfulness beyond all question. Our hall was crowded when the lecture in reply was given."

ELLAND.—Brother R. Bairstow reports that since his last the subject for lectures and the lecturers have been the following:—

March 16th, The Gospel.—(Bro. W. Worsnop.) March 23rd, The Wages of Sin.—(Bro. R. Marsden.) March 30th, The Holy Spirit.—(Bro. Z. Drake.) April 6th, True Conversion.—(Bro. R. Dyson, of Halifax.) April 13th, The Covenant made with Abraham.—(Bro. W. Worsnop.) April 27th, Mr. Hine's so-called Identification of Jacob's Pillar and his theory on it, as a pillar of witness to the Lost Israel.—(Bro. Z. Drake.)

GLOUCESTER.—Bro. Wilson reports the obedience of the following persons, viz., May 1st, ALFRED HENRY ROGERS (29), and his wife, ELIZABETH HARRIET ROGERS (29), formerly Church of England; May 7th, Miss MARY JANE LILLA WILSON (21), formerly neutral; May 14th, GEORGE AMBROSE THODY (37), formerly neutral; June 1st, FRANK FARRESTER (29), formerly Baptist; June 11th, MARY ANN FARRESTER (29), wife of brother Farrester, formerly Baptist. Brother Wilson further says: "Our meetings maintain their interest and the attendance its average number. We are encouraged by having others enquiring respecting the great salvation. A person who heard brother Shuttleworth in February last, came on the 11th inst. to make enquiries of Brother Taylor respecting the truth, in which he expressed great interest, adding that he was at present a Wesleyan local preacher."

GREAT BRIDGE.—Brother Hardy reports that the ecclesia is in earnest, working away in its various departments with a right good will. The truth is still listened to by attentive audiences, and the lectures are well attended. "Since our last communication we have had lectures from brothers Wooliscroft, Stanley, White, and Hardy, of Great Bridge; Hadley, Shuttleworth, and Smith of Birmingham; and brother Millward, of Wolverhampton (formerly of Tewkesbury). It is also my pleasing duty to record the obedience of ESTHER HOLLIER (20), daughter of brother and sister Hollier of this ecclesia, which took place in Birmingham, April 24th. Also, on Easter Monday, we held our first tea meeting, when we received a welcome visit from many of the brethren and sisters from Birmingham, Dudley, and Wolverhampton. The meeting was afterwards instructed and encouraged by addresses from several of the visiting brethren. We have purchased a harmonium, which is a great help in our service of song. We have also received two additions by removal from Birmingham of brother and sister Pool. And now for a word to the brethren of Toronto, Canada. I have a brother there who keeps the 'Alligator Boot Stores.' Let them go and purchase a pair of boots, then introduce the truth to him and his wife. Tell them I have renounced the faith of Primitive Methodist, having found out the One Faith, One

Hope, and the One Baptism, and would like them to know, and then I am sure they would love the same."

HALIFAX.—Brother Dyson reports the delivery of the following lectures in the meeting room:—May 11th, Britain in Prophecy.—(Brother R. Smith.) May 18th, The Four Steps to Eternal Life.—(Brother W. Thomas.) May 25th, Lessons from Elijah the Tishbite.—(Brother M. S. Goggins.) June 1st, The Resurrection, Ascension, and Return of the Lord Jesus necessary to the realization of the blessings promised to Abraham, Isaac, and Jacob.—(Brother Briggs.) June 8th, A brief review of Christianity, No. 1.—(Brother R. Dyson.) On Whit Monday, the scholars in connection with the Sunday school had their annual treat. The party, numbering about 150 children, brethren, and friends, met at the room at half-past one o'clock, and then went to a field about three miles distant, which had been secured for the occasion, and spent a very enjoyable and pleasant afternoon.

IRVINE.—Brother Mullin writes: "We have a letter from brother Nisbet, in Glasgow, stating that that famous brother Ashcroft is to lecture in Old Cumnock. That is twenty-eight miles from this place. Our funds are small, yet small as they are, God willing, we must have him here. Brother William Wallace, of New Cumnock, is with us just now. We all feel so happy since we put on the sin-covering name and formed the ecclesia. It is a little foretaste of the kingdom. Oh, that the morn was come when Christ will take to himself his great power and reign. Although our number is small, this is our united cry, 'Come quickly, Lord Jesus, come.'"

KETTERING.—Brother Loake reports that the work of proclaiming the truth in this town is still kept up, though the average attendance is somewhat less than at first. "The excitement has worn off to some extent, but we have some who attended at the commencement who attend still, and they seem interested. As yet, none have come out and offered themselves as candidates for immersion. One young man, who has not attended the lectures, but has read many of our books, told me he had very serious thoughts about so doing. He was very uncomfortable in his present position. He could never believe the old dogmas again. The lectures during the month have been as follow:—May 18th, brother T. Weston, The Promises; May 25th, brother A. Andrew (London), The Restoration of the Jews; June 1st, brother Burton, Is Heaven our Home? June 5th, brother T. W. Gamble, Has the time yet come when people will not endure sound doctrine as predicted by Paul? June 15th, brother Yardley, The outpouring of the Holy Spirit in Pentecostal times contrasted with its operation in our time."

LATHONES.—Brother Brown reports the death of sister Brown, his mother, on the

24th of May, aged 72 years. She obeyed the truth in her old age, and has left three of her sons in the truth.

LEEDS.—Brother W. H. Andrew writes: "I have to report the addition of one to our number by removal to Leeds, and the loss of one by removal from Leeds. On May 8th sister Paterson returned to Leeds, where she has obtained employment. We are pleased to have her amongst us once more. On May 26th sister Asquith removed to a village near Harrogate, where she will be quite isolated in regard to the truth. The subjects of lectures since I last wrote have been as follow:—May 18th, An examination of some common charges against the Christadelphians. (Bro. J. W. Diboll, jun, of Great Yarmouth.) May 25th, The Spirit of Prophecy and the design of Apostolic Testimony.—(Brother Briggs.) June 1st, Immortality not Inherent, but a covenanted gift in the line of Abraham and David.—(Brother Mitchell.) June 8th, The Sect of the Christadelphians, forming a basis of fellowship essentially opposed to Roman Catholicism, Greek Catholicism, and English Protestant Sectarianism.—(Brother Hirst, of Huddersfield.)"

KEIGHLEY.—Brother Silverwood with great pleasure reports the obedience of **DINAH HEATON** (36), formerly Wesleyan. She now sees the serious error she stood in as a Wesleyan, and is greatly rejoiced that she has been brought out of it.

MUMBLES.—Touching the death of brother Behenna, it was an error in the information sent us last month to say that he died at Newcastle. It was in the Royal Infirmary, Edinburgh, that he died; so brother Tait, of East Linton, in whose house the illness commenced, informs us. He was removed to the infirmary because he refused to take the medicine prescribed for him by the medical men called in by brother Tait. Brother Tait was put to considerable expense.—Brother W. H. Jones reports another death, that of sister Evans, who had been ill for some time. These visitations have made a deep impression on the brethren and sisters, confirming them in the determination to work while it is called to-day. A number of contributions have been sent in aid of sister Behenna.

NEWCASTLE-ON-TYNE.—The report is made from this place (we cannot make out the name of the reporter) that on Sunday, the 8th day of June, **WILLIAM MACALPINE** (36), joiner, formerly neutral, and his **WIFE** (37), formerly Church of England, rendered obedience to the truth. The reporter adds: "He is a very intelligent man, and one who I think will adorn the profession which he has made."

PETERBORO.—Brother Royce reports the obedience of **ANNIE ELIZABETH**, the wife of brother Tyler, of Spalding, (33), formerly neutral. "Sister Tyler was examined here,

and baptized for remission of sins on Sunday evening, April 20th."

RIDDINGS.—Brother Wragg announces the addition of two more to the number of those who are with patience awaiting the return of him who is our hope and consolation: HENRY TURNER (26), formerly Wesleyan; and his wife CLARA TURNER (24), who both made a good confession. "They put on the Saviour's name May 24th. Sister Turner has received much opposition from her relations and friends, but she is determined to count all things but dress so that she may win Christ. We have put forth another effort to spread the truth at Ripley. We have taken the Public Hall, as was done three years and a half ago by the Nottingham brethren, the result of which was the establishment of 'light stands' at Riddings, Hucknall Torkard and Sheep Bridge only one, until lately, holding the truth at Ripley (brother Radford) but who has now the companionship of brother Mitchell. The first lecture was given on Monday, June 9th, by brother Richards, of Nottingham; subject—Divine Nature: what is it? Can we possess it: if so, how? The attendance was very good, but might have been better. Our lectures at Swanwick are now conducted out of doors, and we obtain a very large attendance of people, who pay great attention and keep order to perfection. The result of our endeavours we leave in the hands of our heavenly Father, working while it is yet called to-day, and also being anxious that while we preach to others we ourselves may not be cast away."

SCARBOROUGH.—By the request of brethren here, brother Roberts, of Birmingham, visited and lectured in the beginning of June. The Albert Hall was engaged, and three lectures delivered. Satisfactory audiences were realised, both in point of numbers and quality. Brother Francis Wallis presided on all three occasions. The subjects were—1, The true mission of Britain; 2, The nature of the kingdom of God; and 3, the Bearing of Resurrection on the popular doctrine of the human constitution. Questions were invited on the bills, though not by the lecturer's arrangement. Experience does not justify this feature. Questions are burdensome to a speaker exhausted by an hour and a half's effort, and they almost invariably bring to the front shallow spouters inaccessible to reason, who gladly avail themselves of a hearing they cannot obtain on any other occasion, and who, by their unreasonable cavils and absurd declamations, raise a cloud of dust which hides from the minds of the audience what has been said. Sometimes good is done, but more often the reverse. On the present occasion, being committed by the announcement on the bills, the lecturer complied, except on Sunday, when he thought it well to avoid a needless violation

of public prejudice. He said he thought it was a mistake to regard Sunday or any other day at present as a holy day. Christ had emancipated his friends from all distinctions of days. If he had regarded Sunday as a holy day, he would not have been there, but would have stayed at home, or otherwise occupied himself as the Sabbath law might have directed. Nevertheless, he thought it inexpedient to violate public scruples unnecessarily, and therefore asked to be excused answering questions that day, which the audience promptly and cordially assented to. On the other occasions the questions were not numerous or important. The attention of the audience to the lectures was very great. Favourable notices appeared in the local papers through the agency of a friend of the truth who does not see his way to the entire acceptance of it.

The brethren said they felt themselves encouraged. They had much need of encouragement, for the circumstances of the truth in Scarborough have been very discouraging and hurtful for a year past. These may be briefly summed up as uncalled-for division. Misbehaviour on the part of a brother was the cause—misbehaviour confessed and repented of, and ought to have been forgiven; but this misbehaviour had been magnified ten-fold by rumour and surmise. Well-meaning brethren unscripturally giving way to these, refused to have anything further to do with the meeting in which said brother was received. Other brethren were aspersed on the same unsubstantial and unscriptural grounds, and the gap was unbridgable. Brother Roberts, by personal and thorough investigation, satisfied himself that the seceding brethren (men of upright intention) had, from a right motive, done the wrong thing. He therefore broke bread with brethren Hebden, Kidd, Wallis and White, and sister Kidd, strongly but unsuccessfully pressing upon the others to resume their place. At a meeting held on Thursday, June 12th, the little ecclesia organised themselves on a basis of rules, the want of which had afflicted them in times past. Brother Sawden attended and united himself. Brother Wallis was thankful for the issue, unsuccessful though in some measure it was. He had been standing aloof ever since the division, and dissatisfied with his anomalous position as a brother of Christ, waiting and praying for the clearing of the way. Perhaps the other brethren may see their way by and bye to put an end to the dishonour they do themselves and the others by standing apart. They say they are willing the others should be considered the ecclesia, and are meanwhile "more comfortable" as they are.

SKEWEN.—John Morgan, Margaret Morgan, Joseph Eldridge, and Elizabeth Eddon have adopted and signed the declaration adopted by the Oxford Street brethren in

Swansea, as appearing in the intelligence from that place last month.

SWANSEA.—Brother Randles reports:—"We have nothing of importance to communicate this month, but the enclosed bill will show you that we are still sowing the good seed of the kingdom, believing that in due season we shall reap if we faint not. Having once put our hand to the plough, it is not in our vocabulary to look back, but to ever press forward, giving all heed to the calling that is in Christ. A little more patience and all will come right. Our feeble efforts will be arrested by the presence of him whom we now serve, and who we daily long and pray for to make his appearance."

Brother Usher reports three additions, in the persons of MARY REES (43), wife of brother John Rees, formerly neutral; SARAH JARVIS (44), mother of brother Jarvis, formerly neutral, and who have been for many years interested in the truth; SARAH ISABEL GOLDIE (19), daughter of brother and sister Goldie. On Sunday, the 8th instant, brother G. A. Birkenhead, of Cardiff, paid us a visit. We put out some placards announcing that he would lecture, the subject being 'Christ is coming, and why he comes.' We had a fairly good audience, notwithstanding the inclemency of the weather. The lecture was much appreciated. We have several interested strangers attending our meetings."

UNITED STATES.

MCMINNEVILLE (Ogn).—Brother W. L. Skeels, for himself and brother Plummer, referred to in the intelligence appearing in the *Christadelphian* for March last, as two Restitution preachers who had disappointed the hopes entertained concerning them, writes to vindicate his connection with the *Restitution* paper, and to defend brother Plummer against the charge of "slothfulness in business," which he maintains to be unproved and disprovable. He seems to write reasonably, but as it is impossible for those at a distance to judge of such a dispute, and unprofitable to have it discussed in the *Christadelphian*, we must content ourselves with this notice of the protest against the communication of brother Nichols.

WASHINGTON (Ind.).—Bro. J. W. Boggs reports the addition of one more to the little ecclesia in Washington. It is a sister. Her name is Mrs. MARIANA GODIN, an Italian lady, who is now rejoicing in Israel's hope. Brother Boggs adds: "We are greatly rejoiced to know that the brethren are so earnestly working in the service of Christ in England. I am sorry there is so little

co-operation among the brethren in the United States. What little effort is put forth here seems to be individual.

WEST HOBOKEN (N.J.).—Sister Lasius, in a letter to sister Hage, of Bilsthorpe, mentions that sister Thomas has had a stroke of paralysis, which for a time took away the use of her left side. At the time of writing, six weeks after the occurrence, she was better, and able to walk about a little in her room.

WORCESTER (Mass.).—Brother Mann writes:—"Although nothing has been inserted lately in the *Christadelphian* with respect to the Worcester ecclesia, we still exist, grounded and settled in the blessed hope of the gospel, which is the power of God unto salvation to all who believe and do the commands of Christ, the great head of the body. We meet together every first day of the week at 11 a.m., in commemoration of the death and resurrection of our now exalted and perfected Elder Brother, and at 1.30 p.m. to proclaim the glad tidings of the kingdom of God, and the near establishment of the same. Any faithful brother coming this way who is sound in faith and practice, would receive a hearty welcome; but we desire a visit from none who use such expressions as I heard a certain lecturer from the West use here in Worcester. He said, 'Yes, Christ was immortal in the days of his flesh, but some will ask, How could immortality die? None but a Christadelphian infidel would ask such a question.' In speaking of Christ before he was born, the lecturer said 'the grand Mediator was in heaven—the blood of the Covenant was there . . . His life came down from heaven, his blood did not; his life was God-life—divine life.' Again, he says, 'The life of Jesus given him at his birth, was immortal life—Jehovah is the Saviour, and Jesus was the Jehovah.'—(Isaiah xliii. 11; Luke ii. 11). Such is a little of the theology of some who open their mouths and shut their eyes, and take what he can give them. We say to all such, they had better pass by on the other side. We also have Wednesday evening meetings at the houses of brethren Bemis, Jones, and sister W. Holmes. We also had a discussion at our place of meeting, Taylor's Block, Main Street, on 'The Restoration of Israel,' between brother Gates and Mr. Higgins, an Adventist, who identifies himself with the despisers of Israel, and made a very weak attempt to grapple with a host of plain testimony brought against him by his opponent. The discussion lasted eight Sundays, from 4 to 6 p.m. Brother Jones has letters from Bermuda, and from Springfield, Mass., and requests me to state that they are all well and rejoicing together in the one hope of the gospel."

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. 182.

AUGUST, 1879.

Vol. XVI.

THE TEN KINGS AT THE LORD'S APPEARING.

BY DR. THOMAS.

"And in their days, even of those kings, the God of heaven shall set up A KINGDOM which shall never perish, and A DOMINION that shall not be left to another people. It shall grind to powder and bring to an end all these kingdoms, and itself shall stand for ever."
—(Daniel.)

OUR paper is the *Herald of the Kingdom and Age to Come*. A stranger taking it up and casting his eye upon the title would very naturally enquire, "Of what kingdom in this republican country is this paper the herald?" Are the saints tired of republicanism and going to found a kingdom for themselves? Is this their faith for which the herald professes to contend? Daniel ii. 44 will at once show him for what the Saints are patiently waiting; what is to be the fate of all other kingdoms; and by what power they are to be demolished and expunged for ever.

By comparing our translation of Daniel ii. 44, with the common version, it will be seen that it differs a little in the reading. Our rendering of the Chaldee is more literal and accordant with other parts of the same book. The first variation is in the expression of the time. The common version is not so emphatic as the original words. "In their days (even) of those kings" points more precisely to the Toe-division of the fourth kingdom and the words "in the days of those kings." The phrase *beyomayhon* signifies "in their days;" then follow *di malchayyah innun* "of those kings." We have only inserted "even" to show that "their" is explained by "those kings."—In their days—of those

kings is the literal English of the text.

The Fourth Kingdom still exists, only in its divided form. Speaking in general terms, we may say that it has assumed three forms—one, in which it was a united dominion over one head; a second, in which it was united under two heads; and a third, in which it is disunited under two heads, and ten smaller divisions. It has not yet, however, passed through all the forms predetermined. The fourth kingdom has yet to exist in its fourth form, which will be its last. Under this, its final constitution, it will be united under one head bearing rule over a cluster of dependent royalties.

This fourth kingdom, represented by the iron legs and ferro-aluminous feet and toes of Nebuchadnezzar's Image, endures symbolically from its union, or incorporation with the brazen thigh-kingdoms of the Macedonians, till the manifestation of the Stone-kingdom which grinds it to powder. The One Head who rules the fourth kingdom at the crisis of its fate, and has dominion over the toes is the head of gold, a king of Assyria, and prefigured by Nebuchadnezzar, who may be regarded as the first individual of the Golden Dynasty. The king of Assyria in all ages, from Nimrod to Christ's glorious advent, is he who encloses the old Assyrian territory within the limits of his dominion. Hence, Darius the Persian, who reigned from India to Ethiopia over an hundred and twenty-seven provinces, is styled by Ezra "the king of Assyria" (Ezra vi. 22);—and hence also the Czar, whose dominion when consummated will be vastly more extensive than Darius" is styled in prophecy "the Assyrian" and "the king."—(Isaiah xxx. 31, 33.)—This Assyrian king cannot be any of the ancient rulers by that name, for he is declared to be contemporary with the day when Israel shall cast away its idols to the moles and to the bats—(Isai. ii. 20; xxxi. 7)—when the Lord shall arise to shake terribly the earth, and men shall be afraid of him, because of the glory of his majesty; and when he alone shall be exalted. Here are a long list

of kings—the kings of the Golden Head, the kings of the Silver Breast and Arms, and the kings of the Brazen Body and Thighs. But these never reigned over the Fourth kingdom. Nebuchadnezzar, Darius, Alexander, and the Seleucidæ were all kings of Assyria, but never of the Iron Power. As yet the Head of Gold—"the Assyrian"—has presided over only the three-fourths of the Image; but it is as necessary to the decorum of the symbol—a colossal man—that he should preside over the Legs and Feet, as it is that the human head should direct the motions of all the members of the human body. Where then are we to look for the Assyrian? None of Julius Cæsar's successors who have ruled the Iron Legs, nor any of the kings of the Toe-royalties, ever ruled Assyria, or had any claim to be regarded as the Assyrian. The Assyrian Head of the Fourth Kingdom must be looked for in the Scythian dynasty that now, as yet indeed, only rules Assyria in part. The dynasty is the Czar's. He is the Image's Head of Gold when it stands complete upon its feet "in the latter days,"* for the image is the symbol of the Assyrian's dominion when the Stone-power shall contend with it in battle.

The One Head, then, bearing rule over dependent royalties is the Assyrian Autocrat. At present they are independent. They have no imperial chief who directs their policy to one common end. Great events must happen to bring them under his dominion. The probability is, that finding themselves too weak to contend successfully against the armed and combatant Democracy, the governments will place themselves under the protectorate of the Assyrian, who will guarantee to them their existence as kingdoms but without power to form alliances, or to act in any way in foreign affairs independent of his will. Whatever turns up among the nations the seven kingdoms will continue to exist until the Stone-power is revealed.

* See what is said about "the latter days" in these references—Dan. ii. 28; x. 14; Ezek. xxxviii. 8, 16; Jer. xxx. 24; Hos. iii. 5.

Their thrones are to be cast down, but the Democracy cannot do it so as to keep them down. The Assyrian will be their guard. He will be ready to sustain them "until the words of God be fulfilled."

"And in their days even of those kings will the God of heaven set up a kingdom." In the days of which of all these kings we have treated of will God do this?

The Fourth Kingdom is the Assyrian's "whose princes are altogether kings." It began with the Roman, and ends with the Assyrian, to whom the Ten-toe kingdoms belong—kingdoms which though on the Roman territory, were never subject to the Roman emperors; but not only so, they had no existence in the days of Antiochus Epiphanes, nor in those of Augustus and Tiberius; no, not even for centuries after their reigns. They do, however, now exist and will exist until the Stone-power puts an end to them for ever. Their kings, the last of the race, will witness with dismay the introduction and growth of the power of their invincible enemy, who will not only defeat them and bind them in captive chains, but seize their kingdoms and make a spoil of all they call "their own."

The fourth or Iron Kingdom is symbolized in the seventh of Daniel by "a Fourth Beast." The prophet has a vision of it in which it is presented to him under two aspects. He saw it first as having conquered all before it, and subsequently divided into Ten Independent Kingdoms, which he terms "horns." In its second aspect, he sees it subdivided into Eight governments yet all one Beast or dominion. These Eight are seven regal and one imperial. He saw how this charge of constitution was produced, namely, by war. Of the Ten-toe, or Horn kingdoms, the Imperial Power which arises after them, conquers three, thus reducing the ten to seven. "He shall subdue three kings," says the interpreter; a subjugation which makes the victor imperial. This imperialism originates with Charlemagne, the founder of the

"Holy Roman Empire," which was temporarily suspended in 1806, and renewed in the Austro-Papal in 1815. As such it still exists at this the crisis of its fate, but even now as the mere satellite of the Assyrian Czar. It is only prevented from falling to pieces by the support it derives from him. When the house of Hapsburgh loses its dominion, the Imperiality of the Fourth Beast will be Assyrian, the Head of which will receive the kingdom of the ten kings for one hour, even until the words of God shall be fulfilled; for they have one mind, and shall agree to give their power and strength to him until then.—(Rev. xvii. 12, 13, 17.) Now, it is the kings of these ten divisions of the Fourth Beast or kingdom who will be contemporary with the Stone-power; for "they shall make war with the Lamb, and the Lamb shall" do to them what is affirmed of the kingdom in our motto, grind them to powder and bring them to an end, or "overcome them." It is "in their days even of those kings" the kingdom of God shall be established.

In the common version it reads, "the God of heaven shall set up a kingdom . . . and the kingdom shall not be left to other people;" but in our motto this rendering is varied somewhat. There it reads, "he shall set up a kingdom and a dominion." This distinction evidently obtains in the original Chaldee. The word used there for "kingdom" is *malchu*, while that for "dominion" is *malcutahh*. It is also sustained by parallel testimony as well as by a verbal difference. This may be seen by turning to the reference annexed, (Dan. vii. 13, 14,) where Daniel tells us that he saw one like the Son of Man to whom there was given "dominion, glory, and a kingdom." It is true that "dominion" in this text is *shahalthn* authority or empire, and not *malchuthahh*; but the reason of that is that the latter is dominion delegated to the saints, which is not left to another people; while the *shahltahn* is dominion absolute, conferred upon the Son of Man. Our motto, then, contains the glorious

announcement to the saints of God that He intends to establish in the earth a kingdom and an empire which shall be imperishable; and that they who shall possess them at their institution shall possess them always, for the dominion "shall not be left to another people;" but the saints shall possess it, for "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."—(Dan. vii. 27.)

But while our motto proclaims such "glad tidings" to the saints, it heralds forth dismay to every son of Adam interested in the continuance of the Fourth Monarchy and in the perpetuity of "all dominions" contemporary with it. Hear this, ye kings of the Roman earth, that your kingdoms are to be ground to powder and to be put an end to! And ye also, O ye rulers of the world, be ye absolutist or constitutional, republican or regal, ye are to have your dominion taken away (Dan. vii. 12, 14), and the saints whom ye know not (1 John iii. 1), and whom ye have despised, opposed, and prevailed against, are to possess it in your stead. Righteous is God; just and true in all His ways is the King of Saints. The world's rulers and their people are His enemies and hostile to His sons, therefore according to the measure they have meted out, so will He measure to them again.

Our motto, moreover, announces in part the nature of the Stone power, or kingdom, which constitutes with all its attributes the subject-matter of "the faith" for which the saints contend earnestly. And by the way, we would remark, that they have no scriptural right to reckon themselves of the

saints who do not believe in this kingdom according to its true character; nor are they of the saints in the gospel or higher sense, who though they believe do not become subject to "the law of faith," that is, to the obedience which it requires. Having stated this much on account of faithfulness, we proceed to say, that our motto declares the kingdom which God is about to set up to be a military power and imperishable, and therefore invincible. The common version says, "it shall break in pieces and consume all these kingdoms," or divisions of the Fourth Monarchy. The Chaldee phrase is *laddik vethahsaiph*. The root *dakkak* signifies to beat or grind small, reduce to powder; hence *dak* a substantive signifying small dust. We prefer "it shall grind to powder" as the rendering of *taddik*, rather than "it shall break in pieces," because that interpretation has been sanctioned by Jesus himself. Referring to our motto he then said, "What is this that is written, The Stone which the builders rejected, the same is become the Head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, the kingdom of God shall be taken from you (chief priests and Pharisees, v. 45) and given to the people—(Dan. vii. 27; 1 Pet. ii. 9,) bringing forth the fruits thereof.—(Rom. xiv. 17.) And whosoever shall fall upon this Stone shall be broken; but on whomsoever it shall fall, it will grind him to powder."—(Matt. xxi. 42-44.) The word in Greek is *likmeesei* "to winnow grain; to scatter like chaff any thing broken fine; by implication, to grind powder, dash in pieces, destroy." Such are the words used to express the nature of the power employed in the bringing of the Fourth Kingdom to an end.

PULPIT PERPLEXITIES;

BY ONE WHO HAS EXPERIENCED THEM.

(Continued from page 250.)

By the exercise of no amount of ingenuity were we ever able to reconcile the Scripture doctrine of the person of Christ with the tenets of which we were the professed and salaried exponent. We strongly suspected that our friends had done an exceedingly unwise thing when they besought us to join the ministerial ranks, and so become a pillar of support to a system for whose enthusiastic defence we were being rapidly disqualified, and that by means of our acquaintance with the word of God. A little learning in divine things is dangerous to the unfortunate individual's comfort and general prospects in this world, who happens to be regarded by his congregation as their divinely-sent instructor and guide. It has been questioned by some of the brethren whether it is expedient to place the truth before the recognised religious teachers of the day. Some have thought it a pity to disturb their minds or interrupt their pantomime of death, believing that no good result would be at all likely to be produced. And indeed it must be confessed that in our day the chances are very small of any fruit from apostolic teaching in such quarters. There are many and powerful influences to help to silence the voice of God's testimonies within the heart of a minister or clergyman. It would have been a great calamity to us to have known the way of righteousness at all had we elected to remain where we were. "This is the condemnation (extra Adamic surely) that light is come into the world." Whereas, if that light had never been caused to shine into our darkness, we might have proceeded smoothly and comfortably in the flowery paths of popular tradition—all ignorant of the fact that those paths take hold on death, and that none who tread them return to the land of the living.

So long as a minister continues "sound" in his notions concerning the nature of Christ, and preaches on the subject in harmony with the "co-equal" and "co-eternal" theory of Christendom, he runs no great risk of losing his place. Orthodoxy on that point will cover a multitude of minor theological defects and aberrations. It was not therefore a cheerful discovery for us to make, when we found that in preaching Christ to the people, we were embarrassed by the very terms of our proclamation.

There were inconvenient questions which no "divine" of our acquaintance was able to answer in anything like a lucid and straightforward way. The Son was spoken of in theological circles as "incomprehensible," albeit he made eternal life to depend upon a comprehension of himself.—(Jno. xvii. 3.) Readers of the *Christadelphian* have in most cases been so long out of the mire that they may have almost forgotten what it was like, and may perhaps be inclined to doubt the possibility of their ever having believed in a Christ that was "begotten of his Father before all worlds," and yet was "co-eternal with the Father." The clergy are getting rather ashamed of their Athanasian Creed, but they have not the courage or common honesty to consign it to a well-merited oblivion. We should have lost some of our best seat holders had we ventured to give public expression to our contempt of this corrupt and preposterous symbol. "St. Athanasius"—what a dreadful misnomer, if we do but bear in mind that Athanasia means deathlessness—a destiny which neither the man nor his creed is very likely to attain. We were not prepared to endorse the audacious assertion with which this creed opens, that unless you do keep it whole and undefiled, you will without doubt perish everlastingly. On the

contrary we were strongly inclined to tell the people that they would without doubt perish everlastingly, unless they entirely repudiated such amazing nonsense, and betook themselves to that knowledge of Christ which is revealed in the Word of God. For we could see that the creed in question was anything but "undefiled," having originated among the descendants of a class of men of whom Paul predicted that they should "speak perverse things," and "turn away their ears from the truth." In fact, our great concern was lest we should ever be caught alluding to it in any other terms than those of ridicule and indignation and contempt. We saw what a monstrous imposition is that to which the English people quietly submit in the name of religion, and we commiserated the intelligence which expected us in our public teaching, to conform to the tenour of these ecclesiastical formularies, from which our whole mentality revolted in intense disgust. We were not able to show in a lucid and popular manner how a person can both come into existence, and yet never have had a beginning of existence. The untheological mind is wont to imagine it no great violation of reason to affirm that a Father in any case must be able to claim priority of being over His Son. And how could we identify one who had been "begotten before all worlds" with Him of whom the Spirit says in David.—(Psalm ii. 7.) "Thou art my Son; this day have I begotten thee"—a prophecy which we know had its fulfilment a thousand years after, when the Holy Spirit raised the Son of Mary from the sepulchre of Joseph. Then we had to make one who was "begotten NOT MADE" identical with him of whom Paul says (Gala. iv. 4,) that he was made of a woman! It seemed to us that our choice lay between two persons—one a *real* person who had been born, and the other an imaginary one, who was never born at all but existed from all eternity. If we preached the Pulpit Christ, we were

necessarily silent respecting the Christ of apostolic discourse. For whereas the latter is now about 1878 years of age, the Christ of "christendom" was "without beginning," according to one account, and "begotten before all worlds," according to another. It was quite manifest to us that either the creeds or the Scriptures were wrong, because it can hardly be the same person that both are speaking of when there exists such great disparity between their respective accounts of his age.

The common suggestion that such subjects are "above reason" we easily dismissed as a pious shuffle—a short and convenient way out of a theological difficulty. We never could persuade ourselves that there was anything in the Bible which requires sober reverential reason to shut her mouth. There may be things there above our *knowledge*; but we contended that all would be found in the highest degree *reasonable* were we properly acquainted with it.

We could not point to a greater contrast than that which exists between the Athanasian Creed (which is substantially the creed of all the churches that are not Unitarian) and the words relating to Christ recorded in Deut. xviii. 18: "I will raise them up a prophet from among their brethren like unto thee, and will put my words in his mouth: and he shall speak unto them all that I shall command him." We very much question whether "Saint" Athanasius was aware that God had spoken to Moses in this wise. At any rate the statement compares very favourably with the insufferable jargon that is associated with his name. Nay, it seems profane to make the comparison at all. But the pulpit is not satisfied with so clear a definition of the subject as that which God gave to Moses. If we had confined ourselves to so authentic an account of the Lord Jesus as the preceding one, we should have been accused of heresy of a very malignant form. And yet what more reasonable and plain? Was Christ a prophet? Yes; he could tell people what was going to

happen in the days that were coming, and it all came to pass as he had said. He predicted his own death and resurrection and ascension to his Father. He declared beforehand the outpouring of the spirit—the persecution of his followers—and many other things, such as the scattering and downtreading of Israel by the power of the Gentiles, the importance and significance of which we were not able to realise in those days. In Hebrews ii. 14, we had proof that Christ was raised up from among his brethren, and remembered that “he was faithful to him that appointed him, as also Moses was faithful in all his house.”—(Heb. iii. 2.) And we had plenty of proof that he spoke God’s words unto Israel: “Jesus answered them and said, My doctrine is not mine, but His that sent me.—(John vii. 16.) “He that sent me is true, and I speak to the world those things which I have heard of Him.”—(John viii. 26.) Believers in the “eternal sonship” theory could be easily got to admit that the “eternal son,” who was “co-equal with the Father,” was precisely the same person whom Christ speaks of when he uses the words, “my own self.” But nothing could be more amusing than their look of mingled incredulity and embarrassment when they were reminded that Christ said, “*I can of my own self do nothing!*” They were not prepared for the idea that the self-powerful and eternal Son (as they regarded him) was yet unable to do anything of himself.

Had some one asked us—what was left hanging upon the cross when Jesus bowed his head and gave up the spirit—whether it was *Jesus*, or only the *body* in which Jesus had been dwelling, we should have been not a little confused. Because if we had said it was Jesus himself, we should have made void the notion that he was then in Paradise with the malefactor who was crucified at his side; for obviously whatever we might understand by the word “Jesus,” it could not be both on the cross and in Paradise at the same time. And if on the other hand we had said that it was only

the body of Jesus that remained there, and not Jesus himself, we should have virtually denied that Jesus ever died, for whatever died was subsequently buried. The pronoun “he” does not mean something else when *burial* is spoken of. We perceived that it was an appropriate and precise description of what remained upon the cross. If Christ went to Paradise on the day of his crucifixion, then we could not consistently assert that *he* was buried. And if *he* never was buried, then *he* never rose from the dead, in which case we saw how cogent Paul’s declaration was that men are just where they would have been as regards the question of salvation, if he had never appeared upon the earth at all.

Christ’s release from death’s dominion by resurrection was due to a circumstance which was made to yield a significance that to us did not appear to belong to it. We refer to his absolute freedom from transgression. All along we had been accustomed to regard his obedience—not as the reason why he was liberated from the bonds of death, but as a means of absolving mankind from the necessity of personal righteousness. It was considered the correct thing to assert the viler a man’s character, the greater was Christ’s readiness to receive him. According to the pulpit view of the matter, Christ had done everything, and man was required to do nothing. The demoralising tendency of such doctrine was more apparent to us than its unscripturalness. We were perplexed with such words as these “Let no man deceive you, he that doeth righteousness is righteous.”—(1 John iii. 7.) It was not possible for us to regard with any confidence or satisfaction the current idea that men are released from a single obligation they owe to God in consequence of anything that Jesus has done. It seemed an utterly mischievous representation of his work to say (as we were expected to say) that he has paid our debt and done the will of God in our room and stead. We were

not aware in what simple sublimity the entire question stood—how that God has raised from the dead a sinless sufferer of the death which followed upon the Adamic transgression, and exalted him to a participation of the divine nature, and appointed him mediator between himself and men, and given him power over all flesh that he may confer his own immortal nature on all them that obey him.

An interesting series of articles might be written, entitled, *Important Scripture Texts that are of no use in the Pulpit*. It was quite beyond our power to explain all that is said about Christ breaking the nations in pieces like a potter's vessel, and ruling them with a rod of iron, and giving his accepted friends authority over cities. Such declarations were by no means serviceable for pulpit use, and we were to be congratulated upon the fact that no explanation thereof was ever required of us. We never remember hearing or seeing a discourse on Psalm cxix. 19: "Thou puttest away all the wicked of the earth like dross; therefore I love Thy testimonies." How were we to make the pulpit doctrine of retribution a reason for loving God's word? No one of our acquaintance who believed in eternal torment ever ventured to say that the doctrine

caused him to love the Bible. In fact, we have heard preachers express a sort of regret that the Scriptures did teach the doctrine, and say how glad they would be if it were otherwise. But it was clear that the Psalmist did not desire that the wicked of the earth should be differently treated from the manner in which he said God disposed of them. He loved the testimonies which made known Jehovah's purpose to treat the wicked like dross. We, however, were not aware that "hellish pains to all eternity" had ever proved a very fruitful source of affection towards the documents which were said to authoritatively proclaim them to be the destiny of wicked men. It would never have done to read the passage as follows: "Thou consignest all the wicked of the earth to an eternity of suffering that beggars all description—*therefore I love thy testimonies!*" But the reason which the Psalmist gives for his delight in the Scriptures is one which appeals to the judgment of any pure-minded student of God's ways. Who that knows and loves the Bible does not earnestly desire that righteous men may universally prevail, and that all the wicked of the earth may be put away like dross?"

(To be continued.)

THE WAYS OF PROVIDENCE,

AS AUTHENTICALLY ILLUSTRATED IN BIBLE HISTORY.

No. 11.

WE have not exhausted the illustrations of the ways of Providence to be found in connection with the journey of Israel to the land of promise under Moses and Joshua. There is an instructive incident in the conquest of Bashan. On approaching Heshbon, God said to Moses: "Behold, I have given unto thine hand Sibon, the Amorite, the king of Heshbon, and his land."—(Deut. ii. 24.) On a superficial view, one might have reasoned that if this were the case—if God had given Heshbon and its king to Israel, Israel had nothing to do to obtain possession: that God would do all. Instead of this, the intimation that God had given Heshbon and its king to Israel, is accompanied by a direction that Israel

should proceed to the work of obtaining possession: "Begin to possess it, and contend with him in battle." Suppose Moses and Israel had not taken the steps to obtain possession, obviously things would have remained as they were—Heshbon and Sihon undelivered into the hand of Israel. This points a lesson already made abundantly evident—that in our expectations of divine co-operation, we must adopt the means which He has appointed as the way of getting at the results desired. Jesus said to the Philadelphian ecclesia, sixty years after his departure from the earth, "Behold, I have set before thee an open door, and no man can shut it."—(Rev. iii. 8.) This was a very comforting assurance to the brethren at Philadelphia; but supposing they had supinely sat down and made no effort to use the open door, of what advantage would it have been? If God gives men opportunities, He expects them to discern and enterprisingly use them. This is His way of doing His work. He could do it all Himself; but then His sons would have no share in the results. They are "labourers together with God."—(1 Cor. iii. 9; 2 Cor. vi. 1.) It is a co-partnership of divine appointment with this glorious result that at the last, "both he that soweth and he that reapeth may rejoice together."—(Jno. iv. 6.) God will finally admit us to His joy by requiring us first to take part in the work by which the joy will be wrought out.

A present application of the principle may be found in the matter of daily bread. We have a promise that what we need will be provided (Luke xii. 29-31), and that God will never leave nor forsake us (Heb. xiii. 5, 6); but the realisation of this promise is as contingent as the obtaining of the land was on Israel's adoption of the needed measures. It is contingent on our obedient compliance with the will of the Father, as expressed in the commandment, to "provide things honestly in the sight of all men" (Rom. xii. 17); to labour with our hands for the things needed (Eph. iv. 28); to be not slothful in business (Rom. xii. 11); a principle carried to this extent that where a man does not yield submission to it, he is not to be relieved.—(2 Thess. iii. 10.) So also when God-blessed industry secures what is needful, the continuance of the blessing depends upon our faithful use of results in the way directed, as good stewards of the substance of God.—(2 Cor. ix. 8-13; Psa. xli. 1-3; Acts xx. 34-35; Rom. xii. 13; Eph. iv. 28; 1 Pet. iv. 10.)

We may learn something also of discretion in the doing of divine work, from the way Moses proceeded to carry out the command to "begin to contend with Sihon in battle." An impulsive blunderhead would have gone straightly and abruptly to work. He would have issued orders to Israel to get into fighting form at once, and marching on Heshbon would have burst on Sihon without explanation or parley. Moses, in full view of what was pending, "sent messengers to Sihon with *words of peace*," asking permission to march through his country, and offering to pay for whatever they might need. This was a dignified and a becoming way of bringing about the work. It had the advantage of putting Sihon in the wrong before beginning. God, working with Moses, "hardened Sihon's spirit, and made his heart obstinate, that he might deliver him into Israel's hand."—(Deut. ii. 30.) In the heat of an offended spirit,

"Sihon came out against Israel and all his people to fight at Jahaz."—(Verse 32.) The result of the fighting was the destruction of the Heshbonites. Thus the result of Moses' tactics was to put the responsibility of the offensive upon Sihon, and to cause him to bring about his own destruction. The lesson is that a graceful wisdom is to be employed in reaching results divinely intended, and that we must never forget the truth expressed in the popular maxim—that God works by means.

The action of Moses in this case may throw some light on the work to be done by Christ at his coming. We know that the work to be done is to "break in pieces the nations like a potter's vessel;" to grind to powder the political image seen by Daniel; to tread the winepress of Jehovah's anger. But we may imagine from these vigorous figures of speech that the process will be prompt, rough, and hurried, after the manner of the tornado, without warning and without diplomacy. This would be a mistake. The first Moses illustrates the second. The scale of operations is larger, because the whole earth, instead of a single country, is in question; but the aims and the principles of action will be the same, for it is the same God, with the same objects at work, in both cases. There will be proposals to the governments of Europe, and the rejection of them, which the governments will follow up with a military initiative against Christ, as in the case of Sihon against Moses. The proposals are indicated in Psa. ii. 10-12 ("kiss the son lest he be angry," &c.), and Rev. xiv. 3 ("fear God and give Him glory, for the hour of His judgment is come"); and the result in Rev. xvii. 14; xix. 19 ("These ten kings shall make war with the Lamb"). These Scriptures briefly sketch events involving time and much detail in their evolution, for a foreshadowing of which we may usefully consult the narrative of the conquest of the land of the Amorites.

When the time came for Moses to transfer the work to Joshua, he said to him, concerning the strong nations on the western side of the Jordan: "Ye shall not fear them, for the Lord your God, He shall fight for you."—(Deut. iii. 22.) This comes under the same category of reflection as the statement of God to Moses that He had given Sihon into his hand. The words of Moses, superficially construed, would seem to justify inaction and uncaredfulness on the part of Joshua, because if God was to fight for Israel, what need of Israel fighting? so it might have been asked. But Joshua did not so understand them. He took all necessary measures implied in the work assigned to him. When Moses was dead, God addressed to Joshua these inspiring words: "There shall not any man be able to stand before thee all the days of thy life. As I was with Moses, so will I be with thee. I will not fail thee nor forsake thee."—(Jos. i. 5.) Surely nothing was necessary on the part of Joshua in the face of this assurance! Did he not simply have to "stand still and see the salvation of God?" Such a conclusion would have been a great mistake. There is a time to stand still, but not when God proposes to work by us. All that is said concerning Joshua in this declaration pre-supposes his active, diligent, courageous and care-taking co-operation. A clause is added expressly stipulating this, and to show that the fulfilment of the promise depended upon his faithful observance of the com-

mandments. "*Only be thou strong and very courageous*, that thou mayest observe to do all the law which Moses My servant commanded thee : *turn not from it to the right hand or to the left*, THAT THOU MAYEST PROSPER WHITHER SOEVER THOU GOEST. The book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein, *for then shalt thou make thy way prosperous, and then shalt thou have good success.*"—(Verse 7, 8.) The imperative force of this specified condition was forced roughly home upon Joshua's attention in the repulse of Israel, which we noticed last month. The instruction of the case is manifest—that no man may presume upon God's co-operation who does not faithfully observe the conditions implied in all the promises. The words addressed by Azariah the prophet to Asa, king of Judah, are applicable to every man: "The Lord is with you while ye be with Him : and if ye seek Him, He will be found of you : but if ye forsake Him, He will forsake you."—(2 Chron. xv. 2.)

A more indirect form of divine procedure—viz., His action towards nations (involving the political sphere), is illustrated in the statement of Moses concerning the nations to be driven out by the armies of Israel: "For the wickedness of those nations, the Lord doth drive them out from before thee. Not for thy righteousness, nor for the uprightness of thine heart, dost thou go to possess their land; but for the wickedness of these nations, the Lord thy God doth drive them out before thee."—(Deut. xix. 4, 5.) The nations referred to were in a gross state of unrighteousness, and had been for centuries. In the days of Abraham, it was given as a reason for the apparent postponement of the promise concerning the occupation of the land by Abraham's seed, that "the iniquity of the Amorites is *not yet full.*"—(Gen. xv. 16.) This implies that the cup was filling at that time—470 years before the arrival of the armed hosts of Israel on the borders of Moab. The enormity of their iniquity is amply indicated in Lev. xviii. After the prohibition of a variety of unnatural offences, there are these words at verse 24: "Defile not yourselves in any of these things, *for in all these the nations are defiled which I cast out before you.* And the land is defiled. THEREFORE I DO VISIT THE INIQUITY THEREOF UPON IT." So also with reference to other matters Moses said to Israel, "All that do these things are an abomination to the Lord, and because of these abominations the Lord thy God doth drive them out from before thee."—(Deut. xviii. 12.) From this it follows that not only was the Providence of God at work among Israel for purposes connected with Israel, but the Providence of God was at work through and by means of Israel towards nations that had no recognition of His hand in the case one way or other. To the Amorite nations, the approaching host of Israel would appear a marauding swarm of robbers and murderers, bent on the destruction of their neighbours and the lawless appropriation of their lands, whom to oppose was a virtue of common patriotism. In point of fact, this menacing assembly of the Israelites was the arm of divine justice uplifted in vengeance over a cluster of nations who had forfeited all right to their lands, or right even to live, by centuries of godlessness and violence. From this picture it is not difficult to turn and recognise in many a rough-hewn confusion of events, a "divinity" shaping

national "ends," where no divine element is recognised or even suspected. God is displeased with the wickedness of men now as He was then. He is not an indifferent spectator of the ways of nations, though He would appear so in this time of long-kept silence. It is the testimony of Daniel that "the Most High God ruleth in the kingdom of men, and appointeth over it whomsoever He will."—(Daniel v. 21.) Babylon was weighed in the balances and found wanting, and therefore the kingdom was divided and given to the Medes and Persians.—(Verses 27, 28.) This was done by events with which, apparently, God had nothing to do—viz., the successful enterprise of Darius and Cyrus. So now national disasters do not come without divine intention and manipulation. A threatening army gathered on the frontiers of a country may be the hand of God for the visitation of justice.

But it may be said that such an idea is not exactly on a par with Israel's invasion of the land of the Amorites. It may be said that while it is easy to recognise a divine visitation in the operations of an army directly commissioned by divine authority, as Israel was, it is different with the case of an army acting without any divine authority whatever, but simply obeying the commands of an ambitious monarch, who goes to war to compass his own ends. The answer is to be found in the calamities threatened against Israel themselves in case of disobedience, considered in the light of the mode of their infliction and the divine explanations in connection therewith. Moses said to Israel in the case in question: "I call heaven and earth to witness against you this day that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed. And *the Lord shall scatter you among the nations*, and ye shall be left few in number among the heathen, whither the Lord shall lead you."—(Deut. iv. 20.) Again, he said: "*The Lord shall cause thee to be smitten before thine enemies. Thou shalt go out one way against them, and flee seven ways before them, and shalt be removed into all kingdoms of the earth. . . . And thou shalt become an astonishment, a proverb, and a byword among all nations whither the Lord shall lead thee. Thou shalt serve thine enemies which the Lord shall send against thee, in hunger and in thirst, and in nakedness and in want of all things . . . The Lord shall bring a nation against thee from far, from the end of the earth,*" &c.—(Deut. xxviii. 25, 37, 48, 49.)

Here we have a distinct intimation (which is repeated hundreds of times throughout the prophetic and other Scriptures) that the events which should lead to Israel's downfall would be of divine initiation and guidance. Without understanding, we should imagine that the statements meant that God would send commands to the enemies of Israel to do these various things, in the same way as He gave command to Moses and Joshua to proceed against the Amorites. But, with understanding, we know that this was not meant; but that the meaning was that God would invisibly make use of Israel's enemies to do these various things without those enemies being aware that God had anything to do with their proceedings. This understanding comes in two ways—first, from a knowledge of how the threatened calamities came; and, secondly, from the express

declarations of the God of Israel on the first point. Whether we take the inroads of the Amorites, Midianites, Philistines, &c., who repeatedly brought Israel into affliction because of their sins; or the more formidable invasions of the Egyptian or the Assyrian Shalmaneser and Sennacherib; or the conquest effected by Nebuchadnezzar of Babylon; or the final destruction of the Jewish polity by Vespasian and Titus of Rome; we know, as a matter of fact, that all these adversaries acted from an ordinary lust of spoil and military glory, and without any idea of carrying out the purposes of Jehovah. This is a matter of notoriety and need not be argued.

On the second point, God, by the prophets, several times explained, in love to Israel, that the triumph of the enemy, though brought about by Him, was a grief to Him, and unknown to the enemy in its real meaning. Thus we have a general intimation to this effect at the time of Judah's desolation: "I am very sorely displeased with the heathen that are at ease, for I was but a little displeased, and they helped forward the affliction."—(Zech. i. 15.) Then to Babylon, as a reason for judgment upon her, this is addressed: "I was wroth with My people; I have polluted Mine inheritance, and given them into their hand: thou didst show them no mercy: upon the ancient thou hast very heavily laid thy yoke."—(Is. xlvii. 6.) Again, although it was recognised that Nebuchadnezzar was Jehovah's servant (Jer. xliii. 10), and that he and his army had "wrought for Jehovah" (Ezek. xxix. 20), we have the following pathetic lament: "My people hath been lost sheep . . . all that found them hath devoured them; and their adversaries said, We offend not because they have sinned against the Lord, the habitation of justice, even the Lord, the hope of their fathers. . . . So I will raise and cause to come up against Babylon an assembly of great nations from the north country. . . . And Chaldea shall be a spoil. All that spoil her shall be satisfied with the Lord, *because ye were glad, because ye rejoiced*, O YE DESTROYERS OF MINE HERITAGE: because ye are grown fat as the heifers at grass, and bellow as bulls. . . . Put yourselves in array against Babylon round about; all ye that bend the bow, shoot at her; spare no arrows, for *she hath sinned against the Lord*. . . . Israel is a scattered sheep; the lions have drawn him away—first, the king of Assyria hath devoured him; and last, this Nebuchadnezzar hath broken his bones. Therefore, thus saith the Lord of Hosts, the God of Israel, Behold, *I will punish the king of Babylon and his land*, as I have punished the king of Assyria."—(Jer. l. 6, 7, 9, 10, 11, 14, 17.) Again, "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken. . . . I will render unto Babylon and unto all the inhabitants of Chaldea, all their evil that they have done in Zion in your sight, saith the Lord. . . . As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth. . . .

The Lord of recompenses shall surely requite."—(Jer. li. 7, 24, 49, 56.)

In the case of Assyria, the information is very explicit, that the Assyrian, while made use of, was only bent on his own evil designs, without any idea that God was accomplishing a purpose against Israel by him. See Isa. x. 7: "Howbeit *He meaneth not so*, neither doth His heart think so; but it is in His heart to

destroy and cut off nations not a few. . . . He saith, By the strength of My hand I have done it. . . . Wherefore it shall come to pass that when the Lord hath performed His whole work upon Mount Zion, and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria and the glory of his high looks."

There is a touching recognition of the same principle in the prophetic song that God, by Moses, put into the mouth of Israel, as a witness against them and for Himself throughout all their generations. Delineating the rebellious course that Israel would pursue, and the sore evils He would bring upon them by the hand of their enemies in consequence, He says (Deut. xxxii. 20) "I said I would scatter them into corners; I would make the remembrance of them to cease from among men, *were it not that I feared the wrath of the enemy*, lest their adversaries should behave themselves strangely, and lest they should say, *Our hand is high: the LORD HATH NOT DONE ALL THIS.*" This is a conclusive recognition of the fact that the calamities of Israel would apparently be due wholly to human power, and that those who would be instrumental in inflicting them would be tempted to claim them as the results of their own triumph, and to repudiate the idea that they were in any sense the doings of God. That this view of the case should be placed on record so long ago—over 3,000 years ago—actually before Israel had begun the conquest of the Amorites, gives it greatly increased force.

The evidence goes to show that God may be at work when men, as mere natural observers, see no evidence of it. This helps us in the discernment of the signs of the times, and will enable us to realise the individual application of the precepts which say, "Be thou in the fear of the Lord all the day long. Let not thine heart envy sinners; for surely there is an end, and thine expectation shall not be cut off."—(Prov. xxiii. 17, 18.) "Say not thou, I will recompence evil; but wait on the Lord. He shall save thee."—(xx. 22.) "There is no wisdom, nor understanding, nor counsel against the Lord. The horse is prepared against the day of battle; but safety is of the Lord."—(xxi. 30, 31.)

EDITOR.

THE SPECULATIONS THAT PLEASE.—The *New York Tribune* says a Lutheran clergyman named Balzty, has ascertained to his own full satisfaction the dimensions of heaven. It is, he says, square and contains 946,000,000,000,000,000,000 cubic feet. Each person who goes to heaven is to have an apartment about the size of an ordinary hotel bed room, and of such apartments he estimates the existence of 39,541,166,666,666,666,666 with a fraction of two-thirds of a room remaining!

"NOT FROM THE BIBLE BUT FROM MILTON."—Recently Dean Stanley lectured at Westminster Chapel on Milton. The newspaper report says that he said: Milton's *Paradise Lost* and *Paradise Regained* covered the whole of English theology from top to bottom. It was surprising, if they came to analyse their own thoughts and reflections about the creation of the world, the fall of the angels, the entrance of sin and death into the

world, how very much our thoughts, actions and words on those subjects were drawn not from the Bible, but from Milton. This was worth considering on many accounts."—True, Dean Stanley, true.

A BISHOP'S TESTIMONY.—In a recent sermon the Bishop of Manchester said: "There is an apathy and a coldness in some of our fashionable churches, where magnificently-dressed ladies walk with their mincing gait up the centre aisle, sometimes with a footman preceding them carrying the hymn books, which are too heavy for their dainty hands; they draw off their beautifully-fitting kid gloves, and then they place their eau de cologne on the book ledge for fear their delicate nerves and sensibilities should be overcome by the heat of the building, and so they prepare themselves for"—the business of the occasion, which cannot be called worship. This the Bishop did not say.

SEASONS OF COMFORT

AT

THE TABLE OF THE LORD.

BEING FIFTY-TWO ADDRESSES AT THE BREAKING OF BREAD ON SUNDAY MORNINGS AT
BIRMINGHAM (PRINCIPALLY).

PERSONAL EXPLANATIONS AND PROPOSALS.

SOME time ago, a Gentile acquaintance with whom we used to be associated on the press many years since, and whom we had not seen in the interval, accosted us on the street, remarking, "Well, I suppose you have made a good thing of it by this—I mean the bookselling business? You have made your fortune, of course?" We replied, "Not as regards the present world, at all events," or words to that effect. "I am just where I was when you knew me first." The answer excited his incredulity; but he believed us, of course. Our Gentile acquaintance's idea has been entertained by others not standing so "far off" as he. Some indeed not near enough to know the facts have boldly contended that it must be the case that a bookselling enterprise carried on for so many years must have resulted to our temporal advantage.

For a special reason, we take the present opportunity of declaring all such thoughts to be without foundation. After seventeen years' publishing of the truth, we have the same amount of treasure laid up on earth as at the beginning; and that is, none. If this were all, our readers would hear nothing on the subject at the present time. We are no gainers, because the publishing business has not been conducted with a view to gain. At the very beginning, we deliberately adopted the plan of publishing without profit, with the object defined by Paul when he said he avoided certain legitimate advantages "that the gospel might not be hindered." Our object was to secure a hearing for the truth; and we knew if our efforts could be said, or even suspected to be, inspired with the idea of making a profit, their moral influence would be small. We desired to make people feel that the truth with us was a matter of conviction, that they might thereby be helped to feel that it ought to be so with them too. With slight exceptions imposed upon us by circumstances (such as publishing through a bookseller, who demanded his profit), we have followed this policy from the beginning, the margin in other cases only sufficing to pay office expenses. The result is the state of things that excited the incredulity of our Gentile acquaintance.

But we are in a worse position than having made nothing. So far as our own action is concerned, we are level with the printer; but others have had to do with the affair in an indirect way, and these have pulled us back in ways which we will illustrate by way of paving the way for the proposal we have to submit

in connection with the heading of this article. We will submit the illustrations in the form of suppositions :—

1. Suppose a brother who had been damaged by embracing the truth, wishes to open a shop in which he thought there was good prospect, wishes to borrow £10, with the assurance of repayment; then departs from the truth and never repays.

2. Suppose an enterprising friend gets orders for books right and left for a number of years, and though sending money for many of them, finally becomes something else than a friend, and closes his transactions with an indebtedness to the office of over £70, which he never discharges.

3. Suppose another dealing largely in books obtained from the office, pays for most, but departs the scene leaving £30 unpaid.

4. Suppose another muddles away £40 through incompetency, and to prevent scandal arising to the detriment of the truth, we advance half, another brother advancing the other half, on said person promising to repay the money to make good the loss. Suppose the money was never paid. Suppose, in addition to this, the said person, out of employment, and ruin staring him in the face, obtains an order which he cannot execute without money to get material, and suppose he asks with tears in his eyes, the use of £20 for a short time, to be returned when the order is executed and paid for, saying it is his last chance; and supposing only £10 is repaid.

5. Suppose a brother of repute in a large way of business comes to you in great distress, declaring the enemies of the truth were working against him in business, and that he is in imminent danger of being upset to his personal ruin and the disgrace of the truth, and that the temporary use of £150 alone can save him, and that this will save him, and that he cannot get it anywhere; and suppose you tell him you have no money to lend, but you have an amount by you to meet the printer's charges for the *Christadelphian*, as they come due month by month, and supposing you say, as the money is really not yours, you cannot let him have it on loan, but could let him have it in exchange for some form of equivalent value, so that, in the event of his not being able to repay the money, you would not be a loser. Suppose he offered a mortgage on property. Suppose you said a mortgage would be of no use, seeing that you should not feel justified in enforcing it if resisted. Suppose you asked an absolute assignment of property, so as to be safe, and suppose he should promise to assign certain other property, describing its situation, and promising to make and send this assignment as soon as he should return home, should you not naturally hand him over the money? Suppose the assignment was not sent, but a mortgage on property already mortgaged beyond its market value. And suppose you never afterwards saw the money and found the mortgage of no use.*

Suppose some other minor drawbacks of the same description, and then convert all the suppositions into actual experiences, and our readers will understand the inconvenience of the result. It results in this—that while not owing these sums on our own behalf, others who will never pay owe it through us, and we are held responsible for them. In the heaviest case, one or two brethren hearing

* This offence was acknowledged and forgiven, and is only now mentioned as a matter of fact and not of accusation.—EDITOR.

from the publication of the debtor's affairs of our embarrassment ten months afterwards, rendered liberal assistance, but the bulk of the burden remained, increased as it was by the charge made by the bank for enabling us to meet the strain, and by an unpaid account of £20 due for books.

For some time past we have striven by economy and otherwise to get abreast of these obligations without asking anybody to share the burden; but finding in the small and meagre provision appertaining to the work of the truth that the prospect of getting abreast is somewhat remote, we have concluded frankly to make this explanation, and to submit a proposal that will not appreciably burden anyone, but will free our machinery from the clog that has been put upon it.

The proposal is simply this. A desire has often been expressed to have the Sunday morning addresses published in a collective form. Our proposal is to comply with this desire, but to ask permission to be allowed to charge such a price for the book as will enable us in some measure to fill the uncomfortable hole that has been dug for us by others. If we are asked how we came to be so unwise as to lay ourselves open to be compromised in this way, we have simply to say, first, it has been principally due to a recognition of the duty laid upon us by Christ to bear one another's burdens; and, secondly, as regards books not paid for, we have been helpless, and must continue to be helpless, unless we adopt the absolute rule of not allowing a book to go out of the office until the money is paid down; which, perhaps, we shall be obliged to do. The price we propose charging for a collection of fifty-two Sunday morning addresses (suitable for one year's first-day meetings) is seven shillings and tenpence; and when we have received orders for 1,500 copies, we shall be prepared to supply subscribers with all attainable expedition—something of the expedition, we hope, illustrated in the case of the Hine Debate. Readers will express their consent by sending their orders * accompanied with the money. The effect of the arrangement will be to give the brethren a work many of them have long wanted, and, at the same time, enable the Editor to deliver himself from the burden imposed upon him by the failure of others to do what he had fair grounds for expecting them to do.

We submit these remarks with some sacrifice of feeling to both friend and foe, in the hope that the latter will be chivalrous enough to take no advantage of misfortune innocently incurred, and that the former will not be unduly grieved at the invitation to share in a slight form the burden which we have carried in secret for the Lord's sake for a number of years, in the hitherto unavailing hope of being able to dispose of it without assistance.

EDITOR.

July 4th, 1879.

* Stating how many copies will be wanted.

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECOLESIA, No. 110.

“*Exhort one another daily.*”—PAUL.

How great our privilege each time we thus assemble, to hear the voice of God in our midst in the reading of the Scriptures. It was a privilege esteemed even in the days of Christ when “Moses and the prophets were read in the Synagogues every Sabbath day:” a work in which he was in the habit of taking part.—(Acts xiii. 27; Luke iv. 16). In our days the voice is larger: it is the voice of “Moses, the prophets and the apostles”—a more comprehensive voice, a more abundant communication of the divine mind than Israel of the synagogues had. We may know more of God’s will and purpose than it was in their power to know. We are less privileged than they only in the single particular that we have no contemporary inspiration. Even this drawback will shortly disappear. We are about to witness a far fuller and more glorious manifestation of the Spirit than even the apostles beheld; for, with the Lord’s coming will come that pouring-out of the Spirit on the whole house of Israel promised from the beginning—yea, when God will pour out His Spirit upon all flesh, and the glory of the Lord will illumine the whole earth—not physical glory, not a visible shine, but glory in the sense of renown, reputation, praise. When all men recognise and serve and praise God (which they will not till Christ reigns),—the earth will be filled with the glory of God as the waters cover the sea. We are looking for these times of refreshing. Meanwhile, it is ours to prize and use to the fullest our privilege of being able in these times of darkness and disobedience to hear the voice of God.

To-day, we have first the word by Isaiah concerning Israel. The prophet’s

words are good and comfortable words. They tell of kindness, and blessedness, and well-being to come. They are introduced with a “but,” which gives them greater point by contrast with something having gone before. That something we find in the end of the previous chapter. It is something put before us in the form of a question: “Who gave Jacob for a spoil, and Israel to the robbers?” This question supposes it a matter of controversy as to what Israel’s calamities were attributable to—as to who brought them about. Such a controversy as a matter of fact exists. There are two ways of looking at the matter—the natural-man way and the divine way. The natural man, looking at the misfortunes of Israel, sees only the triumph of human prowess. The Assyrians, the Babylonians, the Romans had greater military skill than the Jews: therefore the Jews were overthrown. This is the “profane history” point of view—the view of all who look at occurrences as they appear to the eye of the observer who does not know God’s relation to them. It was the view entertained by the enemies of Israel themselves. Thus the King of Assyria said, “By the strength of my hand I have done it, and by my wisdom, for I am prudent.” The other view is presented by God Himself. He says of the Assyrian, he is “the rod of mine anger: the staff in their hand is mine indignation. I will send him . . . against the people of my wrath will I give him a charge. . . . *Howbeit he meaneth not so*, neither doth his heart think so, but it is in his heart to destroy and cut off nations not a few. . . . Wherefore, it shall come to pass that when the Lord hath performed His whole

work upon Mount Zion, and on Jerusalem, I will punish the fruit of the stout heart of the King of Assyria and the glory of his high looks."—(Isaiah x. 5-13). God, working behind, so to speak, strengthened, impelled and guided the enemies of Israel in Israel's spoliation. The Assyrians, Babylonians and Romans were merely instruments in God's hands, without their being aware of it. The work done by them was work done by Him. Hence, the right answer to the question, "Who gave Jacob for a spoil, and Israel to the robbers?" is the answer immediately following the question: "Did not Jehovah—He against whom we have sinned? for they would not walk in His ways, neither were they obedient unto His law. Therefore He hath poured upon him the fury of His anger and the strength of battle, and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart."

This is the explanation of the present desolation of all things appertaining to Israel. It is a comfort to know that it is all of God, and that what Jesus said to Pilate concerning himself is true of the whole commonwealth of Israel in relation to the present Gentile ascendancy: "Thou couldest have no power at all against me except it were given thee from heaven." How cheering also to have God's recognition of the present state of the Jews. We look on them and find them not at all what we should desire. They are barren of all intelligent recognition of their present position before God. They are full of a complacent wisdom which is a mixture of human philosophy and Rabbinical superstitions. We do not find the mind of the God of Israel, as exhibited in the prophets, reflected in them. What Paul said still remains true: "Their minds are blinded unto this day." The spectacle would be discouraging if we relied on them in the least for our apprehensions of the ways of God in the earth. But we do not rely on them. There is no more

consolation to be had from the Jews than from the Gentiles, though the Jews are more interesting than the Gentiles, because of their relation to the work of God in the earth. "Darkness covers *the earth* (the Gentiles) and gross darkness the people" (the Jews). It is part of this gross darkness that the Jews rejoice in their racial superiority, and explain their dispersion as God's way of diffusing light among the Gentiles, instead of confessing their scattered state as the punishment of their sins. In the midst of the darkness it is comforting to read here in this portion of the word we have read, that God saw it would be so; that although the fire of the divine anger should kindle on Israel and consume him, yet he should "know it not or lay it to heart."—(Isa. xlii. 25).

This is the past: a past of retribution: a time of giving to Jerusalem, "double for all his sins"—(Isa. xl. 1); but the next chapter gives us the future—the future foreshown to us in the gospel—the restoring again of the kingdom to Israel—the times of the restitution of all things: "But now thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, fear not; for I have redeemed thee; I have called thee by thy name: thou art mine . . . I will bring thy seed from the east, and gather thee from the west. I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth. Even everyone that is called by My name; for I have created him for My glory: I have formed him—yea, I have made him." In these great and precious promises we are individually interested. We are not sons of Israel by birth, but we have become so by adoption (Rom. xi. 17; Eph. ii. 19); and our standing in Israel is not less real or valid because we are of Gentile birth and extraction. On the contrary, we are more really Jews than those Jews after the flesh who lack the faith of their father Abraham. It is

a principle of New Testament doctrine that "they are not all Israel that are of Israel."—(Rom. ix. 6.) Jesus did not recognise the Abrahamic relations of those Jews who rejected him, though he admitted their lineal extraction. He denied they were Abraham's children in the full and effectual sense, because they were destitute of the character of Abraham.—(John viii. 37-44.) Gentiles, though not born of Abraham's blood, are truly the children of Abraham, if having become adopted in Abraham's family, they are characterised by Abraham's faith and works.—(Rom. iv. 11-12; Gal. iii. 29). Consequently, we can rejoice in hope of these glorious promises, made in the prophets concerning the seed of Jacob. They belong to the Jews, and we are Jews; for Paul expressly says "He is a Jew who is one inwardly."

Here, it is not difficult to imagine the orthodox believer exclaiming, "That is exactly my doctrine: spiritual Israel! inward Jews! Certainly; I agree with you—that is the very truth, and consequently I reject the idea of carnal Jews being gathered and restored to their land." What must we say? It is not difficult to answer. The orthodox idea and the scriptural idea are not the same. The orthodox spiritual *Jew* is no Jew at all: the orthodox spiritual Israel is not Israel at all. Orthodox believers have run off with half an idea. They see the element of adoption: they see the element of spirituality; but they run away from the *Jewism*—from the *Israelism*. They recognise that Paul taught that believing Gentiles were adopted, but they reject the thing into which they were adopted; they see a spiritual Israel, but they cannot see Israel for the word spiritual. By their notion, *Israelism* is blotted out altogether. They substitute immortal invisibility, natural to all men, surviving death, and departing to indefinable bliss among the stars, to a state in which the fortunes of the earth become a matter of

supreme indifference. Nay, they abolish the earth by conflagration. They destroy all reason for *Israelitishness*. They do not know of the promises to Abraham. They deny the kingdom of God to be set up in the Holy Land over all the earth; they are ignorant of the hope of Israel. It is very different with the inward Jew of Paul's teaching. Though inwardly, yet "*he is a Jew*"—a Jew in all points save his birth. He does not practise circumcision; he does not observe days; he is not under Moses, but this is no interference with his *Jewship*, for he is exempted from these things by the God of the Jews, under that new covenant which from the beginning He foreshadowed by His servants the prophets He would establish with the Jews, natural and adopted. He is a Jew in all his hopes and relations, and he now waits with strong desire for the fulfilment of the glorious promises to Israel, of which a portion has been read this morning.

It may be objected that these promises cannot apply to adopted *Israelites*, since they concern an Israel that has suffered judgment in Jehovah's anger—an Israel upon whom has been poured "the fury of His anger and the strength of battle," and who "knew not and laid it not to heart." It may be said that neither of these things can be affirmed of the brethren of Christ, and that therefore the promises cannot apply to them. This would be a short-sighted objection, though apparently well-founded. It would be short-sighted in leaving out of account that comprehensive view of Israel which in the Scriptures regards Israel as a whole and its history as one. As a whole, Israel has been scattered, peeled and punished, and as a whole Israel will be gathered, exalted and honoured, and to that Israel as a whole, all Jews, whether natural or adopted, belong; but it does not follow that all individual Jews share either the one state or the other. Myriads of Jews have perished (e.g. in the wilder-

ness for unbelief) who will have no share in the blessedness; and a multitude will share in the restoration who have seen nothing of the afflictions of Israel in times past. In the bestowal of the covenanted mercies, there is a discrimination as to individual desert: but the general descriptions of Israel's lot, past or future, contemplate Israel as a whole; and a genuine Israelite identifies himself with the national experience as a whole. Thus Daniel in "praying and making confession" at the end of the seventy years' captivity, uses the comprehensive pronoun "we." "We have sinned and have committed iniquity, and have done wickedly, and have rebelled, even by departing from Thy precepts and from Thy judgments, neither have we hearkened to Thy servants the prophets."—(Dan. ix. 5.) "We are become a reproach unto our neighbours, a scorn and derision to those that are round about us Help us, O God of our salvation, for the glory of Thy name, and deliver us and purge away our sins, for Thy name's sake. Wherefore should the heathen say Where is their God? Let Him be known among the heathen in our sight by the revenging of the blood of Thy servants which is shed."—(Psalm lxxix. 4, 8, 10). Though living in the nineteenth century, and inhabiting a Gentile land, as the brethren of Christ and the adopted seed of Abraham, we can pray these prayers more fervently and appropriately than his circumcised rejectors. On the same principle, we can lay claim to the glorious predictions of blessing, though they do refer to a nation which has been the subject of judgment and desolation. We belong to that nation, and own its history as well as rejoice in its future.

This Israel, which as a whole is to be redeemed, will, when redeemed be delivered from all that element, past or present, which though "of Israel" is not truly Israel. It will be composed of those only who shew forth Jehovah's praise. The

people shall be "all righteous."—(Isaiah lx. 21). The carnal element will be purged out and exterminated.—(Ezek. xx. 38; Zeph. 11; Matt. iii. 12). The purified remnant will be a holy nation (Zeph. iii. 12, 13)—a great contrast to the Jewish nation at any former period in its history, comparable only with its state when it entered the land of promise under Joshua. We are specially interested in this holy nation—the nation as it will survive after the Lord's purification of them. In this nation, as the brethren of the Lord Jesus, we shall have a special place. It is written, that in that day the feeblest of Israel shall be as David and "the house of David, as God, as the angel of the Lord before them."—(Zech. xii. 8). As the body of Christ, the Son of David, the saints in that day will be the house of David, and to them will belong the special exaltation and glory and honour of the glorious day that will have dawned as "a morning without clouds," in accordance with the covenanted mercies of David, given to them.—(Isaiah lv. 3; 2 Sam. xxiii. 4, 5).

The very kernel of the blessing appertaining to the hope of Israel, is the portion of the accepted brethren of the Lord Jesus. This is brought home to us in a special form in the messages to the seven churches, a portion of which has formed the other part of our reading. In those messages are many great and precious promises extended expressly to all who have ears to hear, and who overcome, whether they be dwellers in Asian cities or not. The one that occurs to me particularly in connection with the hope of Israel is the promise of pillarship: "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—New Jerusalem, which cometh down out of heaven from my God."—(Rev. iii. 12). This, of course, is the language of symbol; but it is more

expressive than a plain statement when the thing symbolised is understood. We know what the temple of God is when used in a figurative sense. There is to be a literal temple, the temple shown to Ezekiel, we know; but there is also to be a living temple, a temple composed of many people, a multitude in whom God will dwell, and through whom He will be manifested to the nations in the age to come. The temple of God in this sense is the community of the glorified saints. The promise to the victor is to become a pillar in this temple. We know what a pillar means used in this figurative way. James, Peter and John were "pillars" in the apostolic community in the first century—(Gal. ii. 9). They were principal men, upholding men, men upon whom the fabric rested. It was a privilege to be a pillar in that arrangement of things; but what shall it be to be a pillar in the glorious mystical temple of the Deity in the kingdom of God? This is the promise: it is a great and precious promise; it would be such if it meant only a fifty-years' pillarship. Power and honour among men for fifty years, even in the present evil state of things, is considered a great prize, but the man that attains to pillarship in the divine arrangement of things, to be established on the ruins of the present system, "shall go *no more out*." A pillar in the mortal system breaks and is taken away: a mortal ruler dies; but a ruler in the divine *aion* is immortal. His position is as stable as the sun in the heavens. When 500 years have rolled away, he will still be found in his place, as strong and joyful and as established as at the beginning. The name of God is written upon him: he is invested with the divine nature; he is immortal; he cannot die any more; he is equal unto the angels. He also bears the name of the new Jerusalem, which at that time will have come down from God out of heaven. He is not an isolated unit. He is part of a system. He is a constit-

uent of the Jerusalem government—the Jerusalem-governed polity—which will have come from God out of heaven, in having been created and established by Christ at his return from heaven. This will be the new Jerusalem as contrasted with the old—new indeed in all senses; for in the old Jerusalem arrangement of things, there was nothing of immortality or stability. It was weak through the flesh, because in the hands of the flesh; but the new Jerusalem is out of heaven and from God, and spiritual, immortal and invincible in all its characteristics. What an unspeakable honour to be an element of such a *kosmos*. It is considered a great thing now to be in any of Her Majesty's "services"—to exercise authority under the royal arms. This is to have Victoria's name written upon a man, and the name of London, and to be a pillar in the Constitutional Temple. But it is a poor affair compared with the commonwealth of Israel. There is none of the stability, permanence, strength, life, efficiency, glory and gladness that belong to the household of God in the age to come.

In view of these things, it is but the commonest wisdom to ponder the fact that this glorious status is promised with reservations. It is to be bestowed on "*Him that overcometh*." This intimates to us that

"There is a battle to be fought:
A victory to be won."

Where is the battle and when? Can there be any doubt about this? Let us open our eyes and see. The battle is now—in the commonplace life of our probation. There is a danger of forgetting this. There is a danger of acting on the common notion that the business now on hand is to get as much enjoyment as ever we can. The battle we have to fight is the battle Paul fought in his day. At the end of his life, looking back, he said he had fought it.—"I have fought a

good fight!" While the battle was on, he tells us how he conducted it. "So fight I, *not as one that beateth the air.*" One that beats the air is a man who goes through the performance of fighting but hits nothing; it is not a real fight, but a sham fight. The man attitudinises beautifully, but nothing is done. The fight we have to fight is a real piece of business. We deal blows that hit something, and take the life out of the thing hit. Paul indicates the point in his continuing words, "I keep my body under and bring it into subjection." It is ourselves we have to fight. We incline in certain directions pleasing to the flesh; and we have to stand in our own way, and push ourselves back and say, "No, you must not go in those paths which are forbidden to the sons of God." The body we keep under is the whole body, not any one part. The lust of the eye is as much a lust of the body as the lust that leads to fornication; the lust of the flesh in all its affections, is as much a lust of the body as that which leads to uncleanness. The pride of life is as much an attribute of the body—viz., of the brain part of the body, as that which is more gross and vile in the estimation of men. The whole category is outside of saintship. A man may keep himself clean in certain directions and be defiled. He may be free from adultery, but a slave to the praise of men and the outside appearances of things. He may be innocent of drunkenness, but given to pride and covetousness. He may be perfectly respectable, according to human ethics, and abominable according to the rule of divine estimation. We must not forget, "Guilty in one point, guilty of all," is a rule of divine judgment. We must keep the devil's whole host at bay. Of what advantage will it be to keep off ninety-nine Zulus if the hundredth lands his assegai in our heart?

We must fight a real fight. Don't let us pose merely. Don't let us go through

the attitudes and beat the air. Don't let us profess the name and attend the meetings, and all the while in private life "walk as other Gentiles walk." We are called to be saints, or holy ones, or those who do the will of God—and not those who merely say Lord, Lord. To be such involves self-denial, cross-taking-up, and cross-carrying. It involves the doing of "things," and all the things "that he says," and these relate to the common ways of private life. In this we have to fight ourselves often, for the spirit lusts against the flesh and the flesh against the spirit. This is the battle in which we have to overcome, upon which so much depends.

How are we to overcome? John answers: "This is the victory that overcometh the world, *even our faith.*" What is "our faith?" Paul answers: "Faith is the substance of *things hoped for.*" It is a question of confidence in things to come. Whence comes this confidence? Paul tells us: "Faith cometh by hearing, and hearing from *the word of God.*" It comes to what Paul said to the Ephesian elders in his farewell address: "I commend you to God and to the word of his grace, which is able to build you up and give you an inheritance amongst all them that are sanctified." The advice remains good to this day. The diligent, sympathetic, daily reading and studying of the oracles of the living God, with prayer to Him who slumbers not nor sleeps, will fortify a man for successful conflict with all the enemies he has to encounter on the road to eternal life; while the neglect of them will certainly ensure his failure, however gifted he may be as a natural man, or however successful in the objects of life which the common run of men set before their eyes. "All flesh is as grass, and the glory of man as the flower of the field. The grass withereth, the flower fadeth, but the word of the Lord endureth for ever."

EDITOR.

 THE JEWS AND CHRIST 200 YEARS AGO.

BROTHER A. ANDREW writes :—"I have before me a pamphlet published in 1876, by Longman and Co., London (price 3d.), being a reprint of one published in 1655, entitled, 'A narrative of the proceedings of a great council of Jews, assembled in the plain of Ageda, in Hungaria, about 30 leagues distant from Buda, to examine the Scriptures concerning Christ, on the 12th of October, 1650; by Samuel Brett, there present,' and thinking that some things in it might be of interest to the readers of the *Christadelphian*, I send you a few extracts, which perhaps will not be less interesting through being written in the heavy though quaint style characteristic of that period. The writer states that 'at the place above named there assembled about three hundred Rabbies, called together from several parts of the world, to examine the Scriptures concerning Christ.' The first day's proceedings were confined to determining who were to be admitted as members of the council, and it is worthy of note (as indicating the importance even in recent times attached by the Jews to genealogy—doubtless a relic of what existed in the first century and in previous ages) that 'they were only allowed to be members which could by record prove themselves to be native Jews; and for defect herein I observed about five hundred refused, though doubtless they were true-born Jews, yet they could not by record prove themselves so to be; and for this they were not admitted to be members of the council; but they did abide without the rail with the strangers that were there; and the number of them that were accepted to be members was about three hundred Jews.'

"The narrative proceeds :—On the second day, the Assembly being full, the Propounder stood up, and made his speech concerning the end of the meeting : And,

This, said he, is to examine the Scriptures concerning Christ, whether he be already come, or whether we are yet to expect his coming. In examining this question, they searched the old Testament with great care and labour, to be resolved of the Truth thereof, having many Bibles with them there for this end. And about this Point there were great Disputes amongst them. The major part were of Opinion, that he was not come: and some inclined to think that he was come; being moved thereunto by their great Judgment, that hath continued now these 1,600 years upon them. I remember very well one of the Council in his conference with me, seemed to be very apprehensive of the great and long desolation of their Nation, ever since their destruction by the Roman Emperours; and he imputed this their affliction to their impenitency, and comparing their present Judgment, with their other Judgments they had suffered before. The same he ingenuously confessed, that he did conceive it was for some great wickedness; and that their Nation was guilty of the blood of the Prophets sent from God to their Nation, and the many Massacres that had been committed by the several Sects and Factions amongst them. For (said he) we are no Idolators, neither do I think we were guilty of Idolatry since our captivity in Babylon; and therefore (said he), I do impute this calamity and present judgment, to the forenamed causes. And this was the sum of that which was disputed amongst them the second day of their meeting; and so they adjourned till the next morning, which was the third day of their meeting.

"When being assembled together again, the point that was chiefly agitated was concerning the manner of Christ his coming. And, This, some said, shall be like a mighty Prince, in the full power and authority of a

King, yea, in greater power than ever any King had; that He will deliver their Nation out of the power of their Enemies, and their Temple shall be rebuilt again; and, that the Nations shall be of their Religion, and worship God after their manner. For they hold, That the Messiah will not alter their Religion, whensoever he cometh. And further, concerning his Parentage, they did agree in this, that he should be born of a Virgin, according to the prediction of the Prophets; and they agreed also, that he may be born of such a Virgin, which might be of mean note amongst their Nation, as was the Virgin Mary. And here some of them seemed to me to incline to think that Christ was come. Therefore when they came together again the next day, the Propounder demanded of them, if Christ were already come, and who they thought he was: and to this demand, they gave this answer, That they thought Eliah was he, if he were come, because he came with great power, which he declared by slaying the Priests of Baal: and, for the fulfilling of the Scripture, he was oppressed by Ahab and Jezabel: yet they esteemed him to be more than a mortal man, because he so strangely ascended up into heaven. And because this opinion was contradicted by others, the day following they tooke into examination the same question, to answer them that said Eliah was not the Messiah. They of the contrary opinion did urge the care and love of Eliah for the good of their Nation, in that he left them Elisha his disciple to teach and instruct the people; which they expect to be the care of their Messiah.

"These were the chief Arguments they had to defend their opinion: and the same day towards night, it came into question amongst them, What he then was that said he was the son of God, and was crucified by their Ancestors. And because this was the great question amongst them, they deferred the further consideration thereof, until the next day.

"When meeting again, the Pharisees,

(for some of this Sect were amongst them, that were always the enemies of Christ) they first began to answer this last night's question: and these by no meanes would yeeld that he was the Christ; and these reasons they gave for their opinion.

"First, because (said they) he came into the world like an ordinary and inferior man, not with his scepter nor Royal power; wherewith they affirmed the coming of Christ should be Glorious. 2. They pleaded against him the meanness of his birth, in that his father was a Carpenter; and this they said was a dishonor that Christ should not be capable of. 3. They accused him to be an enemy to Moses' law, in suffering his disciples, and in doing workes himself, that were prohibited on the Sabbath day: for they believe that the Messiah will punctually and exactly keep the law of Moses: and where the Gospel doth testifie of Christ, that he did fulfill the law, they reject the Testimony thereof, because they do not own the Gospel. But I observed, these reasons of the Pharisees did not satisfie all that heard them, but there still remained some doubt in some of them concerning Christ; for there stood up one Rabbie called Abraham, and objected against the Pharisees, the miracles that Christ wrought whil'st he was upon earth as his raising of the dead to life again, his making the lame to walk, the blind to see, and the dumb to speake. And the same Abraham demanded of the Pharisees by what power he did these Miracles. The answer the Pharisees returned to him, was to this purpose: They said he was an Impostor and a magitian; and Blasphemously traduced him of doing all his Miracles by magicke: thus, said they, he first caused them to be blinde, to be dumb, to be lame; and then by taking away his Magical Charme, they were restored to their former condition. Nevertheless, this answer gave little Satisfaction to the said Abraham; but thus he replied, that he could not charme those that were borne in that condition, as blind, &c., and borne

also before Christ himself was borne; as it appeareth some of them were: this seemed to him an absurd paradox; and truly the pressing of this argument did almost put them to a nonplus, till at last they had this evasion (though weak and vile): they were (said they) by other Magitians convinced to be so in their mothers' wombs; & that although himself were not then borne when they were borne with these evils, yet he being a great dissembler, & more cunning than any Magitian before him, power was given him by the Devil, to remove those charms which others had placed: and there was one Pharisee named Zebedee that of the Pharisees there did most opprobriously revile him, and Vehemently urge these things against him; but I conceive he did it not to the well-liking of many there that heard him, even members of the Council. And as the Pharisees that day played their parts against him: so did the Sadduces also

endeavour, (for some of that sect were also of the Council) to render Christ vile and odious to the rest of the Jewes that were assembled there. I observed it was with them as it was once with Herod and Pilate; though they two could not agree betwixt themselves at other times, yet they could agree together to crucifie Christ; for the Pharisees and Sadduces, though they be much divided in opinion among themselves, yet did they at this time too much agree to disgrace and to dishonour Christ with their lies, calumnies and blasphemies: for the Sadduces, as well as the Pharisees, did in other things accuse him for a grand Impostor, and for a broacher of corrupt doctrine: in that in his Gospel he teacheth the resurrection from the dead, which they there denied to be true doctrine: but it is no new thing to see factions dissenting, to agree in some evil designe against others."

S P A C E .

SPACE is one of the mighty wonders of God, and enables us, to a great extent, to realise His infinity and omnipotence. We look at the sun, and consider the enormous distance he is from us, but this is small compared with that between us and the nearest fixed star. We observe one far away to the east, and to contemplate the space between our earth and it we are at a loss for a similitude; but we turn our attention to the west, and behold the nearest in that direction, and the already enormous distance is doubled. We need not, however, stop here. Let us now take a telescope—the largest that man can produce—and look again to the east; the result is that we find still farther and farther away in that direction, there are fixed stars such an extreme distance off that this invention will only show them as bright dust, refusing to bring them within the range of vision. Turn to the west again, and the same result is arrived at—a multitude of glittering gems with a bright background terminates the

scene. Yet there is no doubt these diamonds of the sky are worlds untold, lying thousands upon thousands of miles apart. When we comprehend this, we have some idea of the vastness of the distance the east is from the west; we have some conception of the eternity of the Creator of all these, and we can identify the holy oracles as the production, like them, of His spirit, when we remember that the heavens and heaven of heavens cannot contain Him by their testimony; and so far as the east is from the west, so far hath He removed the sins of the saints from them.

But this is only one phase of the subject. We have another presented to us by carrying our eyes upwards and observing a diamond, as it were, hanging in the deep blue vault of heaven directly over our heads, and we are struck with awe and wonder—first at the mighty distance, and then at our smallness and nothingness in comparison. We can in this position heartily reiterate the words of the spirit in David: "What is

man that Thou art mindful of him, or the Son of Man that Thou regardest him?"

Let us once more apply the telescope, and the same result as before is obtained—far away in the vast and immeasurable height of heaven are stars like the sand of the sea shore for minuteness and number. We can now realise the words of Jehovah through His prophet Isaiah: "For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." And also the words of Job xxii. 12: "Is not God in the height of heaven? and behold the height of the stars how high they are."

How infinite is the mercy of our Creator when we call to mind the words in the 103rd Psalm: "For as the heaven is high above the earth, so great is God's mercy toward them that fear Him."

Turn which way you will, the same boundless space presents itself beyond the limit of human vision or the invention of man to penetrate; and the same conclusion is arrived at with regard to the countless thousands upon thousands of stars; and yet He whom we can address as our Father, through belief of His word and obedience thereto, fills all space, and His eye sees under the whole heaven and from one end of it to the other.

By His word were these mighty heavens made, and all the host of them (the heavenly bodies) by the breath of His mouth. The fearful greatness of God is shown to us by Isaiah, that, although the heavens are so vast in extent, yet they were meted out by Him with the space, and stretched out as a curtain, and spread out as a tent to dwell in.—(Isa. xl.) And though the host of heaven is so numerous, yet the Lord telleth the number of them, and calleth them all by their names.—(Ps. cxlvii. 4.)

I say, then, considering these things, is there anything too hard for the Lord? Hath He said and shall He not do it? or hath He spoken and shall He not make it good? Yea, verily, they that trust in Him shall not want any good thing; and after considering the omnipotence of our Maker from the visible proof of His handiwork, we can fully realise that it hath not entered into the heart of man to conceive the things that God hath prepared for them that love Him; but He has been pleased to reveal them unto

us by His spirit, which is the truth, and there we behold them as in a mirror, and in this way the secret of the Lord is with those that fear Him, and are therefore rooted in and guided by the word, which is the whole counsel of God.

To whom, then, we ask, can any man with his understanding enlightened, liken God, or to whom will He be equal, knowing that He hath created all these things, and brought out their host by number, and called them all by their names by the greatness of His might? He is truly the only potentate, the Most High, the only wise God, the Eternal, the source of all, the first and the last—all things were made by Him, and without Him was not anything made that was made.

Our confidence in Him is strengthened when we remember that He is the same yesterday, to-day, and for ever, unchangeable, and of this we have proof in the fact that His people, the sons of Jacob, are not consumed, but remain among the nations to this day a separate people. If the words of Dr. Watts and his followers had the least amount of truth in them, we might have some reason to doubt this, for there might be a vague possibility of the heavens being measured by man, or the foundations of the earth searched out; but after what we have been considering, can anyone imagine a place beyond the bounds of time and space, especially if he has in view the words of David: "Whither shall I go from Thy spirit?—whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in *sheol*, behold thou art there," &c.—(Psa. cxxxix.) I think not. We cannot get where God is not, and therefore cannot get beyond space. Man's efforts to measure are therefore vain, and God's purpose remains firm. His promises are as good now as when they were made, and even very much better, for they are near to fulfilment, and the seed of Israel yet remain buried, as it were, in the nations awaiting their re-gathering and political resurrection, which will take place at the "time of the dead," when many that sleep in the dust of the earth shall awake to receive their recompense.

We hope, then, to be stars in that new heaven or righteous government which will be established by the Sun of Righteousness on this planet, and illuminate it with its

glory, and to see the real heavens opened, and the angels of God ascending and descending upon the Son of Man, and every-

one that hath this hope purifieth himself, even as He is pure.

Peterboro'.

T. ROYCE.

DEATH BY SIN.

"By one man sin entered into the world, and death by sin."—(Rom. v. 12.)

THE one man of this passage is undoubtedly Adam. The passage may therefore be read: "By Adam sin entered into the world, and death by his sin." The words "entered into the world" are equally true of death as of sin. Although these words are not repeated the simple purport of the passage is, that death has entered into the world through or by sin, and that sin has entered through or by man. Sin is therefore the cause which man brought that has produced the effect—*death*. Both are thus traceable to man, as per 1 Cor. xv. 21: "By man came death;" while Rom. vi. 23 informs us that "death is the wages of sin."

Now, these passages, and especially the first, are enlightening concerning Adam's nature and relation to life and death before and after he sinned. We learn by them that his sin, and through his sin, death has *entered into the world*—not the world that is made up of hills, mountains, rivers, seas and oceans; but into the world referred to in the following: "God so loved the world that He gave His only begotten Son that whosoever believeth in him should not perish, but have everlasting life—the world of man, to whom death has become the common lot, inherited as all other characteristics of the human species, are inherited from parentage.

Man in a purely natural condition, and in consequence of this inheritance, which is really part and parcel of himself, is by Jesus spoken of as dead: "Let **THE DEAD** bury *their dead*." This death is with every child born into the world, as stated above, and will demonstrate its presence to all, sooner or later. It even in the midst of life manifests itself to our senses, in a gradual decaying of our natures, which will one day end in the article of death, as certainly as that a stone once set in motion will reach the bottom, provided no other law is set in motion to stop it. In other words, all men

are by nature inevitably tending, yea hastening, towards death, which they will one day by the same natural law inevitably reach.

This is the condition of man *SINCE sin entered, but not before*.

As Adam brought sin, and death came through his sin, Adam could not have been mortal, death-stricken, or tending towards the grave—as we are now—before he sinned. If he were, then death was in the world before sin, and it must be untrue to say either that death came by sin, or that it is the wages of sin. If Adam were in the same state of nature before he sinned as he was after and as we are now, then it must be false to say that death came by sin, or that it is the wages of sin; for it would then have been in the world—that is, in Adam—as much before he sinned as after, and then as now, only requiring time to demonstrate itself.

But, as the Scriptures plainly declare that death came by sin, it could not have come before sin any more than any effect can precede cause. Therefore, before Adam sinned he must have been free from death, and therefore in a different condition to what he was in after he sinned, and also to that in which we are. Otherwise death did not come by sin, and did not come by man, and could not be the wages of sin.

As the converse of every truth is true, it must be true that Adam was quite free from death till after he sinned, and hence also quite free from a tendency to decay.

It is by no means difficult to believe this, though what his exact nature or condition was is not revealed to us. But this much must be true—he was in a nature which was capable of being made either absolutely mortal or absolutely immortal, but which at the time was absolutely neither.

Because we are acquainted with no other

natures than the two—mortal and immortal—it does not therefore follow that there is, or was no other. On the contrary, the testimony referred to and others require

that there should be, and proves that there was.

London.

W. ATKIN.

THE ANGLO-ISRAEL CONTROVERSY.

THE following letter may be interesting to our readers, as Mr. Icke's rejoinder to our answers to his questions at the end of the published debate on Mr. Hine. There is nothing in it that has not been already fully answered in those answers. The writer appeals to current facts that do not correspond with what is promised to Israel, and he declares his strong feeling that his view of the case must be right. Neither of these are matters of argument that deserve to be seriously met. They show the ardour of Mr. Icke's convictions, but they also prove that his convictions do not stand on those critical grounds which can alone be affected by argument. If he is not open to conviction himself, his questions may have been useful in helping others with the answers. His letter is as follows :—

140b, Milkwood Road, Herne Hill,
London, E.C. June, 1879.

Dear Sir,—I think it only just that I should acknowledge your courtesy in inserting my queries in your appendix to the report of the discussion between yourself and Mr. Hine, and should thank you for your replies thereto. I readily admit your great knowledge of Scripture, a knowledge far surpassing my own. At the same time I do not consider your answers sufficiently "satisfactory" to induce me to "give up my faith in Anglo-Israelism. I have not the time neither do I profess to have the ability to enter into elaborate argument, but it appears to me so palpable that the position of England in the world is so unique, and that she is, as a matter of fact, possessing "Israel's promised blessings" and doing "Israel's appointed work" in so marked a degree, that I am irresistibly led to the conclusion that she is neither more nor less than a portion of the Hebrew nation, even "Ephraim Israel" itself. I cannot understand how Ephraim could have become a "multitude (fulness) of nations," had the kingdom remained united, or had Israel, as a body, remained in Palestine. The disruption, although occasioned by Solomon's sin, was

"from the Lord," and was overruled by Him to fulfil His purposes respecting Ephraim. Man sins, and yet God works out His plans through man's sin. It was so with reference to Jacob. It was so with reference to one "greater" than Jacob—even our Lord Jesus Christ.

I cannot agree with you in your estimate of my country. I maintain that England is the "chief of the nations," the "head and not the tail." Her metropolis is the *greatest* city in the world. Her commerce is the *greatest* in the world. On the sea she is *without a rival*. Her agriculture is unsurpassed. Her flocks and herds are unequalled. She is at the head of civilisation. From her have emanated the principal inventions—the steam engine, the spinning jenny, &c., which have revolutionised society. She, with America, is the greatest missionary power in the world; and although she may be what you are pleased to call "the victim of Bible-mullifying tradition," she has, nevertheless, carried the word of God—the "everlasting gospel"—to the remotest regions of the earth. I could bring witnesses to England's pre-eminence from France, Russia, Germany and Italy, so that if she be not the "chief of nations," all the world is in error. I have before me now a sermon preached by the Rev. J. Baldwin Brown on "London and its Life," and he says: "England, which is the *mistress of the widest and the wealthiest empire which the earth has ever borne upon her breast, which carries on the largest and most lucrative trade, whose merchant shipping and whose imperial navy command the ocean, secure the safety of all the great maritime highways, and do by far the most important part of the postal and carrying business of the world, has in London a metropolis which is in every respect the chief city of the earth.*" If she be not the "chief of nations," tell me where to find it. She is incomparably greater than Babylon, Greece, or Rome—and if she be not Israel tell me where to find that long-lost people. I am anxious for God's honor and faithfulness to be vindicated. I long to see His purposes accomplished. I am content to wait the issue of events. Time alone will prove whether "Anglo-Israelism" is a "craze," "heresy" and "mischievous in its tendencies," or whether it be not in very

deed the truth of God, and calculated to promote His glory,

I am, yours truly, H. S. ИСКР.

R. Roberts.

P.S.—A man dressed in sheepskin, and calling himself Elijah, according to the newspapers has been speaking in several places, and has said that his mission was to restore the ten tribes found in the English nation. I do not believe in this self-styled prophet, but it is rather singular that you told me on Exeter Hall platform that you *believed that Elijah would re-appear to restore the ten tribes.*—Can this be he ?

In the *Banner of Israel* for June 11th, an article appears by "J.C.N.," in which he professes to deal with one of the arguments advanced against Anglo-Israelism in the course of the discussion. That one only out of so many should be selected for attempted refutation is a suggestive circumstance. The gusto of Anglo-Israel onslaughts in general makes it certain that, had a general slaughter of the hostile arguments been considered feasible, a general slaughter would have been attempted instead of a Zulu attack on a solitary sentry. But the performance becomes more significant still when we discover that the thing that falls before the assegai is not a man at all, but a blown bag first placed in position.

"J.C.N." first lays it down that Mr. Roberts argued that the Saxons could not be Israelites, because they descended from the Scythian Gomerites. "Our opponent," says J.C.N., "wishes us to believe that all Anglo-Saxons are Gomerites." Having made this out to his satisfaction, he points to the fact that "Gomer and all his bands" are among Gog's "many people," who are to be overthrown on the mountains of Israel. If then, says J.C.N. the Anglo-Saxons are Gomerites, they cannot be the Tarshishites as well, who are the British according to Mr. Roberts, because the merchants of Tarshish are to fight against the host of which Gomer and all his bands form a part. Therefore, contends he, Mr. Roberts has blown himself up with his own gunpowder, which vigorous description of the situation seems quite appropriate on the premisses put forward by J.C.N. We say "seems," because things are not always what they seem. Even if we had said the British, as Scythians, were originally Gomerites, it would not follow that they could not be politically distinct in the latter days from

the parent Scythian race, which is nationally arrayed against Israel on the mountains of the Holy Land. But we said no such thing. What we said—as anybody turning to page 65 of the debate may see—was that, according to both Josephus and the Bible, the Scythians were originally descended from Japheth, while the ten tribes were descended from Shem. Gomer's name (one of Japheth's sons) appears merely as representing one of the family subdivisions of the Japhethian race. It is Josephus who connects the Scythians with Magog; he makes no mention of Gomer in that connection. How J.C.N. has fallen into the mistake it is difficult to imagine. To accuse him of setting up a man of straw for the pleasure of knocking him over again, would be natural with some people. We refrain from attempting any explanation. It is sufficient to point to the fact that his report of the argument he essays to refute is mythical, and his criticism a discharge in the air.

The latest and most singular development of Anglo-Israelism is the attempt to make it the subject of commercial investment. Mr. Hine is trying to launch a company or corporation under the title of The British Israel Identity Literature Corporation, Limited, with a capital of £250,000. The objects of the corporation are said to be "to establish a full-sized weekly newspaper, with the ultimate purpose to establish a daily newspaper, to give all national news under identity light, whether British or Gentile; and showing Gentile movements in connection with prophecy; to assist, upon reciprocal terms, the re-printing of back numbers of leading identity journals, that perfect sets of identity serials may be preserved for the public wants; to organise identity meetings, lectures and conferences throughout the kingdom, and supply speakers and lecturers; to form a central power not only for directing the identity movement at home, but throughout the Colonial Empire, India and America; to enforce identity interests at parliamentary elections; to promote other projects as the claims of the identity shall demand, upon the movements of the nations becoming developed in the light of prophecy."—Doubtless, there is plenty of people to be found who will throw spare money into a bauble so transparent as this. Mr. Hine

puffs the scheme as the best investment out. He foresees a national rush for Anglo-Israelism books. 1881-1882 is close at the door. Doubtless the promoters see the necessity of being in a hurry before the golden opportunity slips out of their fingers.

Whether knavery or lunacy are the more conspicuous features of the matter alluded to in the subjoined cutting from the *Echo*, we must leave readers to judge. The article referred to is not by Mr. Hine, but appears in Mr. Hine's paper. Perhaps Mr. Hine gets out of it by the remark he made at the discussion about what appeared in his paper about the King of the Jews—that he did not agree with everything that the good people who wrote in his paper said. Perhaps not; but what editor would allow a contributor to write of him in the sense of the article referred to? The *Echo* says:—

“It seems that in these prosaic days we have some men amongst us who are ‘kind o’ fulfilling the prophecies.’ In an Anglo-Israelitish magazine for the present month a written commentary on the text, ‘There shall come out of Zion a deliverer,’ says: ‘Are the British people identical with the Lost Ten Tribes of Israel? and is the nation, by the identity, being led to glory? If these things are so, then where is the deliverer? He must have already come out of Zion: he must be doing his great work: he must be amongst us. It is our impression that, by the glory of the work of the identity, we have come to the time of Israel’s national salvation by the deliverer out of Zion; and that Edward Hine and that deliverer are identical.’”

On this point, Bro. Sawden, of Scarborough, writes as follows:—

Dear Brother Roberts.—The latest extravagance in connection with Hineism, is that the “deliverer out of Zion” must have come and is among “us”—Englishmen. The cue is taken from the fact, that a “work of identity” is progressing in our country: Britons are awakening to the realisation of their descent from the true stock of Abraham! This being so, the question has arisen: who is this deliverer? Mr. Oxley, of Darlington, says Mr. Hine.—There is a division in the camp, however, for “Philo-Israel”—editor of the “Banner of Israel,” and a staunch “Anglo-Israelite” to boot—denies the truth of Oxley’s statement. Hence Anglo-Israelism threatens to enter upon an entirely new discussion, as to which of its disciples wears the prophet’s mantle!

What next? Will Mr. Hine adopt the Oxleyite suggestion, and issue forth as the “nation’s glory leader” under the pseudotitle of the “deliverer.” If he does, will the

public believe him? “False Christs shall arise.” Will even the Anglo-Israelites be so foolish? We cannot say, but think it questionable—else alas! for their credulity. It is a splendid chance for Hine. How elated he must feel with being distinguished with the appellation of “Deliverer.” I think Anglo-Israelism must have reached its extreme. At least it cannot extend much farther, considering what its present pretensions are.

Yours, &c., B. SAWDEN.

NOTICES OF THE DEBATE.

As to newspaper notices of the debate, they are not numerous, probably for the reason referred to last month. Among them is an incidental one in *Punch* which is valuable as an advertisement, appearing in a cosmopolitan paper, indirect though the advertisement be. It is as follows:—

“ISRAEL IN ENGLAND.—In the windows of a shop in Paternoster Row is placarded a lately published pamphlet, entitled *Are Englishmen Israelites?* Probably not, though Disraelites are said to be numerous.”

The *Staffordshire Sentinel* has the following notice:—“*Are Englishmen Israelites?*—(Birmingham: Robert Roberts, Athenæum Rooms, Temple-row. 128 pp., demy octavo; post free, 1s. 1½d).—This little book is the report of a three nights’ debate which came off recently in Exeter Hall, London, between Mr. Edward Hine (who affirmed) and Mr. Robert Roberts (who denied). Mr. Hine has for many years been before the public as an expounder of the “identity?” Mr. Roberts is the author of numerous works on Bible prophecies and doctrines. While some speculators have recognised the lost ten tribes in the Beni Israel, of Bombay, others in the Arabs, and yet others in the Afghans, Mr. Hine has looked around in his own country, and found them in the British people. Mr. Roberts says history is against this view, which, he also holds, is discouraged by the utterances of the prophets of Israel, and is, in its tendency, subversive of Scripture teaching. Lord William Lennox was moderator during the debate, the programme of which consisted of speeches and questionings. It is clear to the reader of the debate that Mr. Hine found more than a match in Mr. Roberts; for, unfortunately for his cause, the advocate of our Israelitish descent cut a miserable figure. His speeches were full of irrelevant talk and repetition; his questions tame and pointless; while his answers were evasive, and in the main most unsatisfactory. On the first night of the debate he was excused from interrogating Mr. Roberts a second time; but to his evident displeasure, he was, on the subsequent occasions, pinned to the programme

by his opponent. It appears that once or twice Mr. Roberts's "posers" could elicit nothing better than a laugh; and once, if not more frequently, Mr. Hine begged that a question of importance might not be pressed—or said point blank that he could not answer it. With Mr. Roberts this was not the case. His speeches showed a grasp of the subject, and his answers were straightforward. To Englishmen the book is certainly interesting; to Bible readers, it should particularly commend itself; and its value is enhanced by an appendix, containing answers to correspondents, and a lecture bearing on the subject. The reader will not find it difficult to judge whether Mr. Hine's discomfiture was owing solely to the superior intelligence of his antagonist, or whether Mr. Roberts had not also truth on his side—whether Englishmen have not as much claim to descent from the man in the moon as they have from the ten tribes."

The *Christian News* has the following:

"Three nights' debate between Mr. E. Hine and Mr. Robert Roberts. London: F. Pitman, 20, Paternoster Row. 1879. This discussion was held in Exeter Hall, London—Lord William Lennox in the chair,—the proposition being "That the English Nation is identical with the lost ten tribes of Israel." Mr. Hine affirmed this, and Mr. Roberts denied it. The subject is one which has taken hold of a large number of minds who are ever ready to see or hear anything new, and who are carried away with sound instead of sense, and the extravagant rather than the reasonable. Mr. Hine is the prophet of this new faith, and he evidently looks upon himself as commissioned to impress the people of England with the supposed knowledge of their identity with the lost sheep of the ten tribes. He says he has thousands of followers and we do not doubt him, and he is clearly of opinion that he occupies a very exalted position over the mass of Christians who do not follow him in this matter. We have read his defence of his theory as brought forward in this discussion, and a more trashy thing we have never seen placed before intelligent men. The way that Scripture was handled by this new Israelite is something saddening. Those passages which seem to favour the theory he foists on them, he reads with great assurance, and those passages which go right against his doctrine he refuses to look at, and falls back with the greatest possible complacency on his own bare assertion. His opening words show the state of his mind. He said—"My Lord and ye children of Israel (and I would not give up the point for any consideration, unless the Lord God Almighty came forth with clearer proofs than I have now obtained upon the matter)." Mr. Roberts has conducted his

part of the discussion with much ability and convincing power. He not only followed Mr. Hine to the extent which was possible, but he put forward a well-arranged argument from Scripture which his friend never even deigned to look at. Questions and answers were given. And in these Mr. Roberts' strength and Mr. Hine's weakness are apparent. That our readers may have an idea of the nature of the questions and answers we will transcribe a few which we take at random. Mr. Roberts asks—

(Here follows an extract from the questions and answers.)

"We need not quote further to show the kind of answers given, and the method by which Mr. Hine sought to uphold his cause. Those who are interested in the question should read this pamphlet. They will find it both entertaining and instructive. A lecture on the position of Britain to the restoration of Israel, and an appendix, are added to the discussion."

The following notice, by a correspondent, appears in the *Scarborough Daily Post* :—

"Dear Sir.—Mr. Roberts having published the above, it is my purpose to give a brief review of the argument; and as all the evidence and the reasoning is on the side of Mr. Roberts, and singularly absent from Mr. Hine (his friends themselves being judges), I am afraid the debate will not enhance the reputation of the latter gentleman, either as an honest thinker or a fair and competent reasoner. Those who go through the debate will perceive how often at the conclusion of Mr. Hine's half-hour speeches, Mr. Roberts has to use such expressions as the following:—"We have had enough of assertion, but no evidence." "Mr. Hine indulges in a perpetual stream of assertion, but does not supply me with anything with which I can properly deal as a matter of argument." Assertion, assertion, assertion is all that can be got out of Mr. Hine; he has not the capacity to go beyond. His application of Scripture is grotesque in the extreme—he puts texts together in the most random style, and having manufactured a sentence in that way, tells the audience that "God Almighty says" so and so! If he wanted to give Bible authority for suicide, he would (as a recent writer has said) quote the Scriptures thus:—"And Judas went and hanged himself;" "Go thou and do likewise!" Relevancy is not taken into account at all; he puts the context of a passage in Romans among the prophets! (p. 71.) Mr Roberts shows that Mr Hine not only misuses the text, he alters it to serve his purpose, and he does the same with history. He alters Sharon Turner and Herodotus, and makes them affirm what is not in their works. He contradicts himself; he says the Welsh were "descended from the ancient Britons," and, in his identifications, says they

"cannot" be descendants of the ancient Britons!" He agrees with Josephus that the Ten Tribes were settled in Media in his days, and at the same time declares that the Tribes of Dan were in the North of Ireland 720 B.C., the very year of their removal from Judea by Shalmanezar! In another place he says Josephus was wrong in saying the Ten Tribes existed in his day, and in the next sentence declares it to be a "grand fact!" He says also that Christ was sent to the lost sheep of the House of Israel (meaning the Ten Tribes)—how is it then neither He nor His disciples ever crossed the Euphrates to seek them out? He transforms our national indebtedness of £900,000,000 into a credit account! This is to suit his purpose, and make it appear that in the words of Moses, we were to "lend but not to borrow;" yet, it is not so long ago that we had to borrow of the Jews £4,000,000 to buy shares in the Suez Canal! Is this in accordance with the words of Moses? Was Israel to borrow of Judah? and were not the words of Moses addressed to all Israel—the Twelve Tribes? He says—"I have no faith in Josephus, except so far as he answers my purpose." This is the key to Mr. Hine's character—he uses the Scriptures on the same principle. Mr. Roberts, both from Genesis and Josephus, proves that the Ten Tribes were descendants of Shem, and the Scythians (Magogites) from whom we were descended, proceeded from Japheth—(Genesis x. 5). The Magogites, says Josephus, are "by the Greeks called Scythians." Bishop Porteous says that "Josephus deserves more credit than all the Greek and Roman historians put together;" he had "a perfect and accurate knowledge of all the transactions which he relates." It would be an endless task to enumerate all Mr. Hine's inaccuracies, alterations, transpositions, and perversion of Scripture. His ignorance of the simplest matters of evidence and of reason is equalled by the audacity, as well as mendacity, of his assertions. Any one who reads Mr. Hine's works and the debate under notice may discover this fact for himself. The incapacity of Mr. Hine to deal with the question, and his utter unworthiness for the office he has undertaken to fill, are patent to all who have not got Mr. Hine's "veil over their eyes and heart." Mr. Roberts's clear utterances are like the sun dispersing a fog; his arrangements are cogent, lucid, and unanswerable. He shows that both Judah and Israel together remain under the curse and in a scattered state, and are delivered and gathered together. He shows that the promises to Israel were conditional on its obedience, and are not to be fulfilled till that great deliverance is accomplished, and all the tribes are re-assembled in their own land. Mr. Hine says

that Judah was to be "few in number," while Israel was to be an innumerable people. Moses, on the contrary, affirms that all the tribes should be reduced to a remnant, and continue so till their restoration! Mr. Hine not only contradicts Moses, but the Apostle Paul also. The "isles" which Mr. Hine makes out to be Israel's are by Paul relegated to the Gentiles. Mr. Hine applies prophecies to Britain which find their fulfilment in Christ only. The "many days" of Hosea during which Israel is to be without a king, terminated, says Mr. Hine, when England became a monarchy; but Hosea says the days of kinglessness are to continue till the "latter days," at the period of his re-establishment with Judah as one nation in their own land! Mr. Hine says that Israel was not to cease to be a kingdom: Hosea says the Lord will make the "kingdom of Israel to cease," and it did cease when it was carried beyond the Euphrates! The times and seasons are not regarded by Mr. Hine. The period when Israel is to abide for ever as a kingdom is, say the prophets, after his restoration in the last days, when their king will be "in the midst of them," in the "land of their fathers" for evermore. Mr. Hine says the curses were to be upon Judah and the blessings upon Israel: this is expressly contradicted from Moses to Maiachi, and from him to Paul in Romans xi. chap. Mr. Hine sets his *ipse dixit* against both Scripture and history, and only applies them "as they may answer his purpose." Space will not permit me to give Mr. Roberts's arguments in detail against Mr. Hine's "stream of assertions" without proof. Your readers will do well to purchase the pamphlet. Every lover of the truth should have a copy; it will sweep Mr. Hine's sophistry, like a trail of cobwebs, from the brain, and enable the bewildered neohoyte of *Hineism* to recover himself—to be "clothed and in his right mind." The theory itself has been purloined from the followers of Johanna Southcote, and is saturated with imposture and fraud from the beginning to the end. Mr. Hine, at the debate, resorted to several petty attempts to prejudice the audience against Mr. Roberts, and the ring of common sense and truth in the words of the latter utterly frustrated the design. I will conclude in the words of the preface. From the "glorious prospect" unfolded by the prophets, "Anglo-Israelism turns the mine utterly away. It directs us to the hollow state of things around us. . . . It asks us to recognise the promised greatness of Israel in the hands of British soldiers, the prowess of British iron-clads, the jangle of British Parliaments, the mummery of British ecclesiasticism, and the Colonial appropriations of British acquisitiveness." That England has a "mission in the latter days," Mr. Roberts, in winding-up the debate, admits: "she has a place in those

operations by which God will bring together this scattered nation; but she is a thorough Gentile nation, destined to play only a subordinate part in the work of God with scattered Israel." The debate is supplemented with a lecture on this question, delivered in Myddleton Hall, Islington, by Mr. Roberts, the Sunday following. There is also an appendix, bringing in matters for the discussion of which there had not been time. Answers to correspondents complete the pamphlet.

Bro. Sawden writes:—

DEAR BRO. ROBERTS.—Enclosed I beg to hand you correction in 'Ithuriel's' letter on the Anglo-Israel debate. I feel thankful that the debate came off, because it will, I am satisfied, prove useful in more ways than one. Those who read it, whether Hineites or not, will be struck with the peevishness of Mr. Hine's arguments, which, indeed, when condensed, amount to nothing. Mr. Hine, doubtless will be ignorant of the fact: it will not serve his purpose to open his eyes to the truth. Such an awakening

would militate against the popularity he has won as a "new theorist," if a disciple of "Johanna Southcote" can be called such, unless he has the conscience to smother scruples and pander to the flesh in the teeth of honesty and truth. However, I have no desire to criticise him personally: it is the theory I dislike—a dislike shared by all who recognise how immeasurably short of Israel's grandeur, as prophetically described, England falls. If indeed Israel be at this moment enjoying the long-promised 'glory' of the latter-days' under the 'new name' of Britain, all we can say is, that 'our faith is vain.' Thank God that we know different. We know that Israel has yet to be restored—to become a praise in the earth; that the Messiah has yet to appear under the auspices of the Deity; who has ceded to him, as the "seed of David," the right to live and reign upon the earth as its supreme king, priest and law-giver. We are thankful for these facts, because they confirm our "faith" in the gospel, whose promises are so delightful of contemplation to those who rejoice in the holy one of Israel.

The Christadelphian.

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

AUGUST, 1879.

We had a dreadful winter; we have had no spring, and we are having no summer. People are asking what is the meaning of it? A good lady suggested in our hearing, a few days ago, that it was a fulfilment of Bible prophecy: "They shall not know summer from winter." She might have been surprised to be told that there is no such prophecy in the Bible. Perhaps it would have equally surprised her to be told, that there are prophecies that have to do with these days, though they refer more to political than meteorological events. Disordered weather may be one of the latter-day afflictions of the Gentiles, just as rainless skies and barren ground were among Israel's troubles, because of their sins. But there has been disordered weather before, and it is not so profitable to dwell on a doubtful token, as on those that are explicitly revealed. These are becoming more and more manifest, and are more and more arresting the attention of men, even men who are not intelligent in the word, or even believers in any earnest sense.

The latest illustration of this may be found in a remarkable article which appeared in the *Melbourne Daily Telegraph* of March 15, 1879. We are indebted to sister Stillard, (at present in Melbourne,) for a reading of it, she having clipped it out, and transmitted it through the post, which was also done by brother Ladson, as will appear from Extracts from Correspondence. The article, though uninspired by any predilection in favor of the sure word of prophecy, is in singular harmony with the expectations created by a study of that source of enlightenment. We are thankful to reproduce it, as follows:— It appeared as a leading article, without title. We cannot do better than name it

THE COMING BATTLE GROUND OF NATIONS.

"A close observation of the signs of the times for the last half century has led many persons to conjecture that the ancient land of Palestine may, possibly, become once more a battle-ground, on which the next great struggle that will decide the future destinies of the nations of Europe, and thence of the whole civilised world, will be fought out. We are aware that this has long been a favourite speculation with students of the prophetic parts of the New (and the Old—Ed.—*Christadelphian*.) Testament, each of whom is sure to have his own special version of the circumstances that are to lead up to the great battle of Armageddon, and of the consequences which

are to follow upon that tremendous conflict. But there is a pretty general agreement amongst this forecasting class of persons that the site of the final decisive struggle will lie somewhere within the confines of the old inheritance of the people of Israel. However that may be, it must be admitted that purely prophetic speculations of this kind carry very little weight with the general British public, although there is a considerable section of the religious community who take much interest in them. There have been so many predictions confidently thrown out, and falsified in the sequel that common readers shrewdly suspect that the whole of them were based on mere fancy, and were, at best, but showy fallacies. Certainly there is not substance enough in the mass of such prophecies to entitle them to grave discussion in the columns of any secular journal, excepting it be in the manner of the *Saturday Review*, namely, that of pointed irony. But there is a world of difference in this respect between prophetic fancies and plain political facts; and the whole subject takes on an entirely new aspect when it is handled by a writer of exclusively practical habits of mind, and to whom all consideration of the real or supposed utterances of prophecy is simply irrelevant, and even absurd. Such a writer we find in the author of a very striking article, with an unpretentious title, in the current number of *Blackwood's Magazine*. The article is simply a description of the haven of Mount Carmel, on the Syrian shores, a little south of the island of Cyprus; and the main object of the writer is to discuss the fitness of this spot as the terminus of the proposed Euphrates Valley Railway. His verdict is against the site, on the whole, as being too much hampered with engineering difficulties, and he points to the more northern Bay of Iskenderoon as a more favourable locality for the purpose. For so far, there is nothing worthy of particular note in the article, excepting that it speaks of the Euphrates Valley Railway as an already matured project. Now, the construction of that line will infallibly lead to the re-settlement of Palestine, which it will traverse from end to end. There will be, so to speak, a resurrection of the long dead and buried inheritance of Israel. Multitudes will emigrate thither, and the busy industry of whole communities of settlers will again make the Promised Land a land flowing with milk and honey. We know that the possibility of such revival is doubted by many persons, the prevalent idea being that Palestine is, as a whole, a barren soil, thoroughly exhausted as to its productive capabilities, and abandoned to everlasting desolation. But the writer before us tells a different story. The country, he affirms, is "naturally as fertile as ever, and is merely depopulated and uncultivated because ill-

ruled, or rather not governed at all." There are, even under these unfavourable conditions, rich harvests, attesting the innate fruitfulness of the soil; the ground is only scratched, and not thoroughly cultivated by its occupiers, and the country is quite capable of supporting a population ten times as large as it has at the present time. If all these signs of the times do not point undeniably to the speedy future re-occupation of the Holy Land, then is there no virtue in plain facts and figures. But in addition to all this, as the writer tells us, there is a steady influx of Jews into the country, and it always proceeds. Jerusalem alone contains at this moment not far short of 10,000, and such is the interest taken in the land of their forefathers by the more influential Jews of Europe that the writer holds it to be quite possible that the people of the ancient nation may in time become owners of the soil and employers of labour from Dan even to Beersheba. Further, the fact that the Czar of Russia has his eagle eye fixed upon Jerusalem, as the intended future metropolis of the Greek church, is stated by him to be unquestionable; and it is with this object in view that the Russian is so energetically pushing forward his designs in Asiatic Turkey. He wants Constantinople as his political capital, and Jerusalem as his religious capital; and from these two centres he hopes yet to dominate the entire civilised world. The Russian outposts in Asia Minor are gradually approaching Palestine, so that the writer holds a possibility of a Russian advance on, and occupation of, the Holy Land, as not by any means less than the possibility of a similar advance from the shores of the Caspian to the far frontiers of India and China—an immense project already practically executed. Should events in the East take the turn here indicated, the probability would be that England would feel herself obliged to defend Palestine from the Russian aggression; and, if so, the formation of the Euphrates Valley railway would render the Valley of Megiddo—in other words, the prophetic Armageddon—the probable theatre of conflict. 'Strange as it may appear,' says the writer, 'the battle of Armageddon is a military probability; and the old battlefields of Palestine might again form the theatre of civilised contests.' These facts and inferences, stated by a writer who is probably a practical engineer, not a commentator on the Apocalypse, are, to say the least curious and interesting. We leave them as they are, without note or comment, for the consideration of such of our readers as may happen to be observers of the signs of the times.

THE SIGNS OF THE TIMES.

THE PRINCE'S FUNERAL AND ROYALTY IN FRANCE

DEPOSITION OF THE KHEDIVE OF EGYPT.

THE HOLY LAND AND THE JEWS.

TROUBLED STATE OF EUROPE.

THE most notable among the political events of the last month, has been a funeral. There has been a great demonstration over a certain piece of "dust and ashes." Queen Victoria herself has been to lay a laurel wreath on the coffin—"a crown," as she remarked, "which nobody would take from the poor thing,"—because a worthless crown (which she did not say).

The immense excitement attendant on the obsequies of Prince Louis Napoleon remind us of what is said concerning the downfall of the Assyrian: "In the day when he went down to the grave, I caused a mourning. I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed, and I caused Lebanon to mourn for him, and all the trees of the field fainted for him. I made the nations to shake at the sound of his fall when I cast him down to hell with them that descend into the pit.—(Ezek. xxxi. 15, 16).

It is not difficult to understand the interest created by the event. Human sympathy is excited by the wreck of a widow's hope: aristocratic politicians are moved by the spectacle of a dynasty's perdition; sympathisers with French Republicanism are stirred by an event which removes a growing political menace to the existing constitution of that country; and all men are painfully impressed by a tragical occurrence. The event that has moved them all is doubtless of first-class importance. Its significance from a prophetic point of view could not be more concisely expressed than in the following comment of the French paper *Le Soleil* on its effects on the political situation.—"There are now but two solutions possible, Republic

or Monarchy; the Republic with M. Grévy as President, then M. Gambetta, and then M. Clemenceau; or Monarchy with the Comte de Chambord, then the Comte de Paris, and then the Duc d'Orleans. The present belongs to the Republic, but the future belongs to the Monarchy." This is doubtless true. Prince Napoleon is the next heir to the throne of the Empire, and as such, has been adopted by a section of the Bonapartists; but his relations with the really influential section of the party are such as to make his heirship a practical extinction to the prospects, and even the existence of the party. Henceforth it is Republicanism or Monarchy: and the word of prophecy makes the latter alternative a certainty.

A CHANGE IN THE GOVERNMENT OF EGYPT.

The next event of importance is the deposition of the Khedive of Egypt, at the demands of England and France; and the substitution of a ruler who will be little else than England's puppet in the government of the country. The one point secured by the change is the commercial stability, and a fair prospect for Egypt under English tutelage. The importance of this in connection with what we look for, in the Holy Land, is thus indicated by the *Jewish Chronicle*:—

"The material prosperity of Egypt, is not without significance to the Jewish people. Both directly and indirectly Egypt affects the Hebrews, for the well-being of Palestine to some extent depends on the commercial activity of the Egyptians. Apart from all selfish considerations, we Jews are interested in the prosperity of the country and the stability of the Government. Since the opening of the Suez Canal, more especially since England became by purchase the largest shareholder in it, we have special reasons for watching with interested eyes Egyptian movements, on account of their influence over the safety of Palestine, effected without popular ferment, and we may hope that a people who were equal to the task of passing through such a crisis without a revolutionary outbreak, will be equal to carrying out needful reforms."

The British Government thus explained its intervention in the affairs of Egypt, in a despatch from the Marquis of Salisbury to Mr. Vivian, the British agent in Egypt, which has been laid before Parliament.

"If Egypt were a country in whose past history the Powers had had no share, and to

whose future destiny it was possible for them to be indifferent, their wisest course would be to renounce at this point all further concern with the relations between the Egyptian ruler and his subjects. But to England at least, this policy is impossible. The geographical situation of Egypt, as well as the responsibility which the English Government have in past times incurred for the actual conditions under which it exists as a State, make it impossible for them to leave it to its fate. They are bound, both by duty and interest, to do all that lies in their power to arrest misgovernment before it results in the material ruin and almost incurable disorder to which, it is evident by other Oriental examples, such misgovernment will necessarily lead. In the case of Egypt the evil as yet has not gone so far but that it may be arrested by changes of small scope and immediate operation. The sole obstacle to reform appears to lie in the character of its ruler. His financial embarrassments lead almost inevitably to oppression, and his bad faith frustrates all friendly efforts to apply a remedy. There seems to be no doubt that a change of policy can only be obtained by a change of ruler. It may be the duty of the Western Powers to submit these considerations to the Sultan, to whose firman the Khedive owes his power. But, before taking a step so grave, and which, in its results, may possibly be disastrous, not only to the Khedive, but to his family, it is right, in the first instance to intimate to the Khedive the conclusion at which the two Powers have arrived, and to give him the opportunity of withdrawing, under favourable and honourable conditions from a position which his character and his past career have unfitted him to fill."

In reply to the communications made to him by the representatives of France and England, the Khedive said he had referred the question to the Sultan. A dispatch from Sir. A. H. Layard to the Marquis of Salisbury, dated June 26, states that by an Imperial Irade the Sultan had deposed his Highness and conferred the title on his son Prince Tewfik. The proclamation of Prince Tewfik with the title of Tewfik I., took place at Cairo, on June 26th, with a salute of 101 guns, fired simultaneously at Cairo and Alexandria. The ex-Khedive received orders a few days afterwards to leave the country and went to Naples. Great relief is felt at the solution of the crisis—a solution highly favourable to prophetic anticipations.

THE HOLY LAND AND THE JEWS.

The next source of satisfaction is the con-

tinuous, though gradual, development of prosperity in the Holy Land, and in the affairs of the Jews. The subject had official cognizance in the British Parliament during the month. Lord Elcho asked a question in the House of Commons on the subject, and the answer appeared in the parliamentary report under the heading of "THE GOVERNMENT OF SYRIA."—Mr. Bourke said "there had been a correspondence between Her Majesty's Government and the Porte on the subject. They had every reason to believe that Midhat Pacha, the Governor-General, was endeavouring to ameliorate the condition of the provinces, and also that he had presented to the Porte a scheme of reforms which he believed had been favourably received."

In the *Jewish World*, we read of "Progress at Jerusalem." Under this heading, the paper publishes the following paragraph:—

"A correspondent of the New York *Hebrew Leader* writes, that there are more signs of business and social activity at Jerusalem now than at any time since the days when it was the capital of Israel's kings. In and about the city many new buildings are going up, and this naturally calls for an interest of agricultural and manufacturing interests in the neighbourhood. This result is due not to the efforts of our co-religionists in Palestine and their friends in other countries, but to the activity of Russia and Germany as antiquarians and colonists. Russia especially seems bent upon colonizing in the Holy land, probably with a view to counteracting a supposed preponderating influence on the part of England. The Czar looks with a jealous eye on that portion of the world's map, and quietly encourages a religious fanaticism on the part of the Greek church in that direction. This tends, of course, towards building up business interests, and the people of Palestine will gather the harvest of gold that will follow."

The *Record* having published an article on Agriculture in Palestine, founded on a letter from someone living in Palestine who said provisions were dear in the country, Mr. W. D. Pritchett, of Bishop's Stortford, who resided ten years in the country, and during that time rode many thousand miles in every part of it, and kept accounts all the while, writes to the *Record* thus:—

"The statement is calculated to mislead English readers, who would hardly understand it as meaning only that the deficient rainfall of last winter has lessened the crops

now just gathered in, and has thus caused provisions to be not quite so marvellously cheap as usual. An English merchant, writing to me from Syria lately, says that 'grain has risen 25 per cent. on account of the dry season.' Usually wheat is worth about 20s. a quarter, and barley about 12s. 6d. a quarter, on the plains of Sharon and Philistia; while the price of bread is equal to 2½d. the quartern; chickens from 8d. to 10d. each; eggs, three a penny in winter and nine a penny in summer; lentils 1s.9d. per bushel; cheese 4d per pound; honey 7d.; butter 6d.; mutton 3½d.; fish 3d.; grapes and olives, and many other fruits 1d. pound; vegetables very cheap; wine 4d. per bottle; milk 1½d. per quart; oranges and lemons from four to twenty for a penny, according to size, time of year, &c. In Jerusalem, which has 22,000 inhabitants, prices are, of course somewhat higher, because corn, eggs, and poultry are obtained in considerable quantities from the neighbourhood of Gaza, some sixty miles off; and fruit, &c., has to be carried there on camels, mules, and donkeys, from Jaffa, which is more than forty miles distant. Toward the end of 1877 and during the first three months of 1878, wheat and barley rose to double the price named above, because the crop of 1877 had been almost ruined by drought during the preceding winter. The crop of 1878 was the finest I ever saw, and as soon as harvest began—that is, in April—prices rapidly sank to about their old level. In some parts of Syria the average prices are even lower than those quoted above for Sharon and Philistia—as, for example, in the Jordan Valley, in the land of Bashan, in Ajalon, Gilead, and Moab, and in the country round about Homs and Hamath. That the poor producers manage to live at all is due to the fact that they spend scarcely anything, raise their own food, and to a considerable extent manufacture their own clothing; they require little fuel, and dwell in their own tents and hovels."

BEACONSFIELD'S BISHOP OF JERUSALEM.

Commenting on the appointment just made by Earl Beaconsfield of a new Bishop of Jerusalem, the *Jewish Chronicle* says:—

"The appointment by the Premier of a new Bishop to the See of Jerusalem will be attended with more than passing interest to English Jews. Around Jerusalem cluster interests which no time can dissipate, and no vicissitudes destroy. Our affections though they may not always glow are never entirely extinct; there is a flux and reflux in our sympathetic movements, but sympathy is never dead. Just now the sympathetic wave is setting strong towards the Holy Land. A Palestine International Com-

mission has just been formed by the Alliance Israélite Universelle of Paris; the Anglo-Jewish Association is alive to the vast importance of educating our brethren in Palestine, so that they may not present to the world an unfavorable aspect, and at such a moment the appointment of a new Bishop to the See of Jerusalem is an event calculated to cause anxious solicitude. We all know how paramount is the influence of a Bishop in a Christian diocese. If he be a man of broad views, warm sympathies, and ardent yet tolerant nature, he can gather around himself men of all shades of thought, and become himself a centre from which benign influences will radiate. The character and antecedents of the Rev. Joseph Barclay, the new Bishop of Jerusalem, are, therefore, a matter of interest to us as Jews. We have a desire, and we have taken steps to carry it into effect, to elevate the condition of Jews in the natural home of Judaism. If the new Bishop belong to the first class which we have roughly limned, he may do much, without in any way compromising his own religious convictions, to assist us. A Christian Bishop in Jerusalem cannot fail to learn much and gain much from a close and sympathetic intercourse with educated and enlightened Jews."

THE TROUBLED STATE OF EUROPE.

No better illustration of the terrible state of things prevailing in Europe at the present time under a quiet (and not altogether quiet) exterior, can be found than the following extract from an article in a Russian revolutionary journal, reproduced in a letter from the Berlin correspondent of the *Standard*—

"No one acquainted with the existing state of things in Russia will deny that, apart from being one of the most effectual means of agitation, murder is the only weapon left in our hands. By spreading terror throughout our Government circles we may hope to shake the entire system, and finally overthrow the whole structure. Each bullet fired at our enemies acts like an electric spark, causing trepidation and dismay over a wide area, and laming the functions of the official body in extensive provinces. While the champions of liberty were only an handful they concealed their actions and formed secret societies. This organised secrecy was their strength. But now that the formidable arm of sure and systematic assassination is added to secrecy, conspiracy becomes a power in the State, formidable to its enemies, who never know when or where they will be singled out for retribution. *The time has come for murder to take rank among the political agencies of the period.* The mysterious subterranean

power by which our poniard is wielded has, at last, determined to arraign before its tribunal all those high and mighty criminals who have so long been revelling in wickedness. . . . A few paltry assassina-

tions on our part have forced Government to proclaim a state of siege, double the political police, place Cossack posts at every corner, and distribute swarms of *gens d'armes* over the country.

EXTRACTS FROM CORRESPONDENCE.

SISTER LASIUS, (Dr. Thomas's daughter), West Hoboken:—"I am at present engaged in writing a little book upon types and shadows, which I hope will prove interesting and useful. I hope it will be well received by the brothers and sisters."

J. MALCOMSON, Woolwich:—"I have read your debate with Mr Hine, with so much pleasure, and I must say profit too,—that I am longing to see how you treat another subject, viz:—The immortality of the soul, and also future punishment. I have already been the means of circulating four copies of your debate, and I do wish that every man that is captivated with Mr. Hine, would read it. It is to these first I bring them, and hope God will bless their perusal. Will you kindly tell me of a cheap text book, or treatise on the subject of our immortality, or rather mortality. I am surprised that so many doctrines are received by us, and built upon, having so little Scripture proof on their side. I enclose thirteen stamps for your reply to Mr. Grant, *Man Mortal*, and eight stamps for your reply to Dr. Angus, *Everlasting Punishment*, and wish you great success in your efforts to bring the truth, as it is in Jesus, full to the front."

Brother REES, of Shrewsbury:—"Brother Ashcroft ought not to be wasting his time in tuning pianos for the ungodly. I was pained to see that he could not write for the *Christadelphian* because of the soreness caused by using the tuning key. There are very few of us who can stand up to speak for the truth in a proper manner. I know that the truth has been spread by very humble speakers in many cases, but then the hearers who have received it were very sharp ones to see the truth at all, as it was not the clearness of the speakers in putting it forth that shewed the difference between truth and error. Now it seems to me that brother Ashcroft is one of the few in the truth who can speak, and what is better, write in a manner that need not be better. Now I don't think that he should hide his talents. He ought to be independent, nor ought we to hold back the means that *must* be forthcoming if the truth is to have the full benefit of brother Ashcroft's gifts.—Another matter I am anxious about. Not myself only, but every brother I speak to on the subject, thinks that thirty days is too long to wait for the *Christadelphian*. I assure you that

I am very hungry before the end of the month, like every other good brother. Now could we not have it out every fortnight? It has been thought that 13s. a year would be a fair price; it is only a halfpenny a day and I am sure we can all spare so much for so good a thing. Suppose you bring it forward and see if we cannot have it out in 1880, if our Lord be not come. I doubt not if you put it to the brethren most of them will speak as I do. I am well pleased with the "Ways of Providence;" and the "Sunday Morning" for this month is, I think the best I ever read."

[It is encouraging to see such pronounced and unmistakable zeal in the right direction; but perhaps things are not so amiss as they seem. It may be that brother Ashcroft's aching fingers help the truth in a certain way as much as twenty lectures. Paul was able to say "These hands have ministered to my necessities;" and it is not a draw back for his imitators to be able to say the same. Work done for the truth by such hands is powerful. As to the *Christadelphian*, it would not be possible for the Editor to bring it out twice a month, with the moderate strength he has, and the other work he has to do. Perhaps it is as well. A monthly hunger means a monthly feast, when the right fare is provided. Too steady a supply might not on the whole be so truly beneficial.—ERROR.]

W. G. MACKAY, East Invercargill:—"Just a few hurried lines in reference to —'s letter, appearing in the February number of the *Christadelphian*. His case is one in which I am deeply interested, because I immersed him into the sin-covering name of the Lord Jesus Christ, at Invercargill, in 1872, as you will perceive by the *Christadelphian* of that year. The facts of his case stand thus:—He left New Zealand some years ago for Melbourne, being in delicate health, where he made the acquaintance of an unenlightened young lady. I cautioned him, in a very forcible manner, against taking such a step as to unite himself in marriage to an unbeliever, pointing out to him the almost certainty of its being the first move, or step, in the 'sliding scale' of departure from the truth. In due course he married the young lady. Up to the time of this union, he was very zealous, and energetic in the interests of the truth, and let me

assure you, no mean defender of the faith, sparing neither time nor means to enlighten others. He is a young man of no ordinary intellectual capacity, and of a very good family, as far as flesh and blood is concerned. His case is one, in my opinion, deserving of special attention, from two points of view:—The first: to be a warning to all believers to guard against taking such a fatal step as union in marriage out of the faith, which is directly against the apostle's teaching on the subject. And the second: that the brethren ought to put forward every effort and encouragement to bring him back from his wanderings towards Rationalism, and Natural religion, to the glorious teaching unfolded in the volume of inspiration, to which his attention was directed by the believers in New Zealand."

BROTHER W. W. HOLMES, New Zealand:—"I am very glad you have got Mr. Hinc face to face at last. Some of the orthodox leaders here have got his books, and written from them, and lectured from them, quite elevated with the mysterious secret so lately discovered. Surely his flattering of Englishmen can hardly go down with those who know the history of their countrymen, who in the time of Edward VI. endeavoured to drive every Jew from their shores. The name of Jew, or Israel, was an abomination among Saxon, Celts, and Norman. Well do I recollect, nearly fifty years ago, hearing them hissed and hooted, as they walked the street, and called 'Shylock.' Little as I then knew of them by reading the prophets, I learned they were God's people, and in some sort of way were to be restored again. Many a time while a boy I grieved for them, and in my simplicity would say 'poor creatures, it will be well for them when God restores them.' It takes well, now-a-days, with the proud British nation, to claim relationship with them, when they see Israel rising in important estimation."

Brother LADSON, of Beechworth:—"Enclosed you will find a newspaper 'Editorial' which appeared in the *Daily Telegraph*, a Melbourne paper, in March last. It seems suitable for republication in the *Christadelphian*. I have before written to the editor of the said paper, in the interest of the truth, but as usual with such communications, my letter was declined. The subject is too unpopular to please their readers. Whole columns of the Melbourne papers are filled with 'Spurgeon's Sermons' and similar popular fables, but the testimony of the prophets and apostles is too old fashioned and stale for this enlightened age! I am afraid that when the king *does* come, Mr. Spurgeon and all the clerical brood will be surprised at the treatment accorded to them. I find it very difficult to exercise anything like toleration towards them. They are the present leaders of the people, and abundantly fulfil the

vocation of what is said about the leaders in Israel's time, that of causing the people to err. What a state of chaos the world is in. Luke xxi. 25, 26, appears to be in fulfilment before our eyes. Accept my personal thanks, dear brother, for the deeply interesting articles you are writing on 'Providence.' I value them very highly, especially the illustrations from the life of Jacob in the March number."

BROTHER F. R. SHUTTLEWORTH, Birmingham:—"I have copied this from *Palestine Re-peopled*, on the scenery of Palestine, thinking it would be worth a place in the *Christadelphian* as a treat for the brethren:—"The everlasting hills, range above range, stand an emblem of changeless stability. Crag and precipice, 'the Rock of ages' form mountain holds of unassailable safety. Below them wind dark defiles, where the lonely danger-haunted pass is the very valley of the shadow of death. Now the scene changes, and all is surpassingly lovely. In one fair boundless prospect, the valleys are spread forth beneath; murmuring streams flow at the foot of herb-scented hills; deep blue depths of mountain lake are seen; and far off like a line of silver light, 'the great sea westward.' Trailing vines clothe terraced slopes, where the walks are scented by their fragrance, and cooled by their shadow. 'Watered gardens,' a paradise of verdure, with 'all manner of pleasant fruits' lying at their feet. Perfumed oleanders, springing on high amidst a net undergrowth, fringe the banks of the watercourses. There is foliage of every order, from the sycamore of the plain to the cedar of Lebanon. The acacia and broom brave the very sands of the desert, and the beauty of the olive adorns the rockiest glen. In happier situations there are groves of palm, balsam, orange, and pomegranate, while the fairest pictures of pastoral life border upon the plains, that smile with one wide field of ripening grain.

Within its four corners, nature has collected the luxuries of every clime, and all possible combinations of panoramic beauty. True indeed desolation has wrought strange havoc in the greater part of Palestine, but this was distinctly foretold. But yet even in its ruin enough remains of its pristine glory to display both what it was and what it is to be again.

No other country, I believe, can shew the like variety. For instance, from alpine snows, on the summit of Hermon, 10,000 feet high, within a distance of some seventy miles, the traveller descends through every graduation of climate, to a region truly sub-tropical, in that deepest spot of earth, the south of the Jordan valley. To those who know the land of Israel well, I have but to mention in confirmation of this, the weird Dead sea; the lovely Gennesareth; the park-like woods of Gilead and Bashan; the pastures

of Moab; the wide plains such as Sharon, Esdraelon, and Acca, hemmed in by purple mountain walls; the central limestone range, with an average height of over 2,000 feet, the largest portion of the country, diversified, as all limestone hills are, by bold gorges, large caves, deep valleys and fantastic summits; and less beautiful indeed, in themselves, but ever forming a striking contrast to the rest, barren sketches of russet brown desert. The landscape of Syria, flooded as it is by an exquisite brightness and delicacy of light requires for its appreciation a trained eye, and therefore grows in beauty as one becomes the more familiar with it."

Brother RAE, of London (late of Bristol):—"I remember participating in a conversation some years ago, in which a brother stated that the Ten Tribes were scattered and lost, and were to be gathered and united according to Scripture. He said that people with Jewish habits and customs had been discovered among Eastern nations, and that no doubt many more existed and could only be discovered by the Deity's all-scrutinising eye. In illustration of this, allusion was made to an expedition from a British man-of-war ship into the interior of China, during which, while pursuing the course of a river towards the interior, the party stumbled upon a community of black Jews. It has ever since been a puzzle to me how there could be black Jews, upon the principle 'that a fountain sendeth not sweet and bitter.' I could not understand upon what principle black and white Jews could have sprung from the same original stock. But we live in the time of much 'running to and fro.' I am much pleased with increase of knowledge on this head by one of Abraham's fleshly seed, who writes an article I enclose headed 'The Jews in China.'"

The following are extracts. The article is from the *Jewish World*, of July 11. It first appeared in the recently published annual report of the Anglo-Jewish Association. It is by Mr J. L. Liebermann, a merchant of Vienna, who was the first European Jew to penetrate into the regions of which he speaks.

"Jews immigrated into Cochin from Europe about four hundred years ago, and became possessed of numerous black slaves of both sexes. In the course of time they manumitted their slaves, who became rigorously attached to the Jewish religion. The descendants of those slaves increased very largely and received some instruction in Judaism from European Jews, arriving in Cochin. Many of the black Jews have joined the British army, in which they are regarded as valuable and faithful soldiers.

In July, 1867, I came to the city of Kaefung-foo, in the district of Ho-nan, six hours distant from the river Ho-ang-fo (which means 'taking out the sinews from the flesh'). On the first day I invited some

men of Israelite descent, and who are known as Taou-kin-kedou. I asked them how they and their families were called, and it appeared to me that their names were like those of Jews, only that they were pronounced very corruptly. I inquired what religion they followed, and they told me that they professed the religion of Moses. When I asked them the name of the God they worshipped, they told me 'Ye-cho-a-cha' (Jehova), a pronunciation which apparently has been adopted to avoid a profane utterance of the ineffable name. It was mentioned to me by some of my informants that in this town they had formerly a very fine synagogue, which was built on the model of the Temple of Jerusalem, and had existed for several centuries. In a certain part of the synagogue court, they used to burn incense by day and by night. A part of that building was called *Bethel* (the House of God). Only Cohanim (descendants of Aaron) officiated there on Sabbaths, festivals and new moons. Men, women, and children used regularly to assemble in the Synagogue on days of the moon. Here the Jews made votive offerings, burnt incense, and chanted hymns and religious songs, which were accompanied by the beating of drums and by other instruments. On such occasions the Jews feasted and made merry, distributing gifts among the poor, and suspended at the doors and windows of their houses as also at those of the Synagogue, blue and purple streamers of silk. On the nights of new moons and festivals every Israelite's house was illuminated.

"Between the years 1840 and 1850, the synagogue was completely ruined. Since then it had never been repaired, because the majority of those descendants of the Israelites are poor, and also because they do not feel the need of a synagogue, since they have forgotten the law and its commandments. When the last of their elders died, the knowledge of the Scriptures completely ceased amongst them. By order of the Government, scrolls of the law were exhibited in the open market-place, and an advertisement in Chinese was inscribed by the side, offering a reward and a leading position to anyone who would be able to explain the wording of the scroll. Also the Jews made similar offers in other places, but to no avail. This caused them to despar of their synagogue, which was completely abandoned, and of which not one stone was left on the other. They were ordered not to adopt another religion before the arrival of persons who could read the Law, and who might re-introduce amongst them the knowledge now fallen into oblivion. I visited the site of their ancient synagogue, and found nothing but stones which were traces of the entrance yard. Here I saw a stone pillar, 3 ells in length, by one ell in width, with a Chinese inscription, stating that persons who

are not of the Israelite religion, should not enter this place. I asked my Jewish friends from whence their ancestors had come to settle here. They could only say their fathers came from the west, and had been exiled from their land 'because they had rebelled against the will of the Almighty. They declared:—'We are the sons of Abraham, Isaac, and Jacob, and are descended from the tribe of Asher.' Many hundred years ago, so they said, their fathers had come in seven families, in addition to some who had no pedigree. Four hundred, more or less, were in that town; in Pekin there were about two hundred families, and in Hansho and near Ningpo, as also in other places, many were likewise scattered. They mentioned to me that in the synagogue, according to the traditions of their ancestors, there was a golden bell, on which was inscribed in Hebrew characters, the time when the synagogue was built, the place where they came from, why they had come thither, and some other matters unknown to them. The Mahomedans of the place

had stolen this bell, and also books which were originally in the synagogue. It was stated that the Mahomedans still conceal those books in their mosque. Upon hearing this statement I paid a visit to the Mussulman Mollahs at their mosque, and made inquiries on the matters here mentioned, but only after a long entreaty they showed me a manuscript, which was about eight inches both in length and in breadth. The paper was very thick, and the writing was in ancient Hebrew characters. It contained the second portion of the Book of Exodus *i.e.* vi. 3 to end of ix., with the vowel points and the tonic accents.

"I had then been ten days in the city of Kae-fung-foo. On the eleventh day my inn was surrounded, and I was expelled from the city, without being able to communicate with new acquaintances. I had already spent there so many days, whilst ordinarily a stranger is not permitted to remain longer than three days. To my deep regret, circumstances did not permit me to visit Pekin."

INTELLIGENCE.

BIRKENHEAD.—Brother Collens reports the immersion on the 9th July of **GEORGE EATON** (22), fireman, who has not been connected with any religious body. Brother Collens says:—"Our new brother, though labouring under many disadvantages, has in a comparatively short time acquired a good knowledge of the leading features of the truth. I have also to inform you that Sarah Pennington and Thomas R. Robertson are no longer in fellowship with this ecclesia, they having elected to fellowship those who are separated from us on the Anglo-Israelitish theory."

BIRMINGHAM.—During the month the following persons have rendered obedience to the truth:—**SELINA MATTHEWS** (36), wife of brother Matthews, formerly neutral, **CHARLOTTE CRESSWELL** (34), formerly Primitive Methodist; **JOSEPH DORRICOTT** (46), solicitor's confidential clerk, a long time neutral in religious matters, but formerly connected with the Plymouth Brethren and other forms of orthodox religious profession. He has long been acquainted with the truth, but was slow to embrace it without thorough test and the thorough determination to walk in it as becomes the gospel. He is brother in the flesh to brother Dorricott; **MRS. ELLEN FORD** (49), wife of brother Ford.

It has been arranged for brother Roberts to address the Sunday School children (numbering over 200)—once every three months, on the Sunday afternoon—the last Sunday in each three months, except in June, when it will be the last Sunday but one. The subject of address will be the Sunday School

Scripture reading of the previous three months. The brethren and sisters are invited to attend in the gallery.

The usual quarterly meeting for business was held on Thursday night, July 3. The reports showed a balance in hand notwithstanding the heavy demands for the relief of the poor and other purposes. It was resolved to re-issue the *Record*, also to present every new brother and sister immersed with a copy of the *Bible Companion*, with a request to read the Bible daily by it. It was also resolved to abolish the Sunday question night. For a long time it was monthly: then for a considerable time, quarterly. Latterly, it has not been taken advantage of. It was felt it had served its purpose; meanwhile it can be suspended without disadvantage to the truth. In lieu of it a note has been added to the bill inviting interested strangers having questions to address themselves to the brethren privately.

The elder of the two young brethren Challoner, sailed on Saturday, July 19, in the ship — for Canterbury, New Zealand. Brother and sister Richards were to sail for Wellington in a week afterwards.—One or two more contemplate emigration on account of the hardness of the times.

The written examination of the Sunday School children took place on Sunday afternoon, June 29. The result will be reported and the prizes distributed on Tuesday, August 5, when the usual midsummer treat will take place. The written examination is now twice a year, and excites an increasing degree of interest among those who take part in it.

The lectures during the month have been as follow:—July 6th, The incidents in the life of Jehoshaphat. (Brother Roberts.) 13th, The successors of Jehoshaphat, and notably Athaliah and her son.—(Brother Roberts.) 20th, The hand of God in the events of the last century.—(Brother Hadley.) 27th, Dr. Talmage's sermon on hell, reviewed.—(Brother F. R. Shuttleworth.)

BRISTOL.—Brother Baker reports the purchase of a harmonium which is a help to the brethren in our songs of praise. The attendance, which had fallen off, is now steadily increasing.—Brother Curry, who formerly met at Weston-Super-Mare, with Brother Jones of that town, and brothers May and Hollier of Banwell, will in future meet with us, he having obtained employment here.—The lectures during the month have been as follow:—June 15, Does John iii 16. contain the Christian creed? (Brother Chandler.) June 22nd, Do men die? if so, are they conscious when dead.—(Brother Apsey.) June 29th, Is death or resurrection the gate of life?—(Brother Baker.) On July 6th and 13th, Brother Ashcroft lectured, morning and evening. In the morning the subject was, Some of the difficulties I experienced, &c.; in the evening, Further illustration from personal experience, &c. July 13th, morning, The Christ of the modern pulpit not the Jesus whom Paul preached; evening, The clergy; a frank enquiry into their claims to the popular reverence, &c. "Special efforts were made to secure large audiences of the right type at brother Ashcroft's lectures, our efforts being well repaid in that respect. The lectures were given with great force and earnestness, and should there have been any honest hearts present, must lead to further enquiry into the truth. His presence caused us much joy. He also lectured at Weston-super-mare and Frome."

BRIERLEY HILL.—Brother Parkes writes: "I am pleased to inform you that our monthly lectures in the Town Hall, Brierley Hill, are very much better attended than they were, and the people are evidently manifesting a growing interest in the truth. About ten weeks ago, Brierley Hill and district were posted with bills announcing 'Church Mission Services;' this was considered by the brethren a fitting opportunity to endeavour to arouse the people from their lethargy; consequently brother Shuttleworth was solicited to deliver a lecture in reply. We took the church bill heading as a basis for the lecture, and headed our bills 'Mission Services,' are they useful? are they scriptural? are they calculated to do good. This lecture was attended by about one hundred and thirty persons, amongst whom were some of our old antagonists. Two more lectures were delivered in the same hall on Sunday, July 6th, by brother Dixon, of Leicester. The afternoon subject was 'The

devil and hell;' that in the evening, 'Immortal soulism.' More than two hundred persons attended each lecture. Questions were asked after each of the three lectures, and were as promptly answered by the lecturers, to the apparent satisfaction of the majority of those present. Since our last communication two others have obeyed the truth, viz., W. DAWES (15), son of brother Dawes, and Mrs. WARRANDER (30), wife of brother Warrander, formerly Church of England."

CARDIFF.—Brother Rees announces an addition to the number here in the person of ESTHER A. TALBOT, who was assisted into the all-saving name on June 24th. "Sister Talbot became acquainted with the truth some time ago, by reading a tract entitled 'The reason why I became a Christadelphian.' She had also read part of the *Twelve Lectures*, and since the opening of the Mission Hall for proclamation of the truth, she has been a regular attendant, and also her husband, who we have reason to believe will soon follow her example. We have had lectures by brother Bosher, junr., of London, and brother Jones. Addresses are given every Sunday on scriptural subjects. We consider the attendance good."

CUMNOCK.—Brother Haining writes: "The small community of believers of the exceeding great and precious promises in this locality have been again cheered and much refreshed by another visit of brother Ashcroft to this place. He delivered three excellent lectures to the public (which were listened to with marked attention throughout) on the evening of Sunday, Monday and Tuesday, 29th and 30th June, and 1st July. The heading of the placards announcing the lectures was as follows:—Bible teaching *versus* pulpit theology, with reference to the case of Mr. David Macrae, U.P. minister of Gourock, his views with regard to future punishment, and the ultimate and entire abolition of evil of every form shown to be scriptural. On Sunday evening the hall was completely filled, and although not so large on the other evenings, the attendance was fairly good. Whatever may be the results, (and we leave these to Him who giveth the increase), it is a source of great satisfaction to us that the people in this locality have again had the opportunity of having their minds directed to the truth in such an earnest, faithful, and forcible manner. The following is an extract from a notice of the lectures which appeared in a local paper:—Mr. Ashcroft is not wanting in talent nor ingenuity, and when we saw people from all churches in the audience, we thought their pastors should have been there, so that they might have been able to present an antidote to their flocks, some of whom were gaping with doubt astonishment at the things they had heard, and which were more plausibly put by the lecturer than they will imagine, and which it will take all their

learning and their talent to keep from taking root among the ignorant and unlearned among their people. Our ministers, in their dignity, keep too much aloof from these meetings, where heresy is taught, and because they do we could not help likening them to the teachers in Israel, of whom Ezekiel speaks of old:—"Woe unto the foolish prophets, that follow their own spirit and have seen nothing. O Israel, thy people are like foxes in the deserts. Ye have not gone up into the gaps, neither made up the hedges for the house of Israel to stand in the battle in the day of the Lord."

DUNDEE.—Brother Mortimer reports another addition in Dundee through the obedience of **JAMES WATSON.** (Brother Watson is proprietor of Cutler Hall, Murraygate, where our meetings and lectures have been held since November, 1877.) "Previous to his enlightenment by the truth, he was a member of the United Presbyterian Church; but has attended our Sunday evening lectures regularly since we first occupied his hall as our lecture room, which has resulted in his obedience. The attendance at our lectures has been on the increase of late, and we therefore look forward with hope to more yet entering in at the strait gate and narrow way that leadeth to life. The subjects of lectures since last report have been as follow:—June 15th, The second Psalm—The breaking up of human government. June 22nd, Man made to have dominion over the works of God's hands. June 29th, The future of the wicked, and the destiny of nations.—(Ps. ix.) July 6th, Who shall abide in the tabernacle of the Lord?—(Ps. xv.) July 13th,—"For Thou wilt not leave my soul in hell"—(Ps. xvi.)

EATINGTON.—**ELIZABETH HANDY,** wife of brother Handy, of Ilmington, was immersed at Birmingham on the 5th of July.

ELLAND.—Brother Bairstow writes:—"Sisters Fielding and Waddington find it to be more convenient to meet at Elland instead of going to Halifax. They have therefore joined our meeting, of which the Halifax meeting has been advised."

GLASGOW.—Brother Leask records additions by removals,—"brother and sister Melrose from Carlisle; brother Maxwell from Newcastle and brother Collin Gabriel from Dundee, whom employment has brought to Glasgow. Our lectures, which continue to be fairly attended, have been as follow: April 20th, Immortality: Resurrection, not death, the gateway to it. 27th, A few passages of Scripture supposed to teach that heaven is our home. May 4th, Hell: current notions and Bible teaching antagonistic. 11th, The parable of the marriage of the king's son. 18th, The personal return of Christ. 25th, How the believer hath eternal life and how he hath it not. June 1st, Mr. Rae's views on immortality and future punishment considered. 8th, The devil: his origin and end.

15th, Eternal torments not the everlasting punishment of Scripture. 22nd, The apostolic gospel made of none effect by the clergy of our day. 29th, The nature of the soul. July 6th, Peace on earth: how is it to be accomplished? 13th, Baptism: the scriptural mode and its necessity.—In addition to these, other three lectures have been delivered at High Blantyre, a small village, about eight miles from Glasgow, a place now well known by the pit accidents which happened there and which were attended with such great loss of life. The lectures were given at the request of a gentleman in that place, to whose notice the truth was introduced some time ago by brother Mitchell, now in America. About thirty-five were present at the first lecture; sixty the second, and forty-six the third. Questions were invited at the close, to which a number responded. A number are interested, and the gentleman is so pleased with the result himself that he has requested us to continue them, and will pay for the hall, which we have agreed to do, having also accepted of his kind offer, which, I may state he would not allow us to refuse. He was and is still connected with a small meeting (seventeen in number, although since the truth has been introduced to them by him, he being the principal one among them, the number has decreased to ten). Strange to say they held a good part of the truth before brother Mitchell spoke to the gentleman and he (the latter) is now endeavouring to give them the benefit of what he himself knows."

GLOUCESTER.—A funeral card announces the death of Mary Wilson, wife of brother J. G. Wilson. The comfort in such distressing events is expressed in the verse appearing at the foot of the card:—"I shall be satisfied when I awake, with thy likeness."

GRANTOWN.—Brother James Grant, writes:—"Sister Grant, wife of James Grant, senr., Grantown, died on 3rd inst., after a painful illness of nearly two years. Her mourners have the consolation that they 'sorrow not as others who have no hope.'"

HARTLEPOOL.—Brother W. Ker, (writing from 24, Dover Street, West Hartlepool), says:—"I am very solitary here, alone, without a single companion in the truth. I hope I shall soon be able to report matters altered; and that some may hear the joyful sound, and eagerly lay hold of it."

IRVINE.—Brother Mullin, announces the obedience of his nephew, **GEORGE MULLIN** (20), who was baptized, June 15, in the river of Irvine, after acknowledging the gospel of the kingdom of God, and the name of Jesus Christ. He was originally a Baptist. Bro. Mullin also reports that his **WIFE** (42), who had been a Baptist 28 years, was baptised in Glasgow, on the 25th day of June, and broke bread with the brethren there. Brother Mullin says:—"She is the only sister we

have meeting with us at present, but, if we be in earnest, God is still willing, and if men and women are not got into the hope of the gospel, I am afraid the fault lies at the doors of those who know it."

[Not altogether: a man may have good seed and sow it well, but if it fall into stony ground, it is not his fault if it bring not forth good fruit.—EDITOR.]

KIDDERMINSTER.—Brother Bland reports "We have obtained the use of a room until lately occupied by the Mechanics' Institute, for our Sunday evening meetings. The attendance has been as good as we can expect, seeing that we are not allowed to issue notices of our meetings. We hope that this hindrance to the spread of the truth will shortly be removed. A Bible class has been started, which meets on Thursday evenings at the house of a person interested in the truth. Several in the town are searching to see if the things proclaimed are true. The subjects of lecture since our commencement are as follow:—May 25th, General address from 2 Tim. i., by brother Betts, of Bewdley. June 1st, Infidelity, its cause and cure. (Brother J. Steward). 8th, The kingdom of God.—(Brother Betts). June 15th, The immortality of the soul considered from an historical and scientific standpoint.—(Brother J. Steward). 22nd, The testimony of the Bible examined in reference to the popular doctrine of the immortality of the soul.—(Brother Joseph Bland).

LINCOLN.—Brother Sulley, of Nottingham, at the request of brother Wright, of this place, reports an addition to the household of faith in the person of THOMAS BAILY, of Lincoln, who made the good confession before brother Wright and brother Sulley, prior to putting on the sin-covering name of Jesus. Brother Baily is a fitter by trade, and was formerly connected with the Primitive Methodists. His mind was somewhat prepared for the reception of the truth by reading 'Life in Christ alone' literature. He attended some of the lectures delivered at Lincoln, about a year and a half since, and was present at those you gave in the spring of last year. He has been reading various Christadelphian works since then, and the result is the new position in which he is now placed. May the end of the advance now taken result in everlasting glory to him, as it certainly will be, both to him and to us all if we are obedient to Christ and continue steadfast unto the end. Brother Wright will now have a fellow sojourner in Lincoln. And since unity is strength, more effectual work may be done there still."

LONDON.—Brother A. Jannaway writes:—"Since our last communication, there have been several cases of obedience to the truth. The names and particulars are as follow:—June 22, RICHARD FARRANT, husband of sister Farrant, whose immersion was announced in the last report: formerly neutral,

this is a farther result of the effort at Dalston; 25th, ELIZA HODDER, and MRS. ANNIE BARKER, wife of brother Barker, previously member of the Church of England. The attention of the latter was drawn to the truth by sister Stanley, who met her as an entire stranger on the steamer travelling from London to Margate. This little incident should incite us to sow the seed whenever and wherever there is an opportunity; 29, EDWIN GEORGE TIMMINS, Primitive Methodist; and JOHN FREDERICK SHEPPARD Baptist; July 6, PETER HUTCHINSON, husband of sister Hutchinson, formerly Campbellite; 9, JANE CHARLOTTE JANNAWAY, youngest sister to the writer. Her immersion would have taken place some little time back, had it not been for her delicate state of health. These additions, for which we are truly thankful, make our number 159, of these, 34 have been added during the past twelve months. I am glad to say we are beginning to outgrow our hall; if we continue to increase, as we have done, a change will soon be a matter of necessity. As to whether we constitute ourselves two ecclesias, or a larger hall be taken, we have yet to decide. The question is yet under consideration. Brethren Lucas, Phillips, and Arthur Roberts who left England in October last, on a sea voyage, have returned in safety. The lectures for the month have been as follow:—July 6, Eternal life.—(Brother Andrews.) 13, The Lamb of God.—(Brother Atkins.) 20, What shall a man give in exchange for his soul?—(Brother Bosher.) 27, Christ's advice.—(Brother Owler.)

MANCHESTER.—Brother Smith reports:—"We have to announce the obedience of Mrs. ANN PLATTS (53), formerly Wesleyan, who was by the obedience of baptism inducted into the one body, on Saturday May 10th. For the information of brethren and sisters who may at any time be in Manchester on Sunday, we have to make known that the ecclesia have seen it best for the future to meet in the morning at 11 o'clock for the purpose of breaking bread, in memory of our Lord and Master."

MATLOCK.—Brother Smith reports:—"During the past month, we have made an effort to proclaim the glorious truth in this place. On June 16, brother Ashcroft lectured, the audience was only about 60 in number but they were very attentive to what was said. On the following evening brother Ashcroft again lectured upon 'Things supposed to be in the Bible.' The attendance was better on this than upon the former occasion, and a most careful attention was paid to the lecture throughout. A few questions were afterwards put, and answered by brother Ashcroft in such a manner as to silence those that asked them, if not to satisfy them. It was indeed most refreshing to see the sweeping destruction of the strongholds of the systems of error, falsely styled

Christendom. On Sunday, July 13, brother Richards, of Nottingham, delivered two lectures in the same room, his subject for the afternoon being The gospel as preached by Jesus and his apostles, is it the same as that preached in our churches and chapels? In the evening The faith without which it is impossible to please God, Is it proclaimed from modern pulpits? The number of hearers was fair, considering the position the truth holds among the honorable and respectable sinners of the day. We had some 60 or 70 quiet and respectable hearers, who listened attentively to all that brother Richards advanced in support of the glorious hope of the gospel, and then quietly dispersed. If any brother, that can speak in public, should visit Matlock, we should be glad of his services, if circumstances permit us to continue the work, having an humble desire to perform our duty in the position in which our heavenly Father has placed us in this the day of our probation."

NEWARK.—Brother John Hage reports:—On Sunday, 29th of June, died at Newark, brother William Shaw, for many years associated with the brethren, aged 76 years.

NOTTINGHAM.—Brother Kirkland writes:—“Our bro. Hopcraft, who had for several months past been suffering from paralysis, died on May 10th, aged 48 years. He had been connected with the truth for many years and would be known by the brethren who may have visited Nottingham in time past, he having served as presiding brother for something like 12 or 14 years. Also our brother H. Kerry, senr., on June 10th, left his home apparently in his usual health and while engaged at work, was suddenly taken ill and died in the workshop. He had been in the truth about 14 years and was most regular in his attendance at the meetings.—I have great pleasure in reporting the additions by immersion on May 24th, of ROSE BROWN (16), daughter of brother and sister Brown, and by admission to fellowship of sister MATILDA STONES, who although she had been immersed some time previously, had not been in fellowship with us.

OLDHAM.—Brother Hutton announces the obedience of Mrs. JANE SOUTHWORTH, of Ramsbottom, who after a good confession of faith, was assisted to put on the sin-covering name on the 28th of June. Sister Southworth will meet with brother Empsall and sister Entwistle at Ramsbottom.

PETERBOROUGH.—Brother Royce writes: “We are sorry to say that we have had to part with our brother and sister Clarke. They left for Cheyenne, Wyoming territory, North America, on the 9th inst. Brother Roberts, of Birmingham, favoured us with two instructive and refreshing lectures on the 9th and 10th inst., subject:—Will Christ come, and will he take part in earth's affair?—When will he come, and are there symptoms of his approach? Both

lectures were moderately well attended. We ourselves feel renewed by them, and ask God to bless the work. Thank God for His goodness unto us, in enabling us to enjoy these things. With greeting to all in the one faith.”

RIDDINGS.—Brother Wragg writes:—“Two more have come out from among the Gentiles, and put on the name, June 16th, JOHN BULLOCK (21), and FRANK HALL (18), both formerly members of the Baptists. They first heard of the truth at Swanwick where we still continue to hold our lectures weekly. The lectures at Ripley have been given by brothers Richards and Sulley, of Nottingham, brother Hawkins, of Grantham, and others. The attendance has passed all expectation—some evenings sitting room being unattainable. Many seem interested.”

SHIPSTON-ON-STOUR.—Brother Pym writes:—“Another effort has been made here to awaken the people from their spiritual slumber, in the form of two lectures by brother S. H. Smith, of Birmingham, the first on June 22nd, subject: The glorious future; July 6th, The mortality of man. These meetings were well attended, especially the second, and many appeared to be impressed by our brother's discourse which was delivered in a plain, simple, but forcible manner, and we are expecting good results to follow. We are sorry to say our brother and sister Timms are leaving Shipston for Witney, being unable to find employment here. We shall miss them much, but know time is near when we shall meet to part no more.—I may just add, that since I last wrote, sister Bye and myself have been united in marriage.”

STOCKPORT.—Brother G. Waite reports another addition to the family of the Deity:—Brother THOMAS HENRY MOSS (17), who took upon him the glorious and saving name of the anointed, June 16. “Still we plod along with patience, though at times, from various causes, weary and sick at heart, till we remember that the work is of God, and thus it must be at present.”

SMALLHEATH.—Brother Heeley reports:—“Sister McDowell fell asleep on the 1st June, aged 43 years, buried by brother Shuttleworth on Thursday 5th June, at Witton Cemetery.”

SWANSEA.—Brother Randles writes:—“Since last report, our lectures have been as follow:—Sunday, June 22, Napoleon, is he the Anti-christ or the beast of the Apocalypse? 666 the number of his name. Sunday June 29, The burning-up of the earth, a delusion. Sunday, July 5, The soul. Sunday, July 12, The oldest lie, when told, by whom and what? The great truth, when told, by whom and what? You will see by the first lecture, that we note passing events, and make use of popular ideas in order to elicit bible truths. Notwithstanding great obstacles we have to contend with in this

evil age, we are encouraged with exceptionally good audiences, for the time of year, and hope to be able to report additions shortly. We had the pleasure of brother Boshers', junr. (of London), company on the 12th inst., who exhorted the brethren in the morning. We shall be pleased to see any brother coming our way that could favor us with a lecture. A post card addressed to 15, Castle street, Swansea, will find brother T. Randles. We are sorry to report that brother and sister Johnson are removed to near Llanelly. They purpose breaking bread with brother Green there."

WESTON-SUPER-MARE.—Brother Curry reports:—"Brother Ashcroft lectured there on the 8th and 9th. These lectures are the first public effort to exhibit the truth in Weston-super-mare, since the dissolution of the ecclesia, three years ago. There was a goodly number present, and the most attentive audience I have yet witnessed. It was a striking illustration of the power of the truth, to break down high imaginations, and dispel doubts and fears."

AUSTRALIA.

BEECHWORTH.—Brother Ladson reports the obedience of EMILY LONGMORE (15), daughter of brother and sister Longmore. Her action in the case has been entirely spontaneous, unsuggested by the parents or any one else. The necessity of baptism was forced upon her by reading the word, after its true import was understood.

CANADA.

GUELPH.—Brother Gunn, of Walkerton, writes as follows:—"In this utilitarian country gatherings or reunions of the brethren are rare indeed. A few of the brethren in Guelph, and outlying points, decided to meet in that city, on the Queen's birthday, last month, being a general holiday, for the purpose of discussing the best means of promoting the objects contemplated in the Establishment of the book depot, albeit on a small scale, referred to in the June *Christadelphian*, but as the day wore on, we found quite a large gathering of brethren and sisters assembled, from Blair, Galt, New Hamburg, Toronto, and Waterloo. Some hymns were sung, and then the gathering divided into parties, and dined at the houses of the Guelph brethren. Afterwards they met at the house of brother Evans, when excellent music and singing were indulged in, brother Parker, of Guelph, and the Biggs family, of Waterloo, contributed greatly to the enjoyment of all present. Short addresses on the subjects of unity, love, brotherly kindness, true holy affection, and strict scriptural observance in all matters of personal deportment,—in other words, the necessity of cultivating what are sometimes

called the Christian graces, but really the fruits of the Spirit,—were delivered by brothers Qilt, McNeillie, and Gunn. Tea was then served, the book concern discussed in such a way as to give hope of success, on a small scale, and future usefulness; and after some more music and singing, with an interchange of friendly greeting, this somewhat impromptu gathering, which brought so many together who had never before met, came to an end, and each party, by different routes, wended its way homewards; bearing with them the recollections of a day pleasantly, and let us trust, profitably, spent. The last gathering I heard of in Canada, was in 1867."

NEW ZEALAND.

(Brother Craddock, of Birmingham, has relatives in New Zealand and would be very thankful to any of the brethren in that country, if they would place themselves in communication with them with a view to assisting him in his endeavours to draw their attention to the truth. Their addresses are S. T. Whitehouse, Graham's Town; Joseph Allaway, Newtown post office; Joseph Hardie, Matokohe.)

BALACLUTHA.—Brother R. Simons writes: "Our brother W. W. Holmes, of Cavesham, advised you that by the grace and long suffering mercy of our Almighty Father, I was enabled to put on the sin-covering name of Jesus the Christ, and to take my stand amongst the favoured number waiting for the Lord from heaven, and privileged to bear a testimony for the truth of the gospel and the name of Jesus the Anointed. I now rejoice to tell you the Deity has further honoured me in permitting me to assist in baptism, first my dear wife SOPHIA MARTHA, soon after my own, and on Sunday Apl. 27th, two brothers WILLIAM and JOHN MOSELEY, originally Presbyterian. After a long and careful investigation of the word of truth, they saw clearly the Deity-revealed way of salvation to lost sinners and joyfully submitted to the gracious plan in the noble river, Molineux, being close at hand. They will be a great help and comfort to us. We now meet, four of us in a room at the railway station, which is very suited, and the brothers come about six miles, and our meeting is indeed a happy one. My brother, I am sure you will rejoice with us, that our Heavenly Father is blessing our feeble efforts, and I am satisfied that others will soon follow, but I must not hurry them, and will advise you when I have good news to tell. I need scarcely tell you what comfort, light and help we derive from books and pamphlets from yourself and other honoured brothers. Oh what a privilege, my dear brother, to live in these last days. Blessed be the God and Father of our Lord Jesus Christ, that He has thus

visited and favoured us. The brethren to the number of about thirty, intend holding a tea meeting at the house of brother Campbell, of Green Island, on May 23rd, for mutual greeting, edification and comfort. May the blessing of God the Father be with them. As my employment as station master keeps me very tied, it is uncertain whether I can be there, but I am truly happy if I can do my duty in the position a kind Father has placed me. I cannot express the thankful joy I feel that He hath used one so unworthy as myself, to promote His glory; for my brother, I have been many years resisting His grace, for I had great light and knowledge over twenty years ago, and used to meet at the house of Dr. Samuel George Hayes, London, but on his leaving for New Zealand, I had not sufficient root to withstand the world's allurements. And I now find I was considerably deficient in knowledge, but blessed be God, all that is now passed, and I am rejoicing in His love. My dear brother I will not hinder you more now, but if ever you have time to write a line, it would be joyfully received, (also a photograph of yourself and any other brethren). Please give our united Christian love to all the brethren and accept the same from self and wife."

EAST INVERCARGILL.—Brother W. G. Mackay reports that the truth is getting a good hearing in this part. Illustrative of this fact, he encloses a newspaper notice of a lecture delivered by himself on a certain Sunday evening, in the Oddfellows hall, on the Restitution of all things. After sketching the lecture, the notice goes on to say, he (the lecturer) referred to the present Premier of Great Britain, and the prominent positions held by other members of the Jewish race as an evidence that the way was now being prepared for the restoration. The lecturer went on to say that long before there was any sign of the late war he had in the same place in which he then stood predicted that Russia was the ordained power to crush the Ottoman empire, but that England would step in, and that eventually, under its protectorate, the Jews would return to the Holy Land. This would be followed by the second advent of Christ simultaneous with the rising of the righteous dead. There was a large attendance, and the lecture was listened to with rapt attention."

UNITED STATES.

BALTIMORE.—Brother Trezise states that the brethren here number forty, all with few exceptions, sound in the faith and striving together for the same. They have been pleased and profited by a visit from brother W. H. Reeves, of Ohio, Springfield.

ELMIRA, (N.Y.)—Brother J. F. Skyes mentions that the ecclesia now meets in the Young Men's Christian Association parlour, Opera Block, Latte Street, at 11 o'clock, a.m. He further states that Mr. G. M. SWAINSON (31), formerly from Torquay, Devonshire, England, and reared up under the teaching of Plymouth Brethren parents, has come to a knowledge of the truth with the help of brother A. Hall, and has put on the sin-covering name in yielding the required obedience through immersion. He is beloved and respected by all of this ecclesia, as a brother worthy of that fellowship which belongs only to the true fellowship of Christ. Sister A. Wylie and family, from Troy, (N.Y.) have removed to Elmira, and the brethren are heartily glad to have her. Brother Reeves, of Springfield, Ohio, visited the ecclesia about the 1st of May, and gave four public lectures to the alien.

WEST HOBOKEN.—Sister Lasius writes:—"We have had many difficulties to encounter, and overcome; among the latest, my dear mother's illness has been a very serious one. She was taken with a stroke of paralysis down the left side—early in the month of April. In a few weeks, however, from the time she was taken, she was able to sit up and walk a few steps about the room. Through the mercy of our heavenly Father, she is now able to be taken out a little—to get the fresh air—in a carriage. And by the doctor's advice, to spend a few weeks at the sea-side. She is now stopping at the house of a kind brother and sister living at Bath, Long Island; it is a pretty little village, on the shore, just beyond the narrows. The friends all seem surprised that she has recovered so rapidly, thus far. Even the doctor said he had never seen a case like it, to recover so quickly; but still she is very feeble, and requires the greatest care and attention to keep her at all comfortable. But we have everything to be thankful for:—so many kind friends, who are ready and willing to sympathize in any way possible: among the number, some of our near neighbours who have recently been baptized into the name of Jesus Christ. Brother and sister Harkness, a mother and son, of a family who formerly lived in Belfast, Ireland; by reading some of the doctor's works, and hearing some of the brethren explain the things of the kingdom of God, and name of Jesus Christ, they came to the obedience of the faith; beside those, four others have been lately baptized also, four young ladies:—two daughters of brother Balmain, and two daughters of sister Mitchel. We are expecting another before long. Thus the Lord is guiding and directing affairs, for the honor of His name, and of His truth, in this place, keeping a light-stand burning in this barren wilderness."

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. 183.

SEPTEMBER, 1879.

Vol. XVI.

THE OVERTHROW OF THE KINGDOMS OF MEN.

BY DR. THOMAS.

ACCORDING to college professors and their disciples, the crushing or grinding operation which is to exterminate the kingdoms, is preaching what they call the gospel, by which all kings and potentates and peoples will come to do God's will on earth, and hell will be no longer receiving accessions of disembodied souls to the decillions already there. Grinding to powder kingdoms by preaching ; by preaching commenced on Pentecost, when the kingdoms of the Fourth Monarchy to be so reduced had no existence whatever. Is this learned nonsense, or ignorant foolishness ? Whatever it is, we do not envy the college divines all the renown of the exegesis !

But let us turn from them to the truly wise and great men of Israel. In speaking of this destruction of the Fourth Kingdom and its divisions, Isaiah writes thus—“The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee afar off, and shall be chased as the chaff of the mountains before the wind, and like thistledown before the whirlwind.”—(Isai. xvii. 13) Again, “Then (*baydayin*, at the very time) were iron, clay (the Feet and Legs) brass, silver, and gold, ground to powder together—*dahku chakhadah*—and they became like chaff of the summer threshing floor: and the wind carried them away, and no place was found for them ; and The Stone which smote the Image became a great mountain and filled all the earth.”—(Dan. ii. 35). This is a contemporaneous and most complete grinding to

powder. Not a vestige of them remains—not even space to receive them were their existence possible; for the place previously occupied by them is taken possession of by the Conqueror, whose power is submitted to by all the earth. The meanest intellect must comprehend what it is to grind metal to powder. It is a pounding, rasping, violent operation, by which it is broken down and comminuted into the finest dust; so that the molecular attraction being completely overcome, it is easily blown away by the wind. This familiar process, then, of reducing hard substances to dust is referred to in our motto to give the reader some idea of the manner in which the kingdom of God will “bring to an end” the Assyrian and the Royalties over which he will have established his dominion.

We have said that the kingdom of God in its beginning is a military power. By a military power we mean, that “the King of the Jews” will set it up after the same manner that Joshua set up the Commonwealth of Israel in the land of the seven nations he subdued. He will gather armies together, which will consist of officers and privates, armed with weapons even as the armies of the kingdoms are accoutred, whose honor and glory it will be to outgeneral and overthrow them in the name of the Lord, whose power will co-operate with them as in the days of old. Now, if the reader be a disciple of Moses Stuart, of the Evergreat, of John Wesley, Calvin, or Martin Luther, or one whose mind is unenlightened by “the testimony of God,” he will hold up his hands in most lack-a-daisical astonishment, and peshaps conclude that we are beside ourselves. But before he comes to conclusions we would inquire of him—Do you know what is written in the prophets, and if you know do you understand it? What would you say of us if you were to hand to us a book we had never looked into, and you were to tell us that such and such was wrtten in it, and we were to laugh at you for a fool and deny that there was any such

thing contained therein? Would you not conclude that the ignorance, the folly, and the ill-manners were on our side? You would conclude rightly; for no wise or reasonable and well-bred man would pass a judgment upon a matter without considering it.

If the reader reflect upon what is to be accomplished, he will see the necessity of a military power arising that shall be stronger than those already in existence. The work to be done is to overthrow all kingdoms and dominions; to set up one instead of them, which shall have rule over the whole earth; and to put an end to the study and practice of war. There are in Europe alone about 3,000,000 of men who live by soldiering. It is by these the governments are sustained, and society defended as at present constituted. The world-rulers are wicked spirits, and so are the priests that minister unto them; and if they were ever so much disposed to believe and obey the truth, which they are not, and will never be, there are none able to teach them. You cannot persuade such men as these to disband, and study war no more; nor can you induce them to “renounce the devil and all his works with all the pomps and vanities of this wicked world;” in doing which they would have to abdicate their crowns, and titles, and honors, and become the poor of Christ's flock. And suppose they did, who would assume the government of the world? The people! Bah, the people are as evil as their rulers, for it has ever been “like priests like people;” so that to put the reins in their hands would only be a change of drivers equally devoted to the lust of the flesh, the lust of the eye, and the pride of life. That man knows but little of human nature, and has studied the history of the world to but little purpose, who can imagine that its evils can be cured by preaching and persuasion; or who thinks that kings, priests and nobles will strip themselves of all their glory, honor, wealth, and power, and dismiss their soldiers to cultivate the fields, from conviction of its benefit to other people. Men are so

constituted, especially those who fancy themselves "born to command," and grow up like wild beasts of the forest, as is the case with the world-rulers, that they will die and be the death of thousands, yea, millions, rather than lose caste and position and power in society. This is doubtless wisely so ordered, for it will involve them at last in a contest that will be their ruin. We have only space now to say, that the Bible reveals that the work to be done will be effected upon the same principle that one kingdom overthrows another—host will encounter host until victory shall remain with the strongest. What purpose does the reader suppose God had in scattering Israel among the nations, and in accumulating them in greater numbers where the tyrannies are the strongest? The Bible reveals that their king may make use of them as his battle-axe and weapons of war in subduing the kingdoms. And why are not the living saints to be immortalized as soon as the dead are raised? Is it not because he has use for them as men in the flesh to take command of Israel in the wars of the kingdom? For is it not said concerning all the saints, "Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the nations, even punishments upon the people; to bind their kings with chains, and their nobles in fetters of iron; to execute upon them the judgment written: this honor have all his saints?"—(Psalm cxlix) Does it not say also that the Gentile powers "prevailed against them until the Ancient of Days came, and judgment was given to the saints of the Most High?"—(Dan. vii. 21, 22) And again, "the judgment shall sit and they shall take away his dominion, to consume and to destroy it to the end?"—(Dan. vii. 26) This is the work of the saints, to co-operate with Israel's king and his hosts in grinding the kingdoms to powder, and so bringing them to an end. Let the reader think on these things, and give his mind to learn.—(*Herald*, 1852.)

DIFFICULTIES RESPECTING THE TOE-DIVISIONS OF THE IRON KINGDOM.

A correspondent wrote to the Dr. as follows, setting forth objections to his exposition of Nebuchadnezzar's image in *Elpis Israel*:—

"I have some difficulty in reconciling your interpretation of Dan. ii. ch. 31 to the end (*Elpis Israel* pp. 292, 293,) with the facts stated in the narrative itself, which I beg leave to submit for your consideration. You say—'The description of the dream says that the feet were smitten,' and 'then was the iron, the clay, &c., broken to pieces together, thereby intimating that the breaking of the power of the ten kingdoms would precede that of the conjoint destruction of all the other parts. That when they are conquered, the dominion of the conqueror will be overturned by the revelation of power from above.' This conqueror you take to be Russia, who must subdue the ten kingdoms or toes, before the Stone shall strike the Image. But here is the difficulty—chap. ii. 34 says expressly, it is the Stone, not the Autocrat, who smites the ten toes of the Image—'Thou sawest till that a Stone was cut out without hands, which smote the Image upon his feet that were of iron and clay and brake them to pieces—then was the iron, clay, brass, silver and gold broken to pieces together.' If then the Stone is to smite and break in pieces the Toekingdoms, there is no room for the Autocrat in the premisses."

"Again—Does the phrase 'then was the iron, clay, &c.,' necessarily require as a distinct event, the previous destruction of the ten kingdoms? Does not the adverb of time, 'then' demand the instantaneous sequence of the events which follow? In other words, may not the *then* import simply, 'at that very time?' Such an interpretation dispenses with the interposition of Russia, or any extraneous power, before the consummation—and is not this construction further strengthened by the saying—'in the days of the kings'—(in the plural)—

shall the God of heaven set up a kingdom?' Query, how can it be in the days of these kings—of the Toe-kingdoms—when they no longer exist—when they are all merged in the Russian autocracy?

"In conclusion, may it not be asked, what is the necessity for the re-construction of Nebuchadnezzar's Image? Does the harmony and completeness of the figure require it? It seems to me this conclusion is based chiefly, if not alone, upon the words—'then was the iron, the clay, &c., broken to pieces together'—from which it is argued they must all exist contemporaneously. But will they not all be broken to pieces together when 'all the kingdoms of this world are become the kingdoms of our Lord and Christ.' Besides, how can they be said to exist together, when they have all been destroyed and merged in the Russian power? Again, the colossal Image, entire, it seems, never did represent one dominion—it was a succession of empires. Why then

make it imperative that the antitypal dominions should appear under a single or autocratic rule?"

"There is a practical question of deep interest to us, in this investigation. It is the question of time. If Russia is to play so conspicuous a part in the world's history anterior to the glorious coming of our Lord, of course much time must elapse before the end comes. If, however, this is a mistake, it may be and would seem, from other premisses, already to be—'even at the door.'

"I suggest these thoughts for your consideration, anxious to know the whole truth, and desirous so to construe the Scriptures as to harmonize all fair objections. I know the uncertainty of trusting to partial, one-sided views of any subject, and presume not therefore to say that you are not entirely correct in the interpretations you have given in *Elpis Israel*."

We purpose giving the Dr.'s reply next month.—[Ed. *Christadelphian*.]

PULPIT PERPLEXITIES;

BY ONE WHO HAS EXPERIENCED THEM.

(Continued from page 344.)

OUR theological curriculum was supposed to include an exhaustive survey of the principal objections that are urged against the divinity of the Scriptures, and which it is usual to class under four general heads:—critical, historical, scientific and moral. The alleged discrepancies and contradictions which are described by the three first of these terms, and on whose discovery deistical writers have expended so much patient ingenuity, we could never regard as very formidable. But we found the so-called "moral difficulties" simply staggering. A theological training failed to qualify us for anything like a successful encounter therewith. The armour in which we were panoplied did not cover us completely, and there

were many open joints in it. It was not "the whole armour of God;" we were consciously weak in the presence of much that was commonly brought forward by the unbeliever, and which appeared to possess moral features irreconcilable with the character of God—acts, customs, and statutes for which divine sanction existed, but which do not obtain the endorsement of morality and civilization in our day. For example, the divinely-appointed slaughter of infants, and those divinely-ordained miseries which caused the tongue of the sucking-child to cleave to the roof of its mouth for thirst, were recorded facts whose moral complexion seemed, in our view, to be exceeding dark. No occupant of the pulpit has to our certain

knowledge ever shown a predilection for the public treatment of such themes on orthodox lines of thought, nor liked to be too closely questioned concerning these Bible narratives. As for us, we took care to give them a wide berth. Our heaven-and-hell-going theories, and our conceptions of human dignity and worth, caused us to shun these topics as most mysterious, profitless, and inconvenient. We were controlled by Gentile ideas of what is or is not, righteous and moral. Therefore it was hard for us to understand certain acts and commandments ascribed to God in various parts of the Old Testament Scriptures. We were half inclined to side with most of our ministerial acquaintances, who did not disguise their unbelief of the inspiration of these writings, which make Jehovah the instigator of what they did not hesitate to speak of in the most opprobrious terms. They would contend that the wholesale destruction, by the sword of Israel, of the Canaanitish nations, under God's express command, was nothing less than a cruel outrageous act of violence at which the human mind revolts, and which could never have taken place with the approbation of the Deity. So with all that was divinely permitted unto Israel as regards bondmen and bondwomen—an institution which it was customary for our friends to confound with the negro slavery of modern times, and on the same grounds to eliminate from their catalogue of divine enactments.

We found all these allegations against the morality of the Bible narratives simply incapable of successful refutation, apart from that which the readers of these pages recognize as "the truth." It is when dealing with objections of this character that "Apologists," who are effective in other departments, reveal a helplessness which gives the sceptic advantages which do not in reality belong to his position. The all-but-universally rejected truth of human worthlessness in the sight of God, and His sovereign right to dispose of men as He pleases, combined with the fact to which all

true philosophy will say Amen: the fact that morality is not a device of the human brain, but is altogether dependent upon the divine will as expressed through His authorized messengers, and is not that abstract and universal thing which moralists declare it to be. A recognition of these "first principles of the oracles of God," would have speedily relieved us of all our "moral difficulties," and have caused us to realize in harmony with Jeremiah xlvi. 10, that it is a wicked and an accursed thing to "keep back the sword from blood," when Jehovah has commanded it to be unsheathed.

But the due discernment of this undeniable principle was well calculated to cause pulpit perplexity to deepen into pulpit dismay. For it meant that God will be obeyed to the very letter of His commands, whatever their character may be, and however men may shrink from compliance on mere natural grounds. We could not close our eyes to the fact that if tried by such a standard, not one clergyman in the whole of Christendom would pass such a test—the writer not excepted at that time. There would have been no difficulty in calling attention to numerous precepts which are just as obligatory as those, for inattention to which, men were "cursed" and "destroyed" in ancient times, but which are so toned down by the clergy that they have come to be regarded as questions of mere individual peculiarity and taste. We had only to refer to a belief of the Gospel of the kingdom of God, and to the ordinances of immersion and the breaking of bread, in order to just open the door for the declaration that the whole earth is filled with insubordination to the revealed will of the Most High. So we came at length to the wise decision that God's claims should have our chief and uncompromising regard, even if obedience involved the loss of all worldly things.

The general embarrassments attached to our occupancy of the pulpit were not alleviated by the avowed indifference and even scepticism of

some of the more prominent members of the congregation, touching the inspiration of many parts of the Bible. They seemed to have a profound reverence for the Book until it was opened and certain portions were read in their hearing. We felt out of place standing with solemn attitude and intonation behind a volume which those who had put us there, did not particularly or entirely believe in. Some of our most serious troubles arose from our rashness in calling public attention to statements which we knew to possess inspirational value, and which we thought had been generally overlooked. It was strange that these "partly biblical" people did not set on foot a movement having for its object the retention of only such parts of the Bible as might meet with the approval of the majority. It would be interesting to know on what principles such a selection would be conducted. It would doubtless be "natural selection" with a vengeance. Meanwhile we are at a loss to know in what manner and with what degree of inflection we were expected to read some of those "intensely human" portions of the Scriptures. Were we to treat them with no more solemnity of tone than we should accord to uninspired writings in general? How for instance were we to render the words that David spake to Solomon just before his death, concerning Shimei: "Behold thou hast with thee Shimei the son of Gera, a Benjamite of Bahurim, which cursed me a grievous curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I swore unto him by the Lord, saying, I will not put thee to death with the sword. Now therefore hold him not guiltless; for thou art a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood?" To have read this in the pulpit as though we sympathised with the speaker, would have been exceedingly offensive to at least one of our deacons, who used to quote the passage in disproof of the statement that David was "a man after

God's own heart." He thought the words simply disgraceful as coming from an old man about to die, who ought to have been concerning himself with more charitable thoughts. It was one of the passages which he would certainly not incorporate with his improved edition of the Scriptures. And indeed we were then obliged to acknowledge that it had a mysterious objectionable appearance, so that we could not pretend to justify these final directions of David to Solomon concerning Shimei and Joab.—(1 Kings ii. 5, 9). That David was not a man addicted to a revengeful disposition was evident from his refusal to slay Saul when the opportunity presented itself, and circumstances seemed to favour an act which would have rid him for ever from the hand of his royal persecutor who sought his life. And we could not regard his previous attitude toward Shimei, just before his death, in the light of a personal feud, for in that case David would have sanctioned the proposal which was made on the spot by Abishai the son of Zeruiah, who wished to "go over and take off his head."—(2 Sam. xvii. 9). The same mercy was again extended to him by David when Shimei came to meet him at the Jordan.—(2 Sam. xix. 18). But still there seemed to us to exist within the monarch's breast, a spiteful and vindictive spirit; at a time when better sentiments might have been expected to be in the ascendant. Perhaps if we had well considered the directions which Moses gave to Israel concerning the Ammonites and Moabites who refused to furnish Israel with bread and water in the way, *who hired Balaam to curse them*—we might have experienced less difficulty in dealing with David's charge to Solomon concerning Shimei:—"Thou shalt not seek their peace nor their prosperity all thy days for ever."—(Deut. xxiii. 6).

A very perplexing feature of Apostolic testimony, was that which is supplied by James's allusion to the rebuilding of the ruined tabernacle of David.—(Acts xv. 16). No provision had been made for any such occurrence

in our theological system. To have hinted at the possibility of it would have been to have surrendered our reputation for sanity at once. And yet we were unable to extract any meaning from the words contrary to that which is apparent on their very surface. The reference could not be to Christ's ascension into heaven, and his session at the right hand of God, for in no sense could heaven be spoken of as a tabernacle that had fallen down and needed setting up again. Nor was it "the spread of Christianity" and the building of churches that James could have had in view when he quoted this prophecy from Amos—for these had never before been accomplished facts like the existence of David's tabernacle. The word "again" took us back over the course of centuries, and required us to expect something in the shape of *re-construction* at the time when that Scripture is fulfilled. This conviction hopelessly spoiled us for the proclamation of the popular doctrine, being adverse to the whole scope and tenour of the pulpit teaching which condemns the idea that what was once David's and is now in ruins, is to be built "as in the days of old"—(Amos ix. 11). On such subjects it was understood that we either maintained silence, or adopted that convenient form of censure and denunciation which dispenses with anything like a well-sustained appeal to Jehovah's word, and allows bare assertion to do the work of reason, comparison, and research.

Christ and David have a very slender pulpit connection with each other, and we were in no little difficulty to account for the emphasis which the Scriptures lay upon their relationship according to the flesh. Why was it so imperative that Messiah's genealogy should lead back to Saul's successor, and be kept in the line of David's house? His mission being to save "immortal souls" from the pains of hell, we could not, if our life had depended upon it, begin to give a reason why he must needs belong to a particular family in order to do it. The christianity of the pulpit could in

no wise explain those predictions which required that he should be "a rod growing out of his roots." Nowhere to our knowledge has this difficulty received from the clergy the attention to which its importance entitles it. It did not satisfy us to be told (what we already knew) that Christ's descent was governed by the prophecies which went before concerning him, thus rendering it necessary he should be a Son of David. We desired to know *why* those prophecies were so framed as to engender this particular genealogical expectation? For it appeared that Christ could have answered to the requirements of modern theology equally as well, if instead of proceeding from David's loins he had been the descendant of Oliver Cromwell, or Frederick the Great! The only possible egress from the difficulty led us down the pulpit steps, and into a not very attractive little room where the brethren of David's Lord were wont to assemble on the first day of the week at his request, in joyful anticipation of the day when he shall occupy the throne of his father David, and thus inherit "the glory and the land," to the possession of which he was heir by birth and by the promise of God, who declared that of the fruit of David's loins He would raise up an anointed one to sit upon His throne.—(Acts ii. 30).

These thoughts were causing us rapidly to get out of conceit with all human remedies for the multitudinous evils which afflict the nations of the earth. A medical doctor volunteered his opinion to us that Sodom and Gomorrah were comparatively pure places, to the fashionable suburb in which we were both residing and which had every advantage which clerical ministrations could afford it! We not unnaturally from this took a desponding view of mankind in general. If such a state of things could exist right under clerical influence, what might we not look for elsewhere, in communities on which the ecclesiastical sun can scarcely be said to shine at all? Clearly the

world could never be brought to God by clerically-directed agency if this was anything like a sample. What then? We saw nothing except a change in human affairs of a character we were prohibited from speaking of except in terms of ridicule and contempt—nothing save that government of the nations which God had promised by the mouth of all His holy prophets

since the world began—a government which we knew would at once and for ever solve those pressing problems of social and national existence which are beyond the skill of the world's foremost men, and which will dispense purity and righteousness and truth and blessedness to earth's remotest bound.

(*To be continued.*)

**SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLÉSIA, No. 111.**

“Exhort one another daily.”—PAUL.

“O LORD, how manifold are Thy works! in wisdom hast Thou made them all; the earth is full of Thy works.” So exclaimed David by the Spirit, and so must every man feel who is enlightened to apprehend and love the God of David. On every hand we are confronted with the manifest products of divine wisdom. Our own bodies, in every part and fibre and movement; the million vegetable structures, from the tiniest fungus to the oak of the forest; the teeming world of animate life in land and ocean; the glorious arch of heaven with its azure depths, and the stupendous and shining machinery of the starry host,—let the mind reflect on them, and there is but one deliverance at all adequate to vent the logical issues forced on the wondering mind, and that is the exclamation of David. In wisdom—perfect wisdom and measureless power, they have all been and are continually sustained.

We listen with impatience to the man who thinks he can deliver us from all sense of mystery in the case by some or any theory of self-evolution. We tell him the facts are against him, because self-evolution implies a beginning point at which evolution had not taken place; and

it is a mathematical necessity that there must at that point have existed a power capable of initiating the evolution, else there is no explanation why the evolution did not take place countless ages before it began. And when he asks us “but who made God?” we answer, As something must never have been made, we must on any theory accept an inscrutable fact; and it is more according to reason to accept an inscrutability that was equal to the evolution than an inscrutability which—having no wisdom or power of initiative—could not be equal to it.

And while we are discussing with him—unfortunately the need for discussing it is forced upon us every day—we turn to the Bible and say, “Man, while you and I are discussing matters alike beyond the grasp and settlement of human intellect, on one side or other of the question, the question is settled for us by the book. This book cannot be got rid of. It is not a question of discrepancies or questionable authenticities—which by the way do not exist in the case, but are only alleged by the unscrupulous malice which in its turn deceives honesty in many cases. It is a question of the whole character of a book which is a library, extending over thirty

centuries in its composition. Study this character: read this book: read it daily and diligently, as the transcendent importance of the subject demands, and you will find that it is its own evidence. It cannot be accounted for on any theory of human composition. It defies explication in all its narratives and all its prophecies, on such a principle. It is intelligible only on one principle; it will answer to no other: it is a book of divine inception—it is a book of divine narrative—it is a record of divine doings, divine sayings, divine prophecies, divine purposes. Every one who reads it with discrimination—who brings to it any knowledge of human nature and human books, and any capability of discerning between things that differ—realises in the mere reading of it, apart from all extraneous questions, subjects and investigations whatever, that the question of the Creator is settled for ever by the existence of the Bible and the Bible alone.

The Bible is distinct from all books and systems in this, that its main aim is to make man acquainted with God. It is not a book of philosophy; it is not a book of morals; it is not a book of poetry *per se*; it is a stately, majestic, pure record of what God has done among men, with the object He has plainly declared throughout—the object of making Himself known, and of bringing men into adoration and subjection. It makes nothing of man: it makes everything of God. This is according to reason; for man is but a transient form of eternal power: eternal power alone is intrinsically great and worthy. And of this eternal power, it tells us what we could not know but what is also according to true reason. It tells us this eternal power is a unit filling heaven and earth with a simultaneous presence, as a light fills a room, yet having a located radiant focus, as light in a gas-lit room has focus and source in the gas-jet that illumines it. It tells us that this universal power with glorious kernel

and invisible extension is the Father, filling immensity by the plenitude of His extinguishable and undiminishable presence—the One person in whom and of whom are all things—the seat and source of the wisdom which has contrived all things,—the Creator, possessor and dreadful Majesty of heaven and earth, before whom the highest angels bow in awful reverence.

Having told us this much,—and oh, how much this is when we contrast it with the contracted and withering notions of the natural man, whose speculations are little better than the gibberings of an idiot—it proceeds to tell us most glorious and comforting facts concerning His character. Moses heard the proclamation of His name, and that proclamation has been written for our learning:—“Yahweh, Yahweh, Elohim, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin and that will by no means clear the guilty.” There are several things in this proclamation that strike and challenge attention. The first is very manifest: “merciful, gracious, long-suffering.” The meaning of this is practically exemplified in the history of Israel, who though now scattered because of their sins, were borne with for many generations before God’s anger reached a point at which he would no longer spare. David gives concise and beautiful expression to it in the 79th Psalm, verse 38: “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 that they were but flesh, a wind that passeth away and cometh not again.” There is much in this for our personal consolation. We have been brought into relation with the God of Israel, in our subjection to the gospel of His Son. We have become His sons and daughters if our faith is one that is alive, working by

love, in the obedience of His commandments. In this position, how naturally—(naturally to the spiritual man,)—we turn our thoughts towards “Him with whom we have to do.” If we could not find comfort in our contemplations of Him, how comfortless we should be. We are poor and weak ourselves in all senses. We have no mental resources of any account. In the flesh dwelleth no good thing. We delight in the law of God after the inner man: but we find a distressing impotence in the direction of spiritual accomplishment, which would bow us to earth with despair were it not for the encouragement we draw from “the God of all comfort” in our contemplations of Him as revealed. He is presented to us as our Father, compassionate of our weakness and appreciative of our dependence. Jesus made this aspect of Him very prominent in his communications with the disciples. “My Father and your Father;” “The Father Himself loveth you;” “Your Father knoweth what things ye have need of before ye ask Him;” “Ye are of more value than many sparrows;” “The Father who seeth in secret shall reward thee openly.” We do well to avail ourselves of the full wealth of comfort there is in these words. Our weakness and our cloud are all our own. They are incident to the weak nature we have. They no more interfere with His kindness than the mountain mist interferes with the brightness of the sun. Our weakness may incapacitate us for rejoicing in the Lord at all times; but the Lord is there all the same, to rejoice in. In the Lord Jehovah is everlasting strength, and in the mental sense, we can always draw upon Him for sustenance. We can always lean on the Rock that is higher than all. We learn at last to say with David: “Whom have I in heaven but Thee, and there is none upon earth I desire beside Thee. My flesh and my heart faileth, but God is the strength

of my heart, and my portion for ever.”

The second point, though involving an apparent contradiction, contains also much comfort and some wholesome instruction for the unthinking: “forgiving iniquity and transgression and sin, and that will by no means clear the guilty.” The apparent contradiction may be manifested thus: if God by no means clears the guilty, how can He be said to forgive any, seeing it is only the guilty that need forgiveness? The answer is to be found in the sense attaching to the word “guilty” as used in this connection. It is not in the sense of having committed an offence merely, but in the sense of having done it with guile and without that acceptable repentance towards God, which is the basis of forgiveness and which secured the pardon of David in the most heinous of offences. Achan may be taken as a type of the guilty that will not be cleared. He deliberately disobeyed a divine injunction through avarice, and made no confession of his sin till found out. Then he admitted the offence that was known and read of all men, but being emphatically “guilty,” he was not cleared. So Korah, Dathan, and Abiram, and the man who blasphemed, and the son of the Egyptian woman who presumptuously broke the Sabbath law, were all specimens of the “guilty” whom God will by no means “clear,” either under Moses or Christ. There is no provision for the remission of presumptuous sin. Even under the law, no sacrifice was to be accepted for such.

But for those who are not presumptuous but who on the contrary are broken and contrite in heart, and tremble at Jehovah’s word, there is forgiveness. The Mosaic service was one long and perpetually recurring illustration of God’s desire to be approached in reconciliation of transgressors. For all classes of offence (except offences of presumption), forgiveness was stipulated on confession and sacrifice. The offering accepted at the hands of

Abel is proof that this dispensation of the goodness of God has been in force from the beginning. Its latest illustration exists in the fact stated by Paul, concerning the appearing of Christ in the flesh, that "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them," to which he adds that "God had committed to the apostles the word of reconciliation." "Now then, we are ambassadors for Christ as though God did beseech you by us. We pray you in Christ's stead, be ye reconciled to God." This is one of the first features of the gospels apostolically delivered: "through this man is preached unto you the forgiveness of sins." It was the first thing proclaimed by Peter in connection with the gospel on the day of Pentecost. "Repent and be baptised everyone of you in the name of Jesus Christ for the remission of your sins."

We have therefore to realise this, as we assemble around the symbols of the Lord's death, that from all our past sins we have been washed, justified, and sanctified. We stand before God accepted in Christ, notwithstanding the grievous record of the days of our darkness. In this let us rejoice: let us give thanks to God, who of His own abundant mercy hath begotten us again to a lively hope. While we do so, however, let us remember what belongs to our position as saints, who have been washed from their past sins. "Shall we continue in sin that grace (or the favour of God's forgiveness) may abound? God forbid. How shall we that are dead to sin continue any longer therein?"—(Rom. vi. 1). Some have thought in past times, and many practically seem to think so now, that a continuance of transgression is permissible to the children of God, as calling for and securing a continuance of the favour of forgiveness. As to this, John is very pointed: "Let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that commit-

teth sin is of the devil."—(John iii. 7). So also Paul:—"Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them." This is on the negative side of the question. As to what forgiven men—the saints of God—the brethren of our Lord Jesus shall be,—Paul makes it very plain:—"Put off concerning the former conversation the old man, which is corrupt according to the sinful lusts, and be renewed in the spirit of your mind.—And put on the new man, which after God is created in righteousness and true holiness. . . . Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. . . . Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."—(Eph. iv. 22).

Finally, it is no part of the spirit of our calling to glory over other men because of the privileged position in which the Gospel has placed us. Paul expressly exhorts us "to speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men," adding this as a reason, "for we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another." A recollection of our own antecedents will, in the true exercise of reason, help us to be magnanimous towards those who are still where we were. It will help us in the same direction if we remember that our whole present probation is intended as a preparation for the mighty work of conferring blessedness on the family of man throughout the utmost bounds of the earth.

EDITOR.

 THE PROMISES TO THE SEVEN ECCLESIAS.

To him that overcomes
All those of wandering feet,
I'll give the Tree of Life
In Paradise to eat.

Rev. ii. 2, 7; Prov. xxi. 16; Rom. xvi. 17, 18.

To him that overcomes
This world of sin and strife,—
When safe from second death,—
I'll give a crown of life.

Rev. ii. 10, 11; 1 John v. 4; 1 Cor. ix. 25.

To him that overcomes
The evil by the good,
I'll give a pure white stone
And share of angels' food.

Rev. ii. 17; Rom. xii. 21; Luke xx. 36.

To him that overcomes
In seeking not his own
I'll give a royal seat
On seed of David's throne.

Rev. iii. 21; Col. iii. 1; 1 Cor. x. 24, 33.

April, 1879.

To him that overcomes
Things near by those afar,
I'll give the ruling rod
And Israel's morning star.

Rev. ii. 26, 28; 2 Cor. iv. 18; Col. iii. 2.

To him that overcomes
By doing what is right
I'll give a spotless robe
To walk with men in white.

Rev. iii. 4, 5; 1 John ii. 17; 1 Tim. vi. 11, 12.

To him that overcomes
By holding fast the true,
I'll give my Father's name
Which no man ever knew.

Rev. iii. 12; 1 Thess. v. 21; Luke ix. 62.

J. J. A.

 YOUNG MEN AND THEIR TEMPTATIONS.

An address delivered by BROTHER J. J. HADLEY, *of Birmingham, before the Young Men's Mutual Improvement Society.*

HE who runs the full course of mortal life, passes through four distinct stages—infancy, adolescence, manhood, and age. Each of these periods has its own characteristics, each has its special duties, and each is an interesting study. In infancy the boy or girl is plastic material in the hands of the parents and the schoolmaster, he himself taking little or no part in the formation of the character which will afterwards be manifested in him. In the period of adolescence more rests upon the individual himself, and less upon his teachers, but still he is largely under the influence of others. He begins now to appreciate the fact that the right and successful discharge of the full duties of manhood, depends to a large extent upon how he is beforehand prepared for the task, and he comes to see that the efforts of parents and teachers and experienced friends avail little unless with care and perseverance he puts forth his own best efforts.

In the case of those whom I am now addressing, infancy and that part of education pertaining to it have gone by, some are even verging to manhood, and now is the best opportunity they will ever

have of strengthening the influence of earlier training, if that training has been good, or of remedying it to some extent if unfortunately it has been bad. The course which you follow between fifteen and twenty-five, carries issues with it of all importance, so great that few if any of you are able to realise it. Now is the time that you are forming habits of thought and of action which will render your after life stronger and steadier in all well doing, or else give you cause for many bitter tears until your latest day. Therefore will all those who have learnt this lesson, and are interested in your welfare do their best to counsel and encourage you in the process of self-education, which the circumstance of your banding yourselves in a Mutual Improvement Society implies that you have undertaken. The very phrase "Young Man" is suggestive. It does not suggest to any great extent, except in the school-boy sense, the idea of deeds attempted and achieved; but rather that of unknown possibilities as to the future. What will be the history written on the scroll of time by any particular young man? Perhaps it may be the record of virtue in humility,

of faith, hope, and love; and through the mercy of God, an abundant entrance into the kingdom of Christ for which we look. Perhaps it may be the record of a successful merchant, of the rearing of a family amid the honour and praise of men, but of indifference to the prize of the high calling in Christ Jesus, or missing it through the cares of the world and the deceitfulness of riches. Perhaps it may be a history of idleness and misery—perhaps the tale of youth's strength wasted in dissipation, and ended upon the gallows, in the lunatic asylum, in the convict's cell, in an early, soon forgotten grave.

Of course the ideas entertained by grown-up people about young men and young women differ very widely. Unfortunately in too many cases those ideas are fatally erroneous, and the preaching of them is responsible for untold evil. Young persons, however, who wish to follow in wisdom's ways have a safeguard against being led astray. They may take, as their own text-book as to what is wisdom, the word of God, and by it they can both shape those actions which arise from their own initiative, and they can try their teachers. Let them ever reject the counsel and the inspiration of those who are moved simply by the wisdom of the world, however great may be their experience, or the benevolence of their disposition, but in whose thoughts God is not, and in whose heart the words of Christ fail to find a dwelling place.

There are some who would justify the casting away of restraint by young men on the consideration or want of consideration expressed in such sayings as "Boys will be boys;" "You can't put old heads upon young shoulders;" "Young men must sow their wild oats," &c.

"You can't put old heads upon young shoulders." True; and no wise man wants to. I, for one, would not seek to rob the child nor the young man of that keen enjoyment of overflowing spirits which finds its expression in the gambol and the frolic and the merry resounding laugh which pertains to the age of youth. All I would have is that these things should be brought under regulation, knowing that they are not the end and object of human existence. Though you can't put old heads upon young shoulders—young heads may be set to begin right. Young heads may be taught a measure of knowledge and remembrance which

will prevent their pleasures being destructive to them. "Rejoice" says Solomon (Ecl. xi. 9), "O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: *but know* thou that for all these God will bring thee into judgment."

"Sowing wild oats;" a phrase which Wm. Cobbett calls a "miserable piece of sophistry, the offspring of parental weakness."—The young cannot too early be taught to understand and to bear in mind: "Whatsoever a man soweth that shall he also reap."

I have referred already to the word of God as the guide book to the pathway of wisdom and safety. Its direct precepts bearing upon the conduct of young men, I hope, are well known by all to whom I am speaking, that they have treasured them in their hearts, and that they find them subjects for frequent meditation. It is not therefore my business simply to rehearse these words of instruction, warning and reproof, but to speak somewhat about the detailed application of the general principle and spirit which they inculcate.

When we speak of temptation I suppose there is not a single virtue taught by the word of truth, in reference to which there is not at some time, or under some circumstances, a temptation to do the opposite to what is enjoined. There are, however, certain temptations which are more powerful in the case of young men, even if they do not entirely belong to them. What shall we set down as the first great temptation which young men are liable to fall into, and against which they therefore need to set themselves on guard? It is that of conceiving a false view of life. The period of youth is a romantic one, and the mind having little or no data in the shape of practical experience, often arrives at a fanciful conception of human life, the failure to realise which leads to disappointment in after years. A man's life requires to be looked at retrospectively, when the end has arrived, and when the person has found from experience, and can fully appreciate all the true facts relating to it. Now it is manifestly impossible at the outset to form a true idea from our own experience; we must rely on the experience of others. Many people have begun with the idea that life is worth the living for its own sake—for the mere pleasure of existence, irrespective

of the object with which that existence is passed; and that the pleasure is enhanced by labours which increase the physical ease of the individual, and obtain the approbation of his fellows. Such persons invariably find that good which they promise themselves, is marred by trouble and vexation, that the cup of nectar contains a considerable admixture of wormwood, and finally they have to subscribe to the verdict which others have recorded before them:—"Vanity of vanities, all is vanity." Upon the other hand there have been some—a small minority—who like Paul the apostle, have been able to look back upon the years of their travail and say, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of glory which God the righteous Judge shall give me at that day; and not to me only, but unto all those that love his appearing." To be able to make such a retrospect requires that the great idea impressed on the mind shall be "God"—the Creator, sustainer and controller. It involves the adoption of Solomon's advice; "Remember thy Creator in the days of thy youth;" and the perceiving that the life and the powers we possess are His gifts, to be used not for our own sakes and for our selfish gratification, but for His glory, for the advancement of His purposes, and in view of the things He will accomplish on the earth. It involves an understanding that evil prevails around us, and bears upon us for our advantage if we will allow it to be so; but that while we may frustrate its beneficial operation we cannot by any means get rid of the burden. To arrive as far as possible at a right view or plan of life, on which to work, be a little distrustful of yourselves; bear in mind that the whole bearings of the matter will be fully taken in only by degrees—be careful not to form a fanciful idea, but to learn the lesson derivable from the experience of others. The life alone which will allow of anything like a satisfactory retrospect, is one of "Faith, hope and love;" each and all springing from the promises and directions of God, contained in His revealed word.

But assuming, to begin with, that a pretty correct ideal has been formed in the mind of what will prove a well spent life, there are many temptations and dangers in the way of its being maintained and realised. The human mind is change-

able and especially so in the case of the young, and after running well for a time the individual ceases to do so. The parable of the sower effectively summarises the causes which lead to such a result. That parable represents in the first place, those who have no receptiveness at all for the teaching of God; in the second, the case of those who have "no deepness of earth;" and in the third, those in whom the word is choked with the cares and riches and pleasures of this life. The first danger to those who receive the word with joy but have "no deepness of earth," is danger to their faith. Their belief of the truth is not a firm conviction which will form the foundation of continuous work. What is the way to avoid this? It is the cultivation of an earnest spirit, and the exercise of a strong effort to shake off anything in the way of carelessness or indifference; to this must be added careful study of the grounds upon which we adopt the Bible as the basis of our hopes and labours; together with a thorough acquaintance with the Bible itself, from the pages of which in fact, we derive some of the most powerful reasons for our conviction. Daily reading and meditation upon the perfectly unique writings of the inspired men of Israel, is at once the safeguard to our faith, as pertaining to our conviction of what are the truths with which we have to deal, and our best shield against the temptations which would draw us away from the thorough putting of our convictions into effect. Upon this matter of reading, there is one consideration containing the most obvious and invincible logic, but to the force of which thousands of persons are utterly oblivious. It is this: if the Scriptures are, as we say they are, and as many others also say—a revelation of the purpose and the will of God concerning us; is it not a dishonour done to the giver of such valuable information, and an act of stupendous folly in relation to our own interests to neglect to make ourselves fully acquainted with what those Scriptures contain? Well, someone may say, we cannot but admit that, but the Bible is a lengthy book and we have not time to go carefully through it: we have got our business, our household work, or what not, which must be done first, and when we have done it we have no time or no energy left for study. Who told you that these things, the office or the factory, the business, or the household work must be done first, and occupy our principal

regard?—You were told so by your defective experience of yourself or of somebody else. Make your view more comprehensive: ask yourself whether the object of life is mere existence, eating, drinking, sleeping, and the performance of those labours which shall permit of these being done to greatest gratification of the flesh. I am assuming that you have already admitted theoretically that the Bible is God's revelation; and you will therein find the command to seek *first* the kingdom of God and His righteousness, and needful things shall be added unto you. Not only is the command there, but we have illustrations of men who obeyed the command and who, though they had to go through much tribulation and weariness, yet found that God was to them as a shepherd to his flock, leading them in the midst of the perplexing evil and seeing that they wanted no good thing. Those who shrink from obeying the command and from following the examples with which it is accompanied, only prove thereby that the faith which they profess is but a mere parrot utterance of words and ideas, which have been formally taught to them, but of the truth of which they are not convinced.

There are fools in the world of many kinds, and Solomon says God hath no pleasure in fools; but, of all the sons of folly, can we conceive one greater than he, who knowing and realizing assuredly that the words of Christ and the prophets and apostles are the voice of the living God, reads them but partially, and in effect says to Him who made him, in whose hand his breath is, and whose are all his ways—"Ah I am too busy to attend to you now—when I have done with those who are your creatures, then I may be able to attend more fully to what you have to say; meanwhile the priest and the minister will attend to me, and will tell me on Sunday what will make me feel good." It is the prevalence of this spirit and the vast number of fools there are in the world that renders the continuance of the great apostacy possible. Let those who have escaped it in some measure go on to make their deliverance complete, and be watchful that it steal not over them again.

The reasons which will carry conviction of the reliability of the Scriptures as the expression of the divine mind are not so difficult as some may imagine, but may be laid hold of almost by any who will make a real effort to grasp them; and as to the

Scriptures themselves, though they contain matter the application and suggestiveness of which even a lifetime will not exhaust, the work is written in the most easy of terms. The translation which we possess was made when the English language was in its purest and best state; and it is in words which even the unlearned can understand. I do not look upon this as accidental but providential. Compare the words and phrases used in the Bible with those of treatises on the great problem of existence and the subject of human duty which are written in our day, and tell me whether, if the Bible had never been translated till this time, and the work were now effected, the result would be anything like so simple and intelligible as that achieved in the days of King James? True it may be that here and there the translation is defective, and from a scholar's point of view susceptible of improvement; but those who are engaged in the revision of the authorized version now going on, tell us that they are very hesitant to alter it except where the necessity is absolute. For this simplicity of the word we have cause to be thankful, and we cannot better show our gratitude than by taking care that each day we live we "clear the space" (as a brother recently termed it,) wherein we may hear what God has to tell us. Try to take home to yourself the full force of the words "Be not deceived; God is not mocked;" and remember that the essential spirit of the reproof given through Malachi to those Israelites who brought the lame, and blind, and sick to sacrifice, instead of the best of their flock, applies with equal force to those who think they will use the youth and the prime of life for themselves, and will devote to God the evil days in which they have no pleasure and that remainder of strength which is but labour and sorrow.

We come next to things which choke the word. Among these are the seductions of mere sensation, about which I need say but little, as they are so obviously condemned in the Scriptures that no one who sins in respect of these does so through ignorance. There are things spoken of by the apostles which ought not to be so much as named in the community of saints; and were their company confined to those who know and believe the truth, our young men would to a large extent be exempt from any danger in respect of these. They are however "in the world," and though not of it,

they are bound in some degree to hear of the world's doings, and are liable to be affected by the world's estimate of things. The world palliates—even the respectable world—palliates and regards as inevitable things which are condemned by God with most unqualified condemnation. One illustration will suffice to mark the powerful contrast afforded between the mild reproof and even positive justification of evil current in society and the clear incisive condemnation which inspired writers give. Profligacy and harlotry prevailed in Jerusalem in the days of Solomon, and from the windows of his house could he see shameless women lying in wait for simple ones and young men void of understanding, much in the same manner as is to be seen in Birmingham in the present day. Society now speaks with helpless or even willing toleration of what it mildly calls "the social evil," and scarcely daring to utter reproof, simply seeks to keep its front streets respectable, and shams a shame which it really does not feel. But the words of Solomon are of no uncertain sound, for speaking of the strange woman he says of her "Her house inclineth unto death, and her paths unto the dead, none that go unto her return again, neither take they hold of the paths of life." "Her lips drop as an honeycomb and her mouth is smoother than oil: but her end is bitter as wormwood, sharp as a two-edged sword." "Remove thy way far from her and come not nigh the door of her house." "Her house is the way to hell, going down to the chamber of death."

Beware then of the world's estimate of such things, as it is only the expression of the casual mind—which scientific, clever, respectable though it may be, is ever the same in the one all-important respect, that it is enmity against God. Get the Divine estimate well rooted in your minds, and the danger of falling into the grosser forms of profligacy will be much diminished. Mingle not in the society of those whose conversation is of such things; stop the ear at the hearing of evil, and endeavour as far as possible to keep the mind unpolled by it. There are however other matters which come under the head of things unlawful, which are not so self-evidently bad as others, and with reference to which there is greater peril of falling. May we not partake moderately in the pleasures of the world? Provided we read the word and attend the assemblies of the believers, may we not share with the Gentiles their plea-

tures, comforts, and society? Some may be inclined to reply with an affirmative, but the answer of wisdom is a clearly pronounced "no." Why not? Because the world's pleasures, and companionships, are based upon rebellion against God, and you cannot render yourself a good companion, and find the society and practices of unbelievers enjoyable to yourself, unless you yourself are wanting in the characteristics which belong to the servants of God. Next to faith in God's promises, the principal thing pertaining to a saint is love towards God and His representative to us—Jesus Christ. It has been said by some persons that it is impossible for us, except in a secondary sense, to feel love towards one of whose infinite being we can form but a vague conception, as is the case with the great Creator of heaven and earth. It is possible however to feel that love which arises from gratitude while the fullest development of affection can be experience towards him who was declared to be God manifest in the flesh. The things which are recorded of him in the touching narratives of the Evangelists, are just those calculated to endear him in the warmest manner to those who have heard of him; so that it can be said of us, "whom not having seen we love, in whom, though now we see him not, yet believing we rejoice." Christ is absent, and he has bidden those who love him to walk during his absence as he walked, and to take care that so far as they are parties to it, to see that neither he nor his doctrine be blasphemed. This being the position, how can those who love the Master, feel themselves at home in company where, though the name of Christ be nominally held in honour, yet his precepts and principle of action are cast behind the back, and his commandments voted impracticable, and unsuited to the altered circumstances of the nineteenth century? They cannot feel themselves at home; they are in strange company; in fact if they be true servants their expectations and experience, in reference to the matter, can only be that they will find themselves as strangers and pilgrims. Owing to the infirmities of the flesh, saints as well as sinners get wearied; but in seeking rest they must seek that kind which will help and not hinder them in their further labours; but no help to spirituality can be got at the ball room, or the card table, from a promiscuous "lark" at a skating

rink, or from a conventional evening party. Before these things can be enjoyed, some degree of forgetfulness of divine things must have stolen upon the mind; the old man of the flesh has shaken off some of the chains put upon him. So far as this is the case, direct harm has been done, to say nothing of the loss sustained in respect of wasted time. Let these things be repeated and they will cause the destroying thorns and choking weeds to grow with increasing vigour, while the development of the fruits of the Spirit will be cramped and hindered, until the plant that should bear them becomes so weak and impoverished as to exist only in name. The bright sunshine, the awe-inspiring moonlight, the rivers, plains and hills, the trees, where warble the feathered songsters, the flowers with their lovely tints and sweet perfumes, the foliage, whose endless beauty of form tells of the great Creator's hand; in these—in the converse of those whose minds have been cultured in the appreciation of divine things, or in the sweet sounds of music, tuned to the praise of God, may we find relief and refreshment after the more arduous and sustained labours of mind or body, which may fall to our lot to perform. These has the bountiful hand of our Father who is in heaven, given for our delight and refreshment, and though they may be misused to our harm, their lawful use not only does not harm us, as do the so-called "recreations" invented by the world, but is positively beneficial.

I have already spoken words of warning against being led away in certain things by the false estimate made in reference to them by people whose minds have not been brought under the control of the divine teaching; but what I said had reference principally to what are regarded as the pleasures of life. There is another relation in which you need to beware of the same thing, and that is in respect of business—using that term as signifying the calling by which we have to earn our daily bread. Want of truthfulness in the affairs of business is a characteristic which is exhibited around us on every hand, even on the part of men who consider themselves and are considered honourable members of society, and who perhaps in domestic life would scorn to tell an untruth. There is an old Proverb which says that "all is fair in love and war;" and those who have

no practical work in war, act as though they would alter the saying to suit their case, so that it would read "all's fair in love and business." This means, let everybody look out for himself, and if you catch your neighbour at unawares to your own advantage do so, and you may without it being very reprehensible promote your own advantage by withholding the truth from him, or even suggesting that which is false. Upon this principle, a man seeks to get for his merchandise more than its value, or passes off as perfect that which he knows to be faulty. It is upon this principle that the handicraftsman scamps his work if he sees the chance of doing so undetected, or that the journeyman idles if the oversight of his employers is temporarily withdrawn. In all these things want of truthfulness is involved; for a lie can be acted as well as spoken; and deceit is deceit whether it be worked or whether it be spoken. Many a man owes his position in society, and his reputation as a clever man of business to the facility which he possesses of misrepresenting the facts, and his tact in getting that misrepresentation believed. Herein is a danger to young men, which it would be difficult to exaggerate. A young man is naturally ambitious, that is if he be of robust mind and average activity; and when he enters upon business, and especially so if it be of a mercantile character, he desires to succeed in it equally with others whom he sees prospering. But to compete with them he must do as they do; otherwise he must be content to see men who really possess no more ability than himself get on in front of him. The same thing operates in some measure in the office and the workshop, though it may not be to so large a degree as in connection with trading. In many professions it is also the case. The servant of God however is forbidden to lie, truth is required of him in the hidden parts, even though it be fallen in the streets. He is required to deal with the strictest honesty, with just balance, just weights, a just ephah, and not only outwardly in these things but in the spirit which the legal requirement of just weight and just measure would imply. He is to do unto others as he would that others should do to him; and if he be the servant of another man, he is not required to perform his task with eye service as a man-pleaser, but with singleness of heart unto God. But if you be strict in all these things,

you may apparently suffer by it. I do not think you will really suffer so far as the privation of anything which is truly for your benefit is concerned, but the chances are a hundred to one against your making a fortune or getting to a position of the highest eminence in your profession. It is somewhat hard that it should be so, and to the inexperienced it may seem very hard; but then if there were no hardness about it there would be no test of character. You are called upon to endure hardness, and the words of the Scriptures as applicable to this point are, "Let not thine heart envy sinners; but be thou in the fear of the Lord all the day long." While speaking of daily labour, let me add that it is not to be regarded as something apart from righteousness; but on the contrary, it has its allotted place. The servants of God are bidden to labour, working with their hands the thing that is good, that they may have to give to those who need; and they are forbidden by Paul to be slothful in business, while Solomon says: "Whatsoever thy hand findeth to do, do it with all thy might." The faithful performance of those duties, which a false theology calls "secular," in contradiction to sacred, in the same way as that in which it separates Sundays from week-days—is, in the scheme and system of life taught by Christ and his apostles, as much a part of righteousness as attendance at meetings intended for common worship and mutual edification. That which renders them so is the remembrance on the part of the worker, that in whatsoever circumstances he may be placed, he is Christ's servant. The man who carries this remembrance will be one on whom the fullest reliance can be placed, as regards his punctuality and thorough straightforwardness. But while the doing of necessary labour, to provide food and raiment, is a lawful thing and a work of righteousness, it may cease to be so by the individual so engaging in it, as that it absorbs too much of his attention, and prevents him doing with equal faithfulness other things which the truth requires. Solomon says: "Labour not to be rich." People in general are not content with a sufficiency; their daily bread is not enough for them, but they want to secure an abundant surplus, which shall minister to their luxury, and gratify their pride; and to get this they have to

take anxious thought for to-morrow's affairs before to-day's are ended, and they have neither leisure nor freshness of mind enough to exercise them upon the hopes begotten of the divine promises, and the deep things of the word, which like waters from the rock and manna from heaven, sustain, develop and renew the character of faith, hope and love, which is as the creation of a new man in the moral image of Christ. Labour then diligently to provide things honest—not things luxurious—things honest in the sight of men, and be therewith content, for in the overwhelming majority of cases that is all which the saints in probation are intended by God to possess. In a few instances riches are given, but they are not given for the individual's sake, nor are they things to be desired. They are apt to be deceitful, and the deceitfulness of riches, as well as grinding care and unlawful pleasure, choke the word and make it unfruitful. It requires a man of very strong character to be proof against the temptations arising from too great prosperity,—the temptation to trust in his riches, the temptation to be proud of them, the temptation from the too great ease which he is enabled to give himself, of various hurtful lusts, which drown men in destruction. If riches increase, set not your heart upon them; remembering that present circumstances, whether of wealth or poverty, are soon to pass away; while you are candidate for the possession of the true riches. Meanwhile the possession of riches is not a thing of which a man should be proud; and upon the other hand, neither is poverty or indigence itself a virtue, or in all cases an indication of virtue. On the contrary it is sometimes a fault. I regard it as a fault when it arises from carelessness and extravagance, and want of the smallest prudence. Extravagance and thriftlessness is a bad habit into which young men are liable to fall, and against it I would caution those whom I am addressing. If you are fairly prosperous in your business, do not be tempted to live in the limit of your income. Live moderately in eating, drinking, and all other things; never make a purchase except you have the money in your hands and except it be something which you fairly want. By adopting this rule, you will be able, with liberality, to help forward the work of the truth, and you will also be able to provide a small margin

against sickness or fluctuation of employment, contingences so common as to be almost certain, and against which it is a matter of duty where possible to provide. I know there are some persons, brethren in the faith, who hold that it is not lawful to set anything by against sickness, or for the sustenance of those who are dependent upon us in the event of our being called upon to lay down our labour; but with all respect to them, I still maintain that not only is it not unlawful, but in its place, and where the opportunity exists it is a matter of duty. Anyhow, extravagance is a vice, and a spendthrift is a very doubtful saint. Perhaps I have said enough upon the subject of daily labours; but I have a word to add upon one or two personal practices and habits, against which I would bid you beware. A habit is a condition of mind or body which causes you constantly to do a certain thing with but a slight exercise of will, and often in defiance of judgment. Such a condition begins with intended and desired acts, and steals upon the individual by slow degrees, till it becomes almost a part of his nature, which is a task of the utmost difficulty to alter. When, however, a bad habit is found to be beginning, then exercise your force to suppress it. "When you have found a bad habit, strangle it in its weakness."

"A little fire is quickly trodden out, which
being suffered
Rivers cannot quench."

One of the most evil of all habits is idleness or lethargy, whether of mind or body. There are some people who are most loth to commence any undertaking which may be before them, whose motto is rather "I can't," than "I'll try," who can sit gazing at the fire with their mind vacant, and their hands unoccupied, and fancy it is the most pleasurable condition in which they can be. Some temperaments are more liable to fall into this condition than others, but whoever experiences indications of it let them beware in time. The remedy is a constant watchfulness. Never suffer yourself to be idle for a moment. Always have the mind or the body occupied, or else asleep. Do not think you will thereby be injured, far from it. Those who are acquainted with machinery will know that a machine will much more quickly rust out in idleness than it will wear out by constant use. So with this wonderful mechanism of which

we consist, idleness will rust it out, while activity will aid to keep it in brightness and health. It has been well said by the poet Cowper, in words that deserve to be borne in mind,

"Absence of occupation is no rest,
A mind quite vacant is a mind distressed."

Among other evil habits, are to be reckoned drinking, smoking and vanity, as displayed in dress. With regard to the use of alcoholic liquors, I submit that in the generality of cases they are infinitely better left alone. In the first place, their use is attended with considerable danger, and that not merely to the weakest and the lowest type of organization, but perhaps in a greater degree to the most refined and sensitive. You need only look to the record of how many men of the brightest intellects have fallen victims to the vice of excessive drinking. No man, however moderate may be his use of alcoholic drink, at the present moment can say that he is safe from the danger into which others have fallen, but in this matter above all things are the words applicable, "let him that thinketh he standeth take heed lest he fall." The use of wine is not forbidden in the Scriptures, but there are many instances of warning of the danger connected with it; and I have no doubt that had drinks of such highly intoxicating qualities as those which are in common use in the country in our day been employed in the days of the prophets and apostles there would have been unqualified condemnation. Upon the controversy as to the value or otherwise of alcohol as a medicine, I do not pretend to speak, but if any point has been successfully demonstrated it is that alcohol is not food and that alcoholic drinks are not necessary to persons in health. I have tried both their use and their dismissal, and my experience as well as that of others who have made the same experiment, is entirely in favour of total abstinence. Total abstinence is good for the sake of others as a protest to the wretched drinking customs of society. Our example may be the means of keeping a stumbling block out of the way of weaker brethren, and it is good for the individual who practises it. The person who never uses alcoholic stimulants preserves a more even temper, his passions are less liable to be excited, he has a fuller control over all his members, and in throwing them to the dogs he is adopting the principle of casting away a weight

that cannot help and is more than likely to hinder him in the spiritual race.

Upon similar considerations would I exhort young men to have nothing to do with smoking. It is an unnatural habit, and though when acquired it may bestow considerable sensual gratification, it tends to dull the sensibility of the higher faculties, which in the warfare of saints requires to be kept as acute as can be. No harm can possibly result from abstinence, no good to any considerable degree can be obtained by the practice, and it may be answerable for many transgressions into which young men are liable to fall. Up to a comparatively recent period I used to smoke to a small extent myself—generally after severe mental strain, for the purpose of soothing the nervous faculties, and perhaps the degree to which I indulged did no particular harm; but I was induced to forego whatever gratification or advantage I might gain, from the fact of seeing two young brothers standing, one Sunday afternoon, on the kerb-stone smoking cigars. I said to myself that neither they nor others shall get any encouragement from my example, and I renounced the practice. I have in the case of some young men in the truth, noticed the habit of smoking go hand-in-hand with carelessness, lack of energy,

and loss of interest in the truth. They are less punctual at the meetings, they are oftener absent, they do not take that active part in the truth which might be expected of them; and were I asked who of those I knew were most likely to make spiritual progress, I should say the chances were altogether against those who smoked and those who drank.

In respect of all temptations to which you are liable, watchfulness and prayer combined are the best armour; and it may also be ordered that you will be less liable to do that which is evil if you are busy doing that which is right. Set yourself to live not selfishly, for your own sake, but for the sake of others also. Remember James's definition of true religion, and undefiled before God, namely: to visit the fatherless and widow in their affliction, and to keep himself unspotted from the world. To try to live that it may be said of you as it was said of Job: "when the ear heard me then it blessed me; and when the eye saw me it gave witness to me; because I delivered the poor that cried, and the fatherless that had none to help him. The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy."

THE WAYS OF PROVIDENCE,

AS AUTHENTICALLY ILLUSTRATED IN BIBLE HISTORY.

No. 12.

BIDDING adieu to Moses in the nameless but honoured spot on the summit of Nebo, which received his sleeping form at divine hands, we follow Israel across the Jordan under Joshua, and mark the further illustrations we find of the ways of Providence. No feature is more noteworthy than this, that though the whole enterprise was divine and divinely impelled and guided, the agent of its execution was constantly exhorted to sustain his part with courage: "Be strong and of a good courage;" "only be thou strong and very courageous;" "Fear not, neither be thou dismayed." Such were some of the expressions by which the Lord strove to inspire Joshua with fortitude in the performance of the part assigned to him as leader of the people in the subjugation of the Amorites. At first sight, it would seem as if such exhortations were altogether superfluous. Of what importance (it might have been asked,) can the deportment of any human being be one way or other, in relation to a work of divine inception and guidance? The exhortations to

Joshua show that it is not unimportant. The feature comes out in other cases. Jeremiah was addressed as follows in reference to the duty he had to fulfil as the prophet of the Lord: "Gird up thy loins and arise and speak unto them all that I command thee: be not dismayed at their faces lest I confound thee before them"—(Jer. i. 17). Ezekiel was similarly exhorted: "Be not afraid of them, neither be afraid of their word, though briars and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their word, nor be dismayed at their looks, though they be a rebellious house. And thou shalt speak my words unto them whether they will hear or whether they will forbear . . . be not thou rebellious."—(Ezek. ii. 6).

In these cases, it is plainly shown to us that the attitude of the servants of God is not a matter of indifference to God in the carrying out of a work of God. God looks to them for that intrepidity and resolution which are so reasonable in the doing of anything God requires; and where the achievement of results contemplated by Him depends upon the instrument used, manifestly the behaviour of the instrument is a matter of first importance. Joshua was about to execute the divine mandate against the Amorites and to carry out the divine purpose in regard to Israel. The realization of both objects depended in some measure on his deportment. If he were fearful and faint, the circumstance would never arise in which God would have His opportunity, so to speak, of backing Israel's exertions for the accomplishment of the object in view. The circumstances were such as to make a man nervous: from which arose the need of exhortation. Joshua had only God's word as his warrant for the bloody enterprise on which he was about to enter. He was not in so good a position as we are: we know how affairs came out: and as we look back, we are liable to imagine that Joshua knew it all too, that it cost him no more trouble to do his part than it costs us to read about it: whereas the case was one of obvious difficulty, for there were before him seven strong nations embattled behind high walls and fortresses, and possessing large armies in the field. He was in command of a large body of men, but in great part undisciplined, and whose defeat meant utter perdition to the whole congregation. The position was one for faith: the natural surroundings were suggestive of fear, and God's pledged word was the only basis of action. Consequently much depended on the courage of Joshua.

It is not difficult to see some guidance for ourselves here. It is a way of Providence to make use of men's courage and enterprise in the accomplishment of even divinely-purposed results, concerning themselves or others. God could accomplish His purpose another way; but this is His way; and if one man lacks courage in the work of God, another will be found who is "strong and very courageous and fears not." Our surroundings may be fraught with elements causing fear; it is ours not only to exercise faith but to exercise the courage and resolution which such a relation to God justifies.

It may be suggested that this lesson is misapplied to us as drawn from the case of Joshua, or any other servant of God who had specific work to perform. In truth, the argument works the other way; because if ever there were a case in which personal energy and fortitude were immaterial, it might be imagined

to be where the work to be done was clearly defined, and the divine pledge distinctly given. If Joshua required to be "strong and courageous," much more does it belong to us to be so, who have only general indications and assurances—not personal to ourselves. But the relation of the matter to us does not depend upon general arguments; the principle is visibly defined and distinctly applied in the New Testament in more ways than one. What are the seven messages to the churches in Asia but so many appeals to individual enterprise and fortitude in spiritual directions? Witness the constant promise "to him that overcometh." EPHESUS is commended because the brethren "could not bear them that are evil;" "had tried them that said they were apostles and were not, and had found them liars;" "for his name's sake had laboured and not fainted." The brethren in SMYRNA are told to "fear none of those things that were to come upon them, but to be faithful unto death." PERGAMOS was commended for holding fast the name of Christ at the very head quarters of the Satanism of the first century. THYATIRA was approved for "works, charity, and service, and faith, and patience." What are the excellencies thus calling forth the commendation of the Lord, but such as require the exercise of the qualities enjoined on Joshua—strength, courage, enterprise, fortitude? The promise "I will give to every one of you according to your works," strongly points in the same direction.

In the apostolic letters, there are constant exhortations in the same sense, "Stand fast in the faith, quit you like men, be strong."—(1 Cor. xiii. 16). "Finally, my brethren, be strong in the Lord and in the power of His might. Put on the whole armour of God . . . that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girded about with truth, and having on the breastplate of righteousness."—(Eph. vi. 10-4). "Beware of dogs, beware of evil workers, beware of the concision."—(Phil. iii. 2). "It was needful for me to write unto you to exhort you, that ye should earnestly contend for the faith that was once delivered to the saints."—(Jude 3). Such are a few of the New Testament inculcations upon all believers of the spirit of courage, which was inculcated upon Joshua in the arduous work of the subjugation of the land of Canaan.

In the execution of the enterprise committed to him, Joshua evinced the circumspection exhibited by Moses in the cases considered last month. He was told at the outset that God had given Israel the land (Josh. i. 2-11). Instead of presuming upon the information and waiting passively for the divine performance, he set to work to adopt the means of bringing about what God had promised. He sent spies over to Jericho to obtain needful information. He did not go to work with a blind confidence. He recognised that God's work in the case was to be performed through himself and Israel, and that God's co-operation would not be lacking if they did their part. In this we have a much needed lesson, that has already been frequently visible in the course of these examinations of the ways of providence. We ought never to neglect those reasonable measures which are calculated to bring about any result we may desire. When we have committed the matter to God, and take

care to avoid every element of wrong doing in our proceedings, we may go ahead with the assurance that God will prosper us, if the enterprise upon which we may be engaged is for our good in relation to Him. If we sit down supinely and act the part of the sluggard or the fool, our prayers will ascend to heaven unregarded as the lowing of oxen.

Having obtained the necessary information by means of the spies, Joshua went to work. The hand of the Lord was with him in an open miraculous manner at certain critical points, such as the crossing the Jordan, and the fall of Jericho. With these we do not at present concern ourselves, because of the absence of visible operation during these times of the Gentiles; but it is profitable to note the relation of these visible acts of power to the faithful and courageous performance of Joshua's part. In certain phases of the work of Joshua, the ways of providence in what we may call their natural form, are profitably visible. The two spies for example, heard from the lips of their hostess, that the country in general was in a state of great apprehension and feebleness, in relation to the Israelitish invasion. We read that before the spies were laid down, "she came unto them on the roof; and she said unto the men, I know that the Lord hath given you the land, and that your terror has fallen upon us, and that all the inhabitants of the land faint because of you; for we have heard how the Lord dried up the waters of the Red sea for you, when ye came up out of Egypt; and what ye did unto the two kings of the Amorites that were on the other side of Jordan, Sihon and Og, whom ye utterly destroyed: and as soon as we had heard these things, our hearts did melt because of you, neither did there remain any more courage in any man, because of you: for the Lord your God, He is God in heaven above and in the earth beneath."—(Josh. ii. 9). The spies, on their return, reported this piece of casual information, evidently with feelings of confidence and elation. They said unto Joshua "truly the Lord hath delivered into our hands all the land, for even all the inhabitants of the land do faint because of us." A communication like this could not fail to cheer and strengthen Joshua and all the people, in the enterprise in hand. How came the woman to make a communication with so important an effect? The only answer to be found, is in the fact that God was working with His faithful servants, and operated in such a way upon the woman's mind as to move her to unburden herself of information useful to them. A similar instance may be found in the case of Gideon, who was called upon to address himself to a more formidable enterprise than that entrusted to Joshua—(Judges vii). With 300 men, he was required to break up an army of considerably over a hundred thousand men. He was faithfully endeavouring to summon the necessary courage; to help him in which, the Lord invited him to overhear a conversation in the enemies' camp. God said (verse 9), "Go thou with Phurah thy servant down to the host, and thou shalt hear what they say, afterwards shall thy hand be strengthened to go down to the host." In obedience to this command, Gideon went down into the valley by stealth, and listened outside one of the soldier's tents, and heard one man express to the other a conviction that Gideon would overthrow the Midianitish host.

Thus strengthened, he returned to his post and made the arrangements by which the enemy was overthrown. Now, these are among the things written for our instruction. A piece of conversation is ordinarily a very insignificant affair; yet in special cases, it may be an important link in the working out of God's purpose with us. An enlightened view of the subject will teach us to regard nothing as necessarily outside the scope of divine supervision. God may touch the heart of friend or foe to speak certain words at a certain time, for good or evil, according to His own will. It is ours to commit ourselves to his hand and take all things as from him. By this rule, David was able to say of Shimei's maledictions on the day that David fled from Jerusalem: "Let him curse, because the Lord hath sent him to curse David; who shall therefore say, wherefore hast thou done so?"

In prosecuting the campaign after the fall of Jericho, Joshua showed a disposition in some instances to treat amicably with the hostile inhabitants. Had they met his advances in a reasonable way, it would probably have resulted that some of them, at least, would have been spared the destruction that came upon them. But this would have been contrary to the divine purpose and intent. It was effectually prevented by God's incitement of the Canaanites to oppose. We are told that "there was not a city that made peace with the children of Israel, save the inhabitants of Gibeon. All others they took in battle: *for it was of the Lord to harden their hearts, that they should come against Israel in battle that He might destroy them, and that they might have no favour, but that He might destroy them as the Lord commanded Moses.*"

The Pagan maxim current in modern times that whom the gods intend to destroy they first dement, has its basis in the scriptural fact which has many other illustrations. No more signal illustration of it is to be found than in the temper of the Jewish nation before the destruction of the nation in the days of Vespasian. Josephus himself was struck with it. He says it seemed to him as if a frenzy from God was upon them, in that they would listen to no reasonable proposal which would have averted calamity, nor accept defeat when actually sustained, but fought and persisted like madmen to the bitter end, leaving the Romans no alternative but their utter destruction. The same principle is illustrated in the complete ascendancy of the Gentile Apostacy from the Apostolic faith. The Gentiles did not gladly and modestly enjoy the privilege brought to them by the ministry of the apostles, and Paul foretold that for this cause, God would send them strong delusion that they should believe a lie.

The principle illustrated in this general and large way, is without doubt, of individual application. Where men despise the goodness of God, or arrogantly make use of the powers bestowed upon them, whether of faculty or of control of means, sooner or later, God may work against them and impel them into courses that will bring about their own destruction, after the example of the seven nations of Canaan, utterly destroyed by the sword of Joshua.

PAUL'S VISIT TO LYSTRA.

THE information we have concerning Lystra, one of the cities of Lycaonia, is very scanty; but it is nevertheless an interesting object on account of being the birthplace of Timothy, and also the scene of one of the most interesting episodes in the history of our "beloved brother Paul," who visited it, in company with Barnabas, after they had been driven by persecution from Iconium, the capital city of those parts. The narrative of the apostle's visit recorded in Acts xiv. furnishes us with an insight into the difficulties which had to be overcome in taking out a people for the name of the Lord from among the darkness and superstition of the heathen on the one hand, and the stubbornness and unbelief of the Jews on the other. The ancient district of Lycaonia originally formed part of Phrygia, but was constituted a Roman province by Augustus. It was bounded north by Galatia, east by Cappadocia, south by Cilicia, and west by Pisidia and Phrygia. The "speech of Lycaonia" is supposed to have been one of the many dialects of ancient Greece.

The three principal cities of the district were Iconium, Derbe, and Lystra. When persecution broke out in Iconium the labourers, in obedience to the command of Christ, who enjoins us, when we are persecuted in one city to flee into another, shook off the dust from their feet and fled to Lystra. Paul there performed a surprising cure upon an impotent man who had been lame from his mother's womb, and had never walked. When the people of the city saw the wonder they were amazed, and recognising that it was a cure which could not have been effected by merely human instrumentality, they concluded that "the gods had come down in the likeness of men," and Barnabas they called Jupiter, and Paul Mercurius, because he was the chief speaker." The garlanded oxen were brought forth, and the priest of Jupiter would have offered sacrifice had he not been restrained by the remonstrance of Paul, who, in other words of wonderful sublimity, urged them to forsake their "vanities," and turn to the "living God."

Jupiter and Mercury occupied important positions in that system of vanity in which the Gentiles walked in the dark-

ness of their minds. Jupiter, according to the tradition of the priests, was the son of Saturn, the god of time, and Rhea the goddess of the earth—Saturn being bound by an oath to his brother that he would destroy all his male children, Jupiter was surreptitiously removed to avoid his father's voracious maw. He afterwards dethroned his father, and succeeded him in the government of Olympus. The office of priest of Jupiter was one of great honour, and in virtue of it its possessor was entitled to a seat in the Roman Senate. Mercurius was not so illustrious. He was the son of Jupiter and Maia, the daughter of Atlas, and was said to have been born in Arcadia. He was occupied as the messenger of the gods, and was represented with wings upon his head and feet. He was also an exporter of spirits, for he conducted the ghosts of the dead to the land of shades. He was, moreover, supposed to preside over learning and eloquence, and it was on this account that Paul, who "was the chief speaker," was mistaken for him. So much for the descriptions of the poets and priests. When we come to the more sober and reliable accounts of the historians, we find that Jupiter and his companion "demons" were men who had been deified after death by a vain and credulous people. The tomb of Jupiter was openly shown in Crete, and Diodorus Siculus quoted by Farmer, relates that the remains of it were to be seen in his time. The address which Paul uttered when restraining the people from sacrifice is worthy of consideration. He spoke as follows:—"Sirs, why do ye these things? We also are men of like passions with you, and preach unto you, that ye should turn from these vanities unto the living God, who made heaven and earth and the sea and all things that are therein; who in times past suffered the nations to walk in their own ways; nevertheless, He left not himself without witness in that He did good, and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness."—(Acts xiv. 14-17.)

The apostle justified the appellation of "vanities," which he, in common with other sacred writers, applied to the heathen gods by contrasting their impotence with the might and grandeur of Jehovah. The Bible teaches emphatically

that the world is the handiwork of God, and that what men are accustomed to call "appearances of nature" are results produced by His manipulations—and that behind matter and all its forms and qualities, a cause adequate to the production of all effects exists in the glorious beneficent Creator, who has given abundant proof in every age of His eternal power and Godhead by His bountiful goodness in providing for the sustenance of all created things. David exclaims, "Bless the Lord, O my soul—O Lord my God, Thou art very great, Thou art clothed with honour and majesty. He sendeth the springs into the valleys, which run among the hills. He gave drink to every beast of the field. The wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, which sing among the branches. He watereth the hills from His chambers, the earth is satisfied with the fruits of Thy works. He causeth the grass to grow for the cattle, and herb for the service of man, that he may bring forth food out of the earth."—(Ps. civ. 1, 10, 14.) In the light of this majestic description of the "primal force" and cause of all things, we may well refuse to accept the quiddities of spruce philosophers, who would fain persuade us that "the wondrous works of God"—(Job xxxvii. 14.)—are the productions of a blind intelligent fate, instead of the manifestation of a power who is the Former of all things.—(Jer. x. 16.) Men cannot by searching find Him out, yet nature declares His existence to the wise in heart, and testifies that all her phenomena are but diversified manifestations of His might, who doeth "great things which we cannot comprehend"—(Job xxxvii. 5); with whom is "terrible majesty" (and who is excellent in power, and in judgment and in plenty of justice"—(v. 22, 23); with the comforting assurance that the God of Israel is the ruling power of the Universe; and that He is controlling all things, for the ultimate good of those who fear Him, and walk in His ways with a perfect heart, we may be content to remain unscientific and ignorant of the jargon of men who by wisdom know Him not. The fact, however is, the acceptor of Bible statements on the subject of Creation walks in the light, whilst the rejector of them walks in darkness. The Bible declares the existence of a power, to whose existence men of science are afraid to confess, but dare not deny—Professor Tyndal is an illustration

of this; his final conclusions in reference to evolutions are summed up in the following words, which read like the babblings of an infant when compared with the Spirit-inspired utterances of that "unlearned and ignorant man—Paul."—In fact, says the professor, "the whole process of evolution is the manifestation of a power absolutely inscrutable to the intellect of man. As little in our days as in the days of Job can man by searching find this power out, *considered fundamentally then it is by the operation of an insoluble mystery that life is evolved.*" But how clearly the Bible reveals that "first great cause" which science fails to discover. "Thus said the Lord, I am the first, and I am the last; and beside me there is no other God.—(Is. xlv. 6); I, the Lord, the first, and with the last.—(Is. xli. 4). The heaven and the earth were made by Him, "O Lord, our Lord, how excellent is Thy name in all the earth! Thou hast set Thy glory above the heaven. When I consider the heavens, the works of Thy fingers; the moon and the stars which Thou hast ordained; what is man that Thou art mindful of Him?—(Ps. viii. 1, 3, 4). "Hearken unto me, O Jacob and Israel, my called: I am he: I am the first, I am also the last, mine hand hath laid the foundations of the earth, and my right hand hath spanned the heavens; when I call unto them they stand up together.—(Ps. xlvii. 12, 13). "O Lord, Thou art great and Thy name is great in might. Who would not fear Thee, O King of nations? for to Thee doth it appertain: forasmuch as among all the wise men of the nations, and in all their kingdoms there is none like unto Thee. But the Lord is the true God, He is the living God, and an everlasting King. . . . He hath made the earth by His power; He hath established the world by His wisdom, and hath stretched out the heavens by His discretion." The gods of the heathen are vanity, and the work of errors, in the time of their visitations they shall perish. The portion of Jacob is not like them; for He is the Former of all things.—(Jer. x. 6, 10, 12, 15, 16). All the works of creation and phenomena of nature have their origin in Him; "He maketh the sun to rise"—(Matt. v. 45); and giveth "the moon and the stars for a light by night"—(Jer. xxxi. 35); "He divideth the sea"—(v. 35); He giveth rain and showers (Jer. xiv. 22; Acts xiv. 17; Job v. 10; Ps. cxlvii. 8; Matt. v. 45); and dew

—(Ps. cxxxv. 7); He causeth the grass to grow—(Ps. civ. 14); He giveth food for man—(Ps. lxxv. 9); the springs of water are His gift—(Ps. lxxv. 10); He giveth fruitful seasons—(Acts xiv. 17); and “crowneth the year with His goodness”—(Ps. lxxv. 11); but sometimes inflicts famine on account of transgression—(Ps. cvii. 34; by His breath frost and ice are given—(Job xxxvii. 10); “He giveth snow like wool; He scattereth the hoar frost like ashes. He casteth forth His ice like morsels; who can stand before His cold? He sendeth out His word and melteth them; He causeth the wind to blow, and the waters flow”—(Ps. cxlvii. 16, 18); the stormy winds fulfil His word—(Ps. cxlviii. 8, and Ps. cvii. 25); He maketh the storm a calm—(Ps. cvii. 29); and holdeth the waters in the hollow of His hand—(Is. xl. 12). The young lions seek their meat from Him—(Ps. civ. 21); He feedeth the fowls of the heaven, and clotheth the lilies with their loveliness—(Matt. vi. 26, 33). He is the source of all life—(Acts xvii. 25; Ps. civ. 30), and His greatness is unsearchable—(Ps. cxlv. 3); “He sitteth upon the circle of the earth—(Is. xl. 22) “and covereth Himself with light as with a garment”—(Ps. civ. 2); the nations are as a drop of a bucket before Him, yea, all nations are counted to Him less than nothing and vanity—(Is. xl. 15); such is the majesty of the God of Abraham, Isaac and Jacob. But the gods of the heathen are “vanity”—(Jer. x. 15); and powerless to give any aid to their votaries—(Is. xlv. 16). Jeremiah enquires “are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers?—(Jer. xiv. 22); they cannot, for “they are silver and gold, the work of men’s hands. They have mouths but they speak not; eyes have they but they see not; they have ears but they hear not; neither is there any breath in their mouths. They that make them are like unto them, so is every one that trusteth in them—(Ps. cxxxv. 15, 18). In view of these great contrasts, Deity challenges the heathen in the following words:—“To whom then 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 their names, by the greatness of His might, for that He is strong in power not one faileth.” Hast thou not known:

hast thou not heard that the everlasting God—the Lord—the Creator of the ends of the earth, fainteth not; neither is weary? There is no searching of His understanding. He giveth power to the faint, and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fail. But they that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles: they shall run and not be weary; and they shall walk and not faint.—(Is. xli. 25, 26, 28). This glorious promise of everlasting strength to those who “wait upon the Lord,” is explained by Peter as signifying that they shall ultimately be made “partakers of the divine nature”—(2 Pet. i. 4), and equal to the angels—(Luke xx. 36), and “See the King in His beauty and stand in His presence, where there will be fulness of joy, and at His right hand where there shall be pleasures for evermore—(Ps. xvi. 11). They shall see God—(Matt. v. 8); His name shall be on their foreheads—(Rev. iii. 12); and they shall partake of that “eternal weight of glory” which is to recompense for “the present light affection which endureth but for a moment, in comparison with the duration of the glorious, peaceful ages beyond. If we have been partakers of the affliction, so we shall be of the consolation; if we suffer with Christ, we shall also reign with him. The works of God in nature are the witnesses of His faithfulness—(Is. xlvii. 12, 13; Jer. xxxi. 35, 40; xxxiii. 23, 23); and the immutability of His purpose to fulfil those glorious promises made “to the Fathers in the days of old.”—(Mic. vii. 20).

Paul’s address, therefore, to the ancient heathens of Lystra, forms a very important part of those “things which have been written for our learning, that we through the patience and faith of the Scriptures, might have hope.” The “wise of this age” have not attained unto its peace-inspiring teaching, but it has been revealed unto “the babes” that to those who fear His name, the Mighty One of Israel has respect, and cares for them with a tender Father’s love; and will ultimately give them a glorious estate, the excellence whereof “it hath not entered into the heart of man to conceive,” when “they shall have beauty for ashes; the oil of joy for mourning; the garment of praise for the spirit of heaviness.”—(Isa. lxi. 3.);

Then they shall see the glory "and rejoice; and all iniquity shall stop her mouth. Whoso is wise and will observe these things, even they shall understand the lovingkindness of the Lord,"—(Ps. cvii. 42, 43.) with the foregoing citations "hidden in our hearts" we shall fear not the proud or their revilings, "for the moth shall eat them up like a garment, and the worm shall eat them like wool." (Isai. li. 8.) "As the fire devoureth the stubble, and the flame consumeth the chaff, so 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"—(Isa. v. 24.) Then their haughtiness shall be brought low, and their philosophical jargon stilled for ever in the silence of death. The poor of the flock may draw comfort from the thought that He whose sons and daughters they are, has all the boundless resources of nature at His command, and He has promised that they who fear Him "shall not want for any good thing." Christ used the loveliness of the lily and the thoughtlessness of the birds of the air, as evidences of his Father's care for the humblest of His creatures, and as a sure

pledge that they who are "of more value than many sparrows, shall likewise be cared for." Let us therefore recognise in the apostle's words, the robustness and clearness of the Spirit's teachings, in reference to matters about which the "learned world" is in a hopeless maze; then the mighty works around; the recurring seasons; the verdant beauty of hill and dale; and the waving harvests, will be to us witnesses of the existence of that gracious God, who even in these degenerate days fills "our hearts with good and gladness" and provides things necessary for the support of this fleeting mortal life. "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men."—(Ps. cvi. i. 28.) "I will sing unto the Lord as long I live; I will sing praise to my God while I have my being, my meditation of Him shall be sweet; I will be glad in the Lord, let the sinners be consumed out of the earth, and let the wicked be no more, bless thou the Lord, oh! my soul. Praise ye the Lord.—(Ps. civ. 33, 35.)

J. S. DIXON.

Leicester,
May 5th, 1879.

"SEASONS OF COMFORT."

"WHAT sort of response is being made to your proposal?" This is the question of many. It will be best answered by stating facts and quoting letters. The responses are nearly all one way, but there are exceptions on which a remark or two may be necessary.

The first response was from an anonymous brother, who sent £1 with a letter too ardent in its expressions to be quoted. Next, a brother walked into the office and left £10 to be manipulated at our entire discretion, either to make presentation copies or to reduce the cost of the printer's bill, or otherwise. Next brother Hodgkinson wrote:—

"I am not surprised by the *Christadelphian* received this month, but I am, and have been for a long time, that you should have walked so long with that millstone necklace, which I was sure was in your safe keeping. The brethren will rally to the bugle call. You have announced your situation with skill and discretion. When it has improved my brother, preserve it with the same rule of action. There is no reason why you should slave for nothing: the books should leave a percentage of profit for you, and for the booksellers who have the power to introduce and sell them."

Another, whose name we have no permission to make known, offered the use of £100, saying:—

"I am very sorry to learn from the *Christadelphian* just to hand, the embarrassments brought about solely through the action of men who are called brethren, and one

which is incidental to, and almost inseparable from the position which you occupy. I was not before aware that you were bearing such a burden in secret, which must have had a depressing influence both upon your mind and body very frequently. It appears to me that you are in need of some £450 to completely extinguish this distressing liability, and you propose to raise it in a way which gives good value in exchange to them who come forward and second your scheme; I earnestly desire that it be successful, and that speedily. I shall send you an order for several copies, but meanwhile your liability may press you, and it may be desirable to see if some sort of arrangement cannot be devised for your relief at once. With much love and sympathy for sister Roberts, who bears your burdens as a help-mate for a brother of Christ should, and for yourself, I am yours in the patience of hope."

Brother Atkins, of London, writes :—

"Kindly receive the enclosed (£2 10s.) as my subscription for three copies of *Seasons of Comfort*, and be assured you have my warmest and best sympathy in your trouble, which I trust will now prove but a little one, and of short duration. It would, I think, be an unscriptural course, and contrary to the spirit of Christ's teaching, not to say ungenerous, to examine in detail the suppositional facts that have caused your perplexity, before deciding as above. The preventableness or otherwise of the cause, is not the scripturally appointed criterion for deciding whether any or what assistance should be given. Our ambition to keep a good conscience in discharging the duty imposed by the truth—to help bear a brother's burden—is a sufficient and scriptural reason in the present and all such cases. And another—this is a splendid opportunity of enjoying the pleasure of assisting in a way as small as the cup of water, given in the name of a disciple, with the prospect of a disciple's reward. The scripturally appointed criterion by which to decide whether this should be done, is the awakening of our ears by the cry of a brother or fellow servant, over-burdened, calling for help. What you have done, as you state, was under a sense of duty; though this may be, as I think it is, a mistaken conception of what our duty is in such a matter—nevertheless, so far as I am concerned, this fact sufficiently sanctifies the action, and is another reason for doing what I can without further investigation. On the matter of duty here: I am persuaded that it does not call upon us to loan out the goods, cash, or anything else of others, that we may hold as trustees to anyone, under any circumstances whatever, without the owner's permission. Neither are you called upon by duty or reason to send books from the office without first receiving their equivalent. Under the circumstances, and with your impressions of duty, as a servant of Christ—not of the world or business—I fail to see how you could have acted otherwise than you did. Neither can I see how any in the same service can be affected otherwise than with sadness at the first knowledge of your trouble; but after, with pleasure at the opportunity of sharing in so slight a degree the burden which you have hitherto carried in secret for our Master's sake. Hoping and waiting for the time when all perplexities will be passed, and their wholesome effect upon us fully realized in the enjoyment of a reward, bestowed in part, because of a patient endurance of them, when their repetition will be impossible."

Brother Kirkland, of Nottingham, closes his Intelligence letter with the following P.S.:—

"Enclosed is a P.O.O. for £5, for which you may put me down for twelve copies of *Seasons of Comfort*. If there should be need for further help I shall esteem it a

privilege to do more, either on the plan now proposed, or any other you may think best. With love and heartfelt sympathy in your work of faith."

Brother Oliver, of Stathern, writes :—

"If the supposition of your Gentile acquaintance could have been substantiated, and you had made a good thing of it (from his point of view), it would have put you down to the despicable level of editors of the worse than miserable things called religious publications, whose professed object is the religious instruction of their readers, but whose real object in the majority of cases is an increase of yearly income. From my heart I believe you prefer the truth and the flock rather than the fleece; I have little doubt you will speedily receive orders for the 1,500 copies, and get set straight. Enclosed is P.O.O. for 40s. Send me when printed two copies, and the remainder will help to fill up the hole."

Brother Collyer, of Leicester, writes :—

"I have been considerably exercised about the matter mentioned in last month's *Christadelphian*, and although I do not want to discourage you, I am somewhat afraid the suggestion you make will not enable you to fully cover the difficulty. Publishing by subscription is the thing, and doubtless would have been of great benefit in previous times, had you adopted it. However it is the present we have to deal with. Your idea of bringing out "Sunday Morning" in collective form is excellent, and should do something. I shall be very glad to have some of them to place in the hands of such friends who are of a serious turn of mind, and yet prejudiced against the truth. They will be just the thing for such. I will take six copies, for which I enclose you cheque value £2 7s. I shall be glad to know how the matter is succeeding, and I hope for the best. As to the cruel and hard things some will say, I am so thankful 'none of the things move you.' They know not what they say and do. I know that *half* the energy and ability you have bestowed upon the truth and the brethren, put in the ordinary channel of things, would have made you independent. With love, I am your brother in hope."

Brother J. J. Andrew, of London, writes :—

"I regret that you should have had to write your article entitled 'Seasons of Comfort,' which it has been suggested would have been more appropriately headed 'Seasons of Grief.' I hope it will accomplish the end in view, though a reprint is not likely to be as successful as an original work would be. The burdens described, together with others, have doubtless increased the spiritual value of the Sunday Morning Addresses, and therefore there is a fitting connection between them. The explanation will do good in putting an end to suspicious and erroneous conclusions in certain quarters, and should lead to your temporal position being placed on a more satisfactory basis. The most feasible plan is to charge such a price for the printed publications as would leave a fair margin of profit to pay for your time and expenses in connection therewith. You cannot live upon air, and the brethren generally would doubtless be willing to pay a reasonable price for the printed matter relating to the truth. Hitherto it has been sold considerably below the publisher's price, which has contributed in some measure to a wide circulation; but the time has arrived when the mode hitherto adopted should be altered. When once the principle is established there will not be much difficulty in its application."

Brother Boshier, whose letter we have mislaid, writes in a similar strain.

Sister Hopper, of Glasgow, formerly of London, writes :—

"My response to the intimation of an opportunity offered for those who would be

glad to be allowed to help you to bear your heavy burdens, has been a long time coming, but as I have heard of several proposals which brethren have thought would be an amendment on yours, I have hesitated in replying either way, but I have come to the conclusion whether the book (which would be *very highly prized by me*) be printed or not, I will send the amount named for it, and if the proposals that you allow the brethren to help you by smaller donations, so as to give those who could not buy the book an opportunity of lending a helping hand without going to the expense of having the book printed, be carried out, I shall be very happy in contributing that amount towards relieving your mind of that which I am sure must have been *very grievous* to bear."

In addition to these, there have been other letters, and orders without letters.

The expressions on the other side are few, but probably represent a goodly number of minds. We may quote the two following as representing them, withholding the writers' names for love's sake, because holding them in high esteem as the excellent of the earth, and desiring to avoid the appearance of collision :—

1. "The information contained in the last number of the *Christadelphian*, regarding your circumstances, has distressed me not a little. And it seems to me that the method you propose is not a good plan to clear off the burden, that must have been oppressing you for a length of time. As the brethren already have in the *Christadelphian*, what you would offer in the form of a book, very many of them who have not much means, would not subscribe; and others who have the means have stated to me that they would not subscribe, as they considered it a wrong course, while they would be very willing to join in a subscription to clear off the debt. There are many brethren who could give 2s.6d. as subscription, who could not see their way to give 7s.6d. for a book. I know that it is very unpleasant, and that you will feel it exceedingly, the taking of help from the brethren; but you must bear in mind that your name is so identified with the truth, that anything the enemy could lay hold upon must as far as possible be avoided. And therefore, for the truth's sake, you should throw yourself on the kindness of the brethren; I feel sure that in a very short time they would put you in a right position. We may not have long to work, but what little time we may have ought to be employed to the best advantage, and if you were free of all claims of the world, you would be better able to contend for the truth, and in this the brethren have a right to help."

2. "I am deeply grieved at the statement you make in this month's *Christadelphian*, under the strange heading *Seasons of Comfort*. That such things could be done by those calling themselves brethren of Christ is very sad; but that you should be art and part in what I consider acts of unrighteousness, makes the matter doubly distressing. No tears or entreaties of any brother, should have induced you to part with money entrusted to your hand for a special purpose. You had no more right to give away that money, in the way you did, than you have to put your hand into your neighbour's purse and help yourself. It is manifest you do not take this view of the matter, or you never would have done it, nor make such a proposal as you do to wipe off your liability. This would only add to the burden, without any corresponding advantage. However much the brethren may appreciate those Sunday Morning addresses, surely few would desire to see them connected, in any way, with such practices as your statement brings to light, or used in the way you suggest. If you would make a plain statement how much is owing, I think the brethren would

make an effort to raise the money, and as far as possible, wipe off this stain from the cause of truth, which you have so long and so zealously advocated. I know the few in ———, are willing to help, if money is raised expressly for the purpose of removing this burden from your shoulders; but will give no encouragement to the proposal you make. Hoping that you may be led to see the matter in its true light, and to act so as to secure the confidence and love of all true Christadelphians."

It would be affectation to say that these words (No. 2) do not inflict upon us great pain. The pain however is mitigated by the fact that the writer of them is a righteous man. They bring to mind the words of David, which we make ours in the present case:—"Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil which shall not break my head."—(Psa. cxlii. 5). We can truly make this response, because of our hearty endorsement of the principles that lead to the smiting. We can the more patiently endure the smiting, because before God we have the answer of a good conscience in the matter in question. It was in fact our submission to His commandments that led us to the doing of what is now so strongly condemned.

It may be said, "No submission to His commandments could require you to part with what was not, strictly speaking, yours." Our answer is, "True; we recognise this, and acted upon it, so far as our part was concerned. We told the distressed brother it was not ours, and that we could not lend it; but that if he could place in our hands equivalent value, we could let him have the use of it; because in that case, we regarded it as changing a £20 note for the convenience of a neighbour. Our mistake was in parting with the change before we got the note, so to speak. Though this was a mistake, it was one difficult to avoid, because of the urgency of the need, which required immediate alleviation, (paying out a writ or something of that sort), and having received the promise of absolute possession of the equivalent by the first practicable post, we acted as all men act toward a friend in whom they place confidence. If confidence was misplaced, that was our misfortune. It conduced to the action we took in the case, that we were ill in bed when applied to,—(some six years ago, or so; we are thankful to say that now, we are in better health than at any previous time.) In full health and with due opportunity for reflection, we might have acted with more circumspection. As it was, we yielded at once to what seemed duty in the case; rose from bed and signed a cheque for the amount: returning then to bed again satisfied, in the sight of Christ, with what we had done. We are free from all sense of complicity in wrong in the matter. We admit the indiscretion of parting with the cheque until its equivalent was actually in our hands; but in view of the facts, it will be a judgment without mercy that will base condemnation on them. Brother Atkinson will perceive the answer to his suggestions in these remarks. There is no other case to which they can apply. In the case of unpaid books, we have been a helpless victim. The earlier cases, going back about ten years, relate to a time when an official oppointment at the Birmingham Bankruptcy Court (afterwards terminated on the closing of the

court, under an act of Parliament), gave us command of personal means, and justified the action we performed (although subsequent demands, *e.g.* the necessities of various relatives, &c.), absorbed what would have been available.

We have taken the whole burden as of the Lord (*vide* Ways of Providence), as perhaps a necessary ballasting. And if in His wisdom, the burden must be continued, or aggravated by the rebuke of righteous men, we can but try to bear it in patience, as a still further needed affliction.

On the subject of the mode of help, we should desire to meet the views of brethren represented in one of the last letters appearing in the foregoing; but the book project is too far advanced for us to recede, and we conceive certain objections to the alternative plan, which need not be specified. Will it not be a reasonable compromise for us to say that we shall not object to receive the smallest voluntary help sent by those who cannot subscribe the price of *Seasons of Comfort*—which are seasons of comfort after all: for the term applies not to the individual and ephemeral matter involved, but to times spent at the table, and which will be spent over again in the experience of some at least, who will read them in their re-published form. It must be remembered that the bulk of the addresses, appearing in the new book, will be new to most of the brethren, although already in the possession of early subscribers to the *Christadelphian*.

Aug. 19th, 1879.

EDITOR.

The Christadelphian.

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

SEPTEMBER, 1879.

It is one of the trials of faith in the testimony of God, that that testimony is, by the force of circumstances, associated in the popular mind with fanaticism and imposture, and everything inductive of the contempt of intelligent and honest men. Everything seems so arranged as to give the Scriptures and all scriptural subjects an environment of dishonour. The Scriptures themselves are honourable, noble, dignified and unutterably wise and good; but the people and the notions that appear before the public in their name are unutterably the reverse, with the effect of making a man a laughing-stock who professes faith in the oracles of God and all that that involves.

We are looking for the Lord, and therefore

for Elijah, whose labours among the Ten Tribes were interrupted by a living removal from the earth, and who will precede the Lord's political work, as John the Baptist preceded the Lord's spiritual work 1,800 years ago. And so, we must be tried by a burlesque which brings all such expectations into ineffable ridicule. A man is before the public calling himself Elijah. Several notices of him having appeared in the papers, brother Boshier thus writes of him:—

“I met with him some time since in a town in Kent. He is a tall, comely-looking young man, very tame and harmless in his address; evidently a fanatic. He dresses in a sheepskin coat and trousers, sheepskin vest and cap, with top boots of the same description. He has a horn slung over his shoulders, and holds a roll and scrip in one hand, and staff in the other. He wears a red flannel shirt which he says represents the sins of the house of Israel, the lost sheep of which, he alleges is the English nation, to whom he is sent to restore them to their land and fold. He says he has received this commission direct from God, by visions and visitations of angels. He has no pretence of being a lecturer. There is no force at all in his addresses. He seems to rely wholly

on his extraordinary appearance and assertions for attracting followers. He seems to have been successful in some of the towns he has visited, and promises the Londoners shall have the benefit of his appearance amongst them. I hear Mr. Hine has taken notice of him in his paper, and thinks he is worthy of consideration as to his claim. Perhaps it is not very strange that such persons should appear in these last days, and that they should deceive many. The people are so benighted as to the truth of God and His purpose as revealed in His word, that they fall an easy prey to the assumptions and nonsense of such as Hine, or Moody and Sankey, or Dr. Talmage, or mere adventurers for gain, who prey upon the religious sentiments and ignorance of the masses. Truly darkness covers the earth, and gross darkness the people. May the Sun of Righteousness soon arise and chase it away."

THE SIGNS OF THE TIMES.

ROYALIST MOVEMENTS IN FRANCE.

AFFAIRS AND PROSPECTS IN THE EAST.

JERUSALEM AND THE JEWS.

THE practical extinction of Bonapartism in France, consequent on the death of Prince Louis Napoleon, has revived the hopes and stimulated the actions of the Royalist party. It is difficult to get the exact truth of what is transpiring, on account of the conflict in newspaper reports,—one day's statement generally contradicting those of the previous one. It is evident, however, that the Royalists are on the move. The Comte de Chambord—(the heir to the French monarchy)—has issued a manifesto in which he declares his confidence in the ultimate fall of the Republic, and offers himself as the saviour of France; and it is announced that arrangements have been made for the Comte to pay a visit to the Duke of Norfolk, at Arundel Castle, in order to meet several princes of the house of Bourbon, and important friends of royalism. The fact is interesting to those who are looking for the restoration of royalty in France, in preparation for the

Ten-horned phase of the European antagonism to the Lord at his coming.

THE PROSPECT IN THE EAST.

The Marquis of Salisbury attended a recent Conservative banquet, and spoke as follows on the prospect in the East:—

"Of course, I should be rash if I were to attempt to predict as to the future. My belief is that the principal Powers of Europe, having plenty of their own matters to concern them, desire peace and will preserve it. I believe that the storm of the last five years is slowly settling down into tranquillity, but with oscillations and difficulties, no doubt, which it is the duty of diplomacy to smooth down, Europe will steadily settle down into the form which the arrangements of the Treaty of Berlin have provided for it, and that the result of our labour will be a period of tranquillity in which prosperity and industry will revive. The decision of Europe has been that those important positions upon the Mediterranean Sea which were threatened by the events of two years ago, are matters of European concern; that they must not be held by any Power whose predominance would be a menace to the rest; that among all the new competitors for holding, whether existing kingdoms or unborn nationalities, there is none that is strong enough for the task; and that Turkey, we hope reformed Turkey,—Turkey reposing on the contentment of her subjects, must continue to hold possession so important to the peace of Europe. I do not for a moment disguise the difficulties which lie before the Turkish Government, and, in a secondary degree, lie before its allies. A period of great difficulty and of arduous efforts lie before it. The peace that is now given is in the nature of a respite, and upon the mode in which the respite is used much of the future will depend. We know that the Turkish people are singular in the possession of virtues which make a people prosperous and great; we know that the soil which they inhabit is remarkable for its natural resources and for its opportunity of wealth; but we know also that the Government which has hitherto ruled over the people of those countries has been paralysed by corruption and abuse. The future now lies with the individuals who have the power, if they have the will, to uproot that corruption and that abuse. My belief, my hope is, that they will not neglect the opportunities that are afforded to them, that they will take advantage of the verdict of Europe which has been given in their favour, and that they will perform the task of leading to happiness, contentment, and prosperous industry those regions which can be governed and guided by no Power, present or future, so effectually as they can by themselves.

They may neglect that duty. It may be that indolence, or wilfulness, or corruption, or treachery may mislead those in whose hands the decision rests; and then, some long time hence, a terrible problem will remain for Europe to solve. But at last we have done our duty. We have done the best that we possibly could for the peace and prosperity of the world, in that we have given an opportunity of revival to the only Power by which for a long time to come the peace and prosperity of those can be assured. Gentlemen, foreign affairs have, as your chairman has told you, occupied the greatest part of the attention of this country, and I cannot say that I think it is a happy circumstance that it has been so. That country is the most fortunate whose Foreign Office is the least noticed; and my best hope for England is that the Foreign Office may pursue its duties in comparative obscurity. But after all, these few years have not been wanting in lessons which I think you at least will appreciate. You will feel as the world has gone on—as the powers of aggression have increased, as the military might of potent monarchies has grown in force, subsidised and assisted by the constant discoveries of science—as all those have grown and increased in power and importance, it is more and more incumbent and necessary for any Empire of peace like that of England always to be ready for war. What the experience of the last few years has taught us is, that peace and tranquillity are only likely to be achieved by those upon whose willingness, if need be, to fight no doubt can be cast."

These are warlike utterances that show the uncertain nature of the present position of affairs. This uncertainty is made more evident by the simple recital of facts. Take for instance the position of the Sultan. *The Cologne Gazette* says:—

"His present condition is that of an imbecile. 'He is hampered by childish designs; he never sleeps in the same bed two nights running; all his food has to be tasted beforehand in his presence; in every insignificant sign he sees a plot; and 'he trusts nobody but the higher eunuchs and higher palace servants.' So much for the Monarch who is to reform Turkey. As for 'the higher palace servants' who alone enjoy his confidence, they are simply sycophantic thieves, who rob their master whenever they get a chance, and when they meddle with politics, 'render vain every effort of the Sultan's legitimate advisers.' But the Sultan and his wretched *entourage* are not without a political ambition. They have in hand a grand scheme, which is the occasion of many private consultations and secret plottings. It is—not to reform Turkey as stipulated by the Berlin Treaty, but to bring about 'a future holy war and the

punishment of infidel Europe.' Meanwhile, the condition of the army which is supposed to be destined by the Prophet for the noble mission of chastising 'infidel Europe' has reached a point of misery 'incomprehensible to Europeans.' The colonels and chief surgeons are in a state of squalid poverty, their children, in some cases, being unable to go to school for want of shoes, and no meat having been eaten in their homes for months. In the provinces the soldiers are going about in rags, selling their swords and guns to buy food. The hospitals of Constantinople are in dire need of the most necessary medicaments, and the nation in general is 'in a state of desperation.' Such is the condition more than a year after the conclusion of 'peace with honour,' of the country Lord Beaconsfield has undertaken to regenerate."

A telegram from Constantinople states:—

"The employes at the Ministry of War refused to continue their duties in consequence of their salaries not being paid, and the War Office is consequently closed."

AFFAIRS IN THE TURKISH PROVINCES.

The state of the provinces still remaining to Turkey in Europe, will be gathered from the following statements of the *Daily News* correspondent:—

"There (in Macedonia) the Bulgarian population, which were remitted to the tender mercies of the Porte in order to save the honour of the Turk, in a terrible condition, and have to bear the whole weight of the Turk's resentment on account of his defeat in Bulgaria. The Constantinople newspapers, even under a censorship which is of the most despotic stamp, are filled with accounts of what is going on throughout Macedonia. Brigandage is rife everywhere, and the officials in several districts are suspected of being in league with the brigands. The Christian inhabitants are afraid to pass from one village to another except in troops. Agriculture is neglected because of the danger of being in the fields. Cultivation, except for the immediate necessities of life, is at an end because of the insecurity of the roads. The Government, moreover, in spite of the declaration of the English Ministers, is doing nothing whatever in the way of reforms. Nobody is more surprised than the residents of Constantinople, when week after week, we hear from London of the reforms which have been undertaken."

As to Eastern Roumelia, the same correspondent says:—

"There exists at the present time a very unsettled feeling among the Turkish population. A good many of them fondly hoped that the departure of the Russians would be the signal for them to rise, and that their

rising would be the excuse which would bring back the Turkish troops into the province. Europe would keep Russia quiet, and would leave Turkey to settle with the people south of the Balkans in the 'historic manner' celebrated at Batak. The most serious danger of troubles in Eastern Roumelia arises from the action of some of the Turks in Constantinople. I have before me a letter from a private correspondent who is usually very well informed. Writing from Sofia, on the 17th of June, he says: 'Lately some 9,000 Turks, disbanded redifs, have returned to the Osman Bazar and Shumla districts, avowedly home, but really sent there by influential Turks formed into committee at Constantinople. There are good grounds to suspect that there are great quantities of arms concealed among the Turkish inhabitants in these neighbourhoods. Prince Dondoukoff intends visiting those districts and will take strong measures against expected troubles in these parts. These measures are principally the arming of a certain number of every Bulgarian village. What my correspondent foresaw has happened. These returned redifs have no money, and find it difficult to live. They act on orders from Constantinople. The temptation to prey upon their neighbours is sufficiently strong, but is increased by the bitter resentment of a conquering race which has been beaten. Bulgarians are the masters; Turks, even before the law, are only on an equality with Christians. Throughout Bulgaria the Moslem population is breathing forth vengeance and dreaming of support from Constantinople in a rising against the Bulgarians. The Russians having left, the word has probably gone forth from the Turkish Committee in Constantinople that the rising should begin. I doubt whether any precise aim exists in the minds of the directors of the movement, except that if disturbances are created something may turn up for the benefit of the Turks. Much the same kind of game is being played in Macedonia and Albania, the object in the latter case being rather to persuade Europe that the Albanian Moslems are a powerful body instead of an insignificant minority. That the Sultan and Grand Vizier are parties to these risings I disbelieve. They are probably aware that if they increase to any considerable extent, Europe may come to the conclusion, first, that anarchy must cease in the Balkan peninsula, and second, that it never will cease so long as the present Government exists. What the average Turk cannot understand, is that not even England cares for him, and only regards him as a necessary nuisance. So far the Turkish Committee has not met with much success, and its efforts will be simply ridiculous unless its designs are supported by the Government. If they are so supported, we

shall have an outbreak of war of a very serious character.'

AN HISTORIAN ON THE DECAY OF THE OTTOMAN EMPIRE.

Professor Ranke, the German historian, has just published a new edition of his work, "Servia and Turkey in the Nineteenth Century," to which the following remarks are appended:—

"The great historical result of recent events lies in the fact that the integrity of Turkey the idea hitherto dominating the Eastern Question, has now been abandoned. For this is what the recognition of the independence of Servia, Montenegro, and Roumania really means. What a strong and threatening position did Islam once occupy with regard to the west! It is not so long since that the Tartars, over-running Poland, extended their raids to the German frontiers—that the Turks held Hungary, and were besieging Vienna. What a distance ahead of such perils are we now?

"If we search for the chief cause of the inward dissensions and the decay of the Ottoman Empire, we shall find it to be in the fact that it is confronted by a Power infinitely its superior. This Power, capable of crushing it in a moment, has hitherto permitted its existence merely from general reasons, and necessarily exercises an irresistible influence upon it.

"Great Britain and Russia, notwithstanding their frequent attitude of antagonism to each other, may be said in this respect, to pursue a common object. Russia is continuing her ancient wars against the Tartars. From her the Turks have always received their deadliest blows. The English have at length obtained, by the progress of their maritime power and commercial interests, an authority over Turkey, in exercising which they are stirred by the very impulses which stimulated the earlier crusades. In the Germans, too, the traditions of the old Western Roman Empire are again reviving. The emancipated peoples finally, are linking themselves to the same system.

"The spirit of the Mahometan State is become uncertain and perplexed: it cowers before the Spirit of the West. Whatever may happen in the future we may, from our historical standpoint, confidently assert that this great event cannot be effaced—that in unchangeable progression it will by one means or the other, amid the thousandfold and divergent aspirations of men, reach its appointed consummation."

THE UNREST OF THE POLITICAL
SEA.

Another wave of the roaring sea may be heard in the following extract from a speech by Victor Hugo, at a recent ultra-republican entertainment in Paris:—

“Gentlemen.—The present moment will be remembered in this century. It is a goal as well as a starting-point. It has peculiar features of its own: to the North, despotism; to the South, liberty. To the North, tempest; to the South, appeasement. As for ourselves, we are mere searchers after truth—as we dreamers, writers, attentive philosophers are gathered here by one common idea, the improvement of the human race—as, in a word, we are passionately devoted to that noblest study of mankind—man, let us take this opportunity for contemplating the future; let us ask ourselves what the nineteenth century will do. I need hardly tell you that geographically—I will merely consider the question from that point of view, as I wish to be brief—the destiny of mankind is in the South. The time has come when it is fitting to give the Old World this warning. The Old World must make itself a New World. The time has come to remind Europe that she has Africa by her side. The time has come to tell the four nations from which modern history springs, namely, Greece, Italy, Spain and France—that they are still where they were; that their mission is modified without being transformed; that they still retain the same responsible and sovereign situation on the shores of the Mediterranean, and that if we add to them a fifth people, of which Virgil dimly caught a glimpse, and which has shown itself worthy of that great glance, namely England, we have before us all the striving of the old human race towards labour, which means progress, and towards unity, which means life. The Mediterranean is the Lake of Civilisation. It is not without a purpose that the Mediterranean has the old universe on one of its shores, and the unknown universe on the other. That is to say, on one side the condensation of civilisation, and on the other side the condensation of barbarism. The time has come to tell this illustrious group of nations—‘Unite! Do you not see the barrier before you—the block of sand and

ashes, that inert and passive lump which for six thousand years has obstructed progress, Africa? What a land this Africa! Asia has her history, America has her history, Australia even has her history, which dates from her becoming known to human memory. Africa has no history; she is shrouded in a kind of legend, vast and dark. Rome laid hands on her to suppress her, and, supposing she had got rid of her, affixed to that giant corpse one of those epithets that defy translation—*Africa Portentosa*. She is less than a prodigy, and greater. She combines the absolute with the horrible. Africa is the flaming of the tropics. It seems as though to behold Africa would entail blindness. An excess of sunlight is an excess of night. Well, this terror is about to disappear. Already the two great colonising peoples, England and France, have seized Africa in their mighty grip. France holds her in the North and West, England in the East and the South. And now Italy is accepting a share in the colossal work. America joins her efforts to our own; thus in all things does the unity of nations manifest itself. . . . In the North a movement is taking place. I must lay stress upon that fact. The *divide ut regnes* principle is making a colossal effort; Monarchies are making their supreme effort for life; the German Empire is uniting all its forces against what it supposes to be the spirit of modern times; the Muscovite Empire is presenting a still more moving picture—Boundless authority is resisted by a something which is also without limits. Omnipotent despotism, which places millions of men in the hand of one individual man—which cries out, ‘*Je veux tout, je prends tout, j’ai tout,*’ receives from the abyss this terrible reply, ‘Nihil! Damnation!’ And we are now beholding the appalling struggle of everything with nought—a sight suggestive of meditation, admiration, annihilation begetting chaos. The social question has never been raised in a manner so tragic, but fury is not a solution. So we hope that the potent breath of the nineteenth century will make itself felt in those distant regions and substitute a peaceful conclusion to a warlike convulsion.”

JERUSALEM.

‘The Christian News says:—“The scheme

of rebuilding Jerusalem seems to be now seriously contemplated. Sir Moses Montefiore and the Jews of the old school cast their longing eyes towards the ancient city of their solemnity. Not only has the great Jewish baronet repeatedly journeyed to Palestine, that he might improve the condition of the resident Jews, on whom he has lavished large sums, but he is now working away for the re-establishment of Jews at Jerusalem, and with that view has recommenced the building of that city. He has recently given orders to prepare for cultivation all the land in front of the Judah Torah 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 Torah houses may cultivate the necessary vegetables, &c., for 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 the 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 a watchman, and had a large bell affixed to one of the houses, to give the alarm in case of emergency.

The Jews in Jerusalem, on the whole, are very poor, and just now are suffering great trials and privations; but many of them are beginning to lift up their heads, believing that their redemption draweth nigh."

MOVEMENTS AMONG THE JEWS.

At the annual meeting of the Anglo-Jewish Association recently held in London, (Baron Worms presiding), several interesting allusions were made to movements current among the Jews, with reference to Palestine and the Jews. Mr. A. G. Henriques, chairman of the executive committee, said:—

"We are united with the Palestine committee in the work of establishing schools in the Holy Land, and in this work we have the advantage of Mr. Netter's presence in Jerusalem, who will report to us what is wanted. I am pleased to say that now we have sufficient funds to enable us to apply

large sums to all large educational works; and it is our intention to provide scholarships or grants in aid of successful pupils in schools in the East, so that scholars who manifest a desire to continue their education or show an aptitude for technical or other branches of industry may have the funds to enable them to qualify themselves. (Hear, hear). These things are all in action, and we hope in future years to be able to report that we have accomplished all which our friends desire. I have another favourable point to make. In the opening and closing of a session of Parliament it is a happy circumstance when Ministers can say that this kingdom is in friendly relation with other nations; and adopting a parliamentary phrase on this occasion, I would congratulate you on the fact that this association is on amicable terms with all bodies established to watch over and protect or advance the interests of Judaism. We are united or affiliated with the Alliance Israélite Universelle, who are hand-in-hand with us in the great educational work we have attempted, and the same may be said with regard to the kindred association of Vienna. There is between us and the bodies formed on the Continent mutual trust and confidence, and I hope that this state of things will result in giving strength and power to our community. This association is rapidly becoming—that which it was desired it should become from the beginning—to be regarded through the civilized world as the protector of Jewish interests, and the agency by means of which Jews in less favoured parts of the world may be admitted to the full enjoyment of equal rights along with their fellow-countrymen; and the means of raising up those less favoured than ourselves.

The President, Baron Worms, said: "We have to show to the world that we are fully entitled to the recognition which we demand; and secondly we have to show so compact and united a phalanx of Jews, that we may be able to withstand all opposition from without and all dissension from within. . . . In referring to the report before you, you will see that we are endeavouring to collect information respecting Jews from all parts of the world. Mr. Israel Davis has referred to the fact that information has been

obtained respecting the existence of Jews in China, and knowing that there are Jews there, the Association is endeavouring to reach them. Irrespective of distance, efforts will be made to reach all Jews, and, when necessary, to ameliorate their condition. . . . There is yet no association so worthy as the Anglo-Jewish Association. I know and feel that its importance is becoming daily more recognized, and I know that its influence is daily extending beyond the circle of the Jewish community; that it is recognised by the outside world as a power because it shows that dissensions are ceasing to exist, because the Jews are acting collectively and individually, because they are carrying out the motto on the back of the Report **תחת יד**, because the joined hands clearly show that the grip of fellowship is extending from all parts of the world—America, India, Australia and Europe, and that we are not simply a band of Jews in London working for other Jews in other parts of the world, but that we are a focus wherein the efforts of Jews throughout the whole world are united for the purpose of carrying out one great cause—the interests of Judaism. . . . The contrast between the Jews of the present day and their condition in the past (even so recently as to come within the recollection of most of us) is very great indeed. We all remember that forty years ago the Jews in this country felt themselves to be in so oppressed a position as not to have the moral strength to combat the difficulties which surrounded them. Many of us can remember the days when they were alienated in their dwellings and customs from all their surroundings; they were cut off in every town from contact with those who ought to have been morally as they were physically their neighbours. That condition of things has passed away. The physical ghetto has ceased to exist, and when that is the case it is found that the moral ghetto will likewise disappear. There was a time when everything the Jew asked for was looked upon and conceded as a favour and not as a right; there was a time when every Jew was a suppliant; there was a time when all Jews were suitors and now they are judges. But there was one thing which the Jews always had in their own hands—

they had it in their power to maintain a position which would be appreciated just as much by those who did not profess their religion as by those who did profess it. We owe quite as much to the members of other religions in this country as we owe to ourselves; and if we show others that we know not only how to respect them as well as ourselves, then we shall gain their respect in return. One of the main objects which this Association has set itself to carry out, is to create unity amongst the various members of the Jewish community; to ensure strength and tenacity of purpose, combined with the full recognition of the principles of justice and citizenship as regards the other members of other denominations. If we are successful then we shall be entitled to, at least, equality in the great race of life, to display those talents and that intelligence which have been given to us as to other men. I am inclined to think that we are bound to act together, never suffering any Jewish community in any nation to be insulted, and never allowing any injury (I am speaking not vindictively) to pass without reproof."

Mr. BENAS, representing the Liverpool Branch, said:—"The Anglo-Jewish Association had made rapid strides during the eight years of its existence, and if it would perfect itself it must go on progressing, it could not remain stationary. He thought that the Association should always set some great object before it and labour to attain it. The amelioration of the condition of the Jews in Palestine was a great object which would bear great result if attained. He was recently speaking to a member of Canon Tristram's party for the exploration of Moab, who told him that on an average 5,000 Englishmen visited the Holy Land yearly. They came from all parts of the country, and were, in many cases, leaders of thought in their various localities. When they returned to England they seldom saw Jews, and what remained permanently fixed in their minds was the Jew as a despised race as he appeared in Palestine itself. The amelioration of the condition and the elevation of the Palestinian Jew would tend to create quite a different impression of the Jews, and different results would naturally follow."

ANSWERS TO CORRESPONDENTS.

JOSEPH CHAMBERLIN ("a Birmingham man and a Methodist minister")—Your temperately-stated difficulties have been the subject of one or two elucidatory paragraphs, by Mr. Shuttleworth, written for the present number, but held over at the last moment for want of room; we shall aim to give them a place next month. Meanwhile it may not be amiss to say that the difficulties are more seeming than real, though such as occur to almost every reflecting mind coming into contact with the truth. They have all been the subject of exhaustive exposition, one time or another in past serial publications. This might be an excuse for not entering on them again; but reason recognises that new readers cannot be expected to have access to these.

PERFECTION.

C.C.—When Jesus exhorted men to be perfect, he did not require an impossibility of them. The popular notion of perfection, however, is not the scriptural idea. When the Scriptures speak of a perfect man, they do not mean an infallible man, but a man who is subject to divine requirements. Such a man, by submission to the divine institutions, has his sins forgiven, and by his obedience to divine precepts, he is in favour with both God and man. Such a man is a perfect man in the Bible sense of the term, as applied to character, and such a man will in the main come up to the sketch appearing on page 266 of the *Christadelphian* for 1873.—(Reference Tablet 38.) He will have his failings for which there is forgiveness when confessed and striven against; but his leading characteristics will be those appearing in the paragraph in question. Such a thing as this is "possible in the flesh," and none but those who substantially answer to that description will enter the kingdom of God.

SMOKE AND THE AGES.

H. P.—Smoke, as a symbol, means different things at different times, according to its connection. The smoke out of which the Saracenic locusts came in swarms (Rev. ix. 3) is different from the smoke of Babylon's

burning seen by John.—(Rev. xviii. 9). In the one case it represents the activity of war, and the other the judgments which destroy Babylon. As those judgments are "the form of the power and wrath of the Deity in the burning operation against the wicked," they become "historically the memorial of the accomplished judgment." There is no contradiction between the Doctor's statement in *Eureka*, vol. iii. p. 420, and the *Christadelphian* for 1877, p. 388. Both are right, for both are different aspects of the same matter. As to the millennium, it is certainly the "age of ages" (as explained by the Doctor, *Eureka*, vol. iii. p. 424); and the illimitable beyond, of which the millennium is the introduction as far as this earth's future is concerned, may be recognized as "the ages of ages." When it is understood that the millennium is the beginning of the everlasting future, it is easy to understand how a term applicable to the whole may be applied to a part.

THE HEALING OF THE DEAD SEA.

C.J.—It is doubtless impossible to reconcile Ezekiel xlvi. 1-8 with the idea that the healing of the Dead Sea in the age to come will be due to the inrush of the Mediterranean. The verse referred to states that the healing of the waters of the Dead Sea will be due to the entrance of the water which issues in a gradually-deepening stream from under the threshold of the house. There are, however, grounds for admitting the probability that the waters of the Mediterranean will enter and entirely fill the basin of the Dead Sea and the Valley of the Jordan. The first fact pointing in this direction is the presence of the fish of the Mediterranean in the Dead Sea after the healing is effected (verse 10); and the second is the cleft to be caused in the Mount of Olives, and the earthquake attendant on the discomfiture of the assembled armies of the alien at the appearing of Christ. The Mount of Olives is on the apex of the hilly ridge that lies between the Mediterranean and the Dead Sea, and as the level of the Dead Sea is a thousand feet below the level of the Mediterranean, it would follow that the cleaving of this hill would fissure the

barrier between the one sea and the other, and admit the waters of the Mediterranean into the Dead Sea, with the result of filling up the whole valley of the Jordan and forming a magnificent water way from the sea of Galilee to the Gulf of Akaba, thus giving water communication from the Mediterranean to the Red Sea. The healing of the Dead Sea, however, is due to the spring that rises under the temple, which also meanders its way by another branch to the Mediterranean itself. The state of the facts does not admit of much positiveness on the point ; it is more in the nature of an interesting speculation upon facts revealed.

THE BREAKING OF THE BODY OF CHRIST.

G.B.—It is true that in instituting the memorial supper, the words employed by Jesus concerning the bread as recorded (Luke xxii. 19) were : “This is my body which is *given* for you”—not “broken” as in the doubtful reading of 1 Cor. xi. 24. This does not, however, exclude the use of the word “broken” as observed by some. The bread to which Jesus referred in the pronoun “this,” was broken before he uttered the words. In all the accounts it is testified that he took bread and “brake” it, and said, “This (broken bread) is my body, &c.” Paul lays hold of this feature in only a casual allusion : “The bread *which we break*, is it not the communion of the body of Christ?” Nay, the whole memorial institution is spoken of as “the *breaking* of bread”—not the taking of bread. Why the breaking? The whole surroundings of the case show that the breaking of the body of Christ is the thing signified. There is, first, the fact that the institution of the breaking of bread as a whole is a showing forth of the Lord’s *death* (1 Cor. xi. 26). There is next, the fact that the bread and wine represented his body and blood in their death relation. (verse 27). There is, third, the fact that Jesus expressly connects the shedding of his blood with the wine which requires by analogy that the bread should involve the idea of violence to his body. If we make it *give* merely in the sense of excluding *break*, we disconnect the idea of death from the ordinance. If the idea of death is admitted in connection with the ordinance, then it is a mere question of the word chosen to describe a fact, which is an inexpedient

discussion, as leading to a strife of words to the hurt of those who should debate such a point. As the breaking of bread represents the death of Christ, propriety requires that the bread employed should be one piece, and not broken up in the form of biscuits as some use it.

“THEM THAT WERE BEHEADED.”

(Rev. xx. 4.)

H.H.—John the Baptist was beheaded, James the brother of John was “killed with the sword,” the usual form of which, when done judicially, was beheading. Paul was beheaded, according to the most ancient information accessible. But it is not necessary for a man to be beheaded in order to “reign with Christ a thousand years.” Rev. xx. 6 mentions beheading as a representative form of losing life for Christ’s sake, but it defines other classes as well, *e.g.* “And (those) who had not worshipped the beast, neither his image, neither received his mark upon their forehead or on their hands.” If the meaning were that those only that had died by having their heads taken off would reign with Christ, then Peter would be excluded, who was crucified, and John the beloved, who died in peace, after having been the subject of one ineffectual attempt of the destroyer. Then too those who are alive and remain until the coming of the Lord would have no part with the dead in Christ, with whom Paul testifies they are to be “caught away together,” and to be “for ever with the Lord.” And what then about “those servants whom the Lord when he cometh shall find watching?” Are they not to be made rulers over all the master’s goods, jointly with their fellow servants who encountered death in the service? If beheading were the passport to the throne, then would a new gospel have to be preached, *viz.*, “He that believeth, having been baptized, is beheaded, shall be saved.” Then would the Ignatian rage for martyrdom which sent thousands to the faggot in the second century, be an enlightened proceeding instead of being weak and vain and despicable. Beheading was a common form of death in the first century, for those of whom the law might wish to get rid ; and because of this, it is laid hold of in Rev. xx. 4, as representing the class which sealed their testimony with their lives in whatsoever manner taken away.

JEWISH RESTORATION AND THE ADVENTUAL JUDGMENT.

C.C.M.—There is nothing incompatible with the restoration of Israel in Matt. xxv. 32, 33, 41; 2 Thess. i. 8. When Jesus says “all nations” are to be gathered together before him at his coming, he does not mean every individual of all nations. It was said that all nations were present at the Paris Exhibition; and we are told in Zech. xiv. 2 that “all nations” are to be gathered together against Jerusalem to battle; and in both cases the meaning was, people from all nations. So in Matt. xxv., people from all nations are to be gathered before him, viz., all who have been constituted responsible among the nations by enlightenment. The point and force of Christ’s phrase lies in the fact that up to the days of Christ, only one nation had been the subject of divine relationship.—(See Amos iii. 2.) Christ’s words revealed the fact that when the judgments should arrive, responsibility would be found to have extended to all nations, as it has since by the preaching of the gospel. But not every individual of all nations: on the contrary, a very few indeed relatively. Verse 41 teaches the consignment of the rejected portion of these few to the destruction which will overtake the adversary in his opposition to Christ.—(Heb. x. 27; Rev. xix. 19-21.) 2 Thess. i. 8 has the same application. “Flaming fire taking vengeance” operates upon those who are amenable to the punishment we find in verse 9. This punishment applies only to the responsible. It may be thought that those who know not God and obey not the gospel of our Lord Jesus Christ, are the irresponsible and ignorant class. But this would be a mistake. Men who do not know the gospel will not be punished for not knowing it. And as for they that know not God, these comprehend all who are not in harmony with God, whatever may be their acquaintance with what He has revealed. John puts this in a clear light when he says “Hereby we know that we know Him if we keep His commandments: he that saith, ‘I know Him,’ and keepeth not His commandments is a liar, and the truth is not in him; but whoso keepeth His word, in him verily is love of God perfected: hereby know we that we are in Him.” It is doubtless true that

the vengeance inflicted by Christ at his coming extends judicially and for purifying purposes to all nations; but in the primary and destructive sense, it relates to those who, having risen from the dead, are found unworthy of that investiture of life eternal which awaits the faithful.

SEVENTH DAY OBSERVANCE.

H.V.—We did not use the word “Adventism” to create prejudice or imply reproach. We had never heard of the idea of observing the seventh day, except in connection with a body in America known as the “Seventh day Adventists,” who have sent us their papers. We were ignorant of the existence of the seventh day Baptists. Of the two, “seventh day adventism” is less stigmatical than “seventh day baptistism,” because there is more truth with the Adventists than the Baptists, so that in reality you benefited by our ignorance, so far as the innocent use of a descriptive term is concerned. It may be disagreeable to you to be classed with either one or the other; but who is to blame? You have embraced a sectarian crochets, and your being classed with those who hold the crochets is the result of your own act, and not an offence on the part of those who sorrowfully recognise facts. “Crusade” comes under the same remark; it is the mere description of an earnest endeavour, and if the endeavour be to establish an element of Judaism, then it is a Judaising crusade. You would see this if your views of the subject were not on the wrong side.—That you are on the wrong side is sufficiently manifest from the treatment to which your position forces you to use Paul’s words in 2 Cor. iii. You are compelled to gloss his words and wrest his meaning. You say it was the ministration of the ten commandments that was done away with, and not the ten commandments themselves, and you give the illustration of different political parties in England being different ministrations of the same law—the law remaining the same. Now Paul says it was “the ministration of death” that was done away with (verse 7). What was this “ministration of death?” That which was “written and engraven on stones.” What was “written and engraven on stones?” The Ten Commandments. *THEY are the ministration of death:* for the commandment, (one in the

form of ten,) which was ordained to life Paul found to be unto death (Rom. vii. 10). Therefore they are done away. We are become "dead to the law by the body of Christ" (verse 4). Christ has become to us the end and substance of it. The seventh day rest was itself a part of the shadow (Heb. iv. 3-11; Col. ii. 16-17). You ask us to go back to this shadow. You say it is the will of God: as none but those who do the will of God will be saved. This is equivalent to saying we cannot be saved unless we keep the seventh day. In saying this, you constitute yourself a Judaizer, and an enemy of the Gospel: if you continue in this state of mind, the result must necessarily be separation and alienation.

A "JEWISH QUESTION."

The German correspondent of the *Leeds Mercury* writes an interesting letter on the Jews, which has been forwarded by brother W. H. Andrew, of Leeds. The letter is written from Carlsruhe. The following is an extract:

"There has been an Ultramontane and also a Social Democratic question in Germany, and it would almost seem as if there is likely sooner or later to be a Jewish question. The feeling against Jewish usurers is such as might in some places soon and easily increase to dangerous dimensions, while the influence which Jews have in political and literary life, makes them of course so many objects of envy, and perhaps of dislike. A remarkable little work of 48 pages, published in Bern, 'The Victory of Jewishism over Germanism' (*Sieg des Judenthums über das Germanenthum*), which has lately had a wide circulation in Germany, declares, with the resignation of despair, that the Germans are sinking down into slaves of the Jews. The writer maintains that German ideals have disappeared, and that their place is now occupied by those of Judah. A craving for money and gain has got the upper hand; the ideas of right and wrong in business have become so elastic, that all is allowed that does not come in conflict with the law, and the power of resistance is so weakened that it is almost vain to oppose the spread of such views any farther. He seems to think that to say in business matters that a person is a German is nearly the same as saying that he is a Jew. That this is not by any means written from a religious point of view. It would almost give us hope that real Liberals are beginning to think the alliance of the Jews less likely than before.

It is maintained that one great reason why the Jews have been ever hated has

been their dislike to real work, to which has been added the practice of usury. Titus comes in for blame because he dispersed them through the western part of the Roman empire. Being kept in the towns in their *Ghettos*, or Jewish quarters, the hatred existing between them and the population generally was only increased until they became so separate from others and united among themselves as to form a kind of state within a state. The commencement of the Papacy, with its stern distinction between Christians and non-Christians, caused them to scatter over Spain and Portugal on the one side, and on the other pass over to the Slav countries, Germany and Holland. Germany has, however, become their centre, to which they have streamed from Spain, Portugal and Poland; and now, after centuries of oppression, their power of endurance and energy has so gained the victory that Jews have the leading voice in German patriotism and friendliness to the empire as well as in Parliamentary struggles, and even in the church and state question. The daily press is principally in their hands, and three-fourths of the criticism of the theatre and art. In financial matters they occupy the position of dictatorship. The National Liberal party, as being that in which 'utility and what is possible' are the leading thoughts, instead of fixed unchangeable principles, is that in which they are principally to be found. The only party in which they have no place is that of the Ultramontanes. Two-thirds of the semi-official, or rather *officios*, literature is represented by them. The writer predicts that no more than four generations will have passed before every office in the state will be usurped by them. How is it in other lands? Gambetta, Simon and Crémieux rule in France. Disraeli, in England, carries about peace or war on the oriental question in his waistcoat pocket. The real gain of the Berlin Congress was for the Jews. Roumania was officially opened to them. Russia will sooner or later have to follow, and will be thrown (the writer thinks) into a revolution, the like of which the world has perhaps never yet seen. Austria lies irretrievably lost in Jewish hands. Since 1866, Bismarck has at times been adored by the National Liberal Jews as a Constantine, and when they oppose him their opposition is transparent enough. It amounts simply to the demand that political power should be put into their hands. Why should it not be, as in France and England?

Looking especially at the effect of their usury, the writer finds that the feeling of irritation at the Jews is increasing from hour to hour, just as in the Middle Ages, and an explosion is inevitable. Bismarck's present projects estrange and separate from him his Jewish followers. Would the State try to protect the Jews in case

of a popular explosion? The conclusions to which the writer comes are two—(1) *Finis Germania*, and (2) that the rule of the future belongs to the Semitic race. It is not more than a century since the Jews began to agitate for equal civil rights with their fellow citizens; and it may safely be said that the half of the seven millions still professing Judaism, have already secured such privileges, and that the others will sooner or later secure them. It is so all over Europe, except in Russia, Spain and

Portugal. In America, Australia, Asia (except in the central parts), they have had equal success, as well as in some parts of Africa. The Khedive of Egypt some time ago appointed Blum (a Jew from Pesth) Pasha and Finance Minister. In New Zealand a Jew (Samuel) has been made Postmaster-General, with a seat in the Ministry. The energy and vitality of the Jews may be inferred from the fact that in Vienna they have increased in less than a century from below 7,000 to 60,000.'

INTELLIGENCE.

ABERDEEN.—Brother Anderson reports the immersion of ROBERT DUTHIE and his WIFE, who thus obeyed the truth on 11th of July. They had been regular attendants at the meetings for some time.

BIRKENHEAD.—Brother Henry Collens reports the immersion on the 26th ultimo, of DANIEL PARRY (35), miller, formerly Baptist, who first became acquainted with the truth at Tewkesbury.

BIRMINGHAM.—During the month obedience has been rendered to the truth by the following:—Mrs. F. VIMPANY (30), formerly of the Church of England; Mrs. EMMA GILBERT (24), wife of brother Gilbert, formerly Church of England; SAMUEL WILLIAMS (38), carriage-builder, formerly Independent; Mrs. ELLEN HARDING (23), wife of brother Harding; formerly neutral.

The annual Bank Holiday tea meeting of the brethren and sisters was held on Monday, August 4th, when a large and profitable gathering took place. Several brethren and sisters were present from a distance.

The midsummer Sunday School Treat took place Monday, August 11. It had originally been fixed for the 5th, but had to be put off, and well it was so, for the 5th was a pouring wet day, while the 11th was all that could be desired. A company of about 200 or 300 children and brethren and sisters went to Sutton Coldfield, whence, after spending about six hours agreeably in the woodland, they returned to the Temperance Hall, Birmingham, to tea, after which, the prizes earned at the midsummer written examination were awarded. There was a large, spirited, and successful gathering, for which thanks were given to God. There is a manifest improvement in the scriptural intelligence of the scholars since the plan of written examinations was adopted. The average excellence of the answers was far beyond that realized on the last occasion.

The cleaning and decorating of the Temperance Hall has shut out the brethren for three Sundays, August 17, 24, 31. They have taken advantage of the occasion to have

a special lecturing effort in the Exchange Rooms, New Street.

The subjects of lectures for last month have been as follow:—August 3, Jerusalem.—(Brother Ashcroft). August 10, Joash.—(Brother Roberts). August 17, The people and their leaders: the lesson of the past and the illustration of the present.—(Brother Roberts). August 24, Some of the consequences of bad leadership among Jews and Gentiles.—(Brother Roberts). The only safe individual course in these times of departure from the right way.—(Brother Roberts).

CARDIFF.—Brother Rees reports the obedience of WILLIAM TRINNELL and HENRY TALBOT, who were immersed on Tuesday, August 5th, and received into fellowship on the 10th. Brother Talbot is husband to sister Talbot. These additions are a source of great satisfaction to the small company of believers in Cardiff.

DUDLEY.—Brother Hughes reports that the ecclesia has sustained another loss by the removal of brother and sister Caddick, to Birmingham. There has been on the other hand, several additions, viz: Sister JONES (36), who made a satisfactory confession of the faith to brother Blount, and was immersed into Christ in the month of March; sister Mayes, who has removed from Leicester, and brother Simms, from Derby. "We continue holding our meetings for the proclamation of the truth in the Temperance Hall, High street, and we have been encouraged during the past month of July with lecturers from Birmingham, as follows: brothers Shuttleworth, Bishop, Parsons, and Taylor. The attendance at the meetings has been fair, and the attention satisfactory. On July 30th, and each succeeding Wednesday evening, we have had an address at our Bible Class, from brother Roberts, of Birmingham, who spoke to us on the comforts of the truth. It has been most refreshing indeed to the new man. We hope the time is not far distant when God will send His Son Jesus Christ to take the kingdom of this world unto Himself."

EDINBURGH.—Brother Grant writes:—"Since my last communication our lectures

have been as follow:—July 6, The times and signs of the times in relation to the second coming of the Lord. 13th, The doctrines of modern Christianity proved to be at variance with the doctrines taught by Jesus and the Apostles. 20th, The gospel preached to Abraham; its connection with the gospel preached by Paul to the Gentiles. 27th, The thief on the cross; his request and Christ's reply. August 3rd, The nature of man: his state in death, with the doctrine of the resurrection. 10th, The everlasting punishment of the Scriptures not that of the creeds of popular belief. 17th, Resurrection: why should it be thought a thing incredible that God should raise the dead? 24th, The nation of Israel; their restoration, and its relation to God's purpose with the earth. 31st, Do the Scriptures teach a personal reign of Christ on the earth? The attendance is still good, and, although there is no great return, we expect one or two will soon obey from the heart that form of doctrine which is being delivered unto them.

For the information of brethren in proximity to Edinburgh, I may state that brother Ashcroft will, God willing, deliver a course of lectures, the dates being 21st, 24th, 26th, and 28th of September.

Sister Sarah Gordon, daughter of brother and sister Gordon, Ballingdalloch, has come to reside in Edinburgh."

FROME.—Brother Hawkins reports:—"We have had a visit from brother Ashcroft, who lectured here on July 17th and 18th, to very scanty audiences. All our efforts here seem useless. Nevertheless, as faithful stewards we are bound to shew forth the word of salvation, whether they will hear or not.

"I have to report a very pleasant gathering at Radstock, on Bank Holiday. A union of the three ecclesias of Bristol, Radstock, and Frome; also Birmingham, Leicester, London, and Banwell were represented by brethren B. Lowe, Thorniloe, J. C. Holder, and May. We all met in brother Young's, senior, house, and had a most profitable afternoon. At six o'clock we had an open-air meeting. A large attendance listened most respectfully to the speakers—brothers Chandler and Apey, of Bristol, and O. C. Holder, of London. But after the meeting the adversary manifested himself, and hostility was continued up to our departure, in anything but an agreeable manner. Our prayer is, that a stray seed, as it were, may have found an abiding place, though unknown to us. The little flock at Radstock are surrounded by great opposition, and the prayers of the saints are truly needed to our Heavenly Father on their behalf."

HALIFAX.—Brother Dyson reports:—"Since last intelligence forwarded, the following lectures have been delivered in our meeting room:—June 15, A brief review of Christianity (No. 2), testimony of the Scriptures concerning Christ.—(Brother R. Dyson). June 22, The 'Rev.' W. Impey and the

Wesleyans—unscripturalness of the popular hell-torment theory.—(Brother M. S. Goggins). June 29th, The two ways: the broad way of death, and the narrow way of life.—(Brother R. Smith). July 6th, Modern heathenism contrasted with apostolic faith and teaching.—(Brother W. Thomas). July 13th, Paul's glorious hope of a crown of righteousness, his last testimony, and his triumphant end scripturally defined.—(Brother M. S. Goggins). July 20th, The hope of the first century Christians not the hope of Christians (so called) of the nineteenth century.—(Brother J. Briggs). July 27th, Where are the dead in Christ? what is their reward, and by what means will it be attained?—(Brother W. Cundall). August 3rd, A brief review of Christianity (No. 3), Jesus Christ the Saviour of the world—salvation in its individual aspect.—(Brother R. Dyson.) August 10th, The Scripture doctrine of election not according to popular tradition. How men are elected, and how they may know it.—(Brother C. Frith).

We have lost one of our members by death—sister Hanson, wife of brother Thomas Hanson. She fell asleep on Thursday, July 24th, after a long and painful illness, and was interred on Monday, the 28th, in the general cemetery, Lister Lane, in hope of a glorious resurrection."

ISLE OF MAN.—Brother Sulley reports visiting this place with sister Sulley. During their stay, brother Sulley lectured three times in the old Assembly Rooms, Douglas. On Friday, August 1, The second appearance of Christ. On Sunday, August 3 (afternoon), Something necessary to be believed in order to be saved. (Evening), Immortality through Christ. The audience was small but attentive. Several conversed afterwards on the things advanced. One spoke of having heard of these things at Birkenhead, and of his increasing interest in them. He appeared to be struck with the change wrought by the truth in the behaviour of one of the brethren at Liverpool, with whom he was intimately acquainted. Brother Sulley remarks that this circumstance shows the world's eye is upon us, and we ought so to walk that others seeing our good works may glorify our Father who is in heaven.

KIDDERMINSTER.—Brother Bland writes:—"We are still holding forth the word of life in Kidderminster to as many as we can get to listen to the same. This is not many, for reasons before communicated to you, but still there are signs of encouragement. Those who do attend our meetings are apparently sincerely desirous of knowing what is truth; and the Thursday evening Bible Class is progressing admirably, some excellent lessons having been given by brother Betts, of Bewdley. No doubt a few will be found in this town who will become finally 'pillars in the temple of God to go out no more for ever,' at least, we hope and pray that this

may be the case. The lectures delivered since last writing have been on the following subjects:—June 29th, God's purpose in regard to the human race.—(Brother J. Steward.) July 6th, The true nature of immortality brought to light by the gospel.—(Brother Joseph Bland.) July 13th, The pre-existence of Christ.—(Brother T. Betts.) July 20th, The heaven of the Bible.—(Brother J. Steward.) July 27th, Popular objections to Bible immortality calmly considered: (No. 1), The dying thief.—(Brother J. Bland.) August 3rd, The pre-existence of Christ; continued.—(Brother T. Betts.) August 10th, The pre-existence of Christ; some of the difficulties considered.—(Brother T. Betts.) August 17th, addresses by brother J. Bland on the parable of the wicked husbandmen: and by brother T. Betts on Mark xii. 18-27.

MANCHESTER.—Brother Smith reports:—“The ecclesia in this town have, after long forbearance, been compelled to withdraw from Thomas Henry Dillon, for continued absence from the breaking of bread.”—Brother Clarke appeals on behalf of a sister deserted by her husband, with five children to support. She cannot cope with the difficulties of her situation, and the few brethren in Manchester have done all they can.

NEW PITSLIGO.—Brother Ferguson announces the obedience of **GEORGE BIRNIE** (26), formerly of the Plymouth Brethren; and **CATHERINE CODIAN** (43), formerly of the Established Church of Scotland. They were both immersed after making an intelligent confession of their faith concerning the kingdom of God and their faith in Jesus.

NOTTINGHAM.—Brother Kirkland writes:—“We have to announce the obedience of **MARTHA RICHARDS** (15), second daughter of our brother and sister Richards; also **JOSEPH STONES** (17), and **THOMAS STONES** (15), two brothers; they each put on the sin-clothing name on August 6th.”

PETERBORO.—Brother Royce reports the obedience, on July 30th, of **WILLIAM STAPLETON** (35), formerly neutral; and on the 1st inst. of **ALFRED SIMPER** (34), formerly neutral, both having given assurance of their belief of the one faith.

RIDDINGS.—Brother Wragg reports that sister Short, wife of brother J. Short, fell asleep July 14th. She had not been long in the truth. On the other hand there is the addition of **EBENEZER GODBER** (21), brother to sister Wragg, who fell asleep in January last. Brother Godber was formerly neutral. The brethren continue presenting the truth—four lectures every week, two at Ripley, one at Blackwell and one at Riddings.

SHEFFIELD.—Brother Wilson, replacing a former (lost) letter, reports the obedience of **EMILY WARD** (22), formerly of the English Protestant Church. After hearing the lectures, and searching the Scriptures, for about six months, she became desirous

of becoming one of the heirs of that great salvation which the prophets desired to see. Brother Neale, having given up his faith in the Scriptures, has withdrawn himself.

SWANSEA.—Brother Randles writes:—“Since last report we have been favoured with a visit from our beloved brother Shuttleworth. A goodly number came to hear him, with what results the day will declare. The subjects for the month have been as follow:—July 20, The sons of God, their present development by the Gospel of the kingdom, under circumstances of obscurity and affliction; their future manifestation upon the earth in power and great glory, as illustrating the then New Testament baptisms of water, fire and Spirit.—(Brother Shuttleworth.) July 27, The destiny of the righteous and the wicked.—(Brother Evans.) Aug. 3, The four steps to eternal life.—(Bro. Luce.) Aug. 10, The restored kingdom of God. (Bro. Evans). The Hine theory has recently been advocated in our hall by Douglas A. Onslow, Esq., a gentleman known to brother Evans, who has received a letter from him, in which he expresses himself very confidently as “not having the shadow of a doubt as to our lineal descent from Jacob.” He incloses Alexander Dunn's reply to Mr. Roberts on the Exeter Hall debate. He is writing a series of articles in the *Charing Cross Magazine*, in reply to the objections to that theory, and appears to be very anxious to have an opportunity of refuting your ‘ingenious but casuistic arguments,’ at the same time deploring ‘that a man of your calibre, should be using your abilities in that direction.’ Mr. Onslow has been informed that we shall probably reply to his lecture shortly.”

WARRINGTON.—Brother C. Roberts reports withdrawal from brother Phillips for intemperance. Brother Roberts adds:—“We have not been idle since last intelligence, for brother Dunn has lectured mostly, being assisted sometimes by brethren Waite, Bellamy, Hutton, Booth and Ashcroft; but we do not seem to have made much progress, and no wonder, seeing the devil has been so busy amongst us. But we are looking for better things, and hope to renew our efforts in the coming winter, if the Lord delay his coming.”

WISHAW.—Brother Hodgson writes:—“Since I last wrote to you we have had an addition to our number. **JAMES WHITE**, of Motherwell (brother to John White), formerly among the United Presbyterians, after giving a satisfactory account of his understanding of the one faith, has been baptized, and is now in fellowship with us. You omitted our report for last month, that brother Geo. Thompson has left us to seek employment in the Cape colony. [These omissions occur occasionally from the misplacing of letters,—not a wonderful thing among so many that come to the office.—ED.]

AUSTRALIA.

BALMAIN (SYDNEY, N.S.W.).—Brother Hawkins writes:—"Our communications are not at all frequent. Changes have taken place in our midst, deaths, removals, withdrawals, &c., still a few remain who hold fast the hope of God's coming kingdom, and endeavour to yield obedience to the commands of Christ in practical life, but since brother W. Rooke's death very little has been done in the way of a public testimony for the truth. We hope that circumstances will again favour the public proclamation of the truth. If we had a good exponent of the word among us, we could exert ourselves to assist him, although here as almost everywhere, the Gospel has but poor friends, and we have to content ourselves with small efforts. Brother and sister Wood, whom you mention in the Birmingham Intelligence for March as having emigrated, found their way to Sydney from Queensland, last Christmas. They found very little employment there, and I am sorry to say that for five months brother W. failed to find more than a few days' work here; but for about four months, sister Wood was employed as shopwoman, at £1 per week, till about a fortnight ago, when she had to leave. Soon after, brother W. got employment in an iron works, at inferior work. By the way, some classes of emigrants are placed in straits by coming here just now, as there is a great influx of assisted emigrants, and some of them accustomed to work that is done here. For example a person named Mitchell, who at one time was in fellowship with you at Birmingham, and who is a brazier of iron goods, has been working ever since his arrival as labourer in a timber yard, connected with the mill (joinery) where I am employed myself: he could get nothing to do at his own trade, and his case represents a great many more. We have had to reject the fellowship of several from the 'old country.' We have had to withdraw from brother Charles Jones, for adultery. Alas! We immersed, May 18, MARY ANN HOWARD (19), for the remission of sins, formerly Episcopalian. The *Christadelphian* is always looked for with eagerness, and received with welcome, for many a rich treat do we get in its pages. So you may imagine dear brother, that when we are sometimes disappointed by the postman, we are very sorry. We never received the seven February numbers for 1879, and the same numbers were missing for the same month of 1877. When we do not receive them on the arrival of the mail, we apply to the postmaster-general for search to be made, and they are sometimes found loose without address; but they could not be found on the above occasions."

UNITED STATES.

FRATERNAL GATHERING.—According to announcement in June No. of *Christadelphian*, Christadelphians residing in Northern Illinois and Southern Wisconsin, met in Fraternal Gathering at Wanconda, Lake Co., Ill., a beautiful country village on the border of a fine lake, on July 5, 1879. The first meeting was called to order at 11 a.m., and brother A. North, of Wanconda, Ill., was appointed chairman for this meeting, and brother W. H. Wood, of Capron, Ill., secretary for the series of meetings. After singing the 16th anthem, and prayer, the chairman made an address of welcome to those brethren and sisters present, expressing the hope that the gathering would be a source of blessing and upbuilding to all who participated therein. Brother J. Soothill, of Harvard, Ill., then spoke at some length on Titus ii. Brothers C. Lewis, of Harvard, and J. A. Norman, of Chicago, gave short exhortations, and with a hymn the meeting adjourned. At 2-30 p.m. the meeting was called to order by brother C. Lewis, of Harvard, in the chair. After singing and prayer, brother S. T. Norman, of Chicago, Ill., spoke in a very entertaining manner on the subject of Christadelphian Politics, illustrated by maps of Palestine. He was followed by brother C. W. Tomkins, of Albany, Wis., who spoke to us to great edification. An exhortation from brother V. L. Barnes, of Capron, and an anthem closed the exercises. On Sunday, July 6th, at 10-45 a.m., the meeting was called to order by brother J. Soothill, of Harvard, in the chair. After singing and prayer, brother J. Spencer, of Chicago, addressed the meeting on the subject of "Fear." The anthem "God be merciful!" was sung and an address was given by brother W. H. Wood, of Capron, on "Fraternal gatherings, past, present, and future." He was followed by brother A. North, of Wanconda, who read and commented on the 1st Psalm. Adjourned until afternoon. At 2-45 p.m. the meeting was called to order: brother J. Spencer, of Chicago, in the chair. After singing "We come, O God, to bow," prayer, reading of the Scriptures, and appropriate remarks by the presiding brother, the ordinance of the Lord's supper was attended to; brethren and sisters partaking of the bread and wine in a large number for this part of the U.S. (viz: twice apostolic number—24). After a hymn and collection for the saints, brother James Wood, of Harvard, was called upon to speak. His address was on the subject of "Liberty." He was followed by brother J. A. Norman, of Chicago, who simply read a number of passages of Scripture on the subject of the Millennium. Brother Tomkins being called upon again, spoke at some length, the brethren being very highly entertained thereby. A

business meeting was held at the conclusion of the addresses. It was voted to hold a similar meeting (D.V.), at the same place on Sunday and Monday July 4 and 5, 1880, if the Lord delay his coming, and that the secretary be instructed to insert a notice of an invitation to said meeting in the *Christadelphian*, three months in advance. The meeting then adjourned, the brethren and sisters dispersing the next morning to their various homes, having spent a profitable time together.

HENDERSON (Ky.)—Brother Blackwell reports the sad intelligence of the death of sister Marianna B. Kirby, who died on the 3rd of July, aged 48 years. She was one we shall miss much, knowing none who can fill her place. She was one of the pioneers of the truth in this locality. "My acquaintance with her" says brother Blackwell, "for the last twenty years, was of the most pleasing nature. Like Timothy of old, she was conversant with the Scriptures, almost from a child. The Bible with her was the one book, conveying one great, grand and beautiful system of teaching, from Genesis to Revelation. Modest, unassuming in her manners, always keeping self out of view, amidst all the weakness of the flesh, she never lost her love of the truth. She was always ready to assist the enquiring in the understanding of the word; her capabilities in this direction were more than ordinary, having a remarkable memory. Her work is done. For the last twenty years she has earnestly contended for the faith once delivered to the saints; and could say with Paul 'I have kept the faith;' and now her record is with God who looks at the heart. She sleeps sweetly in Jesus, ready to come forth to the sound of the voice of the Lord from heaven, when she will behold his face in righteousness, and be satisfied when she awakes with his likeness."

OSAGE (Iowa).—Brother W. A. Brown writes:—"After eight years of patient sowing the good seed of the kingdom in this vicinity, by dissemination of tracts, books, &c., under many difficulties, my sister wife and I are much cheered by the induction, in the usual manner, of four intelligent souls into the true Israelitish vine, namely: Mrs. E. V. BENNETT, last November, then in April following, her oldest son, JOHN C. BENNETT (22), both formerly neutral; and on June 28th, W. G. FRAZER, neutral; and his wife HELEN FRAZER, formerly Methodist, all farmers. The last three were immersed by brother Thomas Williams, formerly of Wales, who has made us two visits this year to preach the word. In his last visit, sister Williams accompanied him, travelling two hundred miles by private conveyance to his appointments here, and remained with us twelve days, dividing his time between the

homes of sister Bennett and of brother Frazer. At the latter place we had a good hearing, and left a very favourable impression. Reluctantly we bade our brother and sister Williams good-bye, expecting a semi-annual visit, if the Lord will, until the Nobleman returns. Brother George Moyer came fifty miles to assist one day in the proclamation of the truth. I would like to tell you how much I appreciate the visits of the *Christadelphian*, and how thankful I feel that the Lord has raised up for you a true yoke fellow in our beloved brother Ashcroft. The God of Abraham is your shield and will soon give the great reward."

WEST HOBOKEN (N. J.).—Brother Balmain forwards the following communication from the West Hoboken ecclesia, to the brethren at Birmingham, Eng., both known as Christadelphians. "DEAR BRETHREN. It may be interesting to you and others 'of like precious faith' to know that we are standing fast in the Lord—truly united in the hope of the coming glory to be inaugurated at the appearing of Jesus Christ, 'who shall judge the living and the dead at his appearing, and his kingdom.'—(2 Tim. iv). Numerous portions of Scripture go to fixing the same unmistakable doctrine, as endorsing one of the attributes which belong to him 'who shall reign in righteousness,' and who, as 'Judge of the whole earth' will render to each one according to his works.—(2 Cor. v), and upon which basis it indubitably stands that 'the unity of the Spirit' guarantees 'the bond of peace'—(Eph. iv). We have within the last three years found it necessary to discountenance fellowship with any who do not hold to what is implied in the Scriptures just quoted. Five names have lately been added to our number by immersion, intelligently comprehending the import of their responsibility to Him 'who shall judge the secrets of men by Jesus Christ, according to the Gospel.'—(Rom. ii). The persons alluded to are, Mrs. W. J. HARKNESS, mother of brother Harkness; Miss M. J. MITCHELL and Miss S. MITCHELL, daughters of sister Mitchell; Miss H. D. BALMAIN and Miss M. M. BALMAIN, daughters of brother and sister Balmain. Our place of meeting is in Sandy's Hall, Central Ave. Jersey City Heights, New Jersey. We are, brethren, yours 'in the unity of the Spirit.'

(Signed) Geo. Balmain, Sec."

July 14th, 1879.

WORCESTER (Mass.).—Brother Mann reports obedience of Mrs. HELEN M. EDWARDS (40), formerly Adventist. She put on Christ June 22nd, after having been a regular attendant at the meetings for some time. Others are interested.

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. 184.

OCTOBER, 1879.

Vol. XVI.

NEBUCHADNEZZAR'S IMAGE INTERPRETED,

BY DR. THOMAS.

THOUGH much has been said and written explanatory of Nebuchadnezzar's dream, we have seen no interpretation of it that is satisfactory—that is, that harmonizes with the testimony of other prophets in relation to the time of the end, or latter days. This is not to be wondered at; for the nation of the Stone-power or kingdom, and how it is to be established, have not been, and as far as we are informed, are scarcely at all understood even now. To give such an explanation as will elucidate all the points of the Image and Daniel's interpretation of it, Ezekiel's prophecy of Gog, Isaiah's of the Assyrian, Daniel's of the King of the North, and Zechariah's and Joel's of the gathering of the nations to battle against Jerusalem, must be understood in addition to a right apprehension of the things of the kingdom of God. A theory that makes the Ten Kings antecedent to Antiochus Epiphanes, as commentators do of the Moses Stuart school; or construes “these kings” to mean Augustus and Tiberius Cæsars; or imagines the Stone-kingdom consists of all saints ruling with Christ over wild beasts then tamed, as the first Adam did in Eden; or that makes “the church,” in its post-Pentecostian and future millennial states, the kingdom, clothed with “latter day glory” by the success of its “ministry” in preaching their theories, which all nations come to receive with unanimity to the full manifestation of their “spiritual reign;” while it proscribes Jesus from the earth, and banishes him and “his everlasting kingdom” afar off

"beyond the skies;" and suffers him only to return at the end of their 360,000 years' spiritual reign, as some make it, to carry off the mortal bodies of the disembodied ghosts alleged to have been reigning with him in kingdoms of the Milky Way, and to burn up the earth and all the wicked on't—theories that propound such solemn nonsense as these things, have no explanation of the grand and eventful crisis, in which God has predetermined that the past, the present, and the future of human power and wickedness shall find their consummation, as illustrated in the catastrophe of the Image—no exegesis emanating from them is worthy of a respectful consideration.

ONE IMAGE, ONE DOMINION.

The Image seen by Nebuchadnezzar, the Assyrian, in his dream, was a gigantic statue in the form of a man. It appeared to be composed of four different metals from the head to the feet; the first three of different degrees of preciousness, indicative of the relative inferiority of the things represented; and the fourth, more abundant and useful than its predecessors, but symbolical of superior strength and power. A golden head, silver breast and arms, belly and thighs of brass, legs and feet of iron, made up the whole image, with the exception of some miry potter's clay which was mixed up with the iron of the feet and toes. It was one Image constructed of several integral parts—parts necessary to the Image and without which it did not exist. If Nebuchadnezzar had seen only the golden head, or the iron legs and feet only, he would not have seen a statue, but merely a fractional part of one. Let this then be well remembered, for it is a point essential to a right interpretation of the matter.

As it was one entire image, it represented one entire dominion; and as it was composed of five different substances, a dominion was thereby symbolized as being constituted of as many different political elements. As

a whole, it was a great Assyrian dominion, for the Assyrian Dynasty is declared to be represented by the head of gold. Hence Daniel, addressing the king, styles him "a king of kings," that is, an Emperor, and reminding him of the universality of his dominion, says to him, "Thou art this head of gold," that is, the golden head represents thy dynasty, which was the Assyrian, symbolized in the seventh chapter by a lion stripped of its Ninevite wings, and no longer crouching, but standing erect upon its feet like a man, and possessing a human heart. The golden lion-head was the head of the statue he beheld, answering to the first beast of Daniel's vision which he saw in the reign of Nebuchadnezzar's grandson, and which Assyrian Lion is represented to the prophet as a dominion co-existent with the destruction of the Fourth Beast, and the possession of the kingdom by the Son of Man and the Saints.—(Dan. vii. 12.) Let this be noted. It is admitted on all hands that the Head of gold and the First Beast represent the same thing; and that thing is the Assyrian Dominion—the Assyrian under the two dynasties, the Ninevite and Babylonish; the Ninevite, the Lion with the eagle's wings; and the Babylonish, the Lion without wings, as stated above, having very much the appearance of a man. Now mark; this Babylonish Assyrian dominion exists in the latter days, and loses its dominion then; but that its subjects in Assyria continue a people thenceforth for a season and a time, "whom the Lord of hosts shall bless, saying, Blessed be Assyria, the work of my hands."—(Isaiah xix. 23-25). From these, and many other testimonies that might be adduced, we conclude that the Head of Gold represents not one man, but a dynasty contemporary with the latter days—an ancient dynasty, indeed, taking root potentially, but not hereditarily, in Nebuchadnezzar, who saw the dream.

But, not only doth the golden, but also the silver, brazen, and iron parts of the statue co-exist in the latter days when judgment is given to the

saints. It is admitted that the Four Beasts that Daniel saw in the first year of Belshazzar represent the same dominions as the Four Metals of the Image. Now these Four Beasts do all co-exist at the crisis of the Fourth Beast's destruction; which no world-wise man would ever had yet come to pass. It follows, then, that the gold, the silver, the brass, and the iron, or the dominions they represent, are all contemporarily existent with the setting up of the kingdom of God. But of these co-existent dominions, which is ascendant over the rest? Which of them is then "a king of kings, to whom the God of heaven hath given a kingdom, power, strength, and glory; and made ruler over all the sons of men," as he had Nebuchadnezzar before him? It is not Persia, nor Greece, nor Rome; for the head of the Image Empire is neither silver, brass, nor iron: it is then the Assyrian, for he is the Head of Gold, and something else, as we shall see.

THE TWO BABYLONISH DYNASTIES AND THEIR DESTROYERS.

We may remark here in passing, that the first king of the Head was Babylonish, and so will the last king be likewise. The first was literally and typically head of Babylon's dominion; a city or metropolis which was the beginning of the Assyrian monarchy, and so named because there the confusion of human speech began: the last of Assyria's kings is literally and antitypically Head and Feet of the empire of the latter days, figuratively styled the Babylonish; for the dominion he will have then acquired, comprehending all the Iron Kingdom and its divisions, commenced in Rome, the city of confusion, where the one speech of the faith was confounded, and whence the scattering over the modern earth began; and because of many points of similitude, also named "great Babylon."—(Dan. iv. 30; Rev. xvii. 5). The Chaldean Babylon and the Roman Babylon are as type and antitype. When the career of both is finished, the latter as completely as

the former, they will both have belonged to "the Assyrian." We do not say that the Czar's dominion began in Rome. He is hereditarily descended from *Rurik* of the family of Russ, of Scandinavian origin, which first appears in history about A.D. 862. Rurik was invited by the Scythians to become their sovereign. He accepted the invitation, and founded the Grand Duchy of Great Russia, whose capital was first at Novgorod and afterwards at Kiev. This was the origin of the Czar and his present dominion. But he is destined to acquire another dominion—the dominion of the Iron monarchy—and this dominion, we say (the modern Babylonish,) had its commencement in Rome. It is this hereafter-to-be acquired dominion that will constitute the Autocrat's dominion the Babylonish.

Perhaps it may be well to add a few more hints under this head. When "the very time of the king of Babylon's land" had come, that is, when the seventy years allotted to the reigns of Nebuchadnezzar, Evil-Merodach, and Belshazzar, during which all nations were to serve them, were fully accomplished, the time had arrived for the restoration of Israel.—(Jer. xxvii. 7; xxix. 10). There was no disposition on the part of Belshazzar to release them. He imagined himself firmly seated on his throne in "the golden city." "He ruled the nations in anger, and opened not the house of his prisoners; but said in his heart, I will ascend unto heaven, I will exalt my throne above the stars of God: I will sit also upon the Mount of the Congregation (Mount Zion) in the sides of the North; I will ascend above the heights of the clouds; I will be like the Most High."—(Isai. xiv. 6, 13—17, 19). But how this vain-glorious monarch trembled when he saw the hand inscribing the doom of his dynasty upon the wall! He that drank to the praise of his gods out of the gold and silver vessels of the temple, and "lifted himself up against the Lord of heaven," was seized with pallor and extreme fear. But the Lord whom he had defied had

numbered his kingdom and finished it; He had weighed him in the balances and found him wanting; and had therefore divided his kingdom to the Medes and Persians. Nor was He long in executing the sentence He had pronounced; for in that night he was slain—(Dan. v.), and “cast out as an abominable branch—as a carcase trodden under feet.”

Now, let it be observed that the effect of the fall of “the Assyrian,” and the acquisition of supreme power by Koresh, or Cyrus, was a proclamation throughout all his kingdom, saying “The Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him a house at Jerusalem which is in Judah. Who is there among you of all His people? His God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (He is the God) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the free-will offering for the house of God that is in Jerusalem.”—(Isai. xlv. 4)

This Koresh, we doubt not, was a representative man. His name, the part he played in the overthrow of the Assyrian and the restoration of the Jews, and the things which the Lord uttered concerning him, are strongly evidential that he was a typical person. His name *Koresh* is compounded of the prefix *k*, pronounced *kar*, signifying comparison or resemblance, namely, *as, as if, like*; and the noun *yoraish* heir. *Kah-yoraish* “like the heir,” contracted into *Koresh*, because of certain rules in the pointing with which it would be useless to trouble the reader. It is to be remembered here that about 185 years before the fall of Babylon Jehovah gave the name of Like-the-heir to the Persian who overthrew the Assyrian and delivered Israel. He says concerning him “For Jacob My servant's sake, and Israel My elect, I have even called thee by thy name; I have sur-

named thee, though thou hast not known Me.”—(Isai. xlv. 4). He also says of him, “He is My Shepherd, and shall perform all my pleasure; even saying to Jerusalem, thou shalt be built; and to the temple, thy foundation shall be laid.”—(Isai. xlv. 28). Then again he styles him “His Anointed,” that is, his Christ.—(Isai. xlv. 1). Can it be imagined that all these expressions found their full signification in the Persian Conqueror? No, we conclude rather that Jehovah named him Like-the-heir, because he was to enact a similar part in regard to the first Babylon to that pre-determined for Jehovah's Anointed Shepherd, “the Heir,” (Matt. xxi. 38; Heb. i. 2), in respect to the last. The Persian was therefore officially like him. Each Babylonish dominion, the ancient and the modern, require a destroyer. Cyrus smote the former on the Head; Christ in smiting the latter on the feet will also abolish the head: Cyrus proclaimed the return of Israel; so will Christ “in the day of the great slaughter” when “he shall cause his glorious voice to be heard, and shall shew the lightning down of his arm,” and “he shall beat down the Assyrian who smote with a rod:” —(Isai. xxx. 25, 26, 30, 31). Cyrus laid the foundation of the temple; Christ, “the man whose name is the Branch . . . shall build the temple of the Lord” (Zech. vi. 12). All the kingdoms of the earth were given to Cyrus; so also hereafter the kingdoms of this world are to become Jehovah's and his Christ's. These are not accidental analogies. Well, therefore, may the Persian be styled “Like the Heir,” for the work appointed to each to do is as relative as the substance and the shadow.

Lastly, under this head it is important to observe, that Jehovah in His utterances against the ancient Babylon, makes a declaration which has found no accomplishment hitherto. His words are “The Lord of hosts hath sworn, saying, surely as I have thought, so shall it come to pass; and as I have proposed so shall it stand; that I will break the Assyrian

in my land, and upon my mountains tread him under foot; then shall his yoke depart from off them (Israel) and his burden depart from off their shoulders. This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all the nations."—(Isai. xiv. 24—26). The war by which the Assyrian was broken by Cyrus was waged in Chaldea and at the gates of Babylon; and not upon the mountains of Israel; and although the yoke and burden of the oppressor departed from the Jews, it was only in a limited degree. The Assyrian to this day is Israel's greatest tyrant, for there are more Israelites in his dominions and he treats them more barbarously than any other despot. But other prophecies show that the breaking referred to occurs in the latter days, and doth actually come to pass on the mountains of Israel (Ezek. xxxviii. 8; xxxix. 4, 17), and that too by "The Heir," who thenceforth is to be Israel's Prince for ever, even "in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound."

THE TIME OF THE IMAGE-EMPIRE.

One Image of divers parts, one dominion of different elements, and that the Assyrian. This is the proposition sustained by the testimonies adduced. But our friend inquires, If the image represent one dominion, at what time does it exist? In reply, we remark that it does not exist now; nor has it at any other time existed as a whole. In the days of Nebuchadnezzar, although a great dominion, his rule did not extend over Asia Minor, Greece, Italy and the West; therefore the Image, which comprehends these, did not represent to him an existing dominion, but only an Empire that should "hereafter" exist, of which his dynasty, the Assyrian, should be the Head. But when should this hereafter be? Hear what Daniel saith, "There is a God in heaven that revealeth secrets, and maketh known to the king what shall be in the latter days."

And again, "Thy thoughts, O king, came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known unto thee what shall come to pass." The grand object, then, of the revelation was to make known "what should be in the Latter Days"—what should come to pass then; and only incidentally to inform the king of the divinely proposed existence of certain dominions intermediate between his and that to be established by God in the latter days. After he had gone to bed one night he appears to have been revolving in his mind what would come to pass after his decease. He was the founder of the greatest empire that had hitherto existed, and nothing was more natural than that he should be solicitous to know the fate of it. He could only conjecture. He might suppose it would exist always; and that the dying generations of mankind would be for ever ruled by his successors the kings of Assyria. Poor pagan, what else couldst thou imagine but something like unto this! Thou didst not know that "the Heavens do rule," and had pre-determined a better fate for humanity than this. Thou wert like the Absolutists and Democracy of to-day, who as vainly and foolishly imagine that their nostrums will become the eternal facts of endless years to come! But "the Heavens" condescended to enlighten thy darkness, O king, for their sakes who should make known to thee the things thou couldst not divine for thyself. Know then, that thy dynasty, or kings descended from thee, shall not reign over Assyria to the end of its dominion. Its empire will be enlarged, and thy throne shall be occupied by the Medes, Persians, and Macedonians. After these the Romans shall incorporate much of Assyria in their kingdom, which shall be divided; but in the latter days an Assyrian king from the North shall overflow and pass over their territory, and overthrow them. His dominion shall be great; for he shall rule over the West, Asia Minor, Egypt, Libya, Khushistan, Persia, and the land of Israel, besides his own

hereditary estate. Then shall Assyria have attained the full extent of its dominion; and like thy grandson, Belshazzar, its Golden Head, will lift "himself against the Lord of heaven," and "sit upon the Mount of the Congregation in the sides of the North."

But his counsel shall not stand; for though he shall exalt himself against the Prince of princes, he shall be broken to pieces. Thus shall he come to his end, and none shall help him; and Assyria's dominion shall be no more.

THE WAYS OF PROVIDENCE.

AS AUTHENTICALLY ILLUSTRATED IN BIBLE HISTORY.

No. 13.

THE ways of Providence are instructively illustrated in the history of Israel's procedure subsequently to Joshua's conquest of the Amorite kings of Canaan. It will be remembered that the subjugation was not completed with the finishing of the military operations. There was still much to be done even when Joshua's end was come. It was said to Joshua, when war had ceased, and the land had rested a number of years, "Thou art old and stricken in years, and there remaineth much land to be possessed."—(Josh. xiii. 1). We can easily understand how this would come to be the state of things. The military operations were advanced: organized resistance was no more offered to Israel in the field; but in outlying districts and nooks and corners, the original inhabitants were still in possession. The work of ousting these in detail had not been accomplished when Joshua died. The work had evidently been in contemplation, for when Joshua was dead, the question arose, "Who shall go up first for us against the Canaanites to fight?" When the answer had been obtained, "Judah shall go up," Judah took Simeon to their assistance, and went to work to clear his inheritance of the remaining inhabitants. In this work Judah and Simeon realised a large measure of success. The success, however, was not complete. We are informed that Judah "could not drive out the inhabitants of the valley because they had chariots of iron." Here is something for inquiry and reflection. How came "chariots of iron" to be any obstruction to a people of whom it is testified, "the Lord was with Judah?"

To perceive the answer clearly, we have to look at the behaviour of the other tribes. Concerning Benjamin, we are told that "the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem, but the Jebusites dwell with the children of Benjamin in Jerusalem until this day. . . . neither did Manasseh drive out the inhabitants of Beth-shean . . . Dor . . . Ibleam . . . Megiddo and their towns. Neither did Ephraim drive out the Canaanites that dwelt in Gezer." Neither did Zebulun, Asher, or Naphtali drive out the inhabitants of their respective portions. What is the meaning of this? How came the tribes to fail to do the work allotted to them? The fact was primarily due to the difficulties of the case, without doubt, as in the case of Judah with the chariots of iron (Jud. i. 19), and Dan

with the robust opposition of the Amorites who "forced Dan into the mountains and would not suffer them to come down into the valley."—(verse 34). But there is a question which goes behind these difficulties. How came these difficulties to prevail against a people who had overcome far greater obstacles in the original conquest of the land? It was not altogether a question of difficulty: for we read that "when Israel was strong, they put the Canaanites under tribute and did not drive them out."—(verse 28). This suggests that they had the power to drive them out and did not use it. That this was the case, and that for this reason, their attempts against certain difficulties were failures, is made certain by the message they received from the Lord shortly afterwards: "I made you to go up out of Egypt, and have brought you into the land which I swore unto your fathers, and I said I will never break my covenant with you: ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but *ye have not obeyed my voice*. Why have ye done this? Wherefore I also said, I WILL NOT DRIVE THEM OUT FROM BEFORE YOU: they shall be as thorns in your sides, and their gods a snare unto you."—(Jud. ii. 1-3). Here is the explanation of Israel's difficulties. God was with Israel in the overcoming of all obstacles while Israel was with Him, but when they forsook Him, then iron chariots baffled Judah's valor; and the stout opposition of the Amorites in their various districts proved too much for the other tribes. "The children of Israel did evil in the sight of the Lord and served Baalim, and they forsook the Lord God of their fathers who brought them out of the land of Egypt, and followed other gods,—the gods of the people round about them and bowed themselves unto them, and provoked the Lord to anger. . . . and the anger of the Lord was hot against Israel and He delivered them into the hands of spoilers to spoil them, and sold them into the hands of their enemies, so that they could not any longer stand before their enemies; *whithersoever they went, the hand of the Lord was against them for evil*, as the Lord had said and had sworn unto them, and they were greatly distressed."

The thing to think about in the picture thus placed before us is, that in the divine thwarting of Israel's success, there was nothing apparently divine in the circumstances. They were all obviously natural in their form. If we could have followed the different bands of Israel on their several expeditions, we should have found a uniform want of success, apparently due to natural causes. They did the right thing at the wrong time, or the wrong measure was adopted, or somebody's heart failed them in the critical operation that would have ensured success, or the enemy came upon them at an unexpected moment, or they were too late in starting, or the weather was unfavourable, &c. We should have always been able to account for the failure on natural principles. Clever war correspondents of the Archibald Forbes type can always explain a disaster when it happens. They can always put their finger upon the circumstance or measure that has led to defeat. But this deals only with the surface of things. It does not touch the invisible causes of measures and circumstances. Why was such a measure thought the right thing to adopt? How came the defeat-causing circumstance to exist? Here correspondents

shake their heads. They admit that this touches the inscrutable and the insoluble to human intellect. Yet here lies the root of all events which while on the surface perfectly natural and spontaneous, may be the evolution of a secret will. Doubtless, there are myriads of events among men that have no such root, but are the mere outcome of the action and re-action of established conditions in themselves and around them. The ways of providence have no more to do with such events than in determining which cow in a herd shall be foremost, or which dog shall succeed in the scramble for a bone. Concerning nations at large, it is testified by Paul that God who had made heaven, and earth, and sea, and all things therein, "in times past, *suffered all nations to walk in their own ways*"—(Acts xiv 16). There is a large mass of human action with which God has nothing to do, including much that is written about by newspaper correspondents. But then, there are cases of another sort, in which results are due to divine initiation and guidance brought to bear angelically in the shape of interference with the causes of things.

In the case before us we have an instance: Israel was unprosperous because God worked against them in the manipulation of natural circumstances. The value of the instance is manifest to all who have become incorporate with Israel through the adoption of which obedient believers become subject in the obedience of the truth. Such are helped to recognise that evil, though perfectly natural, may be "of the Lord" for the punishment of sin (1 Cor. xi. 30, 32; Lam. iii. 39), or for that due chastisement which is necessary to make us partakers of His holiness—(Heb. xii. 6-10). They realise the conviction that "all things—absolutely all, evil (as it appears to us) as well as good—work together for good to them who love God, to them who are the called according to His purpose."—(Rom. viii. 28).

The application of the same principle in political affairs is obvious. God "ruleth in the kingdom of men, and giveth it to whom He will"—(Dan. iv. 17). So it is testified, "that He putteth down one and setteth up another." In view of this, we are enabled to recognize a special providence in these political and military events to lead to changes in the governments of men. The movements of those governments stand related to the purpose He is working out in the earth. Therefore they are held in the lines and channels of His plan. The programme of their movements has been sketched in a rough and general way in the Apocalypse, for the information of His servants. The execution of the programme has been entrusted to angelic hands. Consequently the events of European politics are not the haphazard operations of human whim, nor the chance achievements of human prowess. They are the results of carefully manipulated natural causes. These causes are invisibly affected in their inception, and guided to the working out of intended effects. The results that come, in so far as they bear upon the divine purpose, are due to an invisible divine control. A recognition of this fact makes all the difference between the enlightenment imparted by the truth, and the scientific paganism of the natural men of modern civilization who are by no means so keen sighted or profound as they appear to the public eye.

God's expressed disapprobation of Israel's leniency to the Amorites and of their imitation of Amorite ways, had a great effect on the people. "When the angel of the Lord spake all these words unto all the children of Israel; the people lifted up their voice and wept." The spectacle was moving to divine pity. It is a divine maxim that if "the wicked forsake their ways and the unrighteous men their thoughts and turn to the Lord, He will have mercy upon them and abundantly pardon." Israel experienced the truth of this. "It repented the Lord because of their groanings, by reason of them that oppressed them and vexed them."—(Jud. ii. 18). Notice may be taken here, in passing, of the comfort and encouragement there is for all who humble themselves in true repentance before God. Under Moses, sacrifice was the appointed token and the accepted form of reconciliation and approach on the part of offenders. In our day, the name of Christ taken upon us in baptism and invoked in prayer, will secure the divine attention and regard.

"When the children of Israel cried unto the Lord, the Lord raised up a deliverer to the children of Israel who delivered them, even Othniel, the son of Kenaz, Caleb's youngest brother; and the Spirit of the Lord came upon him and he judged Israel and went out to war, and the Lord delivered Chushan-rishathaim, king of Mesopotamia, into his hand and his hand prevailed against Chushanrishathaim, and the land had rest forty years."—(Jud. iii. 9). At the end of these forty years, the enlightened views and resolutions produced by the preceding afflictions had all evaporated, so far as the multitude of Israel were concerned: "the children of Israel did evil again in the sight of the Lord, *and the Lord strengthened Eglon king of Moab, against Israel*: and he gathered unto him the children of Ammon and Amalek and he went and smote Israel."—(Jud. iii. 12). Here is a divine strengthening of an idolatrous king, as an agent of punishment against Israel. Whether we take the strengthening as physical or political, it will strike the reflecting reader that Eglon would not be aware that his strength was of divine bestowal. He would feel himself to be strong and his surroundings to be efficient and prosperous: and pagan as he was, he would, like the civilized pagans of our own day, rejoice in his strength and make it the ground of arrogance and pride. He was an instrument in the hand of the Creator, and had no more right to glory in his strength than a hippopotamus or an elephant. It may be said there is this difference, that a hippopotamus or an elephant is strong because it cannot be anything else; whereas a man's strength in whatever sense we may take it, is the result of conditions which he controls,—such as good habits, wise measures, &c. Ought not a man, it may be asked, to have credit for the results of the pains and precautions he takes? Within certain limits, God himself recognizes the affirmative answer here: but in the bearing in which we are looking at the matter, the question does not go deep enough. If a man have wisdom enough to adopt wise measures, who is to have the credit of the wisdom—the man who has received or God who has given? The answer of Eternal wisdom is of a force that cannot be evaded. "Who maketh thee to differ from another? And what hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou glory as if thou hadst

not received it?—(1 Cor. iv. 7). There is one legitimate and rational subject of "glorying." We have special permission from the Creator himself to indulge it. The permission is conveyed in words which may seem childish to the smart superficialism of modern civilization, but which nevertheless embody profoundest wisdom. "Let not the wise man glory in his wisdom: let not the mighty man glory in his might; let not the rich man glory in his riches: let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise lovingkindness and judgment and righteousness in the earth: for in these things do I delight."—(Jer. ix. 23).

God strengthened Eglon by moving him, unconsciously to himself to the adoption of these measures necessary to develop the strength, whether political or physical. So in our day, when men prosper or are strong, if it be a divine result, it is none the less a divine result because it can be traced to the natural measures adopted in the case, but all the more so because the person prospered has been invisibly moved to those measures that have led to the prosperity, and of which, perhaps, he himself takes the credit.

Concerning the tragedy of Abimelech, we read (Jud. ix. 56), "Thus *God rendered the wickedness of Abimelech*, which he did unto his father, in slaying his seventy brethren: and *all the evil of the men of Shechem did God render upon their heads*, and upon them came the curse of Jotham, the son of Jerubaal." The point deserving attention here, as bearing on the object of these articles, is the mode in which a retribution came which is here said to have been the act of God. If it had been by the supernatural cleaving of the earth, as in the case of Korah, Dathan, and Abiram: or if Abimelech had been struck dead like Ananias and Sapphira, the case would not have been suitable to the present purpose. The event in that case would have belonged to the past age of open visible divine work, shortly to be resumed in a more effective form at the return of Christ, but for the moment a matter of history only. As such, it would not have been so useful to us in our interpretations of the work of God in our own day and surroundings. Standing midway (yet not really midway because we are at the end of the gap) between the past and the coming age of divine interposition, we naturally seek for guidance in those doings of God in the past which have a counterpart in our own experience. In this light, the case of Abimelech is valuable.

In what way did God render unto him according to his wickedness? The answer is to be obtained on a careful reading of the narrative contained in the lengthy 9th chapter of Judges. We recommend the earnest reader to give it an attentive perusal. We cannot do more than touch off the leading features.

Abimelech, the son of Gideon, exalted himself after his father's death, and with the assistance of the inhabitants of Shechem, laid violent hands on his seventy brothers, and with one exception put them all to death that he himself might reign. The exception was that of Jotham who uttered an imprecation that proved a prophecy: "Let fire come out from Abimelech, and devour the men of Shechem and the house of Millo: and let fire come out from the men of Shechem and from the house of Millo and devour Abimelech." For three years

Abimelech enjoyed the fruits of his unrighteousness in peace. "Then God sent an evil spirit between Abimelech and the men of Shechem." Here was the beginning of a retribution which afterwards destroyed both Abimelech and his friends in guilt—the stirring-up of discord between them. Had we been witnesses of what went on between them, we should not have discerned any visible intervention of God. We should have noticed, perhaps, an irritability and proneness to take offence, which, if we had been asked the cause, we might have attributed to disordered liver. In this, perhaps, we should not have been wrong: but it might not have occurred to us that the disordered livers were due to a cause set in motion further back, for the purpose of making mischief between Abimelech and his friends. Such was the fact nevertheless. "God sent a spirit of evil." He impelled the men in question into the channel of bad temper and mutual animosity. "What!" someone exclaims: "God do evil?" Yes. "Shall there be evil in a city, (in cases where God judicially interferes as in the cities of Israel referred to) and the Lord hath not done it?"—(Amos iii. 6.) "I make peace and create evil: I, the Lord, do all these things."—(Isaiah xlv. 7). A barbarised theology has thrown a mist over this point. It has assigned all evil to an imaginary demon, and attributed good only to God, in the face of the revealed and natural truth that evil is God's work in punishment of sin. Death and disease are in the world not by diabolical machination, but by the divine act and deed because of the disregard of His authority in the earth.

The evil spirit enkindled between Abimelech and his friends worked itself out in acts of mutual hostility, until they came to fighting, and in the fighting, Abimelech was slain and the men of Abimelech burnt to ashes in their own stronghold. It all came about in a perfectly natural manner, yet it was all of God, whence arises the obvious reflection that as God has not deserted the earth He works out retribution now in special cases, in a perfectly natural way. The unenlightened natural man sees only natural mischance in the case; enlightenment discerns the hand of God.

An illustration in a different direction is to be found in the case of Samson. When Samson was born, Israel were subject to the Philistines who held them in a galling bondage. Samson's birth was for Israel's deliverance, as was explained by the angel to Samson's mother—(Jud. xiii). When Samson grew up, he fell in love with a Philistine woman whom he met at Timnath. He declared his love to his father and mother, and asked them to get the woman for him. This displeased them, contrary as it was to the law. "Is there never a woman," they said "among the daughters of thy brethren or among all my people that thou goest to take a wife of the uncircumcised Philistines?" It was a reasonable demur, but Samson was a special man, and this incident of his love was a link in a plan of Providence for the overthrow of the Philistine dominion over Israel. This Samson's father and mother did not know. We are told "His father and mother knew not that it was of the Lord that he sought occasion against the Philistines." The point in the case lies in the statement, "It was of the Lord." We look at Samson subject to the fascination

of this woman and we see a picture entirely according to nature, and learn that a perfectly natural influence may be "of the Lord." It all depends upon whether the Lord has anything to do with the matter that may be in question, and whether He has any purpose to serve. With some matters he has to do: with a thousand matters he has nothing to do. "The Lord looked down from heaven, to see if any did seek after God." He hath "set apart him that is godly for Himself," and the affairs of such are subject to His manipulation by the hand of the angels. Such are not perplexed by the apparent impossibility of knowing when the Lord is at work and when He is not. They concern themselves not to know this in detail. Their concern begins and ends with the desire and the aim to do the Lord's will in all things, committing their way to Him, in the determination to accept all things as from His hand, with the knowledge that the naturalness of a matter is no evidence it is not divine, but may be the mere outward form in which His providence is brought to bear in preparation for the unspeakable destiny that awaits the children of His education and choice at the coming of Christ.

EDITOR.

THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

BY F. R. SHUTTLEWORTH.

REFERENCE TABLET, No. 202.

CHRIST IN PROPHECY AND HISTORY.

THE following is a list of some of the Old Testament prophecies concerning Christ, which have already received their fulfilment or application in the facts of New Testament history: and in which therefore we have illustrated first, the incomparable powers of the Spirit of God, to foreshow so minutely the things which were to come; and secondly, we are also herein presented with manifest examples of the principle upon which other prophetic utterances relating to the yet future, are to be interpreted and applied.

1.—Agreeable to prophecy, Christ was to be preceded by the Elijah-spirited John the Baptist—(Mal. iv. 5; Luke i. 17; Matt. x. 14)—whose predicted mission it was to herald the arrival of the long-promised Messiah, and to make ready for him a people, by calling their attention to the foundation fact that man has but a

mortal grass-like existence; and on the other hand pointing out the Lamb of God, so soon to be slain for sin, as the only hope of enduring life.—(Isa. xi. 8; John i. 29). It was revealed beforehand that John's preaching should commence in the "wilderness of Judea," comprehending probably the rural districts belonging to the city of Hebron, and forward in the direction of Jordan.—(Isa. xl. 3; Mat. iii. 1).

2.—Judas Iscariot, the Lord's betrayer, was also the subject of as distinct a foreshowing as John; wherein it was plainly revealed:—1st. That Judas would obtain thirty pieces of silver by the transaction. 2nd. That the money would go to buy the potter's field, 3rd. That his subsequent days would be few; and 4th. That another should be appointed to fill his place as treasurer to the brethren.—(Zech. xi. 12-13; Ps. cix. 8; Matt. xxvii. 5; Acts i. 1-26).

3.—The prophets had foretold that Christ would come of the house and lineage of David, with a virgin for his mother and God for his father; so we find when the fulness of time was come, the same angel who communicated the information to the beloved Daniel that

Messiah should be cut off at the end of seventy prophetic weeks; was sent now to the highly-favoured Mary, a virgin daughter of royal descent in the line of David, to make known to her that by the overshadowing power of the Holy Spirit she should become the blessed mother of her Lord and Saviour, and the great Messiah of Israelitish hope and expectation.—(Acts ii. 30; Luke i. 69; Psa. cxxxii. 11; 2 Sam. vii 12, 16).

4.—Herod's slaughter of the under-two-year-old children was one fulfilment of a prophecy by Jeremiah (xxxi. 15); Joseph's turning aside into Egypt was the fulfilment of another by Hosea (xi. 1). Christ's birth in Bethlehem was the fulfilment of another by Micah (v. 2). His bringing up at Nazareth was the fulfilment of another, (not specifically noted in the books that have been preserved to us—(Matt. ii).

5.—Christ's ride into Jerusalem, as the prospective king of the nation, had been noted in Zechariah's prophecy (ix. 9) for the past 500 years. A more literal counterpart to this prophecy could not be imagined.

6.—The mission of Christ had been graphically portrayed by Isaiah (lxi. 1, 2), and as splendidly and directly self-applied by Jesus, when the book of Isaiah had been handed to him in the Temple, and he read out audibly the very words of the prophet, concluding with the marvellous statement, "this day is the Scripture fulfilled in your ears."—(Luke iv. 17-21).

7.—Speaking prophetically of Christ, the Spirit in David says, "all they that see me laugh me to scorn." Matthew recording the fulfilment of it, some 1,000 years after, says, speaking of a certain occasion, "they laughed him to scorn."—(Matt. ix. 24). Again, David says (Ps. xxii.), "they shake the head;" and again, Mark records that they "railed on him, wagging their heads" (Mark xv. 29); and again the derisive taunts of his revilers are expressed in the very words of the Psalmist, for they said, "he trusted in God, let Him deliver him."—(Matt. xxvii. 43; Mar. xv. 29).

8.—It had long been placed upon record in the Psalms and the Prophets that when Christ should appear, he should be scourged and spat upon (Isa. l. 6); and that he should die by crucifixion (Ps. xxii. 16); and that they should cast lots upon his vesture (Ps. xxii. 18); that they would offer him vinegar to assuage his pain (Ps. lxix. 21); that he should be crucified with common malefactors (Ps. xxxv. 15;

Isa. liii. 9); that none of his bones should be broken (Ps. xxiv. 20); that his friends would forsake him (Ps. xxxviii 11; Luke xxiii. 49), that his disciples would be scattered (Zech. xiii.; Matt. xxvi. 56); that false witnesses should arise against him (Ps. xxxv. 11; Mar. xiv. 56); and even the very words of his last cry upon the cross were written down beforehand (Ps. xxii. 1); and after that, that he should be buried in a rich man's tomb (Isa. liii. 9; Matt. xxvii. 57, 60).

9.—Following upon the death and entombment of Christ, we have the three great facts of his resurrection, ascension to the Father, and his outpouring of the Holy Spirit, with its marvellous "gifts for men," which accompanied its bestowal. These were all like the rest, remarkable fulfilments of the sure word of prophecy, to which we also as Peter says: "shall do well to take heed as to a light shining in a dark place;" a course that will soon give us to see that we are not following cunningly-devised fables in resting on the sure word of promise.—(Joel ii. 28, 29; Ps. lxxviii. 18; xvi 10.)

10.—It was further the subject of divine testimony in the prophetic Psalms, that Christ should be under the special supervision of the angels (Ps. xci. 11; Matt. iv. 6), and that he should be of lowly circumstances (Zech. ix. 9; Isa. liii. 3; Matt. viii. 20; xiii. 54, 57), in all of which he answered exactly to the prophecies which went before him; as did also his accusers, who, as it is said, "fulfilled the Scriptures in condemning him."—(Acts xiii. 27.)

11.—His transcendently glorious character did not escape description in the archives of the Spirit; for there he was manifested for faith, as the very essence of righteousness, justice, meekness, faithfulness and love; which when compared with the facts of his short mortal history, receive if possible, additional force, in the recorded simplicity of his surpassing tenderness, his rich mellow instructions, his patient guileless demeanour, and his true brotherly friendship.—(Isa. liii. 9, 11; Zech. ix. 9.)

12.—The New Testament is largely a book of fulfilments of prophecy; hence at every step we find such phrases as "that it might be fulfilled," "thus it is written," "this is that which was spoken," "this Scripture must needs be fulfilled," exhibiting to us the wonderful unity that runs through the whole volume; from the whole of which we may justly conclude that not one jot or tittle of either the law or the prophets should fail of its due and destined accomplishment, when the time comes

round for the still more glorious part of the programme to be inaugurated in the unclouded dawn of the era which is even now about to burst upon the delighted gaze of those who are busy counting the days, till their absent Lord they see.

REFERENCE TABLE No. 203.

A MORAL DICTIONARY.

The horns of a dilemma. The baptism of John, was it from heaven or of men?—(Matt. xi, 30).

A broken tooth. An unreliable man in a time of trouble.—(Prov. xxv. 19).

Empty wells. Those who walk after the flesh.—(2 Pet. ii. 10, 17).

A passing whirlwind. The wicked.—(Prov. x. 25).

A Work of Faith. And when they could not come nigh unto him for the press, they uncovered the roof where he was; and when they had broken it up, they let down the bed wherein the sick of the palsy lay.—(Matt. ii. 4, 5).

A labour of Love. And Jesus went about all Galilee, teaching in the Synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness and disease among them.—(Matt. iv. 23.)

A sweeping rain. The poor oppressing the poor.—(Prov. xxviii. 3).

Twin brothers. The slothful man and the waster.—(Prov. xviii. 9).

Crackling thorns. The fool's laughter.—(Ecc. vii. 6).

Leaven. The fermentation of malice and wickedness.—(1 Cor. v. 8).

Unleavened bread. The unsophisticated principles of sincerity and truth.—(1 Cor. v. 8).

A blessed memory. The recollection of the just.—(Prov. x. 7).

Dead, but not buried. The carnal mind.—(Rom. viii. 6).

A death that all do not die. The death to sin.—(Rom. vi. 11).

Transplanting. The transfer of service by which a believer of the gospel is dugged up out of the cursed ground of Edenic transgression, and afterwards rooted and grounded in the truth.—(Rom. vi. 5).

A bridle for the tongue. The restraints imposed by the truth—(Jas i. 26).

A mirror for the mind. The heart-reflecting law of Christ.—(James i. 23, 25)

An essential nursery utensil. The rod.—(Prov. xxiii. 13, 14).

A dangerous bear. A man in the height of his folly.—(Prov. xvii. 12).

A two-edged sword. The word of God.—(Heb. iv. 12.)

Unstable as water. A double-minded man.—(Jas. i. 8).

A luminous tract. The path of the just.—(Prov. iv. 18).

Spring time. The resurrection.—(1 Cor. xv. 42, 44).

A thing of beauty and a joy for ever. Salvation.—(Ps. cxlix. 4).

A time of need. When you rise from the dead, without house or home.

A joyful sound. The jubilee notes of the Gospel,

A three-fold cord. Faith, hope and charity.—(1 Cor. xiii. 13).

A happy greeting. "Come ye blessed of my Father, inherit the kingdom."—(Matt. xxv).

REFERENCE TABLE No. 204.

COMMON NAMES.

Common Gentile names, unlike Bible names, have usually no particular meaning. It is possible to extract most part of the truth, if not all of it, from Scripture names, and it is also possible, to some extent, to turn to useful account these meaningless modern names. In the following illustrations, initial letters are used to represent some element of the truth, or some worthy trait of personal character; and all we can say is, if any who may find their initials used, do not answer to it, let them seek to exemplify the idea.

H.C. "Honourable counsellor."

W.D. Worshipper of the Deity.

P.H. "Prisoner of hope."

J.P. "Just person."

E.E. "Earnest expectation."

W.P. Waiting patiently.

W.H.J. Waiting for the hope of Israel,

E.L. Everlasting light.

L.L. Loves the Lord.

M.R. Millennial reign.

B.H. The blessed hope.

G.H. God's heritage.

S.M. "Succourer of many,"

J.S. "Joyful sound."

E.L. Everlasting life,

C.S. Christ's shepherd,

F.C.S. For Christ's sake,

J.H. Joint heir,

F.A.C. Faithful Ambassador of Christ.
M.T. Model teacher.
R.R. Refreshing river.
S.D. Sarah's daughter.
W.F. Worshipper of the Father.
V.W. Virtuous woman.
G.T. Grace and truth.
G.U. God with us.
C.C. Chosen in Christ.
A.J.C. Always joyful in Christ.
S.F. "Strong in faith."
S.C. Saved in Christ.
M.D. Meek disciple.
W.E. World without end.
W.H. Without hypocrisy.
G.B. "Greatly beloved."
L.E. "Life for evermore."
W.E.C. Waiting earnestly for Christ.
W.S.H. Waiting for the Son from heaven.
F.L. Fellow labourer.
T.Y. "True yoke-fellow."
R.B. "Redemption of the body."
C.M. Christ's Messenger.
E.J. "Everlasting joy."
S.C. Sister of Christ.
G.L. God is love.
C.B. Christ's brother.
S.P. Sister of pity.
L.H. "Lover of hospitality."
D.G. Delighting in God.
F.M. Faithful minister.
S.C. "Son of consolation."
E.J. "Eternal judgment."
S.S. Sweet Saviour.
J.T. "Just and true."
L.H. "Lively hope."
G.B. Glorious birthright.
G.T. Gospel trumpeter.
C.C. Christ is coming.
G.H. "Given to hospitality."
J.R. Jesus shall reign.
C.D. Christ died.
W.B. Witnessing brother.
J.B. Jehovah's beloved.
E.W. Earnest watcher.
R.K. Righteous kinsman.
T.F. Truly fortified.
C.F. Christ's friend.
M.M. Meek and mighty.
T.H. True-hearted.
S.G. Son of God.
L.M. Liberal-minded.
E.R. Ever ready.
B.J. Brother of Jesus.
C.J. Christ's joy.
E.S. "Enduring substance."
G.S. "Great salvation."
W.H. Willing helper.
G.G. Grace of God.
T.D. Tried disciple.

J.D. Judgment day.
S.B. Sympathetic brother.
W.B. Well beloved.
J.C. Joined to Christ.
B.W. Brave warrior.
V.C. Valiant Counsellor.
L.H. "Lively hope."
T.R. Trusty runner.
T.W. "True witness."
W.W. Willing worker.
S.A.G. Sweet angel of goodness.
R.A. Robust armour-bearer.
R.G.W. Rich in good works.
A.A. Always abounding.
T.B. Thoroughly brotherly.
B.H. "Blessed and holy."
C.F. Christ's freeman.
R.W. Right worthy.
G.H. God is in Heaven
L.G.M. "Lover of good men."
B.G. Believes God.
W.T. Well tried.
S.P. Son of peace.
J.U. Joy unspeakable.
H.L. Holiness to the Lord.
J.J. Joy in Jesus.
W.R. Walking righteously.
A.D. Alive from the dead.
J.E.W. Jesus ever watches.
G.M.F. God manifest in the flesh.
F.H. Father of hospitality.
H.S. Humble servant.
D.H. Dew of heaven.
H.G. "The hope of glory."
L.H. The Lord is at hand.
R.H. Rejoicing in hope.
T.K.C. Thy kingdom come.
S.A.S. Sighing and singing.
F.R.S. Fellow of the Royal Society.

REFERENCE TABLE No. 205.

ROOTS AND BRANCHES.

The Hebrew word commonly rendered hell and grave in the Old Testament, is from the same root as Saul, and signifies to crave, which well answers to Agur's description of the grave, as one of four things, saith he, which is never satisfied, and never saith it is enough.—(Prov. xxx. 15). It is also in harmony with the following words of Solomon "hell and destruction are never full."—(Prov. xxvii. 20). Various forms of the same word are translated ask, request, require, desire, borrow and demand; all illustrating, more or less, the insatiable spirit of death and

the grave, continually crying, like the horseleech, "give, give."

The idea centring in the Hebrew word rendered abhor in the following passages, is derived from the stench emitted from a dead body.—(Ex. vii. 18; viii. 14; x. 1; xvi. 20; Isa. i. 2; Ps. xxxviii. 5.)

Peter's comforting statement that we have a sure word of prophecy, would read more agreeable to the original if it were transposed thus, "we have the word of prophecy made more sure," or confirmed; for it is a form of the same word which Mark uses when he speaks of "confirming the word with signs;" and Paul uses it

also when speaking of the promises being confirmed; and confirming by oath; and also when discoursing upon making the calling and election sure.

The Hebrew word for atonement in the Old Testament, is *Kaphar*, and signifies to cover, overspread, hide from sight, or annul. It is the word rendered pitch, where Noah was commanded to cover the Ark with that material so as to make it waterproof; it is also translated annulled, in Isaiah—(xxviii. 18). Also the English word cover, is from the Hebrew word *Kaphar*.

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN ECCLESIA, No. 112

"Exhort one another daily."—PAUL.

BARUCH is before us as the theme of our contemplation this morning—the companion of Jeremiah the prophet and his helper in writing down the messages of the Spirit. There are various interesting features in his case which will make it profitable for us to consider him. First he is before us as a sorrowing man. He is represented as saying "Woe is me now, for the Lord hath added grief to my sorrow. I fainted in my sighing and find no rest." Here is something to note; it may strike us as strange at first. It is natural to assume that the prophets of the Lord and all who had to do with them in the way of actual service, were men to whom inspiration and the exercise of authority secured the enjoyment of their position; and placed them beyond the weariness and painful endurance which we find incident to the position of a saint in these days of Gentile ascendancy. A consideration of this case will dispel all feelings of this sort, and enable us to see the point of James's advice to "take the prophets for an example of suffering affliction and of patience." They were fellow-sufferers with us.

When we ask the cause of Baruch's depression of mind, the facts supply a ready answer. As the companion of Jeremiah, he shared the odium that belonged to the position of Jeremiah. Jeremiah was pretty much alone in Jerusalem. The princes, the elders, and the priests—corresponding to the clergy and the upper classes of our day—were all against him; and under their leadership, the common people held him in contempt. His own testimony is "I was a derision to all my people, and their song all the day"—(Lam. iii. 14). His own feelings in contact with them and his estimate of them are manifest from Jer. ix. 2, 3: "Oh that I had in the wilderness a lodging place of wayfaring men, that I might leave my people and go from them! for they be all adulterers, an assembly of treacherous men. And they bend their tongues like their bow for lies; but they are not valiant for the truth upon the earth: for they proceed from evil to evil and they know not me, saith the Lord." Between the derision manifested by the people towards Jeremiah and Jeremiah's sense of their worthlessness, it is easy to understand his statement that

"for peace he had great bitterness." The asperity of his position was so sharp that he felt inclined to shut his mouth. He said "I will speak no more in His name," for the reason given: "Because the word of the Lord was made a reproach unto me and a derision daily." He even went so far as to curse the day of his birth, saying, "cursed be the day when I was born: let not the day wherein my mother bare me be blessed, . . . wherefore came I forth out of the womb to see labour and sorrow that my days should be consumed with shame?"—(xx. 14, 18). This helps us to realise what James testifies of Elijah and the prophets in general, as true, that they were men, "subject to like passions as we are."

As companion of a man of this experience, Baruch shared in the dreariness of the situation as expressed in his words. "I fainted in my sighing, I find no rest." Are we not often distressed with a similar experience arising from a similar cause? By the truth, we have become companions of the Despised and Rejected of men, who said, "It is sufficient for the disciple that he be as his Master." Companions of his companions, we may often feel cast down like Paul, but not destroyed: faint-hearted and unrestful like Baruch. "Denying ungodliness and worldly lusts" is not an exhilarating performance. We may often feel dreary in the performance. Let us not be too much dejected. The present world is an evil world under any circumstances. Evil is ingrained in the constitution of things. "Man is born unto trouble as the sparks fly upward." People in effect imagine we can escape it by one contrivance or another. They constantly tug at their chains. It is a vain struggle. We are in the grasp of sin's bondage and we cannot be free except in the way provided in Christ. It is better to quietly and finally accept our fate with resignation, and lay hold of the blessed hope God has given us in the gospel. It is a help in the doing of this

to remember that the prophets and their companions have been sighing, sorrowing men who have had to fortify themselves by the consolation of the truth.

God sent a message to Baruch by Jeremiah. What a mighty honour that the God of Israel, the Almighty Creator of all things, should send a message to a mortal man to comfort him! It may be said that here at all events, the case of Baruch differs from ours. For a time no doubt it does; but it is only a question of time. There is a time for everything. Our times and circumstances do not admit of individual messages as appropriate just at present, but there is a message waiting for us all. Christ comes with a message to every man who will appear before him. It will be individual to each man at the judgment seat. This may appear afar off and not analogous to the message sent to Baruch. It will not seem either when the time arrives. It will be near and pointed and practical and appropriate. It will be a message of comfort to the sorrowing and faithful. "He will satiate the weary soul, and replenish the sorrowful soul"—(Jer. xxxi. 25). "He will comfort all that mourn. . . . He will give unto them beauty for ashes, and the oil of joy for mourning, and the garment of praise for the spirit of heaviness." For this joyful consummation, if we are among Zion's mourners, we have only to wait. It is difficult to wait perhaps, but this waiting is the only attitude full of promise. "They shall not be ashamed that wait for Me." "It shall be said in that day, Lo this is our God, we have waited for Him. . . . Let us be glad and rejoice in His salvation." Therefore as Paul exhorts, "Cast not away your confidence which hath great recompense of reward. For he that shall come will not (always) tarry." The longest time possible to man is short. Every man's life is shut up at the end, not far off, like a road with a wall built across. We have only to wait till then, for the end of life is the arrival

of resurrection to every man's consciousness. Thus not a long way off, our message waits. God give us a good message.

What was the message to Baruch about? It was about Baruch's sorrows. "Thus saith the Lord, the God of Israel, unto thee, O Baruch: Thou didst say, 'woe is me now; for the Lord hath added grief to my sorrow.'" Several things suggest themselves here. A man's sorrow is not a blithesome subject of discourse to other people; but it is otherwise to himself. It may not be exactly an elating subject, but it is comforting. What more consoling to a man groaning under some distress, than for a powerful sympathetic friend to sit down with him, so to speak, and enquire into his trouble, and give him promises and assurances of a solacing character? This was Baruch's experience in this case, and its interest to us lies in the fact that we have to deal with the same God who condescended to send to Baruch a message on the subject of his sorrows. We are not allowed to hear from Him as yet; but all things are known to Him, and He is not unheeding of the troubles of those whose hearts are toward Him. Nay, He may even contrive their trouble for them. "Happy is the man whom God correcteth"—(Job v. 17). It is an arduous experience and difficult to endure; but the upshot will be unmingledly beneficial. Therefore it is written, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him, for whom the Lord loveth He correcteth, even as a father the son in whom he delighteth"—(Prov. iii. 11). In the midst of the trouble, He giveth consolation, causing light to arise to the upright in the darkness—(Psa. cxii. 4). "He makes a way of escape" (1 Cor. x. 13). He comforteth those of His who are cast down (2 Cor. vii. 6). He establishes, strengthens, settles, after they have suffered awhile (1 Pet. v. 10). These things are all testified, and constitute a

ground of consolation to all, even in this deserted century, who place their hope in God and keep His commandments.

Baruch's case is evidence that the eyes of the Lord are open to the righteous and His ear open to their cry. This truth is illustrated in many ways in the Scriptures. Nothing is more powerful in this way than the statement of David, by the Spirit, concerning himself and his Son: "He putteth all my tears in a bottle. Thou tellest all my wanderings." Therefore, in the midst of all our troubles, let us not be utterly cast down. Let us have it as a mental reserve to draw upon, the recollection that we are in the hands of God who will not suffer the billows to go over our head to our destruction, but will come to our release when we have suffered sufficiently. In the darkest hour, we may always rally ourselves like David. "Why art thou then cast down, my soul? What should discourage thee, and why with vexing thoughts art thou disquieted in me? Hope thou in God, for I shall yet praise Him who is the health of my countenance and my God" (Ps. xlii. 11). David indulged in this gleaming comfort at a time when he was saying "O my God, my soul is cast down within me. . . . My tears have been my meat day and night, while they continually say unto me, Where is thy God? When I remember these things, I pour out my soul within me." We can never be in a lower deep than these words represent. David came through it all, a joyful victor at the last, ready for the place that awaits him in the triumphant throng that will surround the Lord in the day of His glory: and shall we lie down in despair? Nay, nay, let the outward man perish: the inward man is renewed day by day, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.

What was the pith of God's message to Baruch? It was a piece of advice which

carries with it certain instructive conclusions. "And seekest thou great things for thyself? seek them not." Baruch had evidently been turning his eyes in the direction of great things. It was not much of a wonder. He had become weary of the continual self-denial involved in his companionship with a derided prophet of the Lord. He saw everybody around him looking after themselves, "seeking their own," as in Paul's day.—(Phil. ii. 21.) "From the least of them to the greatest of them, everyone was given to covetousness."—(Jer. vi. 13). From which it follows as a reasonable conclusion that most of them were partly successful and well-to-do. Baruch had evidently begun to think that he might as well have a try among the rest, or, at all events, make some effort to place himself beyond the reach of evil. God's advice in the case is before us: "seekest thou great things for thyself? seek them not." Why was this advice recorded? Not for Baruch's exclusive benefit. It is doubtless true here what Paul says of another case: "Now it was not written for his sake alone that it was imputed to him, but to us also to whom it shall be imputed if we believe, &c." The advice to Baruch is advice to every son of God. "Seek them not." It is advice conveyed in many forms: "Mind not high things, but condescend to men of low estate." "Labour not to be rich." "Having food and raiment, let us therewith be content." These are some of the forms in which the same exhortation is delivered directly to ourselves. They are meant as practical counsels. We may disregard them now, and gain the world in its race for distinction and wealth; in that case the day will come when we shall discover that our

eyes and ears have been strangely sealed to the monuments of wisdom.

The reason connected with the counsel given to Baruch was personal to himself, but is nevertheless not lacking of application to us. God said, "For behold I will bring evil upon all flesh, saith the Lord." This doubtless referred to the deluge of calamity that was about to break upon the whole country of Judah, by the hand of the Babylonian army, and sweep everything before it, as intimated in verse 4: "The Lord saith thus, behold that which I have built will I break down, and that which I have planted I will pluck up, even this whole land." The applicability of such a reason to us lies in the fact that a similar fiat has gone forth concerning the kingdoms of the Gentiles, in the age in which we live. A time of trouble such as has never yet visited them, is about to come; and the present order of things is to be broken up, in anger and great judgment, and the kingdom of God to be established over all. The advice not to seek great things in the present aion is therefore of equal cogency to what it had in Baruch's case. In a sense, it may have very little application to us, because none of us have it in our power to aspire after great things. Still, if it cannot apply in this way, it may operate negatively in helping us to be content with that poor and lowly form of life in which it has, in all ages, pleased God to seek the heirs of the coming kingdom and glory; and to wait with composure the storm that will sweep away the kingdoms of men, and clear the way for that order of things in which righteousness, godliness, wealth, security, and peace, will gladden the earth for evermore.

EDITOR.

THE BIBLE TRUE.

THE BIBLE'S HISTORICAL RELIABILITY. WAITING THE NEXT ATTACK.

At the annual meeting of the Church Congress, recently held at Sheffield, some good things were said on the subject of the Bible's proved historical veracity. Papers were read by Professor Rawlinson, Mr. W. R. Cooper, and Canon Tristram, the latter of whom said that the assaults on the truth of the Old Testament historical narratives had been triumphantly repulsed by the discoveries which formed the subject of discussion, and they calmly awaited the next charge. Professor Rawlinson said that thirty years ago, the historical books of the Bible were believed to be merely romance, and not intended to be the records of absolute facts, and an attempt was made to divide those that were mythological from those which were legendary. Then it was said that the unhistorical character of the books was proved by the misrepresentation of the manners and customs of the people of whom they spoke, and of Egypt, as described in the Pentateuch, Babylon as described by Daniel, and Persia as described in the book of Esther. It was when things were brought to this state that, in God's providence, the wonderful series of discoveries which our time had witnessed were brought about, and opportunities were given of testing the truth of the sacred narratives which the world had never had before, and never expected to possess. The points which were said to show the strongest instances of disagreement were found to be striking instances of agreement between sacred and profane history, and the ground was thus cut from under the feet of mythical interpreters, and their whole system collapsed. It was not too much to say that they had not now a defender, and had scarcely an apologist.

Canon Tristram's paper dealt with the question: What definite result as to the interpretation of Scripture has been produced by recent discoveries? He said:

"The discoveries of archaeology, whether monumental or historical, have affected the interpretation of Scripture in four aspects—1, ethnological; 2, historical; 3, chronological; 4, geographical and topographical. The last three aspects affect the interpretation of the early Scriptures, whether pre-Abrahamic or post-Abrahamic. In all three aspects we knew nothing till very recently which could be looked upon as contemporary. We had only vague traditions or the second-hand information of later ancient writers, so that profound investigators of primæval antiquity, such as Stanley Faber, had none of the mass of material, whether of archaeological discovery or linguistic recovery, which is at our command to aid them in tracing the primitive history of man. The result is that, whether we turn to the so-called legendary epoch before the call of Abraham, or to the annalistic period following it, we now find ourselves confronted with a contemporary and sometimes a more ancient literature, amplifying, exaggerating, interpolating, but never absolutely contradicting the terse narrative of Genesis. Looking first of all at the historical revelations of the Assyrian tablets in the pre-Abrahamic period, the long series of records published in many volumes by the Biblical Archaeological Society bring before us a complete Assyrian story of man from the Creation. The story of the Creation and the Fall belong to the upper, or *Akkad, i.e.*, Cushite division of the country, and in their present form are, perhaps, not the earliest legends; but even these are, in their original form, at least two centuries older than Abraham and six centuries older than Moses. The story of the Flood and the history of Nimrod were probably written in the south of Chaldæa, and are at least as early as B.C. 2,000. But they were all traditions before committed to writing, and the traditions are much older still. Mr G. Smith remarks: 'There is fair reason to suppose that there was a close agreement between the text of the Chaldean legend and Genesis, while there does not appear to be anything like the same agreement between these inscriptions and the accounts transmitted to us by Berossus.' Let us briefly note the points of identity. The first tablet, corresponding to Gen. i. 1, 2. begins—

- 'When the upper regions were not yet called heaven,
- 'And the lower region was not yet called earth,
- 'And the abyss of hades had not yet opened its arms,
- 'Then the chaos of water gave birth to all of them,
- 'And the waters were gathered into one place.
- 'No men yet dwelt together, no animals yet wandered about;
- 'None of the gods had yet been born,
- 'Their names were not spoken, and their attributes were not known.'—*Records of the Past*, vol. ix. p. 117).

In another, we have the creation of dry land; in the fifth we have the creation of the heavenly bodies with much detail, the moon being created before the sun. They are to be for signs, for seasons, for days and for years. But more, it declares the Sabbath to have been ordained at the Creation. 'On the seventh day He appointed a holyday, and to cease from all work he commanded.' But, as Mr. Talbot Fox remarks: 'The account falls short of the majesty of the Hebrew Genesis, for it implies that the heavenly movements might possibly go wrong, and therefore, the dwellings of the gods Hea and Bel are placed in the planets.' The creation of the cattle of the field, the beast of the field, and the creeping things, occur as in Genesis. We have the Fall. 'The dragon Tianut tempted him. The god Hea heard and was angry, because his man had corrupted his purity.' The curse is, 'May he be conquered and at once cut off.' On a seal two figures are seated by a tree holding out their hands to the fruit, while a serpent stands erect behind one of them. Four rivers are spoken of as surrounding Gan-dann—i.e., Gan-Eden, the Garden of Eden, two of them the Tigris and Euphrates. Among the Antediluvians occur Cain, Enoch, Cainan, Lamech, Tubal-Cain, or *Bil-Kan*, the god of fire and melter of metal. The ten generations of Genesis are represented by ten successive kings. The translation of Enoch is placed after the Flood, and transferred to Noah. Of the famous Izdubar legend, the Assyrian story of the Flood, I need not speak. Twenty-three points in the narrative of Genesis are given in the tablets, with some few discrepancies, enough to show that neither narrative was copied directly from the other. The tablets gave an account of the building of the Tower of Babel and its interruption by Divine interposition. Next came the story of Nimrod, identified with the highest probability as the Izdubar of the Tablets, for he founded Babel, Akkad, Erech and Nipur, which has been shown to be another name for the Calneh of Genesis. The discovery by Mr. Loftus and identification of Ur, with its innumerable inscriptions, its bricks stamped with the name of

Arioch (Gen. xiv. 1), and its temples to the moon-god and other idols, bring down the exhumed Assyrian annals to the time of Abraham. What, then, said the speaker, is the definite result as to Scripture history? Certainly there is not an incident touched on from primæval chaos to the call of Abraham, which is not illustrated and confirmed by the utterances of a language which speaks again after a silence of 4000 years, though we have only just begun to gather a few fragments from its storehouses. The ingenuity of a destructive criticism can avail nothing against this. Subtle intellects have endeavoured to evolve from their inner consciousness the theory of differing Jehovistic and Elohistical originals put together in later ages to form the early chapters of Genesis, and shallow copyists have assumed this as an accepted axiom of scholarship. We have been told that the Pentateuch, in its present shape, was compiled by Samuel, by the late Seers, or by Ezra. But now it is no longer possible to suggest any origin later than the date of the Exodus for the history of Genesis, for to the Jews of the later period of Samuel the records of Assyria were inaccessible, and the structure of the language of Genesis is too archaic to be postponed to the period of the Captivity." The next points discussed were the geographical and topographical details of the early Scriptures, attention being chiefly directed to the journal of the wanderings of the Exodus and the allotment of the Land of Promise. The recent surveys of the Sinaitic peninsula showed the most exact accordance of the record of the Exodus with existing topographical facts, which accordance would be inconceivable unless the history were completed at the time. Briefly describing the recent discoveries made during the exploration of Palestine, which fully bore out the truth of the Scripture narrative, and mentioning that there is scarcely a village, however insignificant, which does not retain for its desolate heap or its modern hovels, the Arabic equivalent for the name written down by Joshua 3,300 years ago, Canon Tristram said in conclusion: "But it is not merely the continuance by an 'occult Providence' of the names in the very places where they ought by the Record to be; it is the little touches which often startle, by the way in which they carry conviction of the time and place of the sacred penman. Thus when we read that Abraham's second encampment 'was on a mountain east of Bethel, and that he pitched his tent, having Bethel on the west, and Hai on the east, and then he builded an altar,' and when between the site of Bethel, and the desolate heap, the 'Tell' of Ai, we observe a valley, and in its centre a lofty hill with undecipherable ruins on its summit, whence and whence alone a view of the Jordan valley and the head of the

Dead Sea is obtained, we know exactly where Abraham stood and where the writer placed him. Thus is proof and illustration rapidly accumulating, and one definite result is certainly this, that hostile criticism must for the future be subjective and not objective. The historical assault has been triumphantly repulsed all along the line. We calmly await the next charge; '*Magna est veritas et prevalebit.*'"

WHAT SCIENCE CAN AND CANNOT DO.

In his inaugural address at the college of St. Andrews, Lord Selborne made some excellent remarks on this subject—remarks having a valuable bearing on the foundations of our faith. Referring to the various scientific theories of the universe, he said:

"What I am bold enough to dispute altogether is their title to be called scientific. Largely as they are conversant with, much as they profess to build upon, some of the facts of scientific observation, they receive no support from anything which deserves the name of evidence. They make (so it seems to me) as large a demand on faith without experience, on 'the evidence of things not seen,' as is made by any doctrines of theology. Induction from scanty or indirect materials imperfectly known, when it cannot be verified by experiment, must necessarily be speculative and precarious.

It should, therefore, be a first principle in all such inquiries, to begin with a right conception of what natural science can and what it cannot do. It can collect, classify, and compare phenomena; it can note their succession and order; it can decompose the subjects of sense into some of their elements, and can trace those elements through many permutations and combinations of substance and form; it can to some extent measure, excite, and make use of the mechanical, chemical, and other forces, on which their structure, arrangement, growth, and other changes depend. To all these things it can give names, convenient as signs and symbols. But what the things

so observed and so named are in themselves—what matter is, what force is, no philosopher can tell us. When we have measured the distances and weighed the masses of all the heavenly bodies; when we have tested by the spectroscope the materials of the sun and stars; we are still on the outside of things. If we sometimes seem to penetrate beneath the surface, it is only like children who unpack nests of Chinese boxes, or peel off the coats of a bulb. In words for which I am indebted to my friend and your Chancellor (himself no mean philosopher), the Duke of Argyll, 'Every advance has its new horizon; every answered question brings into view another question, unanswered and perhaps unanswerable, lying close behind it.' Matter without mind would be to us nothing; it is through mind only that matter is perceived. As science cannot tell us anything of the essential nature, so neither can it inform us of the ultimate cause of any of these things. Every moment's experience, and all the results of investigation, concur to show that everything in the world has not been from all eternity exactly as it is now; that there are causes and effects—a series of changes, depending on laws, or on some law, of causation. Science may trace, link after link upwards, some part of the chain which thus hangs down from Infinity; but how that chain came into existence, what began, and what sustains it—on these points science is, and must continue to be, silent. The atomic or world-dust cosmogony is not more satisfactory or more intelligible as an explanation of ourselves and all the varieties of being, form, and force, which we see around us, than the chaos of the ancients. The question, 'And Chaos whence?' still inevitably recurs. The speculation of natural philosophers, even after their boldest flights, fail to throw the faintest ray of light upon the transition from inorganic matter to

vegetable life, upon animal life, consciousness, and instinct, upon reason and the moral sense in man. Are these realities or not? Do they, or do they not, belong to a higher system, to a greater world, than that of physics, mechanics, and chemistry? No analysis of the material structures with which they are connected has any tendency to explain how they came to be, or why they differ as they do. Many poisonous vapours may float in the social atmosphere; but none, surely, can be worse than that which would suggest doubt or disbelief of everything which cannot be tasted, handled, or seen. It is disbelief not in God only, but in man. Not in the sphere of religion only, but in those of morals and politics, it leaves our human life without rudder, chart, or compass. Epicureanism was the philosophy of Imperial Rome; to modern materialism, the will of those who have power is the sole ground of the obligation of law: Epicureanism in the higher, and Socialism in the lower regions of thought, are still, as they have always been, the natural products of this system. Here it is that religion comes in. I will not trespass at all upon the proper province of the teachers of religion; but to be silent as to the keystone of the arch of human knowledge and virtue is not possible. Morality, which is the conscience of reason; language, which is the discourse of reason; mathematics, the infallible law—poetry, the creative spirit—and natural science, the experimental record—of reason—all point to this. Religion harmonises the inward world of life and consciousness with the outward world of sense, ascribing all to one great cause, which if our knowledge of it is but as a tangent to infinity, still realises the highest conceptions and aspirations which man can form, impersonating the supremacy of perfect reason. In a moral and intelligent author of the Universe, of absolute power, wisdom, and goodness,

reason finds the explanation and the archetype of itself, nowhere else discoverable. Infinity and eternal self-existence are transcendent realities, which it is impossible to understand, but in which, under one hypothesis or another, belief is absolutely unavoidable. The alternative is between intelligent and unintelligent self-existence. The more we dissect, analyse, decompose, the more mastery we obtain over the elements of matter, the more irresistible (to my mind at least) becomes the conviction that there is a higher and greater Power behind them. Those who recognise the idea of "force" as necessary to be added to the idea of matter, in order to account for the existences and the known conditions of the universe, bear testimony to this truth, though they fail to explain it. To me (I trust to my hearers also) the presence of that Power is a relation of God. Nature leads men who know no Revelation *viam palantes quarere vitæ*; to seek the Unknown, by "feeling after Him, if haply they may find Him." That cannot be true science which, on this the most important of all subjects, would lead those who believe that they have found Him back to blank ignorance, and teach them to 'care for none of these things.' You will hear, nevertheless, from some who think themselves wise, that these things are 'unknowable.' A dogma which denies the possibility of the knowledge seems to me to deny also the possibility of the Being of God. It is implied in any reasonable conception of the Author of the Universe, that He is 'not far from every one of us.'"

COLENSO ANSWERED.

Dr. McCaul, professor of Hebrew in King's College, London, answered Colenso a good while ago. The answer is good and conclusive. We are indebted to brother Shuttleworth for being able to publish copious extracts from it in a

series of articles commencing with this.

“Faith in the inspiration of the Mosaic writings depends not upon satisfactory replies to objections, nor successful solutions of difficulties. The Pentateuch possesses the testimony of the Saviour’s omniscience, and has stamped the evidence of its divine origin upon the annals of the world. From the present hour back to the days of Moses, its influence, and even its language, can be continuously traced in the theology of Christians, the tradition of Jews, the oracles of Hebrew prophets, and the records of Israelite historians. Its very necessity to the right understanding of the religious condition of man, at any period of the world’s history for the last three thousand years, demonstrates its heavenly source. He, then, who believes the Gospel, or contemplates the gigantic and never-ceasing influence which the Pentateuch has exerted upon human thought, action, and conscience, will not be much disturbed by difficulties of detail in a book of such remote antiquity, made up of detached portions of legislation, and fragments of history, written at intervals during the wanderings of the desert, amidst all the cares, troubles, and interruptions necessarily the lot of Israel’s leader and deliverer, and, though inspired, bearing the unmistakable impress of the circumstances under which it was composed. In such a book there must be difficulties, as easily discerned by the believers as the unbelievers—and not a few have been noticed and explained, many centuries ago, by Christian fathers and Jewish Rabbis. In more modern times, Spinoza and the English Deists, the French philosophers and the German rationalists have increased their number; and Christian apologists of various nations, have multiplied answers, so that now but little new can be said for or against the genuineness and authenticity of the Pentateuch. Bishop Colenso’s chief difficulties, such as that relating to Judah’s grandchildren, the number of the children of Israel at the Exodus—the mode of finding sustenance for the cattle in the wilderness—the history of the fortieth year, have been discussed again and again. But as they are stated in a somewhat new form, and some minor objections added, an examination of the Bishop’s whole argument became necessary. The results are now presented to the reader, and will show that the objections propounded by

Bishop Colenso are based, some on doubtful interpretations, others on suppression of, or addition to, the words of Scripture impugned, on unwarranted assumptions, or defective information. To range them under these rubrics would be perhaps the most interesting and most forcible method of showing their weakness, and would prevent repetitions. But it might not be considered so fair to the objector. It would certainly not be so convenient for reference; and in some cases would be difficult where unwarranted assumption, defective information, and doubtful interpretation are all combined. The objections, therefore, are reviewed in the order in which they are stated.”

“The first difficulty propounded by Bishop Colenso was not discovered by modern criticism, but was observed and explained centuries ago by Christian fathers and Jewish Rabbis. It relates to Judah’s age and the birth-place of his grandchildren, Hezron and Hamul. As stated by D.C., the difficulty rests on two suppositions; first that the historian meant to convey the idea that Hezron and Hamul were born in Canaan; secondly, that at the descent into Egypt, Judah’s age was forty-two. First, then, as to the birthplace of Judah’s grandchildren. D. C., in section 19, quotes Gen. xlv. 12, ‘And the sons of Judah, Er, and Onan, and Shelah, and Pharez, and Zarah; but Er and Onan died in the land of Canaan; and the sons of Pharez, Hezron and Hamul’—and then says (the italics are D. C.’s)—‘It appears to me to be certain that the writer means to say that Hezron and Hamul were *born in the land of Canaan*, and were among the seventy persons (including Jacob himself, and Joseph, and his two sons), who *came into Egypt* with Jacob. He repeats the words again and again:—‘These are the names of Israel, which *came into Egypt*,’ (v. 8); ‘All the souls, that *came with Jacob into Egypt*, which came out of his loins, besides Jacob’s sons’ wives, were threescore and six,’ (v. 26)—which they would not be without Hezron and Hamul. ‘And the sons of Joseph which were born him in Egypt were two souls; all the souls of the house of Jacob, which *came into Egypt*, were threescore and ten,’ (v. 27); ‘These are the names of the children of Israel, which *came into Egypt*; every man and his household *came with Jacob*. And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already’ (E. i. 1, 5),

Now of all these texts which D.C. here accumulates, there is only one that seems to favour his view, the others serve to refute it. The verse apparently favourable is Gen. xlv. 26, 'All the souls that came with Jacob into Egypt, which came out of his loins, were threescore and six'—and this seems favourable only in the English translation, not in the Hebrew text. The words 'All the souls which came with Jacob into Egypt' seem to imply that these sixty-six were then all alive, and accompanied Jacob at the time. The stress of the argument lies upon the preposition 'with,' but that preposition does not exist in the Hebrew (*neither* *ל* *א* nor *עם* *א*), but another (*ל*), which signifies 'To, of, belonging to,' as is explained in the following verse, 'All the souls of the house (*ל* *ב* *י* *ת*) of Jacob.' The accurate translation therefore is, 'All the souls of, or belonging to, Jacob, who came down into Egypt—were sixty-six.' The text says nothing at all of their accompanying him, nor of the time at which they went down, but simply that they who went down were sixty-six. D.C. will, perhaps, ask—'Then why are these sixty-six separated from Joseph and his sons, of whom it is said in the following verse, 'And the sons of Joseph which were born to him in Egypt, were two souls?'' To which I reply, that they are not separated, except by those who divided the text into verses. The great object of the writer is to prove that the whole number of those who went down into Egypt is only seventy. He, therefore, carefully notes the number of each of Jacob's four families, and here comes to give the sum total, and therefore verses 26 and 27 ought to be read together thus—'And all the souls of, or belonging to, Jacob, who came down into Egypt, which came out of his loins, besides Jacob's sons' wives, were threescore and six, and the sons of Joseph, which were born him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten.' The subject of the proposition is 'All the souls belonging to Jacob who came down into Egypt,' in verse 26. The predicate is,

'were threescore and ten,' given in verse 27. But D.C. will perhaps say that in Exodus. i. 1 the Hebrew has the preposition 'with' where it is said 'every man and his household came with (*א* *ת*) Jacob.' But there the names of those who had households (which Hezron and Hamul had not) are given, and they are those of the eleven sons of Jacob. The names of the grandchildren are not specified, nor is the number sixty-six given, but on the contrary, the number 'seventy,' which includes Joseph and his sons, who certainly did not accompany Jacob into Egypt, for they were there already. There is therefore no passage which asserts that the sixty-six, including Hezron and Hamul, were alive, and went into Egypt at the time of Jacob's going down. The question is therefore reduced to this, what is meant by the words 'came down into Egypt,' or 'went down into Egypt?' do they mean, that they who were born in Egypt, are excluded; or can they include those who had never been in Canaan at all, but were born in Egypt? Most certainly the latter, as is proved by the texts adduced by D.C. himself. First, we have Gen. xlv. 27, 'All the souls of the house of Jacob (*ה* *ב* *א* *ר*) which came into Egypt, were threescore and ten,' and secondly, Deut. x. 22, 'Thy fathers went down (*י* *ר* *ד*) into Egypt with threescore and ten persons.' The number 'threescore and ten' cannot be made out, without the sons of Joseph, Ephraim and Manasseh, who, in our occidental sense of the words, never 'came,' or 'went down into Egypt' at all, but were born there. These two texts, therefore, prove that the words 'came into Egypt' may include those born in Egypt, that they do actually include Ephraim and Manasseh, and may, therefore, also include Hamul and Hezron, and some of the ten persons, named as the sons of Benjamin, and thus this ground of D.C.'s objection is removed. It is now here stated that Hamul and Hezron accompanied Jacob—and the expressions 'came' or 'went down into Egypt' have a wide signification, including those who did not immigrate into Egypt, but were born there."

To be continued.)

"SEASONS OF COMFORT."

MANY and cordial thanks are due and hereby given to many who have spoken during the month to whom we have not been able to write privately. The subscribers' list goes steadily up, though not at a rapid rate. When 260 more copies are subscribed for, we shall go to the printer, with whom our arrangements are complete against that moment. Our difficulty will not then have been removed, but it will be in a fair way to be so. We shall be in this position: that after supplying subscribers, we shall have on hand a stock of books which will gradually sell afterwards, and slowly undo the burden whose existence we have revealed with a reluctance nearly unconquerable.

There are those who think we ought to accept the amounts already subscribed without any attempt to give an equivalent in the shape of a book. They think it a pity the printer should have the benefit of those amounts, and that relief should only come afterwards. There is another side. Abraham had some regard to the subsequent use that might be made of facts.—(Gen. xiv. 22-23). As Abraham's children, it is well for us not to be indifferent to this aspect of matters. There are many reasons why we should not put ourselves unreservedly in the hands of man. David and David's Son-Lord both exhibited their recognition of this.—(2 Sam. xxiv. 14; Jno. ii. 24.) There are some, doubtless, towards whom no such reservation need be exercised: at whose hands help might be accepted with simplicity and without fear, knowing that their help was help of sympathy and wisdom. But there are others who would not be slow afterwards to use the fact of their help with embarrassing results in the general work and operations of the truth. All danger of this is avoided by stating the facts, offering an equivalent, and leaving each one at liberty to do as he may find himself moved in the small matter of subscribing for a single copy of a book, which will provide some spiritual help by the way for the Lord's pilgrims. The way is not thus barred against those who may volunteer a larger measure of co-operation, or even a smaller measure, separately from the book proposal. The plan preserves that liberty and independence which are essential in the present mixed state of things, while offering a practicable remedy for the injuries inflicted. To beg, the editor cannot submit for the truth's sake, which requires a man to be free from all men while the servant of all—(for the battle of the truth, in its theory and practice, is never over till life is ended). To accept the voluntary co-operation of fellow-servants is another thing, not involving the same difficulties. With these remarks, we introduce some of the letters to hand during the month.

A Brother, who wishes his name suppressed, writes:—

"Enclosed you will find Bank of England note, value £10, to be placed at your uncontrolled discretion in removing the clog placed on the machinery of the truth: in whatever way you think best. I am very much pained at the rebuke which some brethren have inflicted upon you. We pray God to give you strength and comfort to help you to bear up under your severe trial."

An anonymous correspondent says:—

"It was with heartfelt sympathy, amid joy, at such direct obedience to the commands of Christ, that I read your letter in the August No. headed 'Seasons of Comfort.' For my part I think you acted wisely in every case; and had determined to send you £10 (which I enclose) to be used as you think best. The brother who says: 'No tears or entreaties of any brother, should have induced you to part with money entrusted to your hand for a special purpose, &c., &c.' I think should be reminded of Paul's words, 'Charity . . . thinketh no evil,' showing you were not at liberty to act in a suspicious way towards those who applied to you for help. In regard to the book; it is, to my mind just the thing we want; and doubtless many prayers will ascend to our Father in heaven to grant a rich reward for your untiring labours for the good of your fellow-men and His honour and glory."

Brother Sykes, Lichfield, writes:—

"On the 4th of August, I left at the office seven shillings and tenpence, for a copy of the *Seasons of Comfort*, to help in the burden which has been a great grief on my mind on your behalf. I now write on behalf of brother and sister Tye, myself and sister wife, and enclose a P.O.O. for £2, with all our kindest love and sympathy for you and sister Roberts. We feel it our duty to bear one another's burdens if we are to fulfil the laws of Christ; for if we offend in this one point, we shall be found guilty of all. I wish you only to send one copy of the book, as this will only be a small share of that heavy burden which has been so cruelly laid upon you. Dear brother, let me beg of you to act on the old principle, No money no books."

Another Brother, desiring the suppression of his name, sends £10, without requiring the book; another, £4.

Brother Sanders, of Muddiford, writes:—

"I enclose half-sovereign, a moiety toward *Seasons of Comfort*. I could wish it was fifty times as much, for these papers have often, very often, comforted my soul or 'me.' Amid the gloom of the night they have shone as day stars, discovering the darkness of the ignorance of this world, and sustaining the soul under it, unlike the trashy foolishness vended by the theological traffickers of the age. They are ever new, ever strong. The never surfeit the eater, or produce loathing, but give spiritual appetite, so that a man can 'run and not weary' in the way of Thy commandments."

Brother Grant, of Carrbridge, writes:—

"I enclose herewith a small moiety to help a little in lightening the burden you have hitherto borne. Having gone through the unpleasant but profitable ordeal of enduring temptation, you can now look forward to the mercy and approval of the great Master when He cometh to be glorified in all those that continue steadfast unto the end. 'Blessed is the man that endureth temptation, for when he is tired he shall receive the crown of life. Some trials bring us to seek for help where alone lasting help may be found. You must have been busy at this seeking for years back, and now your readers reap the benefit in 'Sunday Morning exhortations,' and by your proficiency in the right dividing of the whole word of truth. We bless God that you have been led in this thorny path. We remember that David, 'the man after God's own heart,' endured much suffering and persecution in order to qualify him with the tongue and pen of the ready writer—that he might rightly depict the sufferings and glory to follow of His Royal Son and Lord. It is no wonder then if we are called on to follow in the same path. The Lord changeth not. The God of Abraham, Isaac, and Jacob, Moses and David, remaineth always the same—merciful and gracious—and afflicteth not willingly, but for our good, that we may be brought to yield the peaceable and profitable fruits of righteousness. May we all soon have a joyful deliverance out of the present trying state of probation."

Brother James Laird, Galt, Ont., Canada, writes:—

"The monthly messenger of consolation and encouragement, provided by you and your helpers arrived yesterday. The usually unalloyed pleasure we experience in receiving it

was marred by reading the article on page 351. The old tale of mis-placed confidence, and yet I have not one word of censure or rebuke; such occurrences are unavoidable, unless we run into an opposite, and far greater error. Better to suffer than to inflict suffering. I believe you to be honest, single-hearted, and sincere, and one of few in this intensely selfish and godless age, who are sacrificing present honour and wealth for the unseen riches of Christ. And it is right and just that you should receive something from the hands of us for whom you provide so much. And it is my prayer that you may be spared to strengthen and counsel the brethren until our Master's coming. And yet I am glad you wrote the article on page 351. I think every true brother and sister ought to subscribe for one copy at least. Many of us are poor, but where is the virtue of giving, if it does not pinch? I hope and trust the brethren will readily respond. If they do not and you do not obtain enough of subscribers to warrant you in printing, keep the money now sent."

Brother Royce, of Peterboro', writes:—

"I am glad to be able to respond to your call respecting the new work about to be issued, viz: *Seasons of Comfort*, and shall be pleased to have two of them, for which I enclose stamps, value 16s. God bless your work and grant that you may thoroughly attain the object in view. If the Lord will, and your strength permit, perhaps we may have a second volume if this one is promptly called for. I for one should like to see it. The monthly exhortations help as very much to keep essential things in memory.

Brother A. McKillop, Middlesex, writes:—

"Please send me a copy of our proposed new book when ready. I hope you will have orders enough to enable you to effect your purpose. I and sister McKillop, with brother Tanner, often have a little meeting to ourselves, not being able to get regularly to London. So we are looking forward to the *Seasons of Comfort* with some pleasure."

Brother Garside, Ormskirk, writes:—

"What a position is yours that in addition to having to contend with the adversary without, your hands should be fettered in this manner. I truly sympathize with you, and hope that the day of relief is at hand. As to the proposal—we must have the book, but, I fear it will be a long time before you will be in a position to send it out. I have not been in the truth very long and know very few of the brethren, and may be underestimating their financial status, but at present I don't see where 1,500 seven and pence are to come from, and it is not a book the Gentiles will care to read. However, I hope I may be mistaken in my surmises, and that the proposal will prove a success. I should like 10 copies and perhaps more by-and-by."

Brother D. Campbell, of Glasgow, writes:—

"While greatly regretting the circumstances which necessitated your making the proposal advanced in the August number of the *Christadelphian*, regarding *Seasons of Comfort*, the brethren in Glasgow recognize the desirability of as much assistance as possible being given you to enable you to free yourself from a load which must weigh heavily on your mind. They also recognize that that assistance to be acceptable should take the form which you yourself have indicated, although they may not be entirely unanimous as to its being the best possible plan. A great difficulty in the carrying out of your plan is, that those brethren who are desirous and anxious to give their assistance may not all be in that position in which they can at once send you the required amount, and of course the success of your scheme depends in some degree upon the expedition with which the subscriptions are provided. We in Glasgow however have been able, through the kindness of one of the brethren, to overcome this difficulty, and in the following manner. We have formed a 'book club' for the exclusive purpose of taking up the new book; each member, of course, paying a small sum weekly until the full amount is paid up; the brother alluded to advancing the whole sum required. By this means I am enabled to, and have great pleasure in, enclosing you a P.O.O. for £7; and 1s. in stamps (in all £7 1s.), being the price of 18 copies of *Seasons of Comfort*. These you will kindly forward to the above address if your plan should prove successful—(which I hope it will)—and the Lord delays

His coming sufficiently long to permit its being carried out. Speaking personally I think the book will be of great use to the brethren generally, and more especially so to those in isolation who have not the privilege—the valuable privilege of meeting once a week with those of ‘like precious faith,’ and listening to words of exhortation and comfort based upon the word of God. I am hopeful of being able to send you an additional order; but in the meantime, I can only, with certainty, order the number already mentioned. (Additional order afterwards received: many thanks.—EDITOR).

Sister Dalglish, Cumnock, writes:—

“I very willingly enclose an order in compliance with your suggestion in the last month’s *Christadelphian*. We did not require time to consider, for we do nothing more than our duty when we help each other in any difficulty, especially in the present case, when it is owing to the fault of others. Indeed, if we are not ever willing to make personal sacrifice, we are hardly the kind of material for the kingdom; and then we value those ‘Sunday Morning’ addresses very highly.”

Sister Sampson, Gravesend, writes:—

“I have enclosed a P.O.O. for a copy of your new book. I hope you will meet with the required number of subscribers. I am sure it will be a great pleasure to us all to assist in it.”

Brother Parkes, Brierley Hill, writes:—

“I was very sorry to learn from this month’s *Christadelphian* that you have been brought into such straits by the false friendship of those who have assumed the name of *Christadelphian*, but whose actions are contrary to the spirit, teaching, and example of the Master. Such a state of things has, I believe, been permitted to be brought about for some wise end. The most valuable stones for a great building have the most care and labour bestowed upon them; and especially so if they are to occupy some prominent position in the building; and in your case it may be that the varied, and numerous troubles and trials through which you have been called to pass, have been the chiseling process preparatory to the polishing and finishing one, so as to wean you more from this life and completely fit you for some prominent place in the building of God in the future age. I have embraced the first opportunity of sending you 10s. as per P.O.O. enclosed. I should have been delighted to send more if I could have done so. You need not send me a copy of the book.”

Brother J. T. Hawkins writes:—

“I was indeed sorry to read the information telling us of the heavy chain you have (for the truth’s sake), been wearing so manfully. I at first gave a negative answer to the announcement; but on putting the matter to myself in its proper light, *i.e.*, not as a business transaction of the alien type, I could see that what you had done had been solely to help the truth out of the way of the taunts of outsiders, who are ever ready to take up such matters. It is only to be deplored that the spirit which was in you in supporting brethren under difficulties, was not in those you helped. In every case, after looking into the full particulars given, it is impossible to see a way of doing other than you did, consistently with the truth. I have every confidence that this load, laid on you by members of the household, will, as it should be, taken off by other members able to do it; you have, I am sure, sufficient to bear without it. Unity of purpose of the whole house of faith, will soon wipe it out.”

~~~~~

## DANIEL'S FOUR BEASTS.

A BROTHER in Birmingham (Bro. T. Ollis) having drawn the four beasts of Daniel's vision, for enlargement for the platform, a number expressed a desire to have copies. To meet this desire, bro. Ollis is arranging to have them lithographed, for pasting into the Bible. To give others an idea of them, he has cut one of them in wood. We give the wood-cut below. Strictly speaking, the wood-cut is No. 2, representing the Assyrian lion standing on its feet, with human countenance (to represent man's heart) given to it. Particulars of price we shall be able to state afterwards. The effort has been to adhere to the Assyrian style of art.





SHORTLY TO BE PUBLISHED,

THE NEW PAMPHLET BY DR. THOMAS'S DAUGHTER.

PATTERNS OF THINGS IN THE HEAVENS AND SHADOWS OF GOOD THINGS TO COME.

"Christ being come, an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building." . . . "For Christ is not entered into the holy places made with hands, which are the figures of the true: but into heaven itself now to appear in the presence of God for us."—(Heb. ix. 11, 24.)

PREFACE.

In bringing these pages before the reader, it is in the spirit of prayerful hope that Jesus Christ, both crucified and glorified, as set forth in "the Pattern, which the Lord gave unto Moses in the Mount" may be more fully unfolded to the mind. For, the Lord himself said: "If ye believe not Moses' writings, how shall ye believe my words?"—(John v. 47). And after his resurrection from the dead, as he journeyed in company with two of his disciples, it is testified that, "Beginning at Moses and all the prophets, he expounded unto them in all the Scriptures, the things concerning himself, saying 'that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning me.'" In addition to these, we have the testimony of the "Apostles of the Lord and Saviour," according to the word which says, "Therefore saith the wisdom of God, I will send them prophets and Apostles."—(Luke xi. 49). It is not possible within the limits of these pages, to enter into an examination of the exterior parts of the Tabernacle. Our work is specially directed to the symbols of the interior. For expositions of these, we are indebted to a work entitled *Eureka, an exposition of the Apocalypse*, by Dr. John Thomas. To the teachings and expositions of this writer, we owe our understanding of the word of the Deity. To present these expositions in the light of the oracles of God, is our endeavour in these pages. To the "Great High Priest of Israel," this little offering is dedicated. May he soon appear in all the splendour of his robes of glory.

E.J.L.

In a letter to the editor, sister Lasius says "I have tried to give but few of my own words, but rather to present the expositions of *Eureka* on the Mosaic patterns in Tabernacle, together with the testimony of the prophets and apostles, showing agreement and harmony in all."

JEHOVAH OUR GUIDE AND OUR DELIVERER.

(Psalm xl. 16, 17.)

"God of all comfort"  
Dwelling in light,  
Grant us Thy guidance  
All through the night.  
Light of the righteous,  
Glory divine,  
Through the dense darkness  
Rise Thou and shine.

2 Cor. i. 3; Rom. xiii. 12; Ps. xxvii. 1; cxii. 4.

"Father of glory,"  
Spirit unseen,  
Teach us, oh, teach us  
On Thee to lean.  
Solver of problems  
Easy to Thee,  
Break off our fetters,  
Bid us be free.

Eph. i. 17; 1 Pet. v. 7; 1 Cor. x. 13; Isa. lviii. 6.

Father of Jesus,  
 Son of Thy love;  
 Let us behold him  
 Sent from above.  
 Author of goodness  
 Nowhere else found;  
 Change our weak nature  
 Made from the ground.  
 Jno. xvii. 24; Jas. i. 17; Ps. xxxi. 19; cxlv. 7.

"Father of mercies"  
 Where'er we roam,  
 Lead us, oh, lead us  
 Unto our home.  
 God of all Israel,  
 Zion's delight,  
 Turn Thou our faith and  
 Hope into sight.  
 2 Cor. i. 8; Ps. xliii. 8; xxvii. 4; cxlix. 2; Gal.  
 vi. 16; 1 Cor. xiii. 12.

"Father of Spirits,"  
 Scourger of saint,  
 Temper Thy chast'ning  
 Rod ere we faint.  
 God of true patience  
 Hear when we call;  
 Thou art our Father,  
 Be Thou our all.  
 Heb. xii. 6, 9; Ps. xxxviii. 10; xxxiv. 17; Rom. xv. 5; Ps. lxxiii. 25, 26.

June, 1879.

J. J. A.

(Erratum.—In a similar composition last month, "to walk with men in white," (verse 5 line 4), should have been "walk with me in white."—EDITOR.)

## The Christadelphian.

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

OCTOBER, 1879.

THE flight of twelve months since last October finds the Lord still unarrived, and the opportunity still existent for the particular form of service represented by the monthly publication of the *Christadelphian*. It is an opportunity to be jointly used by all who discern it, and who are moved to avail themselves of it in prospect of the solemn settlement of all our affairs, which will take place in the presence of our Lord Jesus Christ at his coming. It is not the work of one, but of many. The Editor has his part to perform; the readers and contributors, theirs. On the present occasion, it is the readers' part that is in question. They have to find the means of its publication by their annual subscription. Now has come the time for this, if they mean to do for the coming year what they have for the past. *Seven shillings and sixpence* each on the part of a sufficient number, if resident

in Britain; *three dollars*, if in the United States; *nine shillings and sixpence* if in Canada, and *ten shillings and sixpence* if in Australia or New Zealand: will enable the Editor to move the printer to do that part which neither readers nor contributors could perform, and without which there could be no *Christadelphian*. The question is, are they disposed to provide this ability?

It is no arrogance after the letters which appeared on the subject in the *Christadelphian* some time ago, to say that some undoubtedly are so disposed. There may be some who feel otherwise. There are doubtless those to whom it would be a piece of refreshing news that the *Christadelphian* had come to grief and would no more appear. There are others who would not feel quite so decided in their gratification, to whom, however, it would be no disappointment, because the *Christadelphian* does not altogether minister to their particular tastes, which it may be are essentially polemic and popular. It is impossible to please all. A man has not to live long in the world to see this. If we ever entertained this delusion it has long been dispelled. We aim at one thing, and at one thing only, and that is, to maintain the whole truth, undismembered and unweakened, whether in faith or prac-

tice. Nothing short of the apostolic original has any charm for the mind that finds expression in this literary enterprise. The pursuit of this aim leads to diversity of contents, and this diversity may be one of the sources of the pleasure which some at all events, experience in the monthly receipt and perusal of the *Christadelphian*. It was a saying of Dr. Thomas's that a magazine to be truly interesting and profitable, ought to be like the Bible in the diversification of its features. He said the Bible was perennially interesting, because, among other peculiarities, it had something answering to every phase of human experience—history, personal adventure, meditation, precept, discourse, argument, prayer, poetry, hope, &c., &c. A magazine must be like this to be acceptable and useful. Too much prominence to any one feature of the truth's bearings is to be avoided. A little of all and the truth in all, is the motto governing the conduct of the *Christadelphian*, and the explanation of its character. That it is appreciated by some is evidenced by the fact that for fifteen and a half years, it has been steadily maintained in existence by the subscriptions of readers, apart from whom, it must have remained an undeveloped potentiality. That it still enjoys this favour will be evidenced by the renewal of annual subscription.

A "Conditional Immortality Association" has been holding a "conference." Such an association will not commend itself to the sympathies of those who have embraced Christ in his scriptural completeness, as the way, the truth and the life. It would be as appropriate to have a One-God association; a Jesus Christ association, an Enlightened Baptism association; a Breaking of Bread association; a Resist-not-evil association. There is but one faith and one hope. These are compounded of all the elements of revealed truth; and to unite with those who reject any of these elements, in an enterprise calculated to give one of them an unnatural preponderance, is an impossibility with those who are content with nothing short of the entire saintship represented by the work and letters of the apostle Paul. Naturally conditional-immortality associationists have just as little liking for the whole-counsel-of-God platform, as the brethren of Christ have for a mutilated and ineffectual agitation of

one truth. It is consequently no surprise to find one advertising thus in the *Bristol Daily Press*: "The advertiser wishes to meet with others, interested like himself, in the doctrine of conditional immortality. Would any such—not Christadelphians—kindly communicate with him?" Doubtless there are many who will gladly respond to the distinction recognised by the advertiser, and disclaim all affinity with the Christadelphians, but it will have a sorry meaning for them. Imagine an enquirer in the first century advertising for fellowship on the subject of eternal life, but declining beforehand to have any dealings with the apostolic party. There were those in the apostles' day who would have jumped at such a proposal. They may be read of in 2 Tim. i. 15; 3 John 9, 10.

#### HIRELINGISM IN THE NINETEENTH CENTURY.

There is frequent vaunt of the enlightenment that is supposed to prevail in our age. Men who "with feigned words make merchandise" of the people, are received with popular favour now as much as at any time, because the people have "itching ears" that delight to be tickled with artistic buffoonery, and have no taste for the sober and glorious realities of the divine purpose. Readers will understand our drift when they read the following:—

"The Reverend Dr. Talmage, of Brooklyn, has for some time been known in this country as a popular preacher. On his arrival in London many of the most eminent Christian ministers and laymen received him with open arms, not apparently in his capacity of business man, but in that of earnest preacher, and his services were urgently solicited on behalf of Christian enterprises in various parts of the country. His first engagement is reported to have been to deliver twenty-five lectures on behalf of the Leeds Young Men's Christian Association, for which he was to receive £1,000. Probably this arrangement was to the advantage of both parties, as the lectures were delivered in the principal towns of England and Scotland to large audiences. This, however be it observed, was a wholesale line, and although the Doctor could undertake a large order at £40 a night, it was not to be supposed that he could supply the retail trade with a single lecture at the same rate. Accordingly, those who endeavoured to procure his services for a single night were informed that his terms were £100. In these

dull times, 150 per cent. was a large margin for retail profit; still the Doctor seems to have got some orders even at the latter price, and we heard of no complaint until he appeared at Southsea, in the south of England, where the drawings for tickets amounted to only £60. It is said that the committee of the association, on behalf of which the Doctor was engaged to lecture, communicated with him, when down came his agent announcing that unless the £100 was paid in advance the Doctor could not lecture. Of course the money was paid, and we have not heard that any portion of it has been returned. This, however, does not seem to have injured the Doctor's trade, and all went well again till he appeared on Thursday last at Burnley, where he had been engaged to lecture on behalf of the United Free Church Chapel, at the regular trade price of £100. Here the proceeds did not amount to more than £50 after deducting expenses. As the congregation was composed of working men, the Doctor was appealed to consider their case, since their zeal had exceeded their discretion. But the shrewd man of business was not to be got over by mere sentiments and 'soft sawder.' He told them 'he had lectured according to engagement, and as to the finances, he had nothing to do with that.' The engagement was certainly a blunder, and the Doctor, who is a bit of a wag, very appropriately delivered his lecture on 'Big Blunders.' No wonder Scripture says—'Thou shalt not muzzle the ox that treadeth out the corn,' but we can hardly believe that this was meant to cover the case of an anomalous ox that would not only eat up all the corn it was treading out, but would still bellow for more."—*Edinburgh Review*.

A correspondent in the *Echo*, signing himself D.W.A., thus describes a visit to one of the lectures:—

"SIR,—If it be true, as publicly alleged, that Dr. Talmage is in the habit of asking £100 for appearing on a platform and unburdening himself of what can only by the extremest courtesy be called a lecture, and further that people have been found ready to pay this sum, then surely the limits of human audacity on the one hand, and of human gullibility on the other, must at last have been reached.

Seeing an advertisement that the American divine would make his final appearance in this country at the Agricultural Hall on Monday last, I determined to be present. The title of the lecture announced to be delivered by the Doctor was 'New York by midnight;' but, after speaking for less than five minutes on that subject, the reverend gentleman intimated that he should not refer any more to the matter, giving as his reason the not very cogent one that New York was 3,000 miles away, and if anyone

wanted to know anything about that great city, they had better go over and judge for themselves. This was but a sample of the contempt which the lecturer exhibited all through his lecture for his audience, a feeling which could only be excelled by the contempt which the audience must of felt for the lecturer.

After having perpetrated this little practical joke on his audience, the lecturer proceeded to touch upon almost every subject under heaven. There is a shop, in a certain village in England, over the door of which is this inscription, 'Tea, tar, testaments, and treacle sold here,' a somewhat incongruous mixture, but not so incongruous as the subjects touched upon by Dr. Talmage in his lecture at the Agricultural Hall on Monday night.

His lecture was a hotch-potch of the most ancient and time-honoured jokes, trite anecdotes, and outrageous bathos, without any apparant connection, that I have ever been condemned to listen to. Its originality may be judged from the fact that Dr. Talmage seemed to think tht anecdotes about Xantippe throwing dirty water over her husband was quite new to an English audience; that they had never before heard of the remark said to be made by Mrs. Partington, 'That she never opened her mouth without putting her foot in it;' and that such proverbs as 'All work and no play makes Jack a dull boy,' 'Jack of all trades and master of none,' &c., were only known on the American Continent. As a sample of his refinement, the solemn warning the Doctor addressed to his hearers not to travel too fast on the road to Heaven, because, if they did, 'they would burst their bilers,' is a fair specimen. As a sample of the Doctor's wit, the reference to the 2nd book of Nicodemus, 14th chapter, and 9th verse, where it is written, 'Grin and bear it,' may be taken as distinctly above the average of his jokes. The whole lecture was a straining after effect, a serving up of the stalest of stale jokes, with an occasional lapse into the feeblest and most outrageous bathos. Indeed, the discourse all through was an exact counterpart of the addresses which may be heard any Saturday evening in the streets of provincial towns, as delivered by enterprising cheap-jacks, anxious to dispose of their wares."

## THE SIGNS OF THE TIMES.

STATE OF TURKEY.

A CRASH IMMINENT.

RENEWAL OF THE AFGHAN WAR, AND  
ANGLO-RUSSIAN ANTIPATHIES.

WAR PREPARATIONS ON THE  
CONTINENT.

SOME say there are no signs of the times. The recent saying of a sister is more in accordance with truth, that there are always signs of the times. This is truly the case. Ever since Christ's departure, there have been indications of the progress of that wonderful programme of events sketched out beforehand in the Apocalypse, and placed in the hands of his sincere and affectionate servants, that they might be strengthened and comforted with the knowledge that however dark and tortuous the course of human history might be, it has but one appointed ending, and that is, the transfer of all the kingdoms of the world to the possession of their Lord at his appearing. At one time, the sign has been one thing, and at another time another, according to the place occupied in the vision. In our day it is the exhaustion of the Euphratean power, the preparation of the Gogian, the imperial evolution of Tarshish, the preliminary revival of Israel, and the slow-heating of all nations towards the final conflagration.

All these signs are in manifest development. The exhaustion of the Euphratean power is the notorious fact of the age. It is illustrated every month. Let us look at one or two of the most recent illustrations. The Turkish Government having proposed new taxes on foreign subjects in Turkey, a committee of English residents have presented a memorial to the British Ambassador, which says:

"Owing to the complete absence of justice, the virtual impossibility of enforcing the payment of debts in the native courts, the rooted corruption of Government

officials generally—which makes even the most trivial operations a matter of bribery—the disgraceful state of the Custom Houses, the insecurity attending life and property here and in various parts of the interior where some of us have to trade, the constant and increasing impediments placed in the way of commercial and shipping operations by the Government and its officials, and generally speaking the antagonism to anything like the development or the facility of trade by the present rulers of this country, under all these circumstances we contend that it would be manifestly unjust to impose a new and heavy tax on us for the benefit of the very Government which directly or indirectly is doing all it can to impede us, and from which we can obtain neither justice nor security, nor any of those elements of settledness which can alone bring our trade to a safe, steady footing. Our principal objection to the *Loi des Patentes* is an objection to any taxation until reforms have been, not merely promised but instituted and carried into practical and continuous execution, which shall remove the present ruinous restrictions on trade, restrictions many of which, we say deliberately, have, in recent years, destroyed branches of industry in the country, and still constitute a serious burden."

The correspondent who forwards this information to the *Daily News*, says:—

"This memorial represents the deliberate views of every non-official Englishman in Constantinople. As an additional confirmation of their opinion as to the want of security, I may mention that the foreign inhabitants of Kadikoi, opposite Stamboul, have requested their ambassadors to obtain permission for them to organize and pay a police of their own. Robberies are of continual occurrence, and four persons were murdered there last week."

Dr. Humphry Sandwith, who spent much time in Turkey during the war, writes to the same paper, in the following strain, on

### THE STATE OF TURKEY.

SIR,—A very recent visit of more than two months in Turkey entitled me to ask you once more to admit some remarks concerning the state of that unhappy country. If I can say nothing new, I can at least confirm the statements of your correspondents.

We are bid to wait patiently for reforms and are officially told that the Sultan is eager for them. The present Sultan differs in no wise from the rest of his family as far as statesmanship is concerned. He is less brutal than was Abdul Aziz, and less crazy than his insane brother, but he is practically

as much under restraint as the latter. He shuts himself up in Yildiz Kiosk, away from the Bosphorus and from the danger of his own navy; he is surrounded by black slaves; he dare not trust white men, and lives in a pitiable state of chronic terror; he dreads being poisoned, he is afraid of the dagger and the bullet, he shudders at every noise, he pre-emptorily forbids the practising of the troops within his hearing on account of his shattered nerves, and yet this abject, half imbecile being governs absolutely. One day he receives the energetic remonstrances of our Ambassador, who departs triumphant, thinking he has convinced his Majesty; the next day the Russian Ambassador gains a similar victory over his rival. Meantime what is going on in the country? . . . It is evident to the most cursory observer that the ring of Pachas are doing their utmost to evade reform. They have not the smallest intention to commit suicide at the bidding of the British Government, which might as well have requested the plundering ring in the New York municipality of former days to resign their posts to honest men. The Pachas live by plunder, it would be unreasonable to expect them to efface themselves at the bidding of a foreign government. . . . Asia Minor has been parcelled out by our (British) government into consular districts, and each consular officer is a more or less scientific military man. There are two ways of viewing this measure, it may be for the defence of the Turks, or it may be the prelude to making of Asia Minor a British dependency like Cyprus. The Turks feeling that even Lord Beaconsfield would not defend them when the Russians were chasing their broken armies to the capital, are quite certain that England under a Liberal administration, will do even less for them, so they simply regard us as dangerous, and from their point of view they are right. To carry out the Beaconsfield policy—that is to protect Asia Minor from Russia—we must take possession of the country, and the appointment of these military officers is the first step towards that end. The whole country governed by the Turks is in a state of anarchy, vast tracts of land are going out of cultivation, villages are destroyed by bands of Kurds and Circassians, outrages are of daily occurrence, perpetrated even by regular troops. Is this the state of things we are to support? Are these plunders and murders still to be protected by England? Sir Henry Drummond Wolff says that reforms can come only by 'decentralizing.' Does her Majesty's late Commissioner wish to go back to the days of Dérébeys? Would he plant one of the Constantinople gang in each remote province, and allow him to re-enact the deeds of Ali of Stolatz, of Ali of Yanina, of Ibrahim of Kaiserieh, who

were so many tyrants, beheading and impaling at their pleasure? Decentralization has had its day and failed; centralization has been tried with somewhat different but equally ruinous results; and still, in one form or other, we are to support Turkish religious government, which, after all, and under any name, is merely a more or less organized form of brigandage. I was prepared to see in Constantinople visible marks of poverty, the result of the late ruinous war. In truth, I heard of dire suffering amongst the lower orders of officials and the mass of the population; but the Pachas seem to be as flourishing as ever; their harems are crowded with slaves, and guarded as of yore by mutilated Africans; luxury and extravagance seem in nowise abated in the capital, but the contrast between the abject misery of the refugees and the gross luxury of the Sultan and Pachas is painful and scandalous. The greatest danger to the peace of Europe now is to be found in the provinces on the Greek frontier. The Greeks, strong in the decision of the Berlin Congress, insist upon the liberation of their people, at least to the extent indicated by that treaty. The Turks will yield if pre-emptorily spoken to by the united voice of Europe; but England, the foremost naval power, again as before the war, isolates herself, and thus tacitly encourages the Turks, who laugh at mere recommendations and exhortations. Another desolating and barbarous war is imminent.

#### A CRASH IMMINENT.

The following items confirm Dr. Sandwith's representation. The London correspondent of the *Liverpool Daily Post*, says:

"I have this evening had a visit from a friend, who has just arrived from a four months' official tour in the Turkish and Greek Provinces. He advises me in a sentence to look out for a crash any day in Constantinople. The state of affairs there is only to be compared to that of the Glasgow Bank during the last months of its existence. The catastrophe can hardly be much longer staved off."

Writing again, the same correspondent says:

"In addition to what I wrote last night about Turkey, I am again further assured that there is little hope for the empire—revolutions, anarchy, and foreign intervention stare it in the face again. The financial question—which by itself would not be a very serious problem in a country naturally so prolific—now arrests all effort and brings ruin down. That is to say, without money there can be no government; and without reforms under European guarantee there can be no money procured.

But European guarantee will only be given on the condition of the European control, and the Sultan says this means an end of his and the Ottoman Empire this side of the Hellespont, which, no doubt, is true. So there the deadlock intensifies hour by hour, until some morning the catastrophe will come!

The Sofia correspondent of the *Daily Chronicle* says that intelligence of a most alarming character has reached that place respecting Aleko Pacha. The Governor-General of Eastern Roumelia has informed the International Commission that he proposed retiring from the post of Governor-General because the resolutions of the International Commission kept him powerless in the administration of the province. The Customs would be beyond his control, as would also the telegraphs, whilst the officials would be but the nominees of the Sultan. Besides, the Porte had demanded the dissolution of the gymnastic societies. In the face of such difficulties he could not continue the responsibilities of the position either with honour to himself or justice to the people. It is reported that great excitement prevails at Philippopolis in consequence of the spread of this intelligence."

#### ENGLAND AND AFGHANISTAN.

Just as matters were settling down between Afghanistan and England on the basis of the Treaty of Peace entered into between the new Ameer and the Anglo-Indian Government, a catastrophe has occurred which re-opens the whole question. British armies are once more in motion, and the probability looms that England will be obliged to annex the whole country of Afghanistan, and thus realise Dr. Thomas's anticipation referred to some months ago. The catastrophe in question is the massacre of the British resident accepted under the new treaty, and the whole of his escort. Sir L. Cavagnari had reached Cabul, the capital of Afghanistan, and been received with honours, and had entered upon the duties of his position which he had exercised for several weeks, when on the arrival of some Afghan regiments from Herat, an attack was made upon the fort assigned to the Resident, and resulted, after severe fighting, in the murder of Sir L. Cavagnari and the whole of the 150 men that formed his suite and escort. The event has come like a thunderclap. Its political bearings are of great importance. The Russian bear was growling before, at the position conquered

by Britain in Afghanistan; now it has broken out into a roar as follows:

"England has always been the deadly enemy of Russia, whose policy in Asia can only consist of reprisals against England. It is necessary to expel the British from Central Asia, and this can be done by sending 20,000 Russian troops to defend Afghanistan. A timely interference on the part of Russia must decide the question of the existence of England's might in that region, and now is the favourable moment to free Russia's eastern frontier for ever from danger on the part of England."—*St. Petersburg Gazette*.

"If England subdues Afghanistan, Russia cannot remain indifferent, but must take corresponding measures. The opportunity now presents itself for Russia to arrange her own affairs, to strengthen her prestige in Bokhara, and to weaken English influence in Persia. She would be able to effect this by recognising England's subjection of Cabul and Candahar, on condition that Herat should be annexed to Persia, and that Russia in return, should take sufficient ground on the left bank of the Attrek to ensure her having a basis of action on the shores of the Caspian in the direction of Merv, and large enough to embrace the territory occupied by the Turcoman hordes."—*Golos*.

The London correspondent of the *Liverpool Daily Post* well remarks:—

"The disaster certainly plays Russia's game with fatal force. The diplomatic outlook opened up by this new turn of the Afghan business is serious in the last degree. Our power, indeed, is now too strong and too near at hand for the Afghans to make head for a moment against us in a regular military conflict. But the real pinch of the trouble is that we must be prepared for a long, a weary and a costly desultory struggle in a land where transport convoy and communication will be for ever liable to interruption and attack, and where we shall merely hold as much ground as we can cover with our troops' tents. But much more important than these military considerations are those which arise out of the diplomatic tangle now created. Russia's compact with us as to her motives in Central Asia was explicitly based on the independence of Afghanistan being respected by us and by her alike. If we now proceed to occupy that country, the whole question between us and Russia is in full blaze."

#### WAR PREPARATIONS ON THE CONTINENT.

The *Edinburgh Daily Review*, says somewhat ironically:

"Europe may be congratulated on the

prospect of profound peace. Are not all the Great Powers now pursuing, with all the energy and diligence of which they are capable, the course which we are always told is the best means of securing it? With all their hearts and minds set upon the business, they are preparing for war. The Continent resounds with the tread of armed men. At Königsberg, at Bruck, and at Warsaw, the three Emperors have been hard at work giving their personal superintendence at military manœuvres organised on a scale never before equalled. The review of the German army by the Emperor William, on Friday, is described as one of the most imposing military demonstrations of modern times. The Emperor himself, accustomed as he is to military display, has not seen the Army Corps in such force since the war in France. The army is perfectly drilled, and the great infantry regiments, we are told, marched past the flagstaff like clean-cut squares of solid rock.

The Austrians are not a whit behind their immediate neighbours in the practice of these arts of peace. The Emperor Francis Joseph is at Bruck, 'in marking the state of efficiency his army has attained.'

When so much manœuvring is going on in Central Europe, it is no matter of surprise that Russia should also be hard at work. The Czar has been at Warsaw and Odessa also, actively engaged in seeing his troops and testing what they can do, and inspiring them with enthusiasm for his person."

*The Bristol Times and Mirror* says:—

"Things do not look like permanent and universal peace. Rather they look like preparations for the grand *mêlée* that Lord Salisbury is always predicting as certain to happen when Turkey collapses—the fight for the succession of the Sick Man's estate. The bitterness between Germany and Russia, as exhibited by their respective newspapers, may be, as explained, the work of the Nihilists. But on the other hand there can be no doubt that Russia is terribly annoyed at the rupture of the Triple Alliance and at the dictatorial position which Austria holds in Eastern Europe through her occupation of Bosnia and Hercegovina. What, too, is the explanation of the military activity of the British Government? Although the supplying of warlike stores for the Cape has apparently terminated, the manufacture of small-arm ammunition at the Royal Arsenal proceeds at the abnormal rate of 2,000,000 cartridges per week."

Senor Castelar, the eloquent Spanish politician, recently delivered a speech in the Spanish parliament, in which he said:—

"It is certain that the war in the East, adjourned by the interior disturbances of Russia, and by the preponderance of Eng-

land, is not finished, because no question was really solved, and it is not solved because the Roumans will never be resigned to the recent loss of Bessarabia and to the ancient loss of Transylvania; because the Bulgars will not renounce Dobrukscha nor Eastern Roumelia; because Serbs and Montenegrens will ever fight to extend their respective territories; because Slavs now silenced, to-morrow will be in arms, either in Bosnia or in Croatia against Austrian rule; because the unruly Albanian will not lay down his rifle or the dagger in his belt; because the heroic and intelligent sons of Greece will not renounce their hopes on Epirus, Macedonia, Thessaly—anxious to close in these their national boundaries, the mountains of their shepherds, of their warriors and their mythology; because Russian Pan Slavism will ever hear ringing in its ears the epic poem which murmurs the prophecy of an empire greater than Constantine, of a capital unrivalled in Constantinople, and of the three-armed cross rising upon Saint Sophia; because the Turk petrified, will fall to pieces like a fossil under the action of air and light; because much blood must yet be poured on the road to the Holy Land, despite the crusades of old; and many wars must yet be engaged in the boundary line of Asia and Europe, to open new horizons for nations and new fields for the enterprise and activity of the human race."

[The object of the coming wars Mr. Castelar does not understand. No one can who does not know and believe what God has revealed by His servants the prophets.—EDITOR.]

The *Standard* correspondent telegraphing from Vienna, says:

"Disquieting rumours as to the Russian intention are prevalent here. Weighty influences are said to be at work at St. Petersburg, unfriendly to both Germany and Austria, and the most unlikely dynastic combinations are spoken of. Among these even the spectre of the Northern League finds a place, and the Pans-Slav element is named as an influence which might aid in preventing the revival of a great empire on the Danube." The same correspondent says: "The contingent for the Russian army to be raised by levy is put down this year at two hundred and eighteen thousand men."

"A great increase in the Russian Navy is reported by a correspondent of the *Globe*, who states that Admiral Lessovsky, the Russian Minister of Marine, is on the point of signing a contract with agents of American shipping firms for the construction of a number of cruisers, the aggregate cost of which will be 25,000,000 roubles, to be paid in gold. The designs for the vessels of war have already been prepared by the Committee of Construction at the St. Petersburg Admiralty, and



represent an improved type of cruiser, corvette-shaped, and intended for ocean service. Russia will build no more ironclads, but will create a very powerful cruiser fleet.'

### THE JEWS AND THEIR LAND.

The *Christain Herald* says:—"That for months past, the colony of Jews settled at Hamadan, in Persia, has been agitated by the question, 'Is not Jesus the Messiah?' Four of the chief men, the heads of one thousand houses (about five thousand people), have, after long trial, been publicly baptized, and many others are asking to confess Christ. As in the days of the apostles, all the city is moved, and one Nestorian helper is day and night beset with Jews seeking instruction in the New Testament. This is one of the oldest colonies of the Jews in the world, where their ancestors were carried captive by the Assyrian king 2,500 years ago. [Shortly the question will become a national one for the entire Jewish race, but not until Jesus himself is on the earth again, to press his claims upon them.—EDITOR.]

### THE JEWISH POPULATION OF THE WORLD.

"The total number of the Hebrew race to-day is about what it was in the days of king David—between six and seven millions. There are in Europe, according to the latest statistical information, about five millions; in Asia, 200,000; in Africa, over 80,000; in America, from a million to a million and a half. More than half of the European Jews (2,621,000) reside in Russia; 1,375,000 in Austria (of whom 575,000 are in the Polish province of Galicia); 512,000 in Germany (61,000 in the Polish province of Posen); Roumania is credited with 274,000, and Turkey with 100,000. There are 70,000 in Holland, 50,000 in England, 49,000 in France, 35,000 in Italy; Spain and Portugal have between 2,000 and 4,000; 1,800 in Sweden, 25 in Norway. The number of Jewish residents in Berlin is given at 45,000—nearly as many as the whole of France and more than in Italy, Spain, Portugal, and the Scandinavian peninsula altogether. The majority of the African Jews live in the province of Algiers. But they are to be found in Abyssinia and all along the north coast, and even in the Saharan oases, frequently acting as intermediaries between the Mahometans and Christians. Of the Asiatic Jews, 20,000 are assigned to India and 25,000 to Palestine. The population of Jerusalem

is given at 7,000 Mahometans, 5,000 Christians, and 13,500 Jews; these last are classified as German, Spanish, or Arabic Jews.—*Abstract of the 56th report of the Berlin Jewish Conversionist Society.*

SCENERY OF PALESTINE.—The appearance of the country in the old days was probably, on the whole, very like that which it still presents. There is no evidence that any part of Palestine was ever, within the historic period, covered with those forests that many writers suppose to have formerly existed, or that the rainfall or supply of water in running streams has decreased. The springs and rivers noticed in Scripture still flow with water, and the deserts of Scripture are still deserts. The wild growth of copse and oak-wood now existing answers to the Hebrew nomenclature of the old natural vegetation, and the long rolling limestone ridges, the sharp precipices, the open plains and downs, present to our eyes the same features as of old. Only in one respect is there a marked change—in the decay of cultivation throughout the land. This is an indisputable fact. In the middle of thick copses, the traveller still comes across the old rude-stone towers of the ancient orchards. On the bare hill-sides he finds magnificent wine-presses cut in the rock, and in the district where the white chalk prevails, the hills are contoured with endless terraces excavated on their slopes, and now only growing thorns and thistles. The present population of the whole of Syria is less than that of London, and the land is desolate because of the steady decrease of the native inhabitants. The appearance of the country, when thoroughly cultivated, must have been one of unusual fertility and prosperity, though not of romantic beauty. The rugged hills of Hebron were indeed clothed with the thick copsewood of Hareth; Carmel was then, as now, covered with bushes; and the lower hills of Galilee, with the plain of Sharon, were beautified by thick oak-wood, surrounding the bright shallow streams which still run over the rocky beds of the valleys. On the other hand, bare and waterless deserts stretched along the east of the watershed; the ghastly Jeshimon, or "solitude," reached to the crags which bound the Dead Sea on the west; the wilderness of Beth-Aven was stoney and barren then as now; and the open plains of Beersheba grew only grass and flowers serving in spring as rich pasturage for the nomadic tribes. The Jordan valley was also uncultivated, and the swamps of the river afforded cover to outlaws and fugitives; for the palm cultivation, which was first commenced by Herod the Great, had not yet been attempted, and the great capabilities of the Jericho soil were unknown. In such districts the country had very much the same

appearance in the second century before Christ that is now present; but in those parts where cultivation was possible, the aspect of the scenery was probably more pleasing. Throughout the district of the Shephelah, on low hills, the yellow corn crowned the flat summits, and covered the red soil of the valley. On the higher hills, the long apple-green vineyards spread terrace above terrace, as they still do in the fastness of Hermon. The dark soft foliage of the great olivegroves in the broader valleys contrasted with the sparse, straggling leaves of the fig-tree which flourished on the higher ground. Water for irrigation was stored in cisterns long since

broken, and it is by no means necessary to suppose that the natural supply was then more plentiful than it now is. How far this condition of prosperity has been developed in the Hasmonæan times, it is not easy to determine; probably the cultivation differed almost from year to year, according to the tranquillity of the land, just as it does at the present day; and no doubt, during the period of the revolt, agriculture must have suffered where the contest was being carried on. The picture, as a whole, may, however, be taken to represent Jewish Palestine almost from the time of Samuel to that of Herod."—From *Judas Maccabæus*, by Lieut. Conder, R. E.

## SUNDRY DIFFICULTIES.

HUDDERSFIELD, BERRY BROW,

July 31st, 1879.

SIR—I have been recently studying the works of Dr. Thomas and yourself, and have been much interested in the views of Christian truth unfolded there. I have presumed to ask your solution of one or two difficulties suggested to me in my reading. I do not wish to engage you in a lengthy correspondence, but should be much assisted if by a few strokes of your pen you would indicate the probable way out of my dilemma.

1.—Does not Ezekiel xlv. 22 clash with Christ's statement to the Sadducees touching the children of the resurrection, that is if Ezekiel describes events of the millennial kingdom? See Matt. xxii. 30.

2.—Does not Ezekiel xlv. 17, as explained by you, contradict the argument in Heb. x? How can a sin-offering be reconciled with Heb. x. 18?

3.—If the Jews are to be so much restored to their own land as to tempt the cupidity of Russia, how can Ezekiel xx. 34-38 be fulfilled. Russia finds them in Palestine—Their return is at Christ's advent. Yet Russia's invasion partly precedes the advent?

4.—In *Twelve Lectures*, stereotyped edition, Malachi iv. 1-2 is quoted to prove two different events, see pp. 228 and 295. Which day of the Lord is it?

5.—Christ's first work seems to be judging his people after their resurrection. Does not this clash with his work of purifying the Jews and his sudden revelation against Russia?

I mean, according to your book, Christ seems to have several *first* things to do—great works which seem to preclude one another.

To you these may be puerile difficulties, but to me it were a kindness to remove them, and as I said, a hint would do. If I might write to you again I should be glad to know. I am a Birmingham man, a Methodist minister. I have heard you some thirteen years ago with Mr. Nightingale.

I am, Mr. Roberts, in every respect yours sincerely,

JOSEPH CHAMBERLIN.

The letter having been handed over to brother Shuttleworth, he wrote the following

### ANSWERS.

1.—There is no "clash" between the statements contained respectively in Ezek. xlv. 22, and Matt. xxii. 30. The marriage statute of the first passage refers to the lower order of Levites who will be mortal men, and therefore permitted under certain regulations to enter into matrimonial alliances. But the absence of marriage relations affirmed by Christ in the other case is to be restricted to those who shall be made partakers with Christ of the priesthood which is "after the power of an endless life." These will be the antitypical sons of Zadok their representative father in the priesthood.—(Ezek. xlv. 15, 16).

2.—The statement (Ezek. xlv. 17), that sin offering will be a feature of the millennial constitution of things in no wise conflicts with the argument of Paul in the tenth

chapter of Hebrews; on the contrary, it is perfectly reconcilable with the words "No more offering for sin" (verse 18), which are words, in Paul's use of them, applicable to those who had then been made free from the service of the law by their acceptance of the gospel, and who henceforward, synchronously with the period of their probation, should offer up "spiritual sacrifices" only, (1 Peter ii. 5), consisting principally in "breaking of bread and prayers," by which they should "shew forth" or memorialize the Lord's death till he come. The principle of this, at present, social institution, will be illustrated nationally in the kingdom of God, when the nation of the Twelve Tribes, re-constituted under the new covenant, shall thenceforward have no more remembrance of sins once a year; but instead thereof, shall memorialize the reconciliation which they enjoy through the blood of the covenant, by the restitution of bloody sacrifices which thenceforward to the end of the *aión* will partake of the same memorial and retrospective signification as the bread and wine by which believers now keep the death of Christ before their mind until he come.

3.—Jewish restoration will be a work of two parts: the tents of Judah will be restored first (Zech. xii. 7), and afterwards the Ten Tribes: Christ will find Judah to some considerable extent in occupation of the land when he arrives again upon the scene. He will come to their help in the extremity of the crisis developed by the invasion of their newly acquired territory by Russia. This conflict will result in the loss of two-thirds of the number thus returned (Zech. xiii. 8), while those who survive will have been prepared for what is to follow by the fiery ordeal, from which they will have just emerged. Preliminary to the further opera-

tions by which the house of Israel will be restored, the Lord Jesus will make himself known to the elders of this partial restoration, with whom also he will establish the covenant and the kingdom. This accomplished, the statements of Ezekiel (xx. 34. 38), will next be fulfilled in the second wilderness experience of the Ten Tribes, as the means by which the rebels are to be purged out, and the remnant qualified to be participators with Judah in the blessedness and peace of Messiah's reign.

4.—The application of Mal. iv. 1, 2, to two different events is upon the principle that the events are similar in character. The thousand years and the eternal state by which it is to be succeeded, will both be introduced by a day of the Lord upon the wicked, in which the anger of Jehovah will burn against them like a devouring fire, as it did also in the events by which Jerusalem was destroyed, in which is to be found the partial application of that prophecy. Many of the prophetic Scriptures are applicable to two or more events. The words, "I called my son," is one illustration of this, applying as they do first to the whole house of Israel, then to Christ (Matt. ii. 15), and yet future to the Ten Tribes.—(Hos. viii. 13; Zech. x. 10). Again, the hostility which should be shown to Christ as predicted in the second Psalm, has its first fulfilment in the circumstances of his past advent (Acts iv. 25, 28), and has further and more ample application to the state of things co-incident with his future appearing.

5.—Christ's first work after his return has to do with the resurrection and gathering together of his household to the place of his judgment seat (Mount Sinai). Whilst this is going on, the Gogian invasion of Palestine will be in progress. By the time things are sufficiently matured in that direction for Christ to interfere, the affairs of his house will have been put in order, and the accepted will be ready to accompany him to the scene being enacted upon the mountains of Israel.—(Zech. xiv. 5). The purifying of the sons of Levi will follow upon this in due course.

---

## THE "CONDITIONAL IMMORTALITY" AGITATION AND ITS ORIGIN.

---

BROTHER Hopper, of Gravesend, thus writes: "The Apostle says 'Though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.'—(1 Cor. iv. 15). There are many now who are advocating 'conditional immortality' from the pulpit, the press and platform, but the

first clear unmistakable 'echoes' of the Spirit words uttered by those 'holy men of old,' and which rang through this Island nearly forty years ago, with no 'uncertain sound,' are only to be found in the works advertised herewith. Their name is legion now, who are twirling the wheels of that vast light-emanating

machinery, while they are careful to hold from view the motive power which first set it working. And while ploughing with his heifer, they would not administer so much as a cup of water unto his name by acknowledging that they are indebted to him for such and such a statement, or an idea. But some may be ready to say 'why so much ado about a man? does not the apostle himself say—who then is Paul, and who is Apollos, but ministers by whom ye believe, even as the Lord gave to every man?' True. But sense of duty compels me, like the man we read of who was blind from his birth, when cured of his blindness by Jesus, to feel I cannot speak too highly of him. When interrogated by the spirituals of his day, he began to expostulate with them. But this was too much for them. 'Thou

wast altogether born in sin,' said they, 'and dost thou teach us?' and they cast him out.

The writer can sympathize with all such, for he has experienced the same. Yet there are those who are indebted (humanly speaking) to the same source as the writer for what he has received, but who have not the honesty or candour to acknowledge it, and from whom he can expect no more than the blind man got from those already referred to, viz: 'Give God the praise: we know that this man (Dr. Thomas), was a sinner.'

So was the apostle who afterwards said "By the grace of God, I am what I am." And the writer would add—and so was Dr. Thomas. And when he died, "the mantle of Elijah fell not on his opponents; but on"—those who continue his work.

## INTELLIGENCE.

**BARTON HILL** (near Bristol).—Brother Mondey reports that he and sister Mondey (his wife) have left the Bristol ecclesia, through ill-health making the distance impracticable. They meet at 43, Corbett street, Barton Hill, where they break bread every Sunday evening, at 7 o'clock. Brethren who are passing and are minded to give a word of exhortation, would be welcomed. The nearest station is Lawrence Hill. (G. W. R.)

**BIRMINGHAM**.—During the month, obedience has been rendered to the truth by **MARY GRAY BRARYN** (29), of Wade Bridge, Cornwall, formerly Congregationalist, (who came to Birmingham in the company of sister Hawken, of Trewarder, to put on the Lord's name in the appointed way); **WILLIAM PRIEST** (40), formerly Baptist; **JOHN FREDERICK APPLETON** (25), formerly Church of England; **JOHN LYONS** (22), brassworker, formerly Baptist; **MRS. EMILY MARRIAN** (49), formerly Church of England.

The brethren have returned from the Exchange Assembly Rooms to the Temperance Hall, after a three weeks' absence through the latter place being shut up for cleaning. A goodly number of new faces in the large weekly audience seems to be the result of the special effort in the Exchange. On Tuesday, Sept. 16th, there was a specially interesting meeting in the Athenæum Rooms. The members of the Young Men's Mutual Improvement Society had obtained the insertion of brother Ashcroft's name in their quarterly programme, for the delivery, on that evening, of an address on "Character before and after submission to the truth." The Garden room where the young men's meetings are usually held, can only accommodate about eighty hearers at the outside, and as it was considered probable that many more

than that number would want to hear brother Ashcroft's address, arrangements were made for the holding of the meeting in the Athenæum Hall, which can seat about 300. The result justified the expectation. The hall was full to the door. A very interesting address was delivered, which it is proposed to publish in the next *Christadelphian*.

The Sunday lectures during the month have been as follow:—Sept. 7th, The events and lessons of the reigns of Amaziah and Uzziah.—(Brother Roberts). 14th, The King of the Jews.—(Brother Hodgkinson). 21st, Mr. Dale's sermon on Morality; his views shewn to have more affinity with scholastic Paganism than with the mind of the Spirit of God.—(Brother Roberts).

**BLANTYRE**.—See Glasgow.

**BRISTOL**.—Brother Baker reports the addition of **RICHARD R. STAINFORTH** (47), who was immersed Aug. 31st, formerly a member of the Church of England, clerk in the Bank of England. The way he came to the truth is rather remarkable, as illustrating the value of literature. About two years ago he casually picked up at an old book stall in Weston-super-mare, (price 4d.) a very early edition of the *Twelve Lectures*; but from it could gather no information as to the whereabouts of those holding similar views. About four months' since he found his way to our place of meeting, somewhat prepared to receive the truth in its entirety. The attendance at our lectures continue to improve and many are anxiously enquiring.

**CREWE**.—Brother Booth reports the addition of another to the family of the Deity, meeting in this place, viz, **WILLIAM HEATH**, heretofore connected with the Primitive Methodists, among whom he laboured long and earnestly, and was accordingly held

in high esteem by them. We have also been strengthened by the removal to Crewe of brother and sister Atkinson, and their daughter, sister Jane Atkinson, from Heckmondwike. We now number twenty-nine, and labour together, in close unity and love, for the hope of the Gospel.

**DUDLEY.**—Brother Reeves reports the delivery of the following lectures in the Temperance Hall, on Sunday evenings: Aug. 3rd, Religion.—(Brother E. J. Woolliscroft, of Great Bridge). Aug. 10th, The immortality of the soul.—Brother Smith of Birmingham). Aug. 17th, Jerusalem.—(Brother Parsons, of Birmingham). Aug. 24th, The Devil.—(Brother W. Taylor, of Birmingham). Aug. 31st, Where are the dead?—(Brother G. White, of Great Bridge). Sep. 7th, The remission of sins.—(Brother S. Stanley, of West Bromwich). Sept. 14th, Is the Bible a divine or human book?—(Brother R. Roberts, of Birmingham). Brother Reeves adds: "We feel happy in having brother Roberts with us at our Wednesday evening meetings, to speak words of encouragement to us, and to help us along in these dark and evil days. Oh, that the morn was come when Christ will take to himself his great power and reign. 'Come quickly, Lord Jesus, come.'"

**EDINBURGH.**—Brother William Grant reports that **WILHELMINA CHARLOTTE MARTIN** (18), pupil teacher, has been inducted into the family of the Deity, by the belief and obedience of the truth. She was immersed on Tuesday, 9th inst., after a very satisfactory confession of the 'one faith.' Our lectures for the first of the month (Sept.), are: Sunday, 7th, The angels' song: can it be understood? 14th, Immortality as believed in by the ancients, as held by the moderns, and as revealed in the Scriptures. The two latter Sundays are to be occupied by brother Ashcroft, as well as two week-nights, as intimated last month.

**GALASHIELS.**—Brother Scott announces the obedience of **MARY ALEXANDER** (18), daughter of brother and sister Alexander. She was immersed into the sin-covering name, on Thursday night, Aug. 28th. The little company of believers in Galashiels are much cheered by this addition; as also by the obedience of **JENET MCKELVIE** (20), daughter of brother and sister McKelvie, who made a good confession of the faith, and was immersed on Sept. 13th.

**GLASGOW.**—Brother Leask reports that since last writing two others have been added, viz., brother **T. C. BROWN**, who has been restored to fellowship, and brother **GEORGE SMILLIE** (30), miner, who after making the good confession, put on the sin-covering name, on Sept. 7th. Brother Smillie resides at Coatbridge, about ten miles from Glasgow; but intends to meet with us on the first day of the week. In addition to those mentioned in last communication, other three lectures

were delivered at Blantyre, at the conclusion of which a night was set apart for the answering of questions; but no one seemed to take advantage of the opportunity given, and, after waiting for some time we retired to the house of one of the few who are friendly to the truth in that place, and had the pleasing duty to perform of examining no less than six persons, all of whom were very intelligent in the things of the kingdom and name, and a desire having been expressed for immersion here, they were on the following Sunday, Aug. 17th, baptized into the name of Jesus, in hope of a participation in the glories of his reign, soon to be manifested on the earth. Their names are: **HUGH BROWN** (26), miner; and his **WIFE**; also his sister, **FLORA BROWN** (20), machinist; **WILLIAM WILSON** (25), Tailor, and his **WIFE** (22); and **JANE LANDSBOUGH HIGGINS**, druggist's assistant. The latter came into contact with the truth through sister Hoppes, who had occasion to be in Blantyre for a short time. She has had much opposition at the hands of her friends. The six have now formed a meeting in Blantyre, and the Glasgow brethren go out every Sunday to assist them in the meantime. Thus, dear brother, the little effort we have put forth at this time has, when we compare such efforts generally, been crowned with success. It is very encouraging to us, and we trust it will not only stimulate us, but others to sow the good seed wherever and whenever there is opportunity, trusting to our heavenly Father, who does all things well. Our lectures, here, which continue to be fairly attended, have been as follow: July 27th, Immortality a gift. Aug. 3rd, The serpent's lie: who affirm it true? 10th, What is the Gospel? 17th, Rewards: scriptural *versus* traditional. 24th, The Gospel an invitation to share the glories of Christ's reign. 31st, The earth to endure for ever: a few reasons why. Sep. 7th, The reward of the righteous compared with popular belief on the subject. 14th, Man, God, and the Bible.

**GREAT BRIDGE.**—Brother Hardy reports the addition of **Mrs. M. A. MILLERCAMP** (43), wife of brother Millercamp, formerly Wesleyan. She was immersed at Dudley, July 23rd. The lectures continue to be well attended, and several are enquiring earnestly for the faith once delivered to the saints.

**GT. YARMOUTH.**—Brother J. M. Diboll, jun., writes:—"I have the pleasure of being able to report another case of obedience to the truth. It is that of **Mrs. LOUISA CHAMBERS**, of St. Neots, Huntingdonshire, who has been staying in our town for a short time. Her interest in the verities of the word of God, as also that of her husband (who is intending to be immersed very soon), originated with the lending to the latter of *Twelve Lectures*, by a resident in the district, who chanced to possess a copy. It is probable that sister

Chambers and her husband may in a short time remove to this place, which course would mean a very welcome addition to our numbers. They both rejoice exceedingly at the opening of their sight to the glorious but long-buried, and to the majority of people, still hidden gospel. Thus, as has happened before, does the literature of the truth find its way about and bring forth fruit in quarters where it is least, or not at all expected; nay, nor even counted upon or desired by the immediate instruments in bringing about such good results. Those who lend books should be encouraged to persevere in the scattering of the good seed, and bear in mind the exhortation and encouragement, the force and truth of which one sees very forcibly in cases like the present:

“Do but sow it, it will grow,

Though the way you may not know.”

**HUCKNALL TORKARD.**—Brother King reports another addition here in the person of Mrs. SARAH ROBINSON (30), who put on the sin covering name, August 13th, having a few days previously given full proof that she understood and believed the things concerning the kingdom of God and the name of Jesus anointed. She was formerly a member of the Church of England, but can now rejoice in being no longer associated with that respectable but unenlightened body.

**IRVINE.**—Brother Mullin writes:—“Irvine is in a great stir just now; Mr. Penney, an old missionary, was very desirous for discussion with us and I wrote to brother Nisbet, in Glasgow. But when it came to the last few days of the time, Mr. Penney drew back. It is not over yet, for we intend having brother Nisbet here in a week or so, and the other people intend to have Mr. Mitchell, of Glasgow. There are a great many people much interested in the truth in Irvine, and we trust that God may give us both grace and knowledge that we may at all times be able to divide the word of truth aright, and that we may walk in the light of the truth which we have received, for if we miss the kingdom ourselves our loss will be great. Only it is glorious to think that if countless multitudes miss this great salvation, it will end in death and not in torment. May God direct our hearts aright until at length we arrive with Jesus in Mount Zion, there to be immortalised and die no more. It is all the hope we have to cheer us through this weary world.”

**KEIGHLEY.**—Brother Silverwood reports another addition to the little number here by the immersion of JOSEPH LONGBOTTON, formerly Baptist, who says he now sees the great error in which he was placed, and is deeply thankful to his Maker for having escaped out of it.

**LEICESTER.**—Brother Yardley reports obe-

dience of THOMAS SKETCHLEY (27), formerly Roman Catholic, who was immersed on the 20th of August, after witnessing a good confession. Also, on the 3rd inst., MARY ANN FARMER (24), and on the 10th inst., LAVINIA BEALE (16), formerly Baptists. These additions help us to endure the losses we are sustaining; two of our brethren having recently left for New Zealand, and two more for the Cape of Good Hope.

**LONDON.**—Brother A. Jannaway writes:—“With very great regret I have to announce the death on July 20th, of brother BEEBLE, after a lingering illness of many years, caused by a complication of complaints, which at last medical men were not only unable to cure, but to relieve; and on Sept. 2nd, of our beloved sister, JANE ELLIOT, sister in the flesh to brother Elliot, of the London ecclesia. She died in her father's house at Sketty, near Swansea, where she had been removed a few days before. The burial took place in the village churchyard, in the presence of several brethren and sisters; the event has been the cause of great surprise and sorrow to many; if, however, it creates in these a greater longing for the appearing of the Great Physician, it will not have happened in vain. Since last writing we have the following added to our number: July 30th, JABEZ PARDON, who belonged in times past to the Adventists in America, and on August 6th, WILLIAM CLUTTERBUCK, and his wife CHARLOTTE. The latter was formerly a member of the Church of England, and the former neutral. We have also lost by removal brother Miller, who has left England for New Zealand, like others, on account of the badness of trade. The lectures for this month have been as follow:—September 7th, The new heavens and the new earth, how and by whom constituted, —(Brother Owler). 14th, The cherubim of glory over-shadowing the mercy-seat.—(Brother Atkins.) This lecture was illustrated with diagrams. 21st, The sermon on the mount antagonistic to the faith and practice of modern Christianity.—(Brother J. J. Andrew). 28th, The Millennium; not a dream of fanatics, but a glorious future in store for the human race, and the great burden of prophetic utterance and apostolic proclamation.—(Brother A. Andrew).

**MATLOCK.**—Brother Smith reports:—“Since last writing we have had lectures here as follow:—Sunday, Aug. 17th, brother Sulley of Nottingham, in the afternoon: Where are our dead friends? and in the evening: The second coming of Christ, and the work he will accomplish when he comes. We had very good audiences on both occasions, although the weather was unfavourable in the afternoon, rain falling heavily until near the hour of lecture. The attention paid to the lectures, all that we could desire, and several appeared considerably interested. On the Sunday following, Aug. 24th, we

had two lectures by our brothers Andrew, of London, who were spending a few days in this neighbourhood, and kindly gave us their assistance; in the afternoon brother A. Andrew lectured upon Hell: what is it? Where is it? And who are its inhabitants? The attendance at this lecture was the largest we have had as yet. In the evening brother J. J. Andrew lectured upon Life from the dead, or the temporal and spiritual well-being of England, and all other Gentile nations dependent on the national resurrection of the Twelve Tribes of Israel. Which was listened to with rapt attention by nearly all present."

**PENARTH** (near Cardiff).—Brother G. A. Birkenhead writes:—"I am happy to say we have been able at last to present the truth publicly at Penarth. Through the desire of several friends of the truth, we managed to have three lectures by brother Roberts, on Sept. 2nd, 3rd, and 4th, subjects: Is Christ coming again? Will it be on the earth that the righteous will be rewarded? Is man immortal? We had good attendances at all three lectures. From appearances we should judge there is interest aroused in several minds, several having expressed their pleasure at hearing the lectures, and their intention to look into the matter further. This is the first time the truth has been placed before the public in Penarth, by lectures, and of course, as usual, there were dissenters as well as defenders after they were delivered. Having done our duty, we wait patiently for the increase which we pray may be the Father's good pleasure to grant."

**NEWBURGH**.—Brother Hepburn intimates the immersion of THOMAS MITCHELL, in the appointed way, into the name of Jesus Christ, on the 24th ult., after testifying his repentance towards God and faith towards our Lord Jesus Christ. He was made acquainted with the way of salvation through the instrumentality of brother Forbes, who, as a faithful ambassador of the Most High, availed himself of every opportunity of reasoning with him out of the Scriptures, and further advancing his awakened interest by lending him *Twelve Lectures* and other books to read.

**PETERBOROUGH**.—Brother Royce reports the obedience on the 26th August of JOSEPH READ (32), formerly neutral, but now one of the number going Zionward.

**PORTH, PONTYFRID**.—Brother Phillips announces the obedience of DAVID JOHN (24), formerly Welsh Baptist; and OTTO WILLIAM ANDERSON (38), formerly English Baptist. They have been busy searching for the truth this last eighteen months, with the assistance of brother Rees, of Cardiff, and brother Cook, of Cwmgarw, who also baptized them in the Rhondda river, Sunday, Sept. 7th.

**SCARBORO'**.—Brother White writes:—

"We have been much pleased and encouraged by the visit and labours of brother Shuttleworth, of Birmingham, who lectured for us in the Albert hall, on Sunday evenings, Aug. 10th and 17th. We had numerous and appreciative audiences, who seemed to take great interest in the views presented on the eternal hope and despair question. Our brother shewed very conclusively that not only were the phrases 'eternal hope' and 'eternal despair' totally unscriptural, but also the ideas they represented. At the close of each lecture questions were put and answered, and a little opposition was raised by a 'Spiritualist' and others; but was of a very inconsequential character. 1 John iv. 1 ('Beloved, believe not every spirit, &c.'), was relied upon as proving the existence of spirits! Notices of the lecture appeared in the *Scarborough Daily Post*. Amongst the visitors of Scarborough have been sisters Abbott, of London, sister Briggs, of Leeds, and sister Jackson, of Grantham, and last Sunday morning, brother Chadwick and others from Leeds. The lectures for the past month have been as follow:—Aug. 24th, What men generally think about God contrasted with what God has revealed concerning Himself.—(Brother Sawdon). Aug. 31st, The new house spoken of by Paul.—(Brother Wallis). Apropos Talmage's lecture on 'Our new house.' Sept. 7th, The materialism of the Bible explained and defended.—(Brother White). Sept. 14th, The true Spiritualism.—(Brother Kidd). Since the re-organization of our little ecclesia the attendance at Sunday evening lectures has improved, and one or two shew signs of being interested; but whether they accept the truth or not, we shall continue to 'preach the word if by any means we may save some.'"

The *Daily Post* declined the following notice written by their usual correspondent:—"Mr. Shuttleworth's second discourse, Eternal despair. Mr. Shuttleworth resumed the subject of last week, in the Albert Hall, under its second head, 'Eternal despair.' His argument was as lucid and cogent as it was on the preceding occasion. Both doctrines were unscriptural, and based on the Pagan doctrine of the soul's inherent immortality, which he showed was contradicted from all parts of the Bible. He read the Bible account of the origin of man, and quoting a number of texts in support of the view laid down, showed how utterly inconsistent with such a view was the human travesty substituted. He then went on to show that the doctrine of eternal despair had nothing to recommend it in the Bible, and read a variety of texts that affirmed extinction to be the lot of those who rejected Christ, or who were found without the pale of the new covenant. He proved that fire was the agent of destruction—that the 'second death' was a literal fact which no amount of sophistry

could eradicate, that the 'torment' was limited to the period occupied by the process of judgment and the subsequent *cremation*; and the facts would remain in the eternal records of heaven. With regard to the Bible terms 'hades' and 'Gehenna,' he affirmed that the former meant in all instances the grave, and the latter, the place (typified by the valley of Hinnom), where fire would be brought into operation for the expurgation of the universe of every evil thing. Both terms were rendered 'hell' in our version, but both had separate and special significations. In conclusion Mr. Shuttleworth called upon his hearers to give the Bible their first consideration, and, discarding all false processes of interpretation, accept the word in its simplicity, and see if what had been affirmed were so or not."

**SHEFFIELD.**—Brother Wilson reports the addition of **LOUISA ANN LEAH** (36), wife of brother Leah, who was baptised September 12th, after giving good proof of her knowledge of the Holy Scriptures, and of her desire to become a candidate of that kingdom which will not pass away, and which is reserved for the people of God. We also thank brother H. Smith, of Birmingham (whom it is a treat to hear), who gave us two lectures on Sunday, August 24th. Subject of afternoon lecture, The covenants of promise. Subject of evening lecture, The immortality of the soul. The lectures were eloquently delivered to large audiences, and were comforting to us, building us up in the certainty of the promises of God.

**SKEWEN.**—Brother Eldridge reports the addition of brother **TAPPER** and his **WIFE**. These were formerly in association with the Renunciators, but having become satisfied of the unscripturalness of the ideas entertained by them, they were seen by brothers Lowe and Goldie, of Swansea, after conversation with whom they were baptised on August 28th. The ecclesia now numbers seven.

**SWANSEA.**—Brother Evans sends the following, in the absence of brother Randles: "Since our last report, the lectures have been as follow: Aug. 17th, The gospel.—(Brother Clement). Aug. 24th, The earth filled with Jehovah's glory; how and when shall it be accomplished?—(Brother Elliott, of London). Aug. 31, Where are our dead friends?—(Brother Clement). Sept. 7th, Heaven; its locality and inhabitants.—(Brother Clement). Our evening meetings generally are well attended. I am pleased to say that one more, viz: **JAMES HARDING**, from the great Babylon, has, after an intelligent confession of the faith, been immersed into the 'one faith for remission of sins.' He is the husband of our sister Harding, and they will now travel together in the road for eternal life. We have to deplore the loss of our beloved brother Jones, who fell asleep (from typhoid), Aug.

26th, aged 31. We little thought of his death, as he was robust, not having previously had a day's illness for twenty years. His career in the truth was comparatively short, having been immersed about sixteen months ago, but during that time he grew rapidly, and exhibited in a marked degree the power of the truth where it lays hold upon the right sort of man, viz: the good and honest hearted. He was interred in the Cemetery, Aug. 30th, and a goodly number of brethren from both meetings attended the funeral when we laid him to rest, feeling sure that for him there would be a joyful awakening in the glorious morning of the resurrection."

Brother Jenkins also writes: "Never in the history of the truth in Swansea, has the ecclesia been in such a healthy and flourishing condition as at the present time. We now number thirty-eight brethren and sisters, of which number an average of thirty meet every first day of the week, for worship and the up-building of each other. We had the pleasure of brother Barlow's (Stockport) company, on the 31st inst., who gave us a very cheering and edifying address. I have the pleasure to announce the obedience of three, who have put on Christ in the appointed way, viz: Aug. 31st, **EDMUND HUMPHRIES** (47), formerly Welsh Independent; Sep. 5th, **JANE LOWE** (60), neutral; **HENRIETTA LOWE** (29), neutral, wife and daughter of our brother Lowe, to whom it is a source of joy. The case of our brother Humphries is an interesting one, he being enlightened on the first principles for a very long time; but the Renunciatorist heresy being introduced to him, it unsettled his mind, and kept him aloof for a considerable time; latterly he has been attending our meetings, and has had his doubts dispelled, and he now rejoices in 'the Christ,' both 'Son of God' and 'Son of man,' who was tempted in all points like unto us, yet without sin. Our lectures for the past month have been as follow:—Aug. 10th, The second appearing of Christ.—(Brother Jones). Aug. 17th, The one baptism.—(Brother Davis). Aug. 24th, Immortality in relation to man: is it an attribute of a ghost or a body?—(Brother Luce). Aug. 31st, Do the righteous go to heaven at death, or at any other time?—(Brother Usher). Sept. 7th, Man: his future destiny.—(Brother Goldie). Several are interested."

**TAMWORTH.**—Brother Wood reports the following cases of obedience to the truth: July 16th, **MARY DEAKIN** (19), formerly neutral; Aug 31st, **WILLIAM MARRIOT** (middle aged), potter, formerly neutral.

**WHITBY.**—Brother Winterburn reports a brief visit by brother and sister **F. R. Shuttleworth**, of Birmingham, who were accompanied by some of the Scarboro' ecclesia, on the 18th day of August. Arrangements had been made for a lecture, of which the *Whitby*



*Times* of the following week reports thus:—“On Monday Mr. F. R. Shuttleworth, of Birmingham (formerly of this town), gave a lecture in the Foresters’ Hall, Whitby, his subject being the common saying ‘We are all aiming for one place.’ Mr. F. R. Winterburn presided. The hall was well filled. The lecturer is a preacher among the Christadelphians, and his lecture was, mainly, an exposition of the tenets peculiar to that sect of religionists. He said the place they were all aiming for was the grave. The wages of sin are death, but the gift of God is eternal life. In the grave the wicked would remain for ever in an endless sleep; but for the faithful people of God there would be a glorious resurrection, when they would be re-formed for immortality. The heaven they looked forward to was not beyond the clouds, but on this beautiful globe, glorified by Christ’s presence and triumphant reign. The prophecies of God were true, and Christ was coming again to re-build Jerusalem, to break down this world’s power, and to reign on earth over his redeemed people. The restoration to the Holy Land would be aided by the ships of Tarsus (the British fleet), and the lecturer believed that Lord Beaconsfield had been providentially placed in power to prepare the way for this consummation. In conclusion, the lecturer said the establishment of Christ’s righteous kingdom on earth was the hope of the gospel, and nothing less than the realisation of that hope would spread peace and happiness over the earth.” The value of the lecture was highly appreciated by the brethren and the audience, and some disappointment was felt that the effort was confined to one lecture; in view of this awakening interest, further efforts beyond the regular Sunday evening lecture and Wednesday’s Bible class are about to be arranged, and may God in His wisdom give such increase as pleaseth Him.

WISHAW.—Brother Hodgson reports:—“The following persons have rendered obedience to the faith, viz: JOHN WADDELL, formerly a zealous member of the Kirk of Scotland; and JAMES BROWNIE, formerly connected with a nondescript sect, who rejoiced in the leadership of the late John Bowes of Dundee. Both of these brethren were formerly hostile to the truth; but now we are happy to say they have been exorcised of the evil spirits, and are now clothed and in their right minds.”

#### AUSTRALIA.

SANDHURST.—Brother Evans writes: “Perhaps it may interest the brethren in Britain to know that an ecclesia, numbering twelve members, has been for some time established at Sandhurst. Sandhurst is the third city in Victoria, distant from Melbourne

100 miles, with a population of 30,000 souls, chiefly engaged in gold mining—all our brethren here being miners. I had the pleasure of visiting this place on behalf of the Melbourne ecclesia. Whilst here I delivered two lectures to intelligent audiences, the first being entitled *The gospel*; second, *The origin and destiny of man*. Considerable interest appeared to be manifested. On both occasions several preachers of the orthodox type were present.”

#### CANADA.

TORONTO.—Brother D. P. Ross writes: “We are getting up a library of our literature in this city, and have copies of nearly all the publications; it is not thoroughly organized as yet, but hope it will be so soon. Besides lending the works, we will take orders for such as may be required. The church here has just gone through a crisis: the doctrine of immortal emergence has been working more or less for some time past and has at last culminated in a division. About one half of the church has gone off from us on that question. We are sorry that the separation should have taken place, as those who have left us are in every way good and worthy people, and seem to be sound in the faith in every other respect, but we hope now to be able to take a strong stand, as the only way to preserve harmony is to adhere closely to the truth in the future and prevent any disturbing element if possible from obtaining an entrance again. Of course, in a church that at the least is peculiarly weak, a loss of half the members is a great disadvantage in that respect, but if there are only half a dozen left we have no doubt but that its affairs will be so ordered as to do all that is necessary within its influence to spread the cause of Christ.”

#### UNITED STATES.

CHICAGO.—Brother J. Norman reports “the removal of our sister Selina Spencer (sister in the flesh to John Spencer), from this city to Northampton, England. She has been here about three years, during the first of which she learned and obeyed the truth, and since that time continued in the faith and hope of the gospel; a sister highly esteemed among us, and whose departure we regret. We desire to recommend her, through the *Christadelphian*, to the confidence and fellowship of any ecclesia she may chance to meet with in her native country.”

JERSEY CITY.—Brother C. Vredenburg writes:—“This letter will convey to you the cheering intelligence that another name has been added to the Lord. About three weeks since, my sister-in-law, MISS CARRIE JOHNSON, yielded an affectionate and intel-

ligent obedience to the faith that justifies from all unrighteousness. Having been permitted to read a letter just received from her by her cousin, a son of brother John Scott (who takes the *Christadelphian*), my heart was filled to overflowing with joy and thanksgiving at the unmistakable evidences of a heart sprinkled from an evil conscience, and rejoicing in full assurance of hope and understanding. It gives me great pleasure to state that most of our young people are waking up to the fact that out of Christ they are unsaved, and must eventually be lost. The letter of sister Lasius in this month's *Christadelphian* illustrates this. Next Sunday brother John Scott's eldest daughter will put on the name, uniting with the ecclesia in West Hoboken. Last Sunday was a happy day in West Hoboken church, as no less than ten persons, forming the bulk of the members in good standing from the old Jersey City ecclesia applied for fellowship, through a trio, delegated for that purpose, and were unanimously accepted. And how glad I am to be able to say, that at last I believe the mists of uncertainty and darkness have been lifted, and that I now see with the eye of faith, the plain testimony concerning the Father of all good and His dear Son, our Lord, to whom my constantly grateful heart goes out in praise and thanksgiving for having led me by a way, which, though I understand it not, yet has been the way to life and light, and a joy and confidence that I trust I shall never again be deprived of. Oh! that all young brethren (young in years), would turn the deaf ear to all distracting suggestions, even though they are set forth with great plausibility by old heads, who ought to be better employed. The sorrow caused by such work is incalculable, as many despair of ever getting at the truth, which, judging from the intricate propositions often advanced, is anything else than the simplicity of Christ. I believe the gospel can, and does, save children; but I know perfectly that if children were required to accept, as the truth, some things it has been my misfortune to bear, and try to believe, they never could be saved. God's blessing be upon those who have kindly helped the wanderer in his search for the way, and whose pleasure it is to save a soul from death, not plunge him into it. Though you may receive official notice of it from brother Balmain, yet I will say that, the week before last (on Sunday), I was received into full fellowship by the West Hoboken Church, with whom I shall continue to meet. Of course I was required to make a statement, which contained my abjuration and confession, and I wish my standing as a good Christadelphian to be made as public as my

bad one was. Tears of thanksgiving often well up when I think of His abounding love, which has enabled me once more to stand right in His sight, yea, blessed be His holy name for evermore. Praise ye the Lord, for His mercy endureth for ever toward them that fear Him.'

OMEGA.—Brother Burd reports the obedience of one more to the requirements of the gospel. On July 6th, Mrs. KATE L. BURD, assisted by her husband L. C. Burd, put on the sin-covering name in the appointed way. Our sister was formerly a Presbyterian, and when married five years ago, had never heard of the truth. By diligent study, being possessed of a good English education, though having many difficulties to contend against, she has at last attained to a saving knowledge of the things of the kingdom of God and the name of the Anointed One.

VALLEY SPRING.—Brother J. Banta reports:—"Ecclesia here received an addition on Sunday, August 3rd, by the immersion into the sin-covering name, of brother HALL, who has been an attentive student of the word for some time, and gave sufficient evidence of having been begotten by the gospel."

PRINCETON.—Sis. A. B. McDaniel writes: "I write that you may know a few of us are trying to win the crown of life eternal. That crown is as precious to me as it was twelve years since, when mother and I put on the saving name of Jesus Anointed. Since that time five others of our family have obeyed—two of my brothers, James and Henry McDaniel, two of my sisters, Mrs. L. Washburn and my widowed sister Mrs. L. Wood, and my sister-in-law Mrs. P. McDaniel. We are mostly scattered. Brother James is afflicted with cancer on his face, and has tried many physicians, but is no better. Brother Henry and his wife are in another county, where he is teaching school. I recently took a school at this place: I live in various sections teaching school. I meet with very few of the Berean type. I have lent the *Christadelphian* to a good many, and lent and given *Twelve Lectures* to several, and donated one copy each of *Twelve Lectures* and *Elpis Israel* to a city library. Though much isolated from the society of Christ's little ones, I find the needed comfort and aid in the helps prescribed by the Father (Luke xviii. 1; Psalm cvi. 1; 2 Tim. i. 13; John v. 39), and derive great comfort from the *Christadelphian*. Enclosed I send three dollars and a half for *Seasons of Comfort*, and am much pleased that you purpose publishing it. I read a *Sunday Morning* every first-day, having omitted it but a few times in many weeks. You have my warmest sympathy. I desire the prayers of the faithful."

# 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. 185.

NOVEMBER, 1879.

Vol. XVI.

---

## NEBUCHADNEZZAR'S IMAGE INTERPRETED.

*(Continued from page 438.)*

BY DR. THOMAS.

---

### THE ADVENTUAL WAR.

WHEN Nebuchadnezzar saw the Stone smite the Image on the Feet he beheld an action symbolical of the blow that overthrows the Assyrian on the mountains of Israel. That blow is only the commencement of the war between the King of Israel and "the Powers that be." The unity of the Image-empire is broken by the victory, but its elemental constituents still remain to be subdued. The Image is smitten on the feet, the members by which an union is established between all the toes and the body of the statue. At present the toes are indeed in being ; but they are not yet conjoined to the feet. They require to be daubed with some "miry potter's clay" to connect them to the iron. This uniting of them, by at best a brittle union, will be, we conceive, the result of the King of the North's overthrowing many countries (Dan. xi. 40, 41), and so establishing his dominion over "Gomer and his bands" who now possess the territory of the Ten Toes. This is smiting the toes ; but not, we admit, the feet in the sense of the prophecy. The toes are smitten by the Assyrian, but not to death. They then still exist as kingdoms under reigning kings, but not independent, being like the kings under Nebuchadnezzar, and those of the later times under Napoleon, who were kings of kings, as will the Assyrian be before he invades the land of Israel. This previous subjection of the toes to one imperial chief

is necessary to the bringing of all the nations to battle against Jerusalem (Zech. xiv. 2), and to the encampment in the Valley of Jehoshaphat—(Joel iii. 12). What could induce ten independent and antagonist powers to go and lay siege to Jerusalem? If a crusade could be got up for the recovery of the Holy Sepulchre they might; but then they must appoint over themselves one head or they could effect nothing. No. The necessity of the case is that they should all be united as kingdoms of one imperality, that one policy may actuate them all; so that if "things come into the mind" of their Emperor, "and he conceive a mischievous purpose" (Ezek. xxxviii. 10), they may co-operate with him to carry his will into effect. This concert of action between the Czar and his kings being established by coming events, when he proclaims his intention to invade Palestine and to take possession of Jerusalem, the movable forces of the kingdoms under his sway will gather to his standard as they did to Napoleon's when he invaded Russia. He marches them against Israel, and their protector, Britain and her allies, who are prepared for the combat in the glorious land. He takes Jerusalem, and meets his overthrow at the hands of Jehovah's Anointed, the Shepherd and Stone of Israel.—(Gen. xlix. 24).

By this unexpected event the Feet are smitten. It is the Stone that smites them; and as their iron is commingled with miry clay, the Feet are dismembered from the Image, which can therefore stand erect no more. The gold, silver, brass, iron, and clay, are all shivered asunder; that is, Assyria, Persia, Greece and Egypt, Ethiopia and Libya, and the Ten kingdoms, no longer constitute one united dominion under the Czar, the Head of the Dragon-empire crushed by the Woman's Seed.—(Rev. xx. 2). What then remains? Are the Legs and Toes to retain their dominions? Or are they to be utterly destroyed?

#### THE IRON LEGS OF THE IMAGE.

The Legs of the Image are not yet

conjoined to the Feet. The Legs are visible and so are the Toes; but the iron legs, feet, and toes as one conjoint dominion with its subdivision, are not yet seen. The Iron kingdom in distinct parts exists; but these parts at their points of opposition require to be tempered together by the plastic clay of the Assyrian potter. The Iron or Roman kingdom was finally divided at the death of Theodosius, A.D. 395, between his sons Arcadius and Honorius; the former of whom ruled in Constantinople over the eastern division or Leg of the Roman empire; and the latter in Rome over the western. Hence they were styled the Emperors of the East and West. The eastern leg was that now possessed by the Sultan; while the western comprehended Italy, Africa, Gaul, Spain, Noricum, Pannonia, and Dalmatia. Noricum included part of Austria and Bavaria, and Pannonia, part of Hungary; these with Dalmatia, Dacia, and Macedonia constituted the ancient Illyricum. But at the division, Dacia and Macedonia were assigned to the East. Britain belonged to the dominion of the Western Emperor, but is no part of the Image, therefore we say no more about it here. The Eastern Leg is entire; but what is the condition of the Western? It is dwindled down to the attenuated jurisdiction of Austria and the Pope over parts of Italy and Illyricum. [There have been changes since this was written, twenty-eight years ago.—Ed. *Christadelphian*.] Still the Austro-Papal dominion, called "the Holy Roman Empire," is the Western Leg, which in modern times extends into countries not anciently subject to Rome. Now, though the territories of the Two Legs stand side by side, the Leg dominions are essentially antagonistic, having no bond of union between them. But when the Image is complete the same political vitality that energizes the one must energize the other. This political union of Legs into one dominion is indicated by the Toes being distributed on Feet united to both the Legs. If the ten toes were adherent to one foot, and

the other had none, the indication would be that the Legs would be independent dominions in the latter days, one of which was sovereign over the Toes: but as it is, the Legs will be one conjoint dominion with sovereignty over the Ten Toes, therefore they are distributed as the decorum of the symbol demands—five on each foot.

#### WHERE ARE THE FEET OF THE IMAGE?

We see then two separate Legs in existence, eight independent Toes, and two dependent ones, Lombardy and Hungary, whose kingships are vested in the House of Hapsburgh; but where are the Feet, for legs and toes are not feet? The *tibia* is the leg-bone, the *tarsal bones* are the toes; but where are the *metatarsal* which make the foot of the skeleton, and which unite the toes to the leg? Everyone is bound to admit that they exist nowhere on the territory of the iron where they must of necessity appear, for they are part of iron and part of clay.

#### INTERPRETATION OF "THE CLAY."

Now, the proposition we affirm in view of the premisses is, that a power must appear upon the territory of the Legs, which shall effect such a change in the political relations of things that the Legs and Toes shall be no longer antagonistic and disjoined, but *e pluribus unum*, united into one. The power that shall accomplish this is symbolized by the Feet of the Image; and the agent by which it is effected is styled the Potter; as it is written "thou sawest the feet and toes part of clay of the Potter, and part of iron." The clay represents the power incarnated in those who "shall mingle themselves with the seed of men;" and the Potter, the Chieftain who shall mould them into a vessel to suit his own views. His people, the wild or semi-barbarous hordes that follow him, will overspread the countries of the old iron kingdom; but this new inundation of barbarians from the north will not be like that of the fifth and sixth centuries. Then they

"cleaved to another" people. The Goths, and Vandals, and other savage tribes of the north, melted down and lost their distinctive individuality in the populations of the empire they destroyed, so that now the institutions under which they live, civil and ecclesiastical, are the same: but it shall not be so with the Potter's clay men. They will mingle themselves with the iron men, and blend their kingdoms into one clayey dominion, but the union will not last sufficiently long for them to cleave together under a permanently new constitution of things not contemplated in the Image; as it is written, "they shall not cleave one to another even as iron is not mixed with clay."

But what is to be done with this clay fabric of the Potter? Hear the decree! "To thee mine Anointed, will I give the nations for thy possession . . . Thou shalt break them in pieces as a potter's vessel."—(Ps. ii. 9). *Keb* a vessel from the root *kahlah*, any thing formed or constructed by a workman. The feet of the image are as a vessel to a potter. Hear also what the prophet saith of the Assyrian who in forming the Feet "ladeth himself with the thick clay"—"Because he transgresseth by wine, a proud man, neither keepeth at home, who enlargeth his desire as the grave (*sheol*) and as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people; shall not all these take up a parable and a taunting proverb against him, and say, Woe to him that increaseth what is not his! How long? And to him that ladeth himself with thick clay?"

That this from Habbakkuk doth not relate to Belshazzar, but to Belshazzar's antitype, the Assyrian, of the latter days, is clear; for the Lord saith it belongs to "the end." The Emperor as he hath described him, covered, so to speak, with thick clay, being invested with nations not a few, and madly bent on conquering more. But notice how the prophet saw in vision his plundering and bloody career

arrested! "Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them? Because thou hast spoiled many nations, all the remnant of the people (Israel) shall spoil thee; because of men's blood, and for the violence of the land, of the city, and of all that dwell therein." Then shall "the stone cry out of the wall," and "the beam out of the timber shall answer it;" for by the power of the awakened "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Thus "at the end the vision speaks."—(Hab. ii).

#### THE POST-ADVENTUAL WAR.

The moulding of the Feet out of the iron and clay is the mission of "our sacred Russia" as it is styled by the Czar. It is this work that is on the eve of its commencement, and when it begins it will progress rapidly to its completion. The formative principle is his power which smites the nations and incorporates their kingdoms into his *bipedal ferro aluminous* dominion. Gog smitten on the mountains of Israel is the Feet smitten by the Stone; the consequence of which is the breaking of them to pieces. Now, when the Feet are thus broken by the battle of Armageddon what is the condition of the disjointed metals with respect to each other? The brittle bond of union is broken, and the Iron Legs and the Toe-kingdoms are disconnected from Persia, Egypt, Khushistan, Libya, &c. Their combined forces will have suffered a great defeat; their power of resistance, however, will not be exhausted. Napoleon lost half a million of men in the Russian campaign; yet he was enabled to raise new armies from his kingdoms, and to put off the evil day of his dethronement for about two years: so after the breaking of the Feet of the Image, the pieces will prolong resistance to the Stone. This infatuated resistance is necessary that the Stone may fall on them and grind them to powder. The fragments of

the Iron kingdom are especial subjects of prophecy at this crisis, pertaining to their resistance after the battle of Armageddon. It is thus spoken of by John, saying "And I saw the Beast, and the Kings of the earth, and their armies, gathered together to make war against the Faithful and True One (Rev. xix. 11, 19) that sat on the horse, and against his army. They are met by the white horseman, styled the King of kings, who, attended by his body guards, the saints (termed "the armies of the heaven clothed in fine linen white and clean") encounters them with "a sharp sword," even Judah, who smites the enemy because their king is with them.—(Zech. x. 3-6). This post-adventual war is "the breaking to pieces together" of the pieces from the Feet to the Head, and not from the Head to the Feet. "Then (*baidayin*, at that very time) iron, clay, brass, silver, and gold, were ground to powder together (*dahqu kachadah*), and became like the chaff of the summer threshing floors; and the wind carried them away that no place was found for them:" at that very time and subsequently to the smiting of the Feet. The grinding of the fragments is not accomplished by one blow in an instant. One blow may demolish the form of a statue or a limb of it, by shivering it to pieces; but it requires heavy and oft-repeated blows to reduce the fragments to powder. The post-adventual war is the grinding process in which the metals and clay are being reduced to dust. The gold, the silver, and the brass, the dynasties of the Lion, the Bear, and the Leopard, or of Assyria, Persia, and Greece, are abolished—"they have their dominion taken away;" yet their nationality continues "a season and a time;" but in respect to the iron and the clay, or the body politic, dynastic, and national, as represented by the Fourth Beast which had "devoured the whole earth," it is "consumed and destroyed unto the end." Victorious Israel shall be a third with "Egypt My people and Assyria the work of My hands," saith the Lord; but the nationalities of the

Iron and the Clay will be utterly broken up and driven away by "the wind"—(Jer. iv. 11, 12—In this place an army invading a country swiftly and fiercely, destroying all before them, is expressed by a dry wind, and a full wind), the fury of the war waged against them by the Saints and their people.

The war which begins with the breaking of the feet to pieces is carried on, on every side, at the same time. This is expressed by the words "at that very time" and "together." No time will be given for the enemy to rally so as to invade the land. The war will be transferred to the countries to be subdued. The Beast and the False Prophet, the Assyrian's dominion in the west with the Roman Bishop, whose existence he shall have sustained to the end since Austria shall have given place to the Czar—these are taken and destroyed by extraordinary and signal judgments: the remnant of the iron and the clay, not included in those symbols, as the armies of other states, are slain by the sword of Israel with great slaughter.—(Rev. xix. 2). The False Prophet lives as Bishop of Rome until The Stone comes, and sinks him into hell—(The *Lagod' Inferno* or Hell-lake is near Rome; the real one is beneath her)—with "the Eternal City." Thus the Assyrian, and "the god of guardian saints," whom he honours in his kingdom, are utterly destroyed by the brightness of Messiah's advent. The entire image is no longer an existence, being superseded by the dominion of its Destroyer, which becomes as a great mountain filling the whole earth.

#### OBJECTIONS CATEGORICALLY ANSWERED.

We will conclude this article by answering categorically our friend's questions, the testimony upon which they are predicated being contained in what has gone before. He inquires, then,

1. If the Stone is to smite and break in pieces the Toe-kingdoms, what room is there for the Czar to

smite them? The smiting by the Czar will not break them to pieces, but only bring them under his dominion; while the smiting by the Stone will abolish them. The Czar's mission is to bring their armies against Jerusalem for destruction by the Stone, preparatory to the overthrow of their governments.

2. Does not the adverb "then" necessarily require as a distinct event the previous destruction of the Ten kingdoms? No: only the previous smiting of the Feet, which has a similar effect upon the Czar's dominion to that the Russian campaign had on Napoleon's.

3. How can the kingdom be set up in the days of the Ten Toe-kingdoms when they no longer exist, being all merged in the Russian Autocracy? They exist under the Czar, as Naples, Spain, Holland, Westphalia, &c., existed under Napoleon. They are ruled by kings under an emperor till subdued by Christ.

4. Why need Nebuchadnezzar's Image be reconstructed? That it may exist in the latter days. It has never existed since the king saw in his dream. Parts have appeared and disappeared; but the Feet never, and without these it cannot stand, nor be smitten.

5. Will not all the metals be broken to pieces together when all the kingdoms of the world become the Lord's? Yes; for the simultaneous, but not instantaneous, breaking occurs in the setting up of the kingdom which acquires the other kingdoms by conquest.

6. Does not the Image represent a succession of empires? The metals in their order do, but not the Image. There are not four images, but four metals in one image. Therefore one image of divers metals, one dominion of divers constituents.

7. If Russia is to enact so conspicuous a part in the world's future history will it not delay the advent of Christ for a long time to come? Our calculation is that the Advent will occur in about fifteen years, a little more or less; a period which affords

ample time for the formation of the Feet, and planting them on the mountains of Israel where they are to be broken. Napoleon conquered Italy twice, though defended by Austria and Russia; also Egypt; subdued the German empire, and founded his own, in about six years. The advent may

be sooner. It cannot be too soon for us; but we fear it will not be earlier than we have stated. It cannot be till "all the nations are gathered together to battle against Jerusalem." This is the sign of the coming of the Son of Man in power and great glory.

## CHARACTER BEFORE AND AFTER SUBMISSION TO THE TRUTH.

*An address delivered by Brother Ashcroft to the Birmingham Christadelphian Young Men's Improvement Society.*

THE word "character" originated with the art of the engraver, and was used to describe the *tool* by which he traced his design on wood or metal or stone. It also had an application to the engraver himself, who was known as a "character;" and further, to the thing which he engraved. The coin that was *stamped*, and the letter, mark, or sign inscribed by the artist, was "charactered." And in Heb. i. 3., the apostle speaks of Jesus as "the express image of the Deity's person"—or an exact impress (character) of the Father's substance—an allusion probably to the exalted and immortalised condition of the Lord Jesus, by which he was made partaker of the divine nature. (The Deity's name was written upon him). Elsewhere Paul speaks of him as being in the form of God, and used a different word—a word whose significance we may get at by considering its use in the form of a verb by the same Apostle in Galatians iv. 19. "Let this *mind* be in you which was also in Christ Jesus." Where therefore Paul speaks of Jesus as being in the *form* of God the reference appears to be to the *mental characteristics* of Christ rather than to the Lord's physical nature, which as we know was identical with that Adamic stock to which we all belong by nature, but from whose weakness and infirmity and corruptibility we hope to be delivered in the great mercy and forbearance of God.

The word "character" only occurs once in the New Testament—and that is in the passage from the 1st of

Hebrews. There is, however, a very similar word in the Greek tongue, from which no doubt also our word "character" is derived. It is translated in (Acts xvii. 29) "graven." "We ought not to think that the Godhead is like unto gold and silver or stone graven (charactered) by art and man's device." And this word "charagma" is used in those numerous passages in the Revelation of Jesus Christ which speak of the *mark* of the Beast—a term said to be borrowed from the ancient custom by which slaves were branded with the impress of those who claimed proprietorship in them. The Hindoos are said to disfigure their foreheads with the characteristic emblem of the particular god they worship. The children of Israel were expressly prohibited from conforming to this as well as other heathen customs—(Lev. xix. 28). The mark or character of the Beast needs little exposition before an assembly of even young Christadelphians, who are not likely to so far decline from the way of righteousness as to confound the sign of allegiance to the Great European Apostacy with the sign which was ordained by Christ for the mystical washing away of sins. The whole character which that Apostacy develops is happily absent from our present meeting. But it has aforesaid attached itself to all of us more or less, who have not from *childhood* been trained in abhorrence of the Mother of Harlots' ways. Many young persons are now however fortunate in having nothing to unlearn: they have been



born of parents who would as soon think of causing them to pass through the fire to Moloch as of allowing them to sit under what are called "the droppings of the sanctuary," in some place of spiritual obfuscation and merchandise.

But we use the word "character" as denoting the peculiar qualities impressed by nature or habit or training, which distinguishes one man from others. When we speak of a *low* character, we understand one who is deficient in *moral* excellence. When we speak of a *fine* character we refer to a combination of commendable qualities in some individual. When we speak of an *eminent* character, we have in mind a person who has managed to attain a Gentile notoriety of some sort—a notoriety which every Son of God has no ambition to realise—a notoriety which means ignorance of the things of God, or insubordination to His will. Some men are said to have *no* character, while others are said to have a *great deal* of character. The latter bristle with qualities of certain kinds, and are known to be enterprising and bold and original; while the former are undistinguished by any feature that is strongly marked, or morally good.

Now the truth is designed to both change and produce character. Those of us who have been subject to it for any length of time, are very different persons to what we should have been, if we had never become acquainted with it. The character thus produced is the only kind that is really interesting in the sight of God. The Deity's regard is not enlisted outside the circle of submission to His authority, and men have *no character* in His estimation who are ignorant of His claims. He is not interested in the people who command the hero-worship of their benighted contemporaries. "That which is highly esteemed among men is abomination in the sight of God." To engage the interest of the Almighty Former of all things, a man requires to be *characterized* by something better than anything which wins the atten-

tion and causes people to be talked about in this present evil world. He needs—first and foremost—to be of a broken and contrite heart, and to tremble at God's word. These are qualities which the world despises, and from which it withholds the patronage it has to confer. Mr. Spurgeon, the other day was congratulating himself on the circumstance that some of his students had won a *name* and a *fame* in the earth, evidently thinking that this was a sign of the special favour and approbation of God towards these youths. Well, we may be thankful that there is no danger of any true brother of Christ reaching so dizzy a height as that. His name will not cease to be associated with dishonour, until the righteous shine forth as the sun in the kingdom of their Father. And as for *fame*, why if a man does not wish to be accounted the filth and offscouring of all things, let him avoid the thorough and consistent profession of the apostolic faith, no matter in whatever land or century he may happen to live. You will be uninteresting to your Gentile contemporaries in proportion as you are interesting to God.

There are, of course, other qualities of character besides those just mentioned, which, in the Scriptures are shown to have been possessed by men who have been prominently related to the purpose of God. Pharaoh, for instance, was a man with whom God had dealings through Moses—not because God cared for him, but because he was in every way suitable for the design which the Deity then had in view. And so in later times with Nebuchadnezzar and Cyrus, and Herod and others, descending indeed to our own times. As the Most High ruler in the kingdoms of men he makes choice of certain individuals—not because he sees anything estimable in their characters, but because they furnish the kind of material he requires for some given plan. Some one has said truly: "God can strike a straight stroke with a crooked stick." But, as we look abroad upon mankind from a scriptural point of view, we

see how much character there is which is absolutely of no use to God: and we are impressed with the truth of the Psalmist's words, "Thou puttest away all the wicked of the earth like dross." It may not be the habit of our pious contemporaries to regard the great mass of their species in this light. They are apt to derive their impressions of men in general from the few hundreds of decent and well-dressed and perfumed specimens whom they meet in church or chapel once a week. When the organ is playing beautifully, and the silks rustle down "the long drawn aisle,"—and "the dim religious light" comes through the stained artistic windows—the patrons of such establishments are by such means wonderfully assisted in their efforts to forget that a few hundred yards distant, there is abundance of squalid misery, and ugly degraded, dirty, men lounging at the street corners waiting for the hour at which the law of their highly Christian country will allow them to enter the gin palace and gratify their desire for drink. I have noticed that people very often are satisfied with the existing state of things in proportion as they themselves are what is called "well off." Our own physical sensations are not, however, the best test by which to ascertain how human beings appear in the divine estimation. God regards men according to the relationship they sustain to His commandments—a fact which enables us to understand the words of the apostle John in their application to the world of our day. "The whole world lieth in wickedness," and therefore is a world of wicked men and women, who are of no interest or value to Jehovah, and whom therefore He will put away like dross.

Jesus in the parable of the sower clearly teaches that there are types of human character from which there is nothing to hope as regards the kingdom of God. If those who proclaim the truth suffered themselves to be influenced in so doing by the expectation of much success, and did not act from a simple sense of duty

toward Christ, they would infallibly fail and become discouraged. Most of us I suppose owe our knowledge of God and Christ to the fact that other men have laboured, not with the idea of persuading many to accept their testimony, but because the Lord Jesus has put this obligation upon all his brethren. The "good soil" of the parable forms a very small percentage of the entire ground in which the seed of the kingdom is cast. The way-side hearers are abundant—people who do not and cannot *understand* what you tell them concerning the purpose of God. Now orthodox religion professes to be so simple that everybody can take it in who is not an absolute idiot. Indeed it did not astonish me to learn, the other day, that chaplains are appointed to preach it to the insane in some of the lunatic asylums. But the gospel of the kingdom of God can make no converts where there are no brains for the reception of its glorious truths. This is considered an acute, enlightening age, but it is wonderful how few men and women of real intelligence you meet, who are able to comprehend the simplest of the first principles of the oracles of God. This is often illustrated by persons who will give a verbal and apparently cordial assent to certain elements of the truth who yet are found to retain the very traditions which made the truth of none effect, such as for instance those who profess to believe the Scripture teaching concerning "immortality," while they contend for "the immortality of the soul."

If the truth is to flourish, there must of necessity be intellectual character as ground for its germination. By intellect I don't mean what passes for such at colleges and universities, which we know is but so much foolishness with God. What does it all amount to? What if a man is able to read all the Greek and Latin pagans ever wrote—to understand all the "ologies," and to know what he is talking about when he says that "The characteristic triangle of a curve, is a rectilinear right-angled triangle,

whose hypothense makes a part of the curve, not sensibly different from a straight line." Can we suppose that such knowledge as this commendeth a man to God? or that He is pleased to hear the jangle of scientific phrase? The *true* intelligence is that which would be kicked out of the world's seats of learning, for it consists in the ability to know God and to receive His kingdom as a little child. The scholastic degree which a man may be able to write after his name can do nothing for him when he comes to be lowered into the grave. To get out of that and so resume his enquiries into phenomena of God's universe, he needs to be more than master of human arts: he requires to be master of the rarer and more difficult art of submission to the commandments of the Lord Jesus Christ, in which there is no room allowed for parade, and boasting, and present reputation, and emolument; but which is immediately associated with obscurity, and meanness, and dishonor.

We have, then, Christ's own authority for the declaration that if the truth is not to disappear from the mind to which it is presented, there must be intellectual conditions favourable to its apprehension and growth. The faculties of perception, and logic, and remembrance must be all there, for the truth addresses them all, and cannot prosper if either of them be absent from the brain. To perceive a proposition, and to be able to reason it out, and then to keep it in memory, and act accordingly, is the way of salvation—provided you do but get the right proposition to start with. We need to *see* accurately, to *reason* accurately, and to *remember* accurately, and to *live* accurately; for if we do these things, we shall never fail of the grace of God. But "when any one heareth the word of the kingdom, and *understandeth* it not, then cometh the wicked and catcheth away that which was sown in his heart. This is he which received seed by the way-side."

A second type of character is represented by stoney ground—a thin

layer of soil on a surface of under-reaching rock—occasionally illustrated in the history of the truth, even in our day, men who have a shallow and easily-receptive sense for what sounds well and reasonable, and who perhaps are glad not so much to have the truth as to make error look ridiculous by its means. Jesus did not encourage precipitance in relation to his claims. He desired no man to rush into his service before he knew properly what he was about. Still less was he enamoured of their company who joined the ranks of his disciples in consequence of their innate superficiality of mind. There are many things about the truth quite calculated to enlist the enthusiasm of men so constituted. If a man is at all awake, or has any sense of what is rational left in him, he may well be attracted by it, when first it reaches his ears. He is perhaps of a benevolent disposition, and would not knowingly tread upon a worm: therefore he is delighted to find that eternal torments are phantoms of the carnal mind, together with all their diabolical accessories. Or perhaps he has strong political proclivities, and is impatient of the thousand and one anomalies that are dignified by the comprehensive title "government," and so hears with joy of the future in store for the world when it is placed beneath the infallible and all-powerful administration of the King of kings. This is all very well in theory, and the man is pleased and eager to become indentified with what so entirely accords with his ideas of the fitness of things. But he never gets beyond the character of a theorist—he has not root in himself for earnest purpose toward God,—and so when his theories come to be submitted to the hard practical test of adverse experience, and he begins to suffer in reputation or pocket because of the word, the flame of his enthusiasm dies out, and the place among the brethren of Christ that knew him once, knows him no more for ever.

I would warn you against the tendency to overlook the practical

aspects of the truth in a mere shallow enthusiasm for its many points of superiority over the religious teaching of the sects. It is easy to develop a character that has "no deepness of earth," a character in which the things of God can only have an abortive and ephemeral germination. Doctrine is abused unless it sheds the love of God abroad in the heart, and leads to the purification of the whole life and character in obedience to His will. And then there is the type of character represented by the seed among the thorns—character in short that suffers itself to be more swayed by human than by divine considerations, and to be more influenced by visible than invisible things. This is the world around us all over. It says "a bird in the hand is worth two in the bush," "with all thy getting get money," "make the best of both worlds." There would be many more Christadelphians than there are, if the truth had only tolerated the worship of the golden image, which the god of this world has set up; and been content with respectability in exchange for righteousness. The truth, however, is imperious in its demands upon the worldling, and the lover of pleasure. It accepts no compromises, but claims both the man himself, and all his possessions, for the service of the living God. "Ye cannot serve God and Mammon." "She that liveth in pleasure, is dead while she liveth." Whoever halts in the presence of these conditions, and allows a regard to present circumstances to influence his decisions towards Christ, shews himself unfit for the kingdom of God. It may be difficult to persuade young people that the service of the Lord Jesus to which the gospel calls us, is a much more inviting service than that of sin. Youth is greatly influenced by appearances, and is generally slow to detect the sham. There are not many, who like Moses, can justly appraise the pleasures of sin, and act beneath the promptings of an invisible future, and yet, what hope is there for those who cannot? Without faith it is impos-

sible to please God. Indeed, without faith it is impossible to succeed in the affairs of this life. Thousands are continually sacrificing present ease and comfort in the hope of securing an ultimate good. They believe that a certain course will lead to certain desirable results, and they act in harmony with their belief, rising early and saying of their business, "This one thing I do." It is notorious that men who are sane and sober pursue the particular course that is suggested by, and in harmony with, their convictions. The servants of Christ are simply acting toward him and his affairs, as others do towards the objects of their particular ambition and pursuit. We make up our minds that what we have heard is the *truth*. There must be no misgiving on that point. Among real brethren of Christ it is not a debatable matter. There is a great difference between the society I now address and the "Young Men's Christian Associations" that have latterly come into existence in our large towns. You do not need to spend your time in discussing the question, What is truth? Things that are for ever settled as far as you are concerned, would be treated as open questions, admitting of a variety of opinion, and calling for the exercise of "charity" in their consideration among the young men of the apostacy. But you have not so learned Christ. You cannot play fast and loose with his sayings. This being the case, you ought to have no difficulty in allowing the revealed future to shape your whole character and life. Believing, as you do, that the present constitution of things is destined to pass away as a dream, and that Christ is soon to return to the earth, and all who stand against him are to be as the chaff of the summer threshing floors, which the wind driveth away; and that only those who do the will of God will abide for ever, your character ought to take its whole complexion from these expectations, than which, nothing is more certain, or better founded, in the whole realm of human aspir-

ation and hope. But once admit the possibility of there being reasonable ground for doubt concerning "the things which are believed among us," and then your character will resemble a tent when the centre post is broken: all is well so long as that main support continues sound and strong; but when it becomes fractured, down comes the whole erection—a flapping ruin, to the ground.

The divinely-appointed instrument for the formation of character that is well-pleasing to God, is, of course, "the word of truth." Everything else about a man, *except the character so generated*, is under the law of sin and death, and is passing away. This accumulation of bone and sinew, and flesh and blood, cannot inherit the kingdom of God; but it may be made the arena on which is developed a character that will. You are to be congratulated on your escape from the prevailing neglect of the habitual study of the Bible. The demoralising tendency of popular teaching is nowhere more apparent than in the theory which asserts an infallible guide for human thoughts outside the covers of the Old and New Testament. When men believe that the Holy Spirit has direct and constant access to their mental processes independently of the Scriptures, it is not to be wondered at that they should accord to the Scriptures a very secondary place among the influences which help to fashion the human mind. But you are quite convinced that your character can only take a true and excellent shape from the moulding influence of "the law and the testimony." Therefore you will perceive the necessity and the wisdom of those counsels which recommend a daily reading of God's word. It is with much sadness that I deplore the absence of such advice and of such a custom from my own early experience. I am sure he cannot fail to be a useful servant of Christ who has (like Timothy) known the Scriptures from a child. The things that are learned in youth are not so easily forgotten in subsequent days; and it is an unspeak-

able advantage to acquire a familiarity with the sacred writings, which enables a man to turn with ready facility to any portion of them. The difficulties which have been created by early neglect are perhaps never entirely surmounted. Therefore, my dear brethren, suffer me to emphasize this portion of my address to you, for I am anxious that you should remember *it* whatever else you may forget. Brand, as with a hot iron, everything that would persuade you to neglect this necessary practice, with the words "Devil" and "Satan," and regard it as savouring, not the things that be of God, but those that be of men.

I have often been surprised at the rapidity with which the mind becomes re-carnalized. A few moments' converse with an evil man, one who has his portion in this life, is sometimes quite enough to make one conscious of having sustained spiritual harm and loss. The world's touch is defiling, unless we are fortified by the mind of the Spirit. A day's contact with the circumstances which habitually surround us, causes us to feel the value of those counteracting influences which proceed from the words of eternal life, and we realize the importance of the Apostle's exhortation, "Consider him who endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." You take a piece of sea-weed fresh from the salt water, and it is all limp, and there is a beautiful bloom upon its surface, and you hang it up over the mantelpiece for a day or two, when you find that its softness, and elasticity, and bloom, have all departed from it, and if you want to restore it to its original condition your only method is to take and plunge it again in the great sea from which you took it. We are like that sea-weed; we soon grow lifeless and uninteresting apart from the ever-reviving word, and we need the daily fifteen or twenty minutes' re-immersion of the new man in that vast ocean of divine thought which never loses its power to re-invigorate and bring

us back to all the ardour and enthusiasm of our first love

"Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy word." It is a delightful thing to study the effect of God's precepts upon the mind that has been entirely subject thereto for a number of years. A character so formed is one which should command our high esteem. Nothing is more sickening than to witness the disposition which treats long experience in the ways of God with indifference and disrespect. It was the custom of Israel for youths to rise up in the presence of the man of hoar hairs; and Paul has commanded a similar regard toward those whose long-standing and manifold labours in the service of the truth have entitled them to the confidence and esteem of their less-experienced brethren. "In honour preferring one another." "We beseech you brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love, for their work's sake." A society of young men, all of whom were "wise in their own conceits," would not present a spectacle that would speak well for the influences which had produced them. "We are persuaded better things of you," and feel quite sure that you will be ever appreciative of the wisdom which is more advanced and cultured than your own, and that you will always be ready to give place to such as have proved their soundness of judgment and their general qualifications for important service by many years of arduous and self-denying labour in the interest of the truth. This constant familiarity with the Scriptures will finally result in your being delivered from all those *impurities of character* to which there is so much that is ministrant in this present evil world. Brother Hadley has already touched upon this subject in an address of great value and excellence, which I hope you will treasure up in your remembrance. "Blessed are the pure in heart, for they shall see God." I take those

words in their broad literality, and hope to find their realization in my own personal experience, and yours. We cannot see God at present—we can think about Him—we can wonder what He is like; but it is not given unto mortal man to *see* Him and live. To us at present He is "the invisible God." We are permitted to indulge the expectation that we *shall* behold His face—the Great Builder of all things, concerning whose handiwork the Poet has sung, in words of exceptional beauty:—

"These are Thy glorious works—Parent of good, Almighty.

Thine this universal frame—so wondrous fair,  
Thyself how wondrous then: who sitt'st above  
these heavens,

To us invisible, or dimly seen,

In these Thy lowest works: yet these declare  
Thy goodness beyond thought and power  
divine."

It is surely "a high vocation" which calls us to so exalted a privilege. The orthodox sects are very much exercised at present, as to whether they ought to frequent the theatre and similar amusements. They want someone to revise the list of their animal pleasures for them, and make it somewhat more comprehensive than even it has hitherto been. You would think that people who are expecting to *see God* and dwell in His presence would not care to ask such questions, but would find all their time and energy required for the great work of preparing themselves for the state of being in which they hope to obtain permanence. Imagine Christ taking any pleasure in the things from which swinish Gentiles derive a momentary gratification. Such sectarian questions as these are outside the discussions which are proper to saintship, and will not be so much as raised among you. It is a dangerous world for young men. To one voice that calls you in the direction of holiness, there are ten that call you into the paths that take hold on death. The character that has been purified by the word of truth will avoid the manifold incitements to evil thoughts of which these large towns especially are full. If such character be yours,

you will close your eyes to all scenes whether living or artistic, whether from the lithographer's stone or the photographer's camera, which are produced for the purpose of generating fleshly desires, and gratifying the lust of the eyes. You may find this contest somewhat hard to maintain in the earlier stages of your submission to the truth; but rest assured that the battle can be successfully fought—that others have been engaged in it before you, who are already conscious of victory, and hope to be found "more than conquerors at the last." You have early begun a warfare in which few can be persuaded to engage, but

the grandeur of whose issues none can exaggerate. The prize you seek to win is one which refuses to be adequately described by any of the phraseology which is at the command of the human tongue. "Glory, honour and immortality" are among the words used to express the destiny that awaits all character which is gathered out of the seething corruptions of the ages. Wherefore brethren, "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

---

## THE WAYS OF PROVIDENCE.

### AS AUTHENTICALLY ILLUSTRATED IN BIBLE HISTORY.

#### No. 14.

As we follow the history of Israel from the time of the Judges along the times of the kings, we do not find the illustrations of the ways of Providence grow fainter or less striking; on the contrary, they are more distinct and perhaps more numerous. We shall not however, follow them all, first, because such a process would be too prolonged, and secondly, because the lessons yielded are in many cases the same and would lead to repetition. Indeed we already feel that the subject is practically exhausted, since all phases of the subject have in some form or other been exemplified in the illustrations passed under review. The only encouragement to proceed in view of this lies in the fact that "line upon line, and precept upon precept, here a little and there a little" is a characteristic of the divine method of instruction, upon which improvement is impossible.

Eli, the immediate precursor of Samuel, judged Israel forty years. While faithful in his judgeship after a fashion, his zeal for the ark and the service, and for the welfare of Israel, seems to have been merely of the patriotic order; it was dedicated to these things with the sort of proximate human interest that every man feels in his people and his surroundings. It was not an enlightened zeal for the supremacy and honour of Jehovah. He had a liking for the right thing, but not of the enlightened, decided, and energetic and uncompromising type that pleases God. While he remonstrated with his sons who prostituted the functions of the priesthood "he restrained them not."—(1 Sam. iii. 13). He honoured his sons above Jehovah.—(ii. 29). Consequently, there came to him a heavy message from the Lord: "Them that honour Me I will honour, and they that despise Me shall be lightly esteemed. Behold the days come that I will cut off thine arm and the arm of thy father' house that there shall not be an

old man in thy house. . . . And I will raise Me up a faithful priest that shall do according to that which is within Mine heart.”—(ii. 30, 31, 35). By the infant Samuel, the message was repeated in this form: “I will perform against Eli all things which I have spoken concerning his house: when I begin I will also make an end, for I have told him that I will judge his house for ever for the iniquity which he knoweth, because his sons made themselves vile and he restrained them not.”—(iii. 12, 13).

The feature of this matter calling for attention in illustration of the ways of Providence, is to be found in *the way the divine purpose thus enunciated was carried into effect*. There are two points: 1. The cutting off of the house of Eli, and 2. The raising up of a faithful successor to Eli. In reference to both, we have to note Jehovah's declaration “*I will do it.*” When we read the narrative of the circumstances by which both changes were brought about, we read the narrative of a divine work; and we notice that though the work was a divine work, the agents were entirely human and that the events effectuating it were to all appearances naturally-superinduced appearances. The cutting-off of Eli's house was brought about thus: “Israel went out to battle against the Philistines and pitched beside Ebenezer. . . . And the Philistines fought and Israel was smitten and they fled every man unto his tent; and there was a very great slaughter, for there fell of Israel thirty thousand footmen. And the ark of God was taken, and the sons of Eli, Hophni and Phinehas, were slain. . . . And when Eli heard, . . . he fell from off the seat backward by the side of the gate, and his neck brake and he died.”—(iv. 1, 10, 11, 14, 18). In all this there was no appearance of divine operation. Yet we know by the testimony it was the work of God. The Philistines did their part from their own motives and with their own objects. With the impulses of natural men, they devastated the land and slew multitudes of Israel; but in addition to their aims and their acts, there was an overshadowing guidance which directed their efforts unconsciously to them towards the accomplishment of a divine purpose: hence it follows that God may be at work in circumstances that are perfectly natural in their form and origin—not that the circumstances themselves are in such a case a divine evolution in the direct sense, but though humanly contrived they are controlled in a way that makes the upshot of them a divine upshot, although on the surface of things the upshot is brought about by natural means.

In the second point—the raising up of a faithful successor to Eli—the same lesson is evident. God was to raise up this faithful priest and prophet; yet note the facts: the barren wife of a Levite is taunted by a fruitful sister beyond the point of endurance. In the bitterness of her spirit, she makes the matter a subject of petition, and vowed a vow, saying, “O Lord of hosts, if Thou wilt indeed look on the affliction of Thine handmaid, and remember me and not forget Thine handmaid, but will give unto Thine handmaid a man child, then I will give him unto the Lord all the days of his life.”—(1 Sam. i. 11). What is there in this but the natural result of a grieved and a desiring spirit? Apparently nothing; but what led to it? Want of fecundity and a sister's



taunts. Who shall say that the first was not divinely caused and the second divinely stimulated with a view to that powerful exercise of Hannah's mind which would result in Samuel being first asked from and then lent to the Lord? The earnest prayer received its liberal answer. "The Lord remembered her," and a man child being born, "she called his name Samuel, saying, because I have asked him of the Lord." Then when she had weaned him, she brought him in fulfilment of her vow, to the house of the Lord at Shiloh, and handed over the child to Eli, with whom he was brought up in the service of the tabernacle. In process of time, "the Lord revealed Himself to Samuel in Shiloh," and "all Israel knew that Samuel was established to be a prophet of the Lord." When the appointed disaster befel the house of Eli, Samuel was ready to take Eli's place, and was duly manifested as the faithful priest raised up according to promise: a divine work gradually performed step by step, and apparently all by natural means except where revelation comes in.

When Samuel had judged Israel many years, a deputation from the tribes came to him, asking for the appointment of a king over them. The request was a complete surprise and grief to Samuel who knew that as a commonwealth, directly governed by divine authority tabernacled in their midst between the cherubim, Israel enjoyed the most perfect political constitution possible to man in an evil state, and that a merely human head was a calamity to any people. Samuel mourned the temper of the nation exceedingly, but God, whose own purpose was ultimately to give them a divine king, made use of the new phase of national feeling to open the way as it were, for the coming change. He instructed Samuel to comply with the people's request to anoint them a king, but to reprove them for the folly of their desires. But whom was Samuel to anoint? Was he to make his own selection of a man? No. "*I will send thee a man out of the land of Benjamin, and thou shalt anoint him captain over My people Israel.*"—(1 Sam. ix. 16). The emphasis is to be laid on the intimation that God would send a man for Samuel to anoint. Here we strike a vein of Providence illustrated. Narrowly construed, and without the narrative of how God did it, we should conclude that God meant to send word to a certain man to go to Samuel to be anointed king. God's ways are much more interesting than this. Saul was sent, yet Saul knew nothing about it. "The asses of Kish, Saul's father, were lost. And Kish said to Saul his son, 'Take now one of the servants with thee and arise, go seek the asses. And he (Saul) passed through mount Ephraim and passed through the land of Shalisha, but they found them not. Then they passed through the land of Shalim, and there they were not. And when they were come to the land of Zuph . . . Saul's servant said unto him, 'Behold now there is in this city a man of God who is an honourable man, and all that he saith cometh surely to pass. Now let us go thither, peradventure he can show us our way that we should go.'"—(1 Sam. ix. 3, 6). The suggestion is acted on, and Saul and his servant call on Samuel. When Saul stands before Samuel, the Lord says to Samuel: "Behold the man whom I spake to thee of." When we turn back from this point, and contemplate the incidents that led Saul into the presence of Samuel,

remembering that God said, "I will send thee a man," it is impossible to fail to be struck with the reflection that God may be at work in connection with the most unlikely circumstances. Here are animals straying: what more common and trifling incident could there be? Yet it was the divine drawing of Saul into the neighbourhood of the Lord's servant. Can we doubt therefore, the animals in this case were acted on up to a certain point? They were taken sufficiently far out of the district to cause Saul's father to suggest a search expedition. When Saul and his servant started, they went the wrong way to find the missing animals. They chose the way that their feelings suggested, but their feelings were angelically biassed without their knowing it. They were inclined the way that led to Samuel, but of this they were ignorant. Desire to discover the straying animals was their ruling impulse, but this was used to draw them on and on till Saul, still enquiring after the asses, stood before Samuel, on the very day and hour spoken of to Samuel.—(1 Sam. ix. 16). God sent Saul and Saul did not know. Ordinary incidents, producing natural effects, were so intertwined with the divine guidance as to turn a bootless expedition into a divine mission. Yet the two things were distinct and separable. The divine guidance withdrawn, there would have remained nothing but a common occurrence without significance or result—straying animals, two men seeking them, and not finding them.

God is not in every circumstance. So Saul found at a later stage in his history, when fired by jealous animosity against David, he sought to compass his destruction. Saul tried to force the hand of Providence: he contrived a dangerous enterprise for David against the Philistines, saying, "Let not mine hand be upon him but let the hand of the Philistines be upon him."—(1 Sam. xviii. 17). David went the dangerous errand. "Saul thought," we are told, "to make David fall by the hands of the Philistines."—(verse 25). But Saul's thought was not God's thought, and therefore the affair went well with David, and David returned in safety and increased triumph. Had the matter turned out differently—had David fallen in battle—Saul with much secret satisfaction would doubtless have bewailed David's fate as the inscrutable decree of Providence. He would have put the responsibility on Providence. He did not like to kill him himself, but he had no objection to Providence doing it, and so he laid a trap for Providence, but it would not work, because Providence was against it, that is, God's will was otherwise than that David should fall, and therefore the natural chances set in motion by Saul's arrangements were all fenced off by the shadow of the divine protection, against which, nothing can prevail. We have a case in the very opposite direction in the case of these same two men with the parts reversed. Saul hunting David falls into David's power. A loose interpreter of Providence would have said "Now is your opportunity, David: God works means: he has put Saul in your power: lay him." In fact this very advice was given to him. "The men of David said unto him, 'Behold the day of which the Lord said unto thee, behold I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee.'" What was David's answer? "The Lord forbid that I

should do this thing unto my master the Lord's anointed, to stretch forth mine hand against him, seeing he is the anointed of the Lord."—(xxiv. 6). Saul tried to force Providence. Here we have David apparently retiring before it. What is the lesson? A very important one—that we must govern all our interpretations of the ways of Providence by the prior question of righteousness. A good opportunity is no justification of doing a thing if that thing be wrong by any of the laws of God. God works by means but not by wrong means; and therefore in judging of his will in our affairs, we must always have Paul's question before our eyes: "Lord, what wouldst Thou have me to do?" We may be quite sure that it is not His will that we should in any situation or circumstance do what He has forbidden, or leave undone what He has commanded. Our safety therefore lies in making ourselves constantly familiar with His commandments. By this we shall be protected from false interpretations of "Providence," and enabled to walk wisely in all the changing phases of life.

Saul's evil nature having finally manifested itself in acts of official disobedience, his rejection was proclaimed by the Lord to Samuel, who was directed to find a successor.

As in the case of Saul, so in the case of his successor, Samuel was not allowed to make his own selection. Samuel was directed to the house of Jesse the Bethlehemite, as to whom the Lord said, "I have provided Me a king among his sons." This introduces us to David, whose life is replete with illustrations of the ways of Providence. These lessons begin with the very fact just stated that God had provided a king among the sons of Jesse. Samuel went to the house of Jesse to find and anoint the new captain of the Lord's people. He was not made aware beforehand which of the sons it was. He was to be informed on the spot. He asked to see Jesse's family. According to custom, the eldest (Eliab) came first. He was a tall, well-made, good looking man; Samuel concluded he must be the man, "But the Lord said unto Samuel, look not on his countenance, nor 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. 7). Then the second was called—Abinadab: the divine comment was, "Neither hath the Lord chosen this." Then Shammah was called, and four others one after the other, with the same result in each case: "The Lord hath not chosen this." This seemed to be the whole of the family, and Samuel for a moment was at a loss. God had told him he had provided a king among Jesse's sons; and lo, all of them apparently had been rejected. What was the meaning? "Are here all thy children?" was Samuel's question. The answer revealed the divine selection—a boy, supposed to be so entirely out of the question that he was not called. "There remaineth yet the youngest, and behold he keepeth the sheep." This was enough for Samuel. "Send and fetch him: we will not sit down till he come hither." And David was brought—"a youth, ruddy, and withal of a beautiful countenance, and beautiful to look to." The Lord said, "Arise: anoint him: for this is he." And so David, the humanly-ignored, was declared the divinely-provided among Jesse's sons.

To see the full bearing of this on the ways of Providence, we must look at David before this manifestation of him by the spirit-directed hand of Samuel. He was an apt and intelligent lad, dutifully addicted to the out-door service assigned to him in his father's house, and given to the study of the writings of Moses, as transpires abundantly afterwards. He was not particularly liked by his brothers, who regarded him with some jealousy of feeling as comes out on the day of the encounter with Goliath. In this, he resembled Joseph, and Jesus, the antitype of both. We look at the picture and see nothing in it obviously divine. It was all apparently natural: yet the boyhood of David was a divinely superintended development—the laying of the foundation of that coming "man after God's own heart," with whom the royal covenant of the kingdom was to be established for ever. The invisibly-regulated events of his youth were elements in that process of "providing a king" revealed to Samuel: whence we obtain a confirmation of the lesson we have learned from so many other sources, that although all natural evolutions are not of God, some may be so that apparently present no features to distinguish them from natural occurrences in general. This double fact has the double effect of restraining presumption and encouraging faith towards God. We may not as a matter of natural discrimination be able with certainty to distinguish between what is providential (or truly of God) and what is not: but this we know, that the hand of God is at work, and that all who know and fear and truly love and obey Him, are the subjects of that guidance which constitutes the answer to the prayer: "Give us this day our daily bread . . . lead us not into temptation but deliver us from evil."

EDITOR.

---



---

### THE JEWS FROM A GENTILE POINT OF VIEW.

THE accompanying essay from the pen of the lady who writes under the name of "George Eliot" is copied from her recently published book of essays, entitled *Impressions of Theophrastus Such*. The well known ability of the writer, and, also, her repute as an independent thinker; as also, being one of the central figures of a school of modern philosophic thought (so called); as well as her previous work *Daniel Deronda*, in which she so finely pictures the life of a thoughtful modern Jew of rich mental endowments—these together make everything from her pen doubly interesting to all who are inspired by "the hope of Israel," upon the capabilities and aspirations of the ancient race. The term *Hep! Hep!* was the cry of the mob of persecutors when the Jew had to run the gauntlet for his life—or when the necessities of a medieval prince inspired him with the thought that the time had

come to sack the Jewish quarter of his capital city.

JNO. HAWKINS.

*Grantham.*


---

#### THE JEWS.—"THEOPHRASTUS SUCH."

*By George Eliot.***THE MODERN HEP! HEP! HEP!**

THE European world has long been used to consider the Jews as altogether exceptional, and it has followed naturally enough that they have been excepted from the rules of justice and mercy, which are based on human likeness. But to consider a people whose ideas have determined the religion of half the world, and that the more cultivated half, and who made the most eminent struggle against the power of Rome, as a purely exceptional race, is a demoralising offence against rational knowledge, a stultifying inconsistency in

historical interpretation. Every nation of forcible character—*i.e.*, of strongly marked characteristics, is so far exceptional. The distinctive note of each bird-species is in this sense exceptional, but the necessary ground of such distinction is a deeper likeness. The superlative peculiarity in the Jews admitted, our affinity with them is only the more apparent when the elements of their peculiarity are discerned.

From whatever point of view the writings of the Old Testament may be regarded, the picture they present of a national development is of high interest and speciality; nor can their historic momentousness be much affected by any varieties of theory as to the relation they bear to the New Testament or to the rise and constitution of Christianity. Whether we accept the canonical Hebrew books as a revelation, or simply as part of an ancient literature, makes no difference to the fact that we find there the strongly characterised portraiture of a people educated from an earlier or later period to a sense of separateness unique in its intensity, a people taught by many concurrent influences to identify faithfulness to its national traditions with the highest social and religious blessings. Our too scanty sources of Jewish history, from the return under Ezra to the beginning of the desperate resistance against Rome, shows us the heroic and triumphant struggle of the Maccabees, which rescued the religion and independence of the nation from the corrupting sway of the Syrian Greek, adding to the glorious sum of its memorials, and stimulating continuous efforts of a more peaceful sort to maintain and develop that national life which the heroes had fought and died for, by internal measures of legal administration and public teaching. Thenceforth the virtuous elements of the Jewish life were engaged, as they had been with various aspects during the long and changeful prophetic period and the restoration under Ezra, on the side of preserving the specific national character against a demoralizing fusion with that of foreigners, whose religion and ritual were idolatrous and often obscene. There was always a foreign party reviling the national party as narrow, and sometimes manifesting their own breadth in extensive views of advancement or profit to themselves by flattery to a foreign power. Such internal conflict naturally tightened the bands of Conservation, which needed to be strong if it were to rescue the sacred ark, the vital spirit of a small nation—"the smallest of the

nations"—whose territory lay on the high-way between three continents; and when the dread and hatred of foreign sway had condensed itself into dread and hatred of the Romans, many Conservatives became Zealots, whose chief mark was that they advocated resistance to the death against the submergence of their nationality. Much might be said on this point towards distinguishing the desperate struggle against a conquest which is regarded as degradation and corruption, from rash, hopeless insurrection against an established native government; and for my part (if that were of any consequence) I share the spirit of the Zealots. I take the spectacle of the Jewish people defying the Roman edict, and preferring death by starvation or the sword to the introduction of Caligula's deified statue into the temple, as a sublime type of steadfastness. But all that need be noticed here is the continuity of that national education (by outward and inward circumstance) which created in the Jews a feeling of race, a sense of corporate existence, unique in its intensity. But not, before the dispersion, unique in essential qualities. There is more likeness than contrast between the way we English got our island and the way the Israelites got Canaan; we have not been noted for forming a low estimate of ourselves in comparison with foreigners, or for admitting that our institutions are equalled by those of any other people under the sun. Many of us have thought that our sea-wall is a specially divine arrangement to make and keep us a nation of sea-kings, after the manner of our forefathers, secure against invasion and able to invade other lands when we need them, though they lay on the other side of the ocean. Again, it has been held that we have a peculiar destiny as a Protestant people, not only able to bruise the head of an idolatrous Christianity in the midst of us, but fitted as possessors of the most truth and the most tonnage to carry our purer religion over the world and convert mankind to our way of thinking. The Puritans, asserting their liberty to restrain tyrants, found the Hebrew history closely symbolical of their feelings and purpose; and it can hardly be correct to cast the blame of their less laudable doings on the writings they invoked, since their opponents made use of the same writings for different ends, finding there a strong warrant for the divine right of kings, and the denunciation of those who, like Korah, Dathan, and Abiram, took on themselves the office

of the priesthood which belonged of right solely to Aaron and his sons; or, in other words, to men ordained by the English bishops. We must rather refer the passionate use of the Hebrew writing to affinities of disposition between our own race and the Jewish. Is it true that the arrogance of a Jew was so much beyond that of a Calvinist? And the just sympathy and admiration which we give to the ancestors who resisted the oppressive acts of our native king, and by resisting rescued or won for us the best part of our civil and religious liberties—is it justly to be withheld from those brave and steadfast men of Jewish race who fought and died, or strove by wise administration to resist the oppression and corrupting influences of foreign tyrants, and by resisting, rescued the nationality which was the very hearth of our own religion? At any rate, seeing that the Jews were more specifically than any other nation, educated into a sense of their supreme moral value, the chief matter of surprise is that any other nation is found to rival them in the form of self-confidence.

More exceptional—less like the course of our own history has been their dispersion, and their subsistence as a separate people through ages, in which they were for the most part regarded and treated very much as beasts hunted for the sake of their skins, or of a valuable secretion to their species. The Jews showed a talent for accumulating what was an object of more immediate desire to Christians than animal oil or well-furred skins, and their cupidity and avarice were found at once particularly hateful and particularly useful; hateful when seen as a reason for punishing them by mulcting or robbery, useful when this retributive process could be successfully carried forward. Kings and emperors were naturally more alive to the usefulness of objects who could gather and yield money; but edicts issued to protect “the king’s Jews” equally with the king’s game from being harassed and hunted by the commonalty were only slight mitigations to the deplorable lot of a race held to be under the divine curse, and had little force after the crusades began. As the slave-holders in the United States counted the curse on Ham a justification of negro slavery, so the curse on the Jews was counted a justification for hindering them from pursuing agriculture and handicraft: for marking them out as execrable figures by a peculiar dress; for torturing them to make them part with their gains, or for

gratuitously spitting at them and pelting them; for taking it as certain that they killed and ate babies, poisoned the wells, and took pains to spread the plague; for putting it to them whether they would be baptized or burned, and not failing to burn and massacre them if they were obstinate; but also for suspecting them of disliking the baptism when they had got it, and then burning them in punishment of their insincerity; finally, for bounding them by tens or tens of thousands from the homes where they had found shelter for centuries, and inflicting on them the honors of a new exile and a new dispersion. All this to avenge the Saviour of mankind, or else to compel these stiff-necked people to acknowledge a Master whose servants showed such beneficent effects of his teaching.

With a people so treated one of two issues was possible, either of being of feeble nature than their persecutors, and caring more for ease than for the sentiments and ideas which constituted their distinctive character. They would everywhere give way to pressure and get merged in the populations around them; or, being endowed with uncommon tenacity, physical and mental, feeling peculiarly the ties of inheritance both in blood and faith, remembering national glories, trusting in their recovery, abhorring apostasy, able to bear all things and hope all things, with the consciousness of being steadfast to spiritual obligations, the kernel of their number would harden into an inflexibility more and more ensured by motive and habit. They would cherish all differences that marked them off from their hated oppressors, all memories that consoled them with a sense of virtual, though recognised superiority; and the separateness that was made the badge of ignominy would be their inward pride, their source of fortifying defiance. Doubtless such a people would get confirmed in vice. An oppressive government and a persecuting religion, while breeding vices in those who hold power, are well-known to breed answering vices in those who are powerless and suffering, what more direct plan than the course preserved by European history could have been pursued in order to give the Jews a spirit of bitter isolation, of scorn for the wolfish hypocrisy that made victims of them, of triumph in prospering at the expense of the blunderers, who stoned them away from the open paths of industry—or, on the other hand, to encourage in the less defiant, a lying conformity, a pretence of conversion for the sake of the

social advantages attached to baptism, an outward renunciation of their hereditary creed with the lack of real love to the society and creed which exacted this galling tribute?—or, again, in the most unhappy specimens of the race, to rear transcendent examples of odious vice, reckless instruments of rich men with bad propensities, unscrupulous grinders of the alien people who wanted to grind them?

No wonder the Jews have their vices; no wonder if it were proved (which it has not hitherto appeared to be) that some of them have a bad preeminence in evil, an unrivalled superfluity of naughtiness. It would be more plausible to make a wonder of the virtues which have prospered among them under the shadow of oppression. But, instead of dwelling on these, or treating as admitted what any hardy or ignorant person may deny, let us found simply on the loud assertions of the hostile. The Jews, it is said, resisted the expansion of their own religion into Christianity; they were in the habit of spitting on the cross; they have held the name of Christ to be *Anathema*. Who taught them that? The men who made Christianity a curse to them; the men who made the name of Christ a symbol for the spirit of vengeance, and, what was worse, made the execution of vengeance a pretext for satisfying their own savageness, greed, and envy; the men who sanctioned with the name of Christ a barbaric and blundering copy of pagan fatalism in taking the words "his blood be upon us and on our children" as a divinely appointed verbal warrant for wreaking cruelty from generation to generation, on the people from whose sacred writings Christ drew his teaching. Strange retrogression in the professors of an expanded religion boasting an illumination beyond the spiritual doctrine of the Hebrew prophets! For Hebrew prophets proclaimed a God who demanded mercy rather than sacrifices. The Christians also believed that God delighted not in the blood of rams and bulls, but they apparently conceive Him as requiring for His satisfaction the sighs and groans, the blood and roasted flesh of men whose forefathers had misunderstood the metaphorical character of prophecies which spoke of spiritual pre-eminence under the figure of a material kingdom.\* Was this the method by which Christ desired his title to the Messiahship to be commended to the hearts and understandings of the nation in which he was born? Many of his sayings bear the stamp of that patriotism which placed fellow country-

men in the inner circle of affection and duty. And did the words, "Father, forgive them, they know not what they do," refer only to the centurion and his band, a tacit exception being made of every Hebrew there present from the mercy of the Father and the compassion of the Son? Nay, more, of every Hebrew yet to come who remained unconverted after hearing of his claim to the Messiahship, not from his own lips, or from those of his native apostles, but from the lips of alien men whom cross, creed, and baptism had left cruel, rapacious, and debauched? It is more reverent to Christ to believe that he must have approved the Jewish martyrs who deliberately chose to be burned or massacred, rather than be guilty of a blaspheming lie, more than he approved the rabble of crusaders who robbed and murdered them in his name.

But these remonstrances seem to have no direct application to personages who take up the attitude of philosophic thinkers and discriminating critics, professedly accepting Christianity from a rational point of view as a vehicle of the highest religious and moral truth, and condemning the Jews on the ground that they are obstinate adherents of an outer creed; maintain themselves in more alienation from the people with whom they share citizenship—that you must make a man a citizen before he could feel like one. At present, apparently, this confidence has been succeeded by a sense of mistake: there is a regret that no limiting clauses were insisted on, such as would have hindered the Jews from coming too far and in too large proportion along those opened pathways; and the Roumanians are thought to have shown an enviable wisdom in giving them as little chance as possible. But then, the reflection occurring that some of the most objectionable Jews are baptised Christians, it is obvious that such clauses would have been insufficient, and the doctrine that you can turn a Jew into a good Christian is emphatically retracted. But clearly, these liberal gentlemen, too late enlightened by disagreeable events, must yield the palm of wise foresight to those who argued against them long ago; and it is a striking spectacle to witness minds so panting for advancement in some directions that they are ready to enforce it on any unwilling society, in this instance despairingly recurring to mediæval types of thinking—insisting that the Jews are made viciously cosmopolitan by holding the world's money bag, that for them all national interests are resolved into

\* A clerical tradition, dating from the days of Origen.—*Editor Christadelphian.*

the algebra of loans, that they have suffered an inward degradation stamping them as morally inferior, and "serve them right," since they rejected Christianity. All which is summoned in an analogy, namely, that of the Irish, also a servile race who have rejected Protestantism, though it has been repeatedly urged on them by fire and sword, and penal laws, and whose place in the moral scale may be judged by our advertisements, where the clause "No Irish need apply" parallels the sentence which for many polite persons sums up the question of Judaism—"I never did like the Jews."

It is certainly worth considering whether an expatriated, denationalised race, used for ages to live among anti-pathetic populations, must not inevitably lack some conditions of nobleness. If they drop that separateness which is made their reproach, they may be in danger of lapsing into a Cosmopolitan indifference equivalent to cynicism, and of missing that inward identification with the nationality immediately around them which might make amends for their inherited privation. No dispassionate person can deny this danger. Why, our own countrymen who take to living abroad without purpose or function to keep up their sense of fellowship in the affairs of their own land, are rarely good specimens of moral healthiness; still, the consciousness of having a native country, the birthplace of common memories and habits of mind, existing like a parental hearth quitted but beloved; the dignity of being included in a people which has a part in the country of nations and the growing federation of the world; that sense of special belonging which is the root of human virtues both public and private. All these spiritual links may preserve migratory Englishmen from the worst consequences of their voluntary dispersion. Unquestionably the Jews, having been more than any other race exposed to the adverse moral influences of alienism, must, both in individuals and in groups, have suffered some corresponding moral degradation; but, in fact they have escaped with less of abjectness and less of hard hostility towards the nations whose hand has been against them, than could have happened in the case of a people who had neither their adhesion to a separate religion founded on historic memories, nor their characteristic family affectionateness. Tortured, flogged, spit upon, the *copus vile* on which rage or wantonness vented themselves with impunity, their name flung at them as an opprobrium by superstition, hatred, and

contempt, they have remained proud of their origin. Does any one call this an evil pride? Perhaps he belongs to that order of man who, while he has a democratic dislike to dukes and earls, wants to make believe that his father was an idle gentleman, when, in fact, he was an honourable artizan, or who would feel flattered to be taken for other than an Englishman. It is possible to be too arrogant about our blood or our calling, but that arrogance is virtue compared with such mean pretence. The pride which identifies us with a great historic body, is a humanising elevating habit of mind, inspiring sacrifices of individual comfort, gain, or other selfish ambition, for the sake of that ideal whole; and no man, swayed with such a sentiment, can become completely abject. That a Jew of Smyrna, where a whip is carried by passengers ready to flog off the too officious specimens of his race, can still be proud to say "I am a Jew," is surely a fact to awaken admiration in a mind capable of understanding what we may call the ideal force in human history. And again, a varied, impartial observation of the Jews in various countries tends to the impression that they have a predominant kindness which must have been deeply ingrained in the constitution of their race to have outlasted the ages of persecution and oppression. The concentration of their joys in domestic life, has kept up in them the capacity of tenderness; the pity for the fatherless and the widow, the care for the mother and the little ones, blent intimately with their religion, is a well of mercy that cannot long or widely be pent up by exclusiveness. And the kindness of the few overflows the line of division between him and the Gentile. On the whole, one of the most remarkable phenomena in the history of this scattered people, made for ages "a scorn and a hiss" is, that after being subject to this process, which might have been expected to be in every sense deteriorating and vitiating, they have come out of it (in any estimate which allows for numerical proportion) rivalling the nations of all European countries in healthiness and beauty and *physique*, in practical ability, in scientific and artistic aptitude, and in some forms of ethical value. A significant indication of their natural rank is seen in the fact that at this moment, the leader of the Liberal party in Germany is a Jew, the leader of the Republican party in France is a Jew, and the head of the legislative ministry in England is a Jew.



And here it is that we find the ground for the obvious jealousy which is now stimulating the revived expression of old antipathies. "The Jews," it is felt "have a dangerous tendency to get the uppermost places not only in commerce but in political life. Their monetary hold on governments is tending to perpetuate in leading Jews a spirit of universal alienism (euphemistically called Cosmopolitanism) even where the west has given them a full share of civil and political rights. A people with oriental sunlight in their blood, yet capable of being everywhere acclimatised, they have a force and toughness which enables them to carry off the best prizes; and their wealth is likely to put half the seats in Parliament at their disposal."

There is truth in these views of Jewish social and political relations. But it is rather too late for Liberal pleaders to urge them in a merely vituperative sense. Do they propose as a remedy for the impending danger of our heathen national influences getting overridden by Jewish predominance that we should repeal our emancipatory laws? Not all the German immigrants among us for generations, and still pouring in to settle, are Jews, but thoroughly Teutonic and more or less Christian craftsmen, mechanics, or skilled and erudite functionaries; and the Semitic Christians who swarm among us are dangerously like their unconverted brethren in complexion, persistence, and wealth.

(Here follow eight pages of disquisitions on various ethnological peculiarities in connection with English national politics, home and foreign—at the end of which and in connection, the burden of the essay is resumed as under).

And this is the usual level of thinking in polite society, concerning the Jews. Apart from theological purposes, it seems to be held surprising that anybody should take an interest in the history of a people whose literature has furnished all our devotional language; and if any reference is made to their past or future destinies some hearer is sure to state as a relevant fact which may assist our judgment, that she, for her part, is not fond of them, having known a Mr. Jacobsen who was very unpleasant; or that he, for his part, thinks meanly of them as a race, though on enquiry you find that he is so little acquainted with their characteristics that he is astonished to learn how many persons whom he has blindly admired and ap-

plauded, are Jews to the backbone. Again, men who consider themselves in the very van of modern advancement, knowing history and the latest philosophies of history, indicate their contemptuous surprise that anyone should entertain the destiny of the Jews as a worthy subject, by referring to Moloch and their own agreement with the theory that the religion of Jehovah was merely a transformed Moloch-worship, while in the same breath they are glorifying "civilization" as a transformed tribal existence of which some lineaments are traceable in grim marriage customs of the native Australians. Are these erudite persons prepared to insist that the name "Father" should no longer have any sanctity for us, because in their view of likelihood our Arian ancestors were mere improvers on a state of things in which nobody knew his own father?—for less theoretic men, ambitious to be regarded as practical politicians, the value of the Hebrew race has been measured by their unfavourable opinion of a prime minister who was a Jew by lineage. But it is possible to form a very ugly opinion of Walpole or of Chatham: and in any case, I think Englishmen would refuse to accept the character and doings of these eighteenth century statesmen as the standard of value for the English people and the part they have to play in the fortunes of mankind.

If we are to consider the future of the Jews at all, it seems reasonable to take as a preliminary question: Are they destined to complete fusion with the peoples among whom they are dispersed, losing every remnant of a distinctive consciousness as Jews; or, are there in the breadth and intensity with which the feeling of separateness, or what we may call the organised memory of a national consciousness, actually existing in the world-wide Jewish communities—the seven millions scattered from east to west—and again, are there in the political relations of the world, the conditions present or approaching for the restoration of a Jewish state planted on the old ground as a centre of national feeling, a source of dignifying protection, a special channel for special energies which may contribute some added form of national genius, and an added voice to the council of the world?

They are among us everywhere: it is useless to say we are not fond of them. Perhaps we are not fond of proletarians and their tendency to form unions, but the world is not therefore to be rid of them.

If we wish to free ourselves from the inconveniences that we have to complain of, whether in proletarians or in Jews, our best course is to encourage all means of improving these neighbours who elbow us in a thickening crowd, and of sending their incommensurable energies into beneficent channels. Why are we so eager for the dignity of certain populations of whom perhaps we have never seen a single specimen, and of whose history, legend, or literature, we have been contentedly ignorant for ages, while we sneer at the notion of a renovated national dignity for the Jews, whose ways of thinking, and whose very verbal forms are on our lips in every prayer which we end with an amen? some of us consider this question dismissed when they have said that the wealthiest Jews have no desire to forsake their European palaces, and to go to live in Jerusalem. But in a return from exile, in the restoration of a people, the question is not whether certain rich men will choose to remain behind, but whether there will be found worthy men who will choose to lead the return. Plenty of prosperous Jews remained in Babylon when Ezra marshalled his band of forty thousand and began a new glorious epoch in the history of his race, making the preparations for that epoch in the history of the world which has been held glorious enough to be dated from for evermore. The hinge of possibility is simply the existence of an adequate community of feeling, as well as widespread need in the Jewish race, and the hope that among its finer specimens there may arise some men of instinct and ardent public spirit, some new Ezras, some modern Maccabees, who will know how to use all favourable outward conditions, how to triumph by heroic examples, over the indifference of their fellows and the scorn of their foes, and will steadfastly set their faces towards making their people once more among the nations.

Formerly, evangelical orthodoxy was prone to dwell on the fulfilment of prophecy in the "restoration of the Jews." Such interpretation of the prophets is less in vogue now. The dominant mode is to insist on Christianity that disowns its origin, that is not a substantial growth having a genealogy, but is a vapourous reflex of modern notions. The Christ of Matthew had the heart of a Jew.—"Go ye first to the lost sheep of the house of Israel." The apostle of the Gentiles had the heart of a Jew; "For I could wish myself accursed

from Christ for my brethren, my kinsmen according to the flesh; who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the Father's, and of whom as concerning the flesh Christ came." Modern apostles, extolling Christianity, are found using a different tone: they prefer the mediæval cry translated into modern phrase. But the mediæval cry was in substance, very ancient—more ancient than the days of Augustus. Pagans in successive ages said, "These people are unlike us, and refuse to be made like us; let us punish them." The Jews were steadfast in their separateness, and through that separateness Christianity was born. A modern book on liberty has maintained that from the freedom of individual men to persist in idiosyncrasies the world may be enriched. Why should we not apply this argument to the idiosyncrasy of a nation, and pause in our haste to hoot it down? There is still a great function for the steadfastness of the Jew; not that he should shut out the utmost illumination which knowledge should throw on his national history, but that he should cherish the store of inheritance which that history has left him. Every Jew should be conscious that he is one of a multitude possessing common objects of piety in the immortal achievements and immortal sorrows of ancestors who have transmitted to them a physical and mental type strong enough, eminent enough in faculties, pregnant enough with peculiar promise, to constitute a new beneficent individuality among the nations, and, by confuting the tradition of scorn, nobly avenge the wrongs done to their fathers.

There is a sense in which the worthy child of a nation that has brought forth illustrious prophets, high and unique among the poets of the world, is bound by their visions. Is bound? Yes. for the effective bond of human action is feeling, and the worthy child of a people owning the triple name of Hebrew, Israelite, and Jew, feels his kinship with the glories and the sorrows, the degradation and the possible renovation of his national family. Will anyone teach the nullification of this feeling and call his doctrine a philosophy? He will teach a blinding superstition—the superstition that a theory of human well-being can be constructed in disregard of the influences which have made us human.

---

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN  
ECCLÉSIA, No. 113.

---

*“Exhort one another daily.”—PAUL.*

---

OUR reading this morning (Ezek. xvii.) brings before us four personages prominent and important in their day, from whom we may learn something of valuable application to ourselves. In the first place, they have long ceased out of the land of the living. This may seem too common a circumstance to be commented upon. Perhaps so, but it is a great fact nevertheless, of immense assistance to those in the land of the living who may be wise enough to realise it. For, were not these men very real in their day? Was not Nebuchadnezzar a mighty ruler, as picturesquely and impressively surrounded with the accessories of authority as the Emperor of Germany or Queen Victoria? Did he not enjoy the sweets of gratified ambition and the satisfaction of unchallenged supremacy with all the zest of any modern incumbent of imperialism? Lived he not an active, intelligent, consequential life in the field and in the metropolis? Did he not command homage and deference as royalty now does? Was his name not a power in the land of the living? Yes, yes: Nebuchadnezzar was just as human and practical, and to himself real and precious as any living soul now enjoying the breath of life. And Pharaoh, was he a whit behind him? Was he not Nebuchadnezzar's compeer and rival, as fervently interested in all human things as any man now alive? The king of Judah, also, was a man, and an interested, anxious, scheming man, like all the other wearers of crowns. And where are they and all their surroundings so important in their day? Mouldered into nameless dust. They are gone as completely as if they

had never been. They were probably interred with pomp. The coffins containing the irremains or the urns their dust, were doubtless of the most precious material, and placed in the securest and most lasting place of sepulture to be found: but where now the kingly sarcophagus, the lordly mausoleum? The very trace of them has vanished as completely as the footprint in the sand washed out by the advancing tide.

The fourth was a prophet of the Lord, of whose end we have no record. He may have died in peace and come to his grave with honour: but it is more likely, a great deal, that he shared the fate of the company to which he belonged, of whom it is testified, that “they were stoned, they were sawn asunder, they were destitute, tormented, afflicted (of whom the world was not worthy), they wandered about in sheepskins and goatskins, in dens and caves of the earth.” Whether or no, they are all gone. We look back to the moment when the words were written which we have read in their English translation this morning. At that moment, these four men were living characters on the stage of action; now, they are not, except in the futurity written for them in the book of God by the parts they severally performed.

The lesson of this part of the case is obvious. We are assembled this morning in the apparent realities of present conscious and intelligent life; and it seems to our senses as if the scene would never change, as if the life we have would never vanish, as if we must remain for ever. The contemplation of the past will help to correct this hallucination of the senses.

We shall realise, as we grope in the tenantless shadows of a perished past that was as real in its day as the imperious present, that we too are flitting across the scene; that upon us also the light of life will go out, and our names disappear in the same awful vortex of time that has already drawn into its bosom of everlasting oblivion, countless myriads of names and renowns and greatnesses.

The realization of this fact—that our life is but as a vapour that appeareth for a little while and then vanisheth away—would be altogether a depressing feat if there were no other view to be taken. If we could only look back upon a dark devouring past—if we could not also look forward unto those “ages to come” of which the Spirit of God speaks by Paul, in which God will “shew the exceeding riches of His grace in his kindness toward us through Christ Jesus,”—ages of glory and light and joy and life everlasting, there would be no wisdom or advantage in reflecting on our situation. Rather would it be expedient to stifle thought and give strong drink to him that is ready to perish: let him drink and forget his misery.’ But the case stands not thus. Despair is not written on the face of the universe. Hope is the language of heaven and earth as we see them, even if we were unable in the absence of the Father’s voice to interpret their speech. “Good hope through grace,” is the proclamation of the gospel. Eternal wisdom which brings this good tidings asks us to number and see the present days of our vanity that we may rightly estimate and redeem them, and not waste and ruin them by walking as other Gentiles walk, in the vanity of their minds, having the understanding darkened. In this relation it is wise and wholesome to remember, as we contemplate the generations of the dead, that our days upon earth are as a shadow; that there is none abiding; that every man walketh in a vain show, and

that every man at his best estate is altogether vanity.

It is well also to recollect that though in themselves of very little value, our mortal days are of immense consequence as determining the cast of the future. Ezekiel, who, buried with whatever dishonour, will stand in glorious acceptance among the chosen of the Lord in the day of Christ’s manifestation upon earth, will occupy that position as the result of the mortal history enacted 2,400 years ago. But for Ezekiel in suffering there would be no Ezekiel in exaltation. Our present life is of unspeakable importance viewed in this light. The idea is brought home to us in the other part of our reading, where Jesus tells us that in the day of the kingdom, “Many will come from the east and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.” These “many” coming there from all points of the compass, are comprehensive of the selection from among “all nations,” which it was divinely purposed to effect, by the testimony apostolically delivered to them.—(Luke xxiv. 47; Acts xv. 14). They therefore comprehend any in Birmingham and elsewhere who may become fitted by the word of truth to be numbered among them. At the joyful time of their muster, there are others to whom a different portion is assigned; whom the Lord refuses to acknowledge, and who depart from his presence “in weeping and gnashing of teeth when they see Abraham, Isaac and Jacob, and all the prophets in the kingdom of God, and they themselves thrust out.” Now, on what principle is it, that some are rejected while others are accepted? This is most important to realise, for it is the apprehension and effectuation of this principle now that lays the foundation for the “exceeding joy” that waits on the presence of our Lord Jesus at his coming. The principle is stated with a plainness and simplicity that

come down to the understanding of the least capable. Jesus tells us that in that day, he will say to the rejected, "I know you not, whence ye are; depart from me, all ye workers of iniquity." Hence the ground of rejection is the pursuance of a certain line of action in the present time while we are, so to speak, left to ourselves. A certain line of action, the Lord considers iniquitous: of a certain other line of action, he will say "Well done." How important to know the one and the other. There is forgiveness with God, but it is for those who "confess their sins and forsake them"—(Prov. xxviii. 13); who "repent" in this scriptural sense.—(Luke vi. 12) who let the time past of their lives suffice to have wrought the will of the Gentiles (1 Pet. iv. 1), and who now seek to be followers of God as dear children, walking in love (Ephes. v. 1), and who thus doing His commandments, acquire a right to eat of the tree of life and to enter through the gates into the city.—(Rev. xxii. 14.) There is a poor prospect for those who cannot truthfully say more than the national liturgy makes the national sinners dolefully mumble every Sunday: "We have done those things which we ought not to have done and we have left undone the things which we ought to have done." The people seem to think that a confession of this sort is the very pinnacle of piety. They justify it by reference to the publican of the parable who, standing afar off, looking towards the temple, besought mercy to himself as a sinner, and of whom Christ declared that he went down to his house justified rather than the complacent Pharisee who was able to recount his righteous deeds. But this is a misapplication of truth. It is quite true that the ground of the justification or forgiveness of a sinner to whom the gospel comes is the confession of his unworthy history, and the hearty recognition of the entire absence of any ground of recommendation to God; but the case is altered when in

the waters of baptism, he becomes washed and sanctified and cleansed from all his past sins. He is no longer a sinner laden with his sins: he is a saint or consecrated one, who having become dead to sin, in his baptismal participation in the death of Christ, no longer continues therein. He no longer yields his members as instruments of unrighteousness unto sin, but unto God as a man alive from the dead and his members as instruments of righteousness.—(Rom. vi. 13). He no longer lives the rest of his time in the flesh to the lusts of men but to the will of God.—(1 Pet. iv. 2). He belongs to those who are sober, and hoping to the end for the salvation coming with Christ, as obedient children, not fashioning themselves according to the former lusts in their ignorance, but being holy in all manner of conversation after the image of Him who hath called them.—(i. 13-15). He is not without fault, but for this there is provision in the priesthood of Christ, who makes intercession for the saints and obtains forgiveness for those who walk in the light.—(1 John i. 7; ii. 1). A saint with forgiven faults and failings is a very different person from the incorrigible sinner of the prayer book. Although he is commanded to say with his brethren, "We are unprofitable servants: we have done that which it was our duty to do," still this speech is to come out of their mouth after he has "done all those things that are commanded."—(Luke xvii. 10). Orthodox religion has enshrouded this feature in mist. It is most important to be emancipated from the misconception. The apostolic antidote is contained in the words, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear."—(1 Pet. iv. 18). And again in such words as these: "Be not deceived: he that doeth righteousness is righteous."—(1 John iii. 7), "Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience." Be

ye not therefore partakers with them,"—(Eph. v. 6). These words point in the direction of a possible deception on the subject. It is a deception widely and perhaps unconsciously practised in the present day. The difference between righteousness and sin is either practically abolished by the vain thoughts and theories of men, or the necessity for righteousness is destroyed by false theologies which practically teach that salvation is independent of personal reformation and more likely to be secured by remorseful guilt than a purified conscience. The truth is that "without faith it is impossible to please God" (Heb. xi. 6), and it is another truth that Jesus is "the author of eternal salvation to them that obey him."—(Heb v. 9). Consequently, those who are destitute of faith and obedience are without hope. Disobedience resulting from unbelief was the beginning of mischief with the Adamic race. Obelience resulting from faith is the road back to blessing opened through Christ. These declarations cannot be controverted however unpalatable they may be. They are the true sayings of God, as will be discovered in joy and anguish by different classes when the Lord stands in the earth to make visible the issues of the present probation.

If the salvation coming with Christ is for "all them that obey him," it follows that he must have given them commandments to obey. It is so. In the last words of Christ to his apostles before his ascension, he said to them concerning the nations to whom their testimony was to be delivered "Teach them to observe all things whatsoever I have commanded you."—(Matt. xxviii. 20.). He emphatically predicates friendship on compliance with this, saying, "Ye are my friends if ye do whatsoever I command you."—(John xv. 14). John the beloved disciple speaks thus strongly on the point: "He that saith I know him, and keepeth not his commandments is a liar and the truth is not in him."—

(1 John ii. 4). Here then, is a rule by which we may try ourselves and judge ourselves; and by which also we may correctly estimate the pretensions of the great religious bodies of the world. They are loud, some of them, in their professions of his name: but where is the obedience? His institutions and precepts are disregarded and the traditions of men, both in faith and practice, exalted to their place, as it was in Israel in the days of Jesus. Concerning ourselves, the rule is most important to apply; because obedience in many points is hard and bitter. Now is the day of our trial. When Christ arrives, the necessity for the commandments we now have will have passed for ever.

The advice most natural in the circumstances is the advice that Christ gives in connection with the very words that have engaged our thoughts, "Strive to enter in at the strait gate: for many shall seek to enter in and shall not be able." The original word is *αγωνίζεσθε*, "agonize"—agonize to enter. This is stronger than strive. It expresses the highest degree of earnest endeavour. It is very different from Dr. Talmage's advice in a recent lecture, not to be in too great a hurry on the road to heaven for fear the boilers should burst. Dr. Talmage's doctrine is more agreeable to the natural man than Christ's: but Christ's is the true doctrine for all that: to seek FIRST the kingdom of God and His righteousness. After all the other things, he says, the Gentiles seek. The brethren of Christ are not independent of the "things" the Gentiles seek; but their heavenly Father knows they have need of them, and will give them in needed measure. These are not the supreme object of their solicitude and endeavour, as it is with the Gentiles. The principles and the hope of their calling—worthless rubbish in the eyes of the unbelieving or the worldly—are with them of primary consequence, and will give shape and bent to their individ-

ual policy in all the paths of their meanwhile wandering feet.

God will help those whose affections are thus set on things above and not on things on the earth. That is, He will help them in attaining the object of their endeavour, as children of God. He may not help them in the sense of prospering them in this present world: this might be help in the direction of destruction, though pleasant for the time being. He will help them in the sense of so manipulating the circumstances of their lives, that they will be guided and kept in the way that leads to life. This guidance may mean the actual permission of evil—nay the contrivance of affliction. This is taught in a variety of ways. David teaches it in saying "It is good for me that I have been afflicted. . . . Before I was afflicted, I went astray, but now

I have kept Thy word." It is taught still more plainly in the word quoted by Paul: "Despise not thou the chastening of the Lord, neither be weary of His correction: for whom the Lord loveth He chasteneth." The lesson is taught in the parable of the fig tree, read this morning. "Dung it and dress it, that it may bring forth fruit," cannot mean anything else than that process of individual exercising in the ways of providence referred to by Jesus when he says: "Every branch in me that bringeth not forth good fruit, He purgeth it that it may bring forth more fruit." Let us take this consolation in all the dark and bitter hours of our present probation, that if we are intelligently exercised thereby, they are working out for us an eternal weight of joy unspeakable and full of glory. EDITOR.

---

### SABBATH KEEPING.

BY A DAUGHTER OF SARAH.

WHEN the brethren and sisters of the Lord Jesus come together on the first day of the week, it is not to observe the day as a Sabbath, but to remember their absent Lord according to his appointment. The keeping of a Sabbath day is nowhere enjoined upon them; but on the contrary they are counselled by the apostle of the Gentiles to beware of observing days.—(Gal. iv. 10, 11; Col. ii. 16, 17).

In writing to the Gentile believers, at Rome, he says, "One man esteemeth one day above another; and another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth (*marginal*, observeth) the day, regardeth it unto the Lord; and he that regardeth not the day to the Lord, he doth not regard it." From this it is evident that the keeping of a Sabbath day is not among the things required in obedience to the Gospel of Christ. The apostle gives permission to any weak one in the faith, who may entertain a scruple on the subject, to observe the day to the Lord; but he is not to judge his brethren in the matter, who have no such scruple about any particular day; but who regard every day holy to the Lord, having consecrated themselves and all they have to his service for ever.

But there are some who say that part of the law given by or through Moses to the children of Israel, viz., the Ten Commandments, remains as given, and is to be accepted in its entirety by those who have entered into the New Covenant,

which was confirmed by a greater than Moses, and who is proclaimed to be the end or finishing of the law, and that therefore we are bound to keep the fourth as well as the other nine commandments. Now it would be a very serious matter, if we should discover like king Josiah that we have been neglecting the word of the Lord, and leaving such an important duty unfulfilled as the keeping of the Sabbath. Let us see under what conditions it was to be kept, and what was commanded to be done to those who broke the Sabbath law, and then we shall be able to judge and be fully persuaded in our own mind whether the ordinance of the Sabbath remains to be observed or is among the category of ordinances which were taken out of the way, being abolished in him who hath made of Jew and Gentile one new man in himself. In Exodus xxxi. 14, we read "Ye shall keep the Sabbath therefore for it is holy unto you; every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord; whosoever doeth any work in the Sabbath day he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations for a perpetual covenant." Here is the Sabbath law, and the penalty incurred by anyone who broke it. The Children of Israel were commanded to put to death those who broke it—(Num. xv. 32, 35). If we are under this law we must do the same. We dare not pick out (like Saul who was rejected for his disobedience), one part, and say "I will keep this part of the commandment, and leave out another part of it." We are either under the law, and bound to keep it out and out, or we have been delivered from it, and fulfil the spirit of it in the new commandments we have under Christ.

Paul terms the law a ministration of death, and so it was, "The soul that sinneth it shall die." Let us take the third commandment: "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain." What was the penalty incurred by the breaker of this commandment? "And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him; as well the stranger as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death." If we are under this law we are bound to carry it out as God commanded. Take the fifth commandment: "Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." The blessing promised to the keeper of this commandment must lead to the conclusion that the children of Israel in the land promised them, alone, can answer to the people to whom this law was given. It cannot apply to the saints at the present time for they are not in possession of the land, and therefore cannot remain long in it, though obedient. Was there any penalty to be inflicted where this law was disobeyed? Yes, "if a man have a stubborn and rebellious son, which will not obey the voice of his father, and the voice of his mother, and that when they have chastened him, will not hearken unto them. . . . And all the men of his city shall stone him with stones, that he die, so shall



thou put away evil from among you, and all Israel shall hear and fear.—(Deut. xxi. 18, 21). Here is the law of the ten commandments—a ministration of death. Are we under it? If we are, we are bound to carry it out in every particular. Take the sixth commandment: “Thou shalt not kill.” Was there a penalty incurred by the breaker of this law? Yes, “He that killeth any man shall be put to death.” Here again is the ministration of death.—(Lev. xxiv. 17). The saints are not at liberty to carry out this penalty at the present time. Take the seventh commandment: “Thou shalt not commit adultery.” Was death the penalty of the breach of this commandment? Yes, “The adulterer and the adulteress shall surely be put to death.”—(Lev. xx. 10). If the ten commandments are binding upon us, then we must carry them out to the full. The saints are not at liberty to carry out this penalty at present. But are they binding upon those who believe and obey the Gospel of Christ? No. Though Abraham’s seed, we are delivered from the law by Christ, who has redeemed us by his precious blood to himself. We are now only under law to him.

But although not under the law, our lives are in harmony with all its requirements, because the love of God and the love of our neighbour is the spirit and essence of the law, as enjoined for obedience. We are not only delivered from the law, but from its curse. Under the law, death was the penalty of its deliberate breach. Under Christ, all manner of sin is forbidden; but all manner of sin shall be forgiven to those who confess and forsake it. Under the law, a man was permitted to take vengeance upon anyone who did him an injury, but under Christ we must wait until God avenge us. Under the law, a sinner was to be put to death. Under Christ we must wait for him to come and avenge the unjust, and transgressors of every sort. We have to bear with them, and suffer at their hands; we must not return evil for evil but contrariwise blessing, even as Christ our example prayed for his murderers. Under the law, the keeping of the Sabbath was to be rewarded by present manifold blessings in the land. Under Christ we are waiting for that Sabbath keeping which remaineth for the people of God, and which was foreshadowed under the law. There we shall rest from our toil and sorrow, which has lasted all through the long night of the times of the Gentiles. Then shall we rejoice before the Lord when Jerusalem shall arise and shine, and when all nations shall flow up to her to learn the law of the Lord, that they may walk therein. Then shall the Gentiles be under law to Jehovah, and then shall all families of the earth be blest, walking in obedience to Him; keeping Sabbaths and new moons, and the appointed feasts. Meantime, the brethren and sisters of Christ are strangers and pilgrims, seeking to please God by obedience to His commandments. These commandments are preserved to us in the sayings and writings of Christ and his apostles. If the keeping of the Sabbath, and the other nine commandments remained to us for observance, surely so momentous a subject would not be left in obscurity, especially as a council of the apostles was convened for the special purpose of considering whether the Gentiles were to keep the law of Moses. Surely this would have been the time to say that the

Sabbath must be kept and to warn the brethren against neglecting to keep the Sabbath day. They did not mention it, nor in any of the letters preserved to us do any of the apostles ask the brethren to remember the Sabbath Day to keep it holy. Their reasoning and persuasion is all in an opposite direction. Christ and his commandments is the burden of their teaching. Let us rejoice, brethren and sisters, that Christ has made us free, and let us stand fast in that liberty, taking good heed to the law which he has given us, which he sums up himself under two heads, viz., to love God with all our heart, and to love one another fervently. If these dwell in us and abound, we shall neither be barren nor unfruitful in the work of the Lord; and may hope for an entrance abundantly into the kingdom of our Lord and Saviour Jesus Christ. Let us cease to jangle about the law from which Christ has delivered us, and let us rather study the things which have been commanded and consider one another to provoke unto love and good works.

### THE ANTITYPICAL HOLY PLACE AND ITS OCCUPANTS.

Within Thy holy place we stand,  
Before the glory-hiding veil—  
In Israelitish priestly band—  
To serve within the sacred pale.  
Our vows, oh, help us, Lord, to keep,  
And save us from the endless sleep.  
Heb. x. 20; 1 Pet. ii. 5; Num. viii. 9; Lev. xxii.  
18; Ps. l. 14.

Within Thy holy place we stand,  
No more defiled by Gentile leaven—  
Mere strangers in a foreign land—  
Desiring only life from heaven.  
Oh, give us, Lord, the manna pure  
Which Thine own ark retains secure.  
1 Cor. v. 7, 8; 1 Pet. ii. 11; Col. iii. 8; Rev. ii. 17;  
Heb. ix. 4.

Within Thy holy place we stand,  
Thy sacred courts we often tread,  
Admiring Thy designs—so grand,  
Partaking of Thy hallow'd bread.  
Send down, oh Lord, a rich supply  
That we may neither faint nor die.  
Ps. cxxxv. 2; c. 4; Rom. xi. 33; Lev. xxiv. 5-9;  
Matt. v. 5.

Within Thy holy place we stand—  
Our sinful flesh now covered o'er—  
With blood-tipp'd ear, right foot and hand,  
By water washed at entrance door.  
Oh, may we soon be called, through  
grace,  
To enter Thy most holy place.  
Exod. xxviii. 42; xxix. 20, 4; Heb. x. 22; 1 Pet.  
i. 18; Ps. xxiv. 3-5; Heb. ix. 12.

Within Thy holy place we stand,  
To offer daily incense sweet,  
As taught in Thy most wise command,  
Where'er Thy hand doth place our feet.  
Oh, hear us, Lord, when'er we pray  
Through our High Priest, nor answer  
"Nay."  
Exod. xxx. 7; Ps. cxli. 2; 1 Thess. v. 17; Jas.  
v. 13; Heb. ii. 17.

Within Thy holy place we stand,  
A living sacrifice to be;  
For Thy best service doth demand  
That all our strength be given to Thee.  
Accept, O Lord, our work and praise;  
Our will be Thine through all our days.  
Rom. xii. 1; 1 Cor. vi. 20; Mark xii. 30; Heb. xii.  
28; 1 Pet. iv. 2.

Within Thy holy place we stand,  
To trim each day Thy golden lamp  
With oil provided by Thy hand,  
For light to saintly Israel's camp.  
Oh, rend the veil which hides from sight  
Shechinah rays of living light.  
Lev. xxiv. 1-4; Ps. cxix. 105; Eph. v. 8; 2 Pet.  
i. 19; Num. vii. 89; Exod. xxv. 23; Rev. xxi. 22.

Within Thy holy place we stand,  
Our conscience sprinkled with the blood  
Of him whose death we understand;  
Our hope—to share his kingdom's good.  
Lord, haste the day when we with him  
Behold Thy shining cherubim.  
Heb. x. 22; 1 Cor. xi. 26; 2 Pet. i. 11; Ezek. i.  
10-12; Ps. lxxx. 1

Sept. 1879.

J. J. A.

## The Christadelphian.

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

NOVEMBER, 1879.

THE readers of the *Christadelphian* will not forget that if the *Christadelphian* is to be published during the coming year, assuming the Lord's absence to continue, it will be necessary for them, in all parts of the world, to remit the annual subscription price, the amount of which they will find stated on the outside of the cover at the foot of title page. We recal attention to the matter, merely as an aid to memory. Memory, in the hands of wisdom, leads to action, and action effectuates good ends when directed in the right channel. There are many forms of healthful activity; this is one of them, and now is the time. We must work while it is called to-day. Our "to-day" may quickly end in the hastening to-morrow which will be a joyful to-morrow if to-day is wisely employed.

### A PARTLY-TRUE PROPHECY BY A FALSE PROPHET.

Victor Hugo, presiding at a lecture by Louis Blanc, said that in the twentieth century war, capital punishment, monarchy, dogmas, and frontiers would all disappear. There would be for all one great country—the earth; and one great hope—heaven. Sometimes the truth is spoken in jest: but this is not a jest, yet contains truth. It is the earnest anticipation of a man who lacks the gift of prophecy, in some points true and some false, taking what God has revealed as the standard of judgment. In the twentieth century, war will cease because Christ having conquered the world, will enforce peace. Capital punishment will not cease, for deceivers and rebels will be despatched.—(Zech. xiii. 3; Acts iii. 23). Monarchy, instead of disappearing, will extinguish every form of self-government, and exact the bended knee and the confessing tongue from every living soul.—(Dan. vii. 14; Psa. lxxii. 11). Dogmas will be established by ocular demonstration, but not the dogmas of Rome, which probably

Victor Hugo had in his eye. As for frontiers, in a sense they will disappear, because there will be only one government; in another sense, they will be made unalterable by a law which will defy opposition. Frontiers will be found defined in Ezekiel xlvii. 13.

### PHARAOH'S BONES.

We read of a certain "learned French Abbé who asks the whole Christian world, "since the spot is now known where the Egyptians were swallowed up, with the horse and his rider, chariot, and everything, "to subscribe the requisite funds to enable excavations to be made and the relics of the army overcome by the Almighty himself to be brought to light. The learned Abbé will undertake the work if he succeeds "in getting together 300,000*l.*, because the "finding of the remains of Pharaoh's army "would be a powerful reason in favour of "the truth of the Holy Scriptures." As to this, one can only remember the words of Christ in reference to a more startling proposal: "If they believe not Moses or the prophets, neither will they believe though one rose from the dead." If men are not persuaded by the thousand "powerful reasons" already patent to the logical faculty, that the Scriptures are divine, it is certain that Pharaoh's bones would not carry conviction even if they could be found. How could they be identified? If even the multitude of his army and their accoutrements were found, who could to a sceptic convincingly answer the suggestion that it might be those of some other body of men who came to disaster in the many wars of old? The proposal is interesting, but not striking for its wisdom. Christ's words are the fitting rejoinder: "They have Moses and the prophets; let them hear them."

### "THE HOUSE IN HER FIRST GLORY."

(Hag. ii. 3).

It has been computed that the cost of Solomon's temple reached to the incredible total of £17,442,442,268. The fact is interesting, because of the prophetic intimation that the 'glory of the latter house' is to be greater than that of the former—(Hag. ii. 9). The computation stands thus—The gold, and silver, and brass, used in the construction of the temple, amounted to £6,879,822,500. The jewels are reckoned to

have exceeded this sum; but, for the sake of an estimate, let their value be set down at the same amount. The vessels of gold (*vasa aurea*) consecrated to the use of the temple are reckoned by Josephus at 140,000 talents, which, according to Capel's reduction, are equal to £545,296,203. The vessels of silver (*vasa argentea*) are computed at 1,340,000 talents, or £489,344,000. The silk vestments of the priest cost £10,000; the purple vestments of the singers, £2,000,000. The trumpets amounted to £200,000; other musical instruments to £40,000. To these expenses must be added those of the other materials, the timber and stone, and of the labour employed upon them, the labour being divided thus: there were 40,000 men engaged at Lebanon in hewing timber (*silvicidæ*); there were 70,000 bearers of burdens (*vectores*); 20,000 hewers of stone (*lapicidinæ*), and 3,300 overseers (*episcopi*), all of whom were employed for seven years, and upon whom, besides their wages and diet, Solomon bestowed £6,733,977 (*donum Solomonis*). If the daily food and wages of each man be estimated at 4s. 6d., the total sum will be £93,877,088. The costly stone and timber in the rough may be set down as at least equal to one-third of the gold, or about £2,545,296,000. The several estimates will then amount to £17,442,442,268.

---

## THE SIGNS OF THE TIMES.

---

GREAT ACTIVITY IN CONTINENTAL  
POLITICS.

---

COMING CHANGES IN TURKEY.

---

BRITISH CONQUEST OF AFGHANISTAN.

---

CRITICAL SITUATION IN FRANCE.

---

The past month has been a month of great political activity. What newspaper writers call "a new departure" has taken place; that is, things have turned a corner, and gone in a new direction. The new departure chiefly concerns Germany and Austria; but through them affects all nations. Prince Bismark, who has just obtained a great victory in the new parliamentary elections that have taken place in Germany, has been on a visit to Vienna, the capital of his master's great rival in the Austro-Prussian war: and there he has arranged a friendly

understanding between Germany and Austria, to the effect, that in the future out-break which all observers see brewing on the horizon, Germany and Austria will fight on the same side. Against whom? Well, France, burning to avenge herself on Germany, is growing stronger every month, and Russia and France (east and west of Germany) are drawing close, and Italy, which has a "question" against Austria (the question of the unredeemed provinces in Austrian possession), is inclined to join them. England stands aloof, and hails the alliance of Germany as "glad tidings of great joy," because of its tendency, as the Marquis of Salisbury imagines, to check Russian influence in the east. The character of the situation of the present hour is well described in the following extract from the political letter of the *Liverpool Weekly Post* :—

"The question which all the world has been asking is what these two statesmen have been laying their heads together about? Why have they discovered thus suddenly, and proclaimed thus loudly, that the interests of the two countries whose destinies they shape are similar and even identical? Are they—as every nation weighed down by the course of militarism will devoutly hope—plotting for the peace of Europe? Or do they discern the approach of another mighty collision between two great nations, and hold it to be necessary to make thus early, common preparations for the catastrophe they believe to be impending? These are the inquiries which have been anxiously made over and over again this week, and not without reason. For history shows that the friendship of diplomatists is generally based upon their enmities, and that when they profess love on the one side it is because they hate on the other."

"That there is just now a great deal of enmity and hate rankling in the breasts of ambitious Governments and disappointed diplomatists seems only too likely. The Powers cry peace, but make mighty preparations for war. France wants to be avenged on Germany; and Germany distrusts France. Italy is thirsting for territories now in the possession of Austria; and Austria is in consequence on the look out for any bellicose symptom in Italy. The relations between England and Russia have been strained almost to the point of rupture by the swaggerings of jingo journalists and prating politicians. And quite lately the quarrel between Prince Gortschakoff and Prince Bismarck, who have been secretly counter-plotting against each other for a long time past, has been taken up by the newspapers

of the two countries, and a bitter controversy between the Muscovite and the German has been engendered. The atmosphere is lurid and luring. It is charged with dangerous elements—with restless ambitions, with burning desires for revenge on the part of the vanquished, with haughty resolves to hold their own on the part of the conquerors. There is hope that the storm which would deluge Europe with blood and hatred may yet be averted. But the dangerous materials are all present, and only a calm and judicious statesmanship can prevent an explosion which would be a disgrace to the age and a disaster to the world."

"The prevalence of these feelings of mutual dislike and distrust among the agents of Europe has manifested itself in an insane and ruinous military competition. Europe is at peace, but Europe is armed to the teeth. Germany has been turned into a huge barracks. France, although still smarting from the sufferings inflicted upon her by her foe of 1870, and from those still more dangerous ones which were self-imposed, has devoted the best powers of her returning strength to the reconstruction of her army. There is no civilised country in the world whose internal affairs so urgently demand attention and remedial measures as do those of Russia. Yet Russia is absorbed in militarism, and only turns aside for a moment from her aggressive schemes to hang a Nihilist or send a Socialist to Siberia. And England, which formerly preferred solidity to magnificence, and prosperity at home to noisy notoriety abroad, has been bitten by the diseased passion for imperial pomp, and has thought to enhance her splendour by absurd annexations and wicked wars. A glance at the yearly cost of European soldiering will show that these are not exaggerated statements. Take the estimated cost of the war establishments of the five great Powers for last year. It may be roughly put as follows:—Austro-Hungary, £10,674,000; England, £15,000,000; Germany, about £18,000,000; France, £21,500,000! This, be it remembered, is the price paid for preserving peace. The five Governments concerned in it are all ostensibly on good terms. If the monarchs of these countries—the Emperors of Russia, Germany, or Austria, or the Queen of England, or the President of the French Republic—were called upon to-morrow to describe their relations with each other, they would severally declare that their Governments were on friendly footing with all the other Governments. Yet last year they spent between them at the very least some sixty-five million pounds in warlike outlays; and they are all in a state of dread and apprehension lest one or other of them should manage to secure a little advantage in the matter of ships and soldiers, and so destroy what is beautifully described as a balance of

power. A balance which can only be maintained by arming all around, at a cost in one year of sixty-five millions, must be a very precarious one; and it would seem that the liability to a breakdown is not small at the present moment. The triple alliance which was to guard and preserve it, and which was proclaimed by friendly meetings of the three Emperors, has come to grief. There is now, it is said, to be a rearrangement of friendships and enmities. Germany and Austria, as already stated, have made the pleasing discovery that, whatever happens, their interests are the same. Prince Gortschakoff, the Russian Chancellor, has expressed an affecting tenderness for France, the enemy of his enemy.—Prince Bismarck. Italy, if the prophets prophesy rightly, will throw in her lot with France and Russia, because Austria has thrown in hers with Germany. When all this has been brought about, the Powers, so far as their 'friendship' is concerned, will be in battle array. If newspaper correspondents and political Paul Prys are to be trusted, it would seem from all this that the field is being cleared for another great European war, and that in any fresh alliance the sharp ear detects the mutterings of a coming storm."

#### EVENTS IN TURKEY.

Events in Turkey continue to progress in the direction desired by those who are looking for the disappearance of the Mussulman power from the scene, preliminary to the re-buiding of the Tabernacle of David in the earth. On this head, there are several interesting items of information. The St. Petersburg correspondent of the *Daily News* says that a conference is shortly to assemble at Livadia (the Russian Emperor's residence in the Crimea), when most of Russia's statesmen will be present to counsel their Sovereign. The papers have already announced that Prince Labanof-Rostof has been summoned to Livadia, also M. Saburoff, who is to succeed Prince Lobanof at Constantinople when the Prince is transferred to London. Besides these, Russian diplomacy will be represented by Count Schouvaloff, Prince Orloff, M. Novikoff, possibly M. d'Oubril, and General Kauffman, before he returns to his old post at Tashkent.

"I do not think," says the correspondent in question, "I shall be in error in stating that the more immediate object of this conference will be the question of Constantinople and the Turkish Empire, which is considered to be in a very tottering and

serious condition. One of your evening contemporaries lately published some striking facts as to the financial condition of the capital, and the helplessness of the administration. Russian statesmen consider the position of affairs in the same light, and it is admitted that the blows inflicted on Turkey have shattered her 'more than was necessary for Russian interests.' It is stated that 'not only in Europe, but also in Asia, all the Osmanlis are dissatisfied, even the most sincere Turks, without mentioning the Macedonians, Albanians, Armenians, and other subjects of the Ottoman Empire,' and it is considered that 'Turkey's hours are numbered, and Russia has made no preparation as to who shall replace her.' This is a knotty question indeed, and will require a great deal of serious consideration, not only on the part of Russian statesmen, but of all the Great Powers, who cannot too soon or too seriously give their attention to the solution of the question.

The *Times* publishes a letter from a correspondent at Aleppo giving a painful description of the condition of things in Asia Minor.

"About the end of August, he says, a band of armed Turks entered the tent of a respectable Armenian Protestant, who, with his family, was camping out in his vineyard; wounded the men, and outraged and robbed the women, of whom there were three—the mother, a young bride, and a girl of fifteen. The only offence given by these people was that they were Christians, and for that reason there was no hope for any redress being obtained. The correspondent declares that this case is only one out of many, and he reports it because it came under his personal attention. The *Times* reminds the Government of the grave responsibility which rests upon them, and expresses the opinion that there are no points in the administration of affairs for which the English people will call them to a stricter account, than for the endeavours they have made to procure the fulfilment of the pledges of the Porte on the subject of reforms in Asiatic Turkey."

There are indications that England is about to take strong measures to carry out the Asiatic reforms herself. The London correspondent of the *Liverpool Daily Post* refers to a current rumour that the British Government has entered into a secret understanding with the Porte in connection not only with the occupation of Cyprus, but also some other portion of the Turkish territory in Asia Minor. He says in connection with this:—

"There is no doubt in well-informed political quarters that we are very far from having reached finality in the Eastern

Question. The very greatest importance is attached to the visit of Sir Henry Layard to Cyprus, and his tour through Rhodes and Syria. The acquisition of Cyprus, it is believed and freely asserted, is about to be followed by a stroke of a bolder and far more sweeping policy of benevolent aggrandisement in Asia Minor than any to which Turkey has yet been asked to agree. The necessity of making our road to India doubly secure is forcing itself upon the convictions of the Ministry, and I am assured that negotiations of a most important nature are now passing on the subject between England and France on the one hand, and England and Turkey on the other."

#### THE AFGHAN WAR: PRACTICAL ANNEXATION OF AFGHANISTAN BY ENGLAND.

The revived war in Afghanistan, still in progress, has reached a successful point for the British. A battle has been fought between the Afghan troops and the British forces under General Roberts, resulting in the defeat and flight of the former, and the entry of the British into Cabul, the capital of Afghanistan. The British installed there, what is the political position? Who is master of Afghanistan? Before the massacre of Sir L. Cavagnari, the new Ameer, Yakooob Khan, was master under British auspices; but now Yakooob has abdicated, and there is no ruler. General Roberts has issued a proclamation, assuming the occupation and administration of the country till the political situation is settled. Public opinion in England is nearly unanimous that after recent events the English government have no choice but to annex Afghanistan to the British dominions in India. This is what it seems probable they will do. It may be done in an indirect way; the abdicated Ameer has a son five years old, and they may recognize him for the time being as the coming successor, but if meanwhile they enter upon the government of the country, it practically means British annexation, for by the time the boy could be qualified to take his position, the country would be thoroughly in English hands, and he would be but a figurehead or a puppet. Thus another step is on the point of being accomplished in the verification of Dr. Thomas's prophetic interpretations, and by so much the more lively do our anticipations of the Lord's arrival become.

#### RUSSIAN VIEWS.

The upshot of affairs in Afghanistan is exercising the Russian government and may find unexpected employment for the Russian troops now engaged in the expedition against the Téké Turcomans. This expedition leads the Russian forces in the direction of Afghanistan, and puts Russia in a position to insist upon some compromise in her own interests. In this strain the Russian press is writing. They are also advocating the adoption of commercial measures in opposition to England. The *Golos* publishes a letter in which the writer says:—

“Russia will meet with opposition on the part of England, and it is therefore necessary to exert all our endeavours in striving to avert this evil. In face of the present level of European civilization, and the rapidity with which the most complicated international questions arise and develop themselves, it is impossible to have our Central Asian possessions cut off, so to say, from the centre of gravity and separated from us by an immense distance. They must be made accessible by convenient routes, railways, and by water ways, by means of the diversion of the Oxus into the Caspian, and connecting it in this manner with the water systems of Central Russia. (The Russian Government has actually ordered an investigation of this scheme). It is only by these means that it is possible to extend Russian influence and develop the resources of the Asian regions. If internal and external loans are necessary for the redemption of the superfluous paper currency, a portion of these might be justly applied to the construction of a railroad, and especially to the diversion of the Oxus into the Caspian Sea, and a more practical and beneficial application of capital, both as regards the present and future, could hardly, in our opinion, be made. This undertaking should be a national one, as it touches the most vital interests of the present as well as the future. If this project is not carried out at once, we shall meet with great difficulties in defending our interests. In view of the relations existing between England and Russia, and in view of the position taken up by the former in Asia Minor and Afghanistan, the construction of these routes will be a most fatal and conclusive blow to England on the part of

Russia. No railroads through Asia Minor to the Euphrates, and the Gulf of Persia will be in a position to compete with our water route, leading from the Baltic Sea to the frontiers of Afghanistan, and the whole of Northern India must involuntarily and passively fall under the direct influence of Russia.”

The *Standard* says:—“Persia is now to participate in that wholly unjustifiable war which General Tergukassot is about to carry into ‘the oases of Akhal and Teke.’ Russia is on the eve of securing that active assistance on the part of Persia in her expedition against Merv which Sir Henry Rawlinson has declared will enable her to bring the enterprise to a successful termination. We have, therefore, to face a condition of things in the West of Afghanistan that is most unsatisfactory. A large Russian army is advancing on the Attock road towards Abiverd and Sarakhs, and a Persian force is about to operate on its flank in aid of the general plan; whilst at Herat a Prince, in perfect sympathy with his instigators, intrigues so successfully that not only does he maintain his position west of the Helmund, but he is also able to strike a serious blow at the power of his brother to the east of the river. Seldon has history repeated itself in so striking a manner as in this instance, which is but a reproduction of the events of forty years ago. Russia hopes to avail herself of the embarrassment caused us by the Cabul outbreak to seize Merv, and it must be confessed that, by securing the alliance of Persia and by installing a friendly ruler at Herat she has done much towards effecting her purpose.”

#### CRITICAL SITUATION IN FRANCE.

Among the political excitements of the month must not be omitted the panic at the Paris Bourse, consequent on the intimation of Germany's dissatisfaction at the course of affairs in France. The principal thing objected to by Germany is the favour with which the idea of a complete amnesty of the imprisoned communists is being received by the official classes in France. The Berlin article in which this objection was expressed, fears the coming of *extrema*

Republicans (*i.e.* Gambetta) into power, it says:—"In our opinion the Radical Republic would certainly not mean peace. We don't know whether the storm would first break out at home or abroad, but in either case the changes would be the same for us." There is a great fermentation in France at the present time. It is not only that the whole nation chafes under the dictation of a foreign power so hateful to them as the German; but there is much division of public sentiment in regard to questions of home government. The Republicans are jealous in support of the present *regime*; but many are beginning to be frightened at the rising influence of the Communist section, and would not be unwilling to accept the monarchical solution just now being pressed upon their attention by the supporters of the Comte de Chambord.

#### FOREIGN POLITICS IN ENGLAND.

In England, too, the question of foreign politics is in brisk agitation. The present government, in view of the approaching dissolution of Parliament, has begun to defend its policy and its work. More than one minister has come forward on public occasions to appeal to the confidence of the country. The Marquis of Salisbury delivered a long speech in the Free Trade Hall, Manchester, with this object. It was a vigorous and, on the whole, masterly defence. The *Daily News*, in a disapproving commentary, says: "He spoke on trade and commerce in the morning and he defended his foreign policy in the evening. The earlier speech was delivered to the members of the Manchester Chamber of Commerce, the later at a dinner in the Free Trade Hall. We should think the hearts of some of those who heard the speech on commercial policy must have sunk within them if it was their fortune to listen to the speech on foreign policy and on war. Foreign policy in the interpretation of men like Lord Salisbury is war. In the speech delivered to the Chamber of Commerce Lord Salisbury declared that the real cause of the increase of protective duties was 'the establishment of those gigantic military forces which are increasing every year in every one of the large countries of this hemisphere, which constitute a per-

manent drain on the forces of industry, a permanent danger to the interests of commerce.' Such words from Lord Salisbury would in any case be surprising. He is one of the most warlike members of the most warlike Governments that has blustered and swaggered in this country for generations. But if any of his hearers were inclined for a moment to think that this denunciation of gigantic armaments meant any kind of penitence for a policy of bravado and of turbulence, the delusion must have vanished under the influence of the evening's speech. Lord Salisbury then spoke as if the one purpose and business of England was to be at war with some State or other for the maintenance of Turkey and the repression of Russia."

#### A "SUBMARINE MONSTER."

As the latest illustration of the present tendency to armaments, we may quote the following extract from a London letter:—

"It is now declared that what has been for a long time rumoured in official naval circles is known to be a fact. The Russian Government have given a contract to a Clyde firm of shipbuilders for the construction of an ironclad which shall be practically invulnerable. The description of the vessel, as I have it, recalls the submarine monster in Jules Verne's amusing allegory upon the sea serpent. This latest child of the brain of Admiral Popoff is to have an armoured deck in shape like the back of a tortoise, with sharp edges all round, on which an iron ram may expend its force only to its own destruction, or at most simply to puncture the outer skin, which covers a net work of water-tight compartments. Her construction will also render the monster free of all but a vertical fire, which is untrustworthy, and her vast size, five hundred feet in length, and one hundred in breadth, would make boarding more than difficult. Her armament is to consist of four 100-ton guns, mounted on the disappearing principle. Such is the design of this floating Malakoff. In well-informed quarters 'the thing' is regarded as a terrible fact, and proposals are actually being discussed in Admiralty circles for meeting the challenge thus thrown down for the supremacy of the seas."



## EXTRACTS FROM CORRESPONDENCE.

BROTHER J. J. ANDREW, London:—"Your statement that 'some say there are no signs of the times' is, I presume, the sentiment of those outside the truth, for surely none of the children of light would give utterance to such a dark saying. In addition to the signs you mention, the preparation process through which this country is now passing is deserving of conspicuous notice. Her destiny, in comparison with that of other nations, is a bright one. Like Tyre of old, she is to enter into alliance with the king of Israel. For this exaltation previous humiliation is necessary, otherwise her highly developed pride might prove an obstacle. The national calamities of the last four or five years are most admirably adapted to effect this object. Since becoming the mart of nations she has never received such a check to her prosperity. Times of trouble and commercial crisis there have been before, but they have been either of shorter duration or more circumscribed in their operation. The present long continued depression affects all classes, the higher as well as the lower. It is the result of a remarkable combination of causes—losses on foreign state loans, (said to have amounted to three hundred millions) strikes at home, successful competition abroad, protective duties imposed by other nations on English manufactures, bad harvests and an increased supply of vegetable food from other parts of the world. Before the abolition of the Corn Laws, the farmers and the landlord aristocracy were able to maintain their position by the duties on foreign-grown cereals, but this is now impracticable. Since then the United States have become growers of enormous quantities of wheat, &c., more than their population can possibly consume, and, taking advantage of the small stocks in the English markets, together with the low ocean freights—produced by the disparity between the demand for, and supply of, the mercantile marine—they have profitably shipped a large proportion of their produce to this country. And well it is that such has been the case. Although tending to impoverish the owners and tillers of the soil it has, for the benefit of the poor, prevented the necessities of life

becoming dear. In this we have an illustration of the way in which God can, and will, 'put down the mighty from their seats' and 'exalt them of low degree.' Until a few years ago, land was considered the safest medium in which the well-to-do could invest their surplus wealth. Now it is a drug in the market. Who has made it so? God. Why? To lower the pride and diminish the strength of the landed aristocracy, who, under a Conservative administration are the virtual rulers of the nation, and who even under a Liberal Government can, to a considerable extent influence legislation. Apart from tribulation, not only national but individual, they would not lend a ready ear to those demands which the Greater than Solomon is to present to the modern Tarshish. Next to the Jews, England is to occupy the front rank in the work of establishing the kingdom of God. For this she must be chastened in due time, that she may recover the sooner for the task that lies before her. She is preserved from invasion by foreign armies, but by her numerous possessions in different parts of the world she is not exempt from the cost in men and money, of warfare. The present Ministry, although the instruments for developing the signs of the times in a most marked manner, has in this respect laid a heavy burden on the shoulders of the English people. They, together with the other causes already mentioned, have so dislocated the commercial, social, political, and agricultural systems of this country, that the present generation cannot remember a time equal to it. A short, sudden, convulsion would not be nearly so effective in producing the desired condition of mind as the slow roasting which the nation is now undergoing. As residents in this island it is impossible for the brethren of Christ to escape the action of the divine fire. Nor is it intended that they should do. On the contrary, the preparation of Tarshish is contemporaneous with that of Christ's Bride. It is not more than five or six years since the Body as a whole realised, to the full extent, the sacrificial aspect of him to whom she is espoused. Let us hope that she then entered upon the last stage of her

bridal preparation. It is a coincidence, not without import, that this important event took place at a time when England's present troubles were beginning. Since then there has been a fuller manifestation of that more perfect, but less easily attained, faith which recognizes God's guiding hand in all the affairs of a probationary life, and which is essential to that patience under suffering, and submission to the divine will, without which no one can enter the kingdom of God. As long, therefore, as the present troubles last, and there is no prospect of an early termination, there is in them a source of comfort that the time is fast drawing nigh when the weeping willow will be superseded by the exultant palm tree. However great the disorganization of human affairs may be before the sons of God are taken away, they may be expected to be even greater afterwards. For when 'the salt of the earth' is no longer present, corruption must more rapidly ensue. Better is it, therefore, to bear in patience the rod that is tempered by love than come under the lash which will be the result of retributive wrath."

A COMFORT SEEKER.—"Taking advantage of rest and seclusion, I write you a few lines knowing you are ever ready to hear from a comfort seeker, and who always is very uncomfortable where Christ is not. This, I am sorry to say, is my experience just now, and were it not for recruiting this poor mortal, I would not remain one minute. 'Very early in the morning before the break of day, after a long sleep, my eyes opened, and as I lay musing, I deeply lamented the fallen condition of our nature. My mind involuntarily ran to the word and I fell upon that sparkling dew drop direct from Jehovah's hand, that sincerest and most upright of men—Job, who abhorred himself and repented in dust and ashes. Running on, I came to David the man after God's own heart, and who was elevated from the sheeppcote to be king over Israel,—who prayed 'wash me thoroughly from mine iniquity and cleanse me from my sins.' Going on I came to Solomon, the wisest of men, and the man beloved, with his verdict. 'Vanity of vanities, all is vanity and vexation of the spirit.' Afterwards I came to seraphic Isaiah, one of God's special holy prophets who uttered 'woe is me for I am undone. Following on I came to poor Jeremiah, the great weeper and mourner, 'who cursed the day of his birth.' A little farther, and I came to another holy man—Ezekiel—in whose faithfulness he was struck dumb.

In my course onward I overtook the man greatly beloved—Daniel—"whose vigour was turned into corruption and who retained no strength." I also came up with Jonah who said, 'it is better for me to die than to live.' Running on I came up to our blessed Lord and Master, whose lacerated hands and feet caused me to mourn and weep, and who in his greatest extremity cried out 'my God, my God, why hast thou forsaken me?' And finally finishing my course, I came up with our beloved brother the apostle Paul who cried out, 'oh wretched man that I am, who shall deliver me from this body of death?' After all this, my dear brother, can I not truly say, I am a *comfort seeker*, and shall I not receive what has been so faithfully and lovingly promised? While still returning and casting my eyes round on the present existing state, I saw that the flesh is all that is abhorrent, demoniacal and deceitful, perverse, rebellious, and obstinate, sinful, treacherous, and villainous, lying, envious, and unclean, pushing open the flood-gates of iniquity and wickedness, turning a deaf ear to all that is good and righteous, trampling under its feet mercy and truth; outraging all that is pure and lovely, and causing even God's fresh air to be fouled, and heavy with unwholesome utterances. We close our eyes and ears for a relief on our sojourn—but, verily, the oil of joy will surely be poured, and the garment of praise changed for the spirit of heaviness very shortly. Even now, what comfort there is in this word: 'fear not my son, I am your exceeding and great reward,' 'I have formed and adopted thee,' 'thou art mine,' 'I will be with thee and bless thee. Fear not, onward is thy course, look not behind thee, turn not to the right hand nor to the left; fear not but hearken unto me, you that know righteousness; in whose heart is my law, fear ye not the reproach of men, neither be afraid of their revilings, for I, even I am He that comforteth you; therefore onward and ever press, looking into the things which make for peace, keeping your eye steadfast on him, whom, having not seen—love. Onward for he hath made your path possible, and will never leave thee nor forsake thee, for he is coming to take you unto himself, that where he is, you may be also. Therefore, still onward my son—exaltation to glory, honour and incorruptibility awaits you, and not to you only but to all who love his appearing. I shall charge you to keep onward and shortly you shall evermore join in the song of the redeemed. Thou hast loved and washed us from our sins in thine own blood, &c., &c."

Brother SAWDON, Scarborough:—"I was very much pleased with brother F. R. Shuttleworth's extract from *Palestine Re-peopled*—certainly a pleasant and profitable reading. It is so vividly descriptive as to make one desire a residence in a land so

fertile and divinely favoured. It is comforting to believe in the suggestions of the Gospel, which lead us to hope the day will come when, if we have meanwhile been faithful to duty, we shall have a part in the arrangements that will make 'Zion a praise,' and 'Jerusalem a joy' to the whole earth. I could not but think what a contrast the article in question presented to some verses I met with in a magazine, not long ago. I copy them for the benefit of those who interest and 'pleasure in the stones and dust' of Palestine. They are poetical, and from what I have read of the Holy Land, a fair delineation of its present condition:—

'New bleached are the fields of Palestine,  
Now crisped are the hills of God;  
And the vales are drear,  
And the woods are sere;  
And hunger stalks with a ghastly leer  
O'er the hills that angels trod.'

'Around, and around the noontides go;  
But the dews and rains have fled,  
And the skies are steel,  
As the seasons wheel;  
But lend no ear to the wild appeal  
From the graves and vineyards dead.'

Apropos of the land, it is astonishing how uninterested so-called Christians are in the matter of its destiny. It is a grand proof of their unfortunate folly in trusting to white-necktie theology for a knowledge of 'saving faith.' If they could only be brought to see how inseparably 'saving faith' is from a friendly association with Israelism, there might be a hope of bringing them a little nearer to doctrines of a higher import and more effectual influence than those of Christendom. But their indifference to Israelism, except in relation to things that are worse than obsolete, say some antiquarian or geologist's interest that delights in the past without studying or even pointing to the future, is such as to convince us they are 'aliens to the commonwealth of Israel, and strangers to the covenants of promise.' We fortunately adopt different views to theirs; and we do not adopt them, we hope, in that egotistical fashion, peculiar to the fleshly-minded, which might cause the adversary to retort: 'No doubt ye are the people, and wisdom shall die with you.' 'In the spirit of meekness and fear' our strength lies—a spirit that will make us 'stoop to conquer.' Besides, our interest in Israel springs from feelings the world knows absolutely nothing of—feelings that prompt us to look upon Israel as intimately connected with our faith, and to quote your own words, to feel that 'we belong to that nation and own its history as well as rejoice in its future.' How can we be understood by the despisers of God's people—his former favourites, as the sceptic sneeringly designates them? It is more than we can expect,

it is utterly impossible. Let us be 'ready to communicate,' and by the bye, there are some brethren, I feel sorry to say, who fancy it is wise to do nothing, and unwise to do anything in the direction of enlightening our fellow men. 'Save yourselves' is their motto. Well, be it so; but let them remember that the prize is to those 'who turn many to righteousness,' and we might ask: How can they hear who have not listened? And how can they listen when there is no teacher? 'Work whilst it is to-day.' We have heard the glad tidings from others; let us not be slow in repeating their sweet tones; 'for the promises are to you, and to your children, and to all whom your God shall call.' It is wanton negligence to be dumb in the face of the fact that thousands are perishing from spiritual hunger. 'Feed my sheep,' said Christ. Who are his sheep? 'The elect according to grace.' Who are the elect? They whom God mercifully 'plucks from the burning,'—not by His own literal fingers, but through the agency of His saints, who are servants—yea, ministering angels to the 'called and chosen, and faithful of God,'—men who once revelled in sin, but now rejoice in righteousness.

Brother ATKINS, London.—"On the cover of the *Christadelphian* I read some remarks by brother Thirtle, of Hanley, upon the 'Forthcoming—now come—Young's *Analytical Concordance*,' in which he seems to manifest surprise at finding from Mr. Young's earlier works that he is Orthodox in his views and not Christadelphian. He says, 'He (Mr. Young) believes baptize to mean to cover, and not immerse, and holds that the ordinance is by pouring; he is in the dark as to the Bible use of *sheol*, *nepheesh*, *hades*, *psuche*, and other words as well. This will of course, distract from the reliability of his book; and it is hoped that those using it will bear in mind that he is after all a Presbyterian.' This is no doubt good caution, but no more needed in this instance than others—and not so much as in some, Cruden to wit—of the existing authorities that we consult for the meaning of words. None of them are Christadelphian in belief, and so much the better for this authority when used on the platform or in books. I know of no one who would like to quote the authority of a Christadelphian as evidence, if all the Presbyterian and other authorities went in a contrary direction;—I mean of course with regard to the value of words. The fact that a man is a Presbyterian, and does not know the scriptural uses of words, by no means proves him to be ignorant of their meaning, or incompetent to give it. Mr. Young in his preface says, 'The present work confines the definitions strictly to their literal and idiomatic force.' If he does this, no doubt his definitions will be in antagonism to his

creed, as they are with Parkhurst, Adam Clark, Albert Barnes, and I think I might say all others of a similar school, so much the worse for their creed but the better for their authority. In Mr. Young's *Concordance* the words referred to by brother Thirtle are defined as follows: *Baptizo*—"To consecrate (by pouring out, on, or putting into)." *Sheol*—"The unseen state." *Hades*—"The unseen world." *Nepheesh*—"Animal soul." *Psuche*—"Animal soul." I cannot see anything here that is contrary to the truth. These are no doubt Mr. Young's definitions, in his own words, and not in the words Dr. Thomas would use, but in no instance contrary to his definition. For my part, and from my experience and requirements in searching the word, I think it by far the best concordance to the English version of the Scriptures that has yet been issued, and feel sure, though it may and doubtless will, like its predecessors, have many imperfect renderings, that it will serve the truth better than all of them put together."

Brother W. W. HOLMES, Dunedin, New Zealand:—"With this we send greeting, grace, mercy and peace to thee and all with thee in the One Faith. Looked for and longed for, the May number of the *Christadelphian* arrived, and what I scarcely expected so soon, was accompanied by a copy of the *Hine Discussion* itself. Well, our thirsty souls, my brother, you may be fully assured were greatly refreshed when we calmly digested it in this far off land. We rejoiced greatly in the grand triumph the truth has met with through you, as the honoured instrument in the exposition of the word of eternal life. How beautiful and plain has that been exhibited to all who had ears to hear, in the 'Exeter Hall' discussion. While thousands who shall hear through the press shall rejoice. I had some misgiving lest your opponent Mr. Hine would not stick to his promise to come forward. But things have been divinely ordered, and all things worked together for good in the providence of God, who has the hearts of all men in His hands. Our prayers to Him, for the truth's sake, was that he would manipulate the arrangement for His own glory, and so bring about the desired result. Thanks and praise to His great name, this has been done triumphantly in the midst of that teeming Babylon by your instrumentality, having wielded what is the gospel power for salvation to all who believe it. The arguments on your side were lucid and sublime. Hine must have felt his position most sorely. Even if he had the skin of a rhinoceros, his dogmatic assertions must have failed him to cover his shame. The Socratic method seemed to suffocate him, it stripped him of his plumage, and he dreaded to follow it up. He might well exclaim on the second night he 'thought

he had put his foot in it.' It must have been a pain to listen to him, only for the grand chance of exposing his delusion, and him getting such a number of orthodox people to follow his concoctions. And better than all to bring the truth prominent before such an assembly, for amongst which the good seed sown may have some practical effect in this day of Gentile darkness. Surely after this the 'Anglo-Israelism' theory must quail with all its fictitious nonsense before the 'sure word of prophecy.' The Hine theory had reached the city of Dunedin some time since. Some of the orthodox laymen were smitten with the fever so much that they lectured and wrote on it—showing how easy the world becomes deluded. I got one dozen of the 'Memorial Hall' controversial lectures from brother Simons, along with one you sent me. I immediately put them in circulation, so it has taken the wind quite out of the sails. They appear now to shake their heads at the folly of such an imposition as Hine's, and they appear to be anxious to hear more on the subject, which they will, as soon as the number of copies of discussions arrive we wrote for by June mail. We shall put them in circulation at once. I expect it will kill every vestige of the theory out here. Indeed, I hear some have written for pamphlets to you, who were foremost in the crude theory of Hine."

Brother R. R. STANFORTH, Bristol:—"You will be pleased to hear of another case to be added to those mentioned in the preface of the fifth edition of *Twelve Lectures*, as having been led to embrace the truth by reading that work. Having taken up a copy at a small broker's shop at Weston-super-mare about two years ago, I thought there were some things in it relating to the nature of Jesus Christ that I should like to read, so I bought it for fourpence. As it was an old edition (third), the reference to the Bristol ecclesia was 'Lodge street,' but as it nowhere gave the name of the sect [This was remedied in subsequent editions Ed.], I could not find out their place of worship. It was not until this spring that I saw in the '*Rock*' newspaper a letter from some one saying, 'Mr. Roberts, Hine's opponent, is not a Unitarian, his belief is so and so, and he is a Christadelphian.' This gave me a clue and I then found the address in the directory. As I had in the meantime studied the book, I was not many months before I applied to be admitted to the fellowship and was immersed on 31st August. Since then I have continued reading and attending, and trust being found faithful unto death, shall eventually receive a crown of life."

Brother ALEXANDER, Stow:—"I see in a recent *Christadelphian* some were trying to justify themselves in that abominable use of tobacco by saying that the Dr. used it. Now

supposing he did use it (which I don't believe, other than the occasion you mention) is that any reason to justify them? Is he, or any other man the standard of perfection?—for example. Nay, not even the prophets nor apostles, for they all in some instance did things which were wrong. Christ is the only perfect standard and I would just say, let any one who habitually uses it, honestly ask himself the question, 'did Christ use it or would I use it in his presence, if he were personally present.' If these questions are answered in the negative (which they must be by every honest believer), then let such know although not present in person, he is in spirit and when he does come in person, will bring to light the hidden things of darkness."

Brother J. W. THURLE, Stoke-on-Trent:—"I send you a short note on a point which I understand was made the subject of discussion the other day in London, at the 'Conditional Immortality' Conference. The 'Divines' however seem to have thrown *no light* on the subject. If my remarks are any good, do what you like with them. I have never seen the point dealt with as I have treated it. It goes among "Extracts from Correspondence" you can say from 'a brother'—unless you prefer giving my name."

[NOTE.]

"Those inquiring into what is written about the fall of our first parents are not unfrequently puzzled as to the meaning of Genesis ii. 17—'For in the day that thou eatest thereof thou shalt surely die.' It is not sufficient to call attention to the marginal rendering of the last words of the sentence—'dying thou shalt die;' the question is—did Adam and Eve die on the day in which they ate of the tree of the knowledge of good and evil? This question must be answered in the negative; and then very often follows an endeavour to explain that, having incurred the penalty of death, Adam was, in the eye of justice, very little better than a dead man. The expression 'dying thou shalt die' is a Hebraism; the infinitive form of the verb is followed by the indicative to carry emphasis. The concluding words of the verse may no doubt be accurately rendered—'for in the day of thy eating of it, dying thou shalt die,' but we should, by this translation, be importing into the English language idiomatic expressions which, if they are not to be misleading, will require explanation. 'Dying thou shalt die' is, as I have said, nothing more nor less than an emphatic way of giving the warning contained in the words. The words 'in the day that' represent the second idiomatic expression in the words, and the one to which I refer. These words stand for the Hebrew form בְּיוֹם (*beyohm*),

and, primarily, the word יוֹם (*yohm*) means 'day.' But it is also a general measure of time, and when found in conjunction with a preposition, as in the present case, it will bear a much wider meaning. The noun in the singular is rendered in our common version of the Bible 'day,' 'time,' &c.; it assumes an adverbial form; we find it represented by such words as 'when,' 'then,' 'now,' &c. I say that the Hebrew of Genesis ii. 17 means something different from what we understand our words 'in the day that' to signify. 'Dying thou shalt die' is, as I have said, emphatic; בְּיוֹם

(*beyohm*) is merely an adverb qualifying the verb in the matter of time. In the fourth verse of this chapter the same expression is found—"in the day that the Lord God made the earth and the heavens." This amounts to saying 'when the Lord God had made the earth and the heavens'—for this was not the work of a day. I find that some translators have adopted 'when' in this case. *Beyohm* is in our Bible rendered 'in the day that' sometimes, and 'when' sometimes. In the following cases it is translated 'when' in the common version; its grammatical position in the original being precisely the same as in this verse: Exodus xxxii. 34; Levit. xiii. 14; Deut. xxi. 16; 2 Sam. xxi. 12. In the last cited verse it should, according to some, be rendered 'after that.' Among other places in which the expression is used in a similar sense, I may mention Ezek. xx. 5; xxviii. 13; xxxvi. 33; and xliii. 18. These will speak for themselves. Among the sixty or seventy cases in which the noun *yohm* is rendered 'time,' are Judges xx. 15; Neh. xii. 44; and in a large number of cases the rendering of *yohm* by 'day' would, to say the least, be un-English, the passages in 1 Kings ii. 37:—"On the day thou goest out"—the true rendering would be 'when thou goest out,' or 'when thou hast gone out.' The warning to Adam was that if he ate of the tree, he should certainly die, and without doing violence to the words of the inspired penman, we may, discarding Hebrew idiom, adapt the passage to English, thus: 'when thou hast eaten of it, thou shalt die.'

The charge to Adam was not 'whilst thou art eating thereof, nor was it 'as soon as thou hast eaten thereof. The Hebrew language is perfectly capable of expressing these ideas; but the use of *beyohm*, which followed by a verb in the infinitive, answers to the English 'when,' used in the sense of 'after that,' shows that the 'certain death' threatened could not take place during the act of transgression; but when the act was consummated—that is, after it, and without reference to any day. If not in this particular passage, in others precisely similar in grammatical construction, *beyohm* is rendered 'when' by Gesenius, Fuerst, Ewald,

and other Hebraists. I could quote a number of additional passages in which *beholim* is used in the same sense as in Genesis ii. 17; and in most of them, nothing

more than a careful reading of the context and an acquaintance with Bible history, is required to show that the rendering 'in the day that' is misleading.

## INTELLIGENCE.

**BEDFORD.**—Brother Shelton reports the obedience of Mrs. DAWSON (64), a widow, who formerly belonged to the Church of England. Her interest was aroused by attending the lectures recently held in the town. She was immersed at the Public Baths on the 15th September. There is another case: that of WILLIAM CHAMBERS, husband of sister Chambers, who has been recently immersed at Yarmouth. He put on the sin-covering name by immersion in the river Ouse, on Sunday morning, 21st September. In the afternoon, he with five others, partook of bread and wine in remembrance of our absent Elder Brother.

**BIRKENHEAD.**—Brother Collins reports the immersion, on the 5th of September, of ANNIE ASHCROFT (28), the wife of brother Jabez Ashcroft, of Ormskirk, who was formerly an ardent Methodist. She was immersed at the house of brother Garside, and is probably the first one who has "put on Christ" in the town of Ormskirk.

**BIRMINGHAM.**—During the month, obedience has been rendered by the following persons:—Mrs. ELIZABETH HADDON (29), formerly neutral; Mrs. SARAH ALLEN (64), widow, formerly Church of England; Miss ELLEN ALLEN (34), domestic servant, formerly Church of England; JOHN COOPER (39), foreman, and SARAH GAWM COOPER (37), his wife, both formerly Wesleyan; JOHN THATCHER (29), designer, formerly Wesleyan; ALICE M. BLAND (33), wife of brother Bland, formerly Wesleyan.

The four last were from Kidderminster, and constitute a much welcome addition to the small and newly-formed, but active company of believers in that town.

Brother and sister Matthews and their four sons have emigrated like some others, yielding to the stress of the times. They were to leave for New Zealand (Invercargill, Otago), by the ship *Marlborough*, which was to sail October 22nd. The good wishes of the brethren go with them.

Brother and sister Whitcomb have been heavily afflicted in the death of their son John Thomas, a promising boy of 15, of meek and quiet disposition, and one who knew well and was interested in the truth which he purposed to obey had he lived. Brother and sister Whitcomb earnestly seek to submit to this bitter dispensation of the will of God. They have the sympathy of all the brethren and sisters. The day comes anon

that will heal all wounds and dry every tear.

A series of monthly meetings of a special character (third Monday in each month) has just been inaugurated. The object is to educate the whole of the ecclesia in the art of correct singing. There is a weekly exercise by such as take a special interest in this department of the work; but it has been felt desirable to give the whole ecclesia the partial benefit, at all events, of their exercises by asking them to take part once a month. To give the meeting an entertaining and profitable character, as well as to relieve the tedium which some might experience in the occupation of the entire time in singing, addresses are interspersed—beginning, middle, and end of the programme. The first meeting was held on Monday, October 20th.

The lectures during the month have been as follow: September 28th, The coming golden age of peace and prosperity.—(Brother Shuttleworth). October 5th, The reigns of Jotham and Abaz and the lessons of their lives.—(Brother Roberts). 12th, Paul's "doctrines of demons" illustrated in the demonology of the modern pulpit.—(Brother Ashcroft). 19th, The light of life.—(Brother Hadley). 26th, The two Jewish and Gentile olive trees.—(Brother Meakin).

**BRISTOL.**—Brother Baker reports the removal of brother Curry to Tamworth, and sister Ciements to Dudley. A third loss has resulted from the withdrawal of the ecclesia from brother Nutt, for disorderly walk. During the month (for the first time) brother Hodgkinson, of Peterboro', visited and lectured. He spoke twice on Sunday, October 5th, subjects: How can a man be born when he is old? and The life of all flesh is the blood. The subjects were dealt with in a very forcible manner to good and attentive audiences. Other lectures have been given as follow: September 21st, The popular hell and the Bible hell contrasted.—(Brother Curry). 29th, Jesus Christ the son of God, &c.—(Brother Apsey). October 12th, The devil is he a fallen angel?—(Brother Chandler). The Bristol brethren repudiate the report appearing last month from "Barton Hill, near Bristol," as not referring to a course of action with which they have or can have any sympathy.

**CHELTENHAM.**—Brother Otter reports the obedience of BRYAN BRADLEY (21), railway clerk—formerly church of England—Friday the 10th inst. The truth was first brought

under his notice by Brother S. A. Smith.  
**DALBEATTIE.**—Brother Caven reports the obedience of A. KIRK, dairyman, living seven miles below Kirkcudbright, who on account of the distance will not be able often to meet with the brethren.

**DALKEITH.**—See Tranent.

**DERBY.**—Brother Colebourn writes:—“Since my last communication, three others have decided to separate themselves from the world of condemned sinners and have joined themselves to the body of Christ. This gratifying result is mainly due to the exertions of our brother Reed, whose immersion was announced seven months ago, and who possesses peculiar facilities for disseminating the truth. The names, &c., of these new candidates for a share in the glories of the coming kingdom are as follow:—**JOHN ALLEN** (45), of Borrowash, **ELIJAH STEVENS** (45), of Spondon, and **WILLIAM STEVENS** (24), of Spondon. They were immersed at the house of brother Kirkland on the 13th September, 1879, and broke bread with us for the first time on the following day. I have also to mention that owing to the rapid increase in our numbers, it has been found necessary to provide a complete set of rules for the better guidance of the affairs of the ecclesia, and with this object in view we have adopted the rules in operation at Birmingham, after making a few alterations to meet the necessities of our case. An especial feature in our history this month has been the visit of brother Charles Meakin of Birmingham, on the 12th. In the morning he warmed our hearts with an eloquent exhortation, and in the evening he delivered a most stirring lecture on the ‘adoption.’ The capabilities of our little upper room were tried to the utmost, and the interest manifested by some who have recently begun to enquire into the value of things believed by Christadelphians, was unmistakable. We hope that much good will result, and that we shall soon have to announce further additions to the numbers of such as shall be saved.”

**DUDLEY.**—Brother Hughes reports the removal of brother Page, who is on his way to New Zealand, through badness of trade. Brother David Cooper meets with the brethren at Great Bridge; sister Kate Mc. Graw, through ill health, has gone to reside at No. 50, Peirson street, Northonsby, near Middlesborough. She would be thankful for a call from any brother or sister passing that way. The lectures since last report have been as follow:—Sep. 21st, Angels.—(Brother Bishop, of Birmingham). Sept. 28th, The Kingdom.—(Brother Keeve, of Dudley). Oct. 5th, Death in the Pot.—(Brother Shuttleworth, of Birmingham). Oct. 12th, The Resurrection.—(Brother J. J. Hadley, of Birmingham). There seems to be a growing interest in the truth. Our meetings of late are better attended, and several are interested. On

Monday, Oct. 6th, we held our Annual Business Meeting, when tea was provided, and a goodly number of the brethren and sisters were present.

**EDINBURGH.**—Brother W. Grant reports:—“For the third time, we have been visited by brother Ashcroft, of Birkenhead, and have been much refreshed and strengthened thereby. His visit extended from 21st to 25th September, inclusive. We had arranged for the delivery of a course of four lectures in the Oddfellows’ Hall, and as the ‘Rev.’ David Macrae’s ejection by the U. P. Synod still occupied the public mind, it was suggested to brother Ashcroft that he should touch on this case. Accordingly his first lecture was ‘Reflections upon the U. P. Synod in regard to Mr. Macrae’s denial of inherent immortality,’ which was listened to with rapt attention. Unfortunately the night was very wet, but, notwithstanding between 500 and 600 were present. The next day there appeared the following notice in the *Scotsman*:—

“**THE UNITED PRESBYTERIAN SYNOD AND MR. MACRAE.**—Mr. Robert Ashcroft, Birkenhead, formerly Congregational minister of Rocklery, lectured last night to a large audience in the Oddfellows’ Hall, Forrest Road, ‘upon the recent proceedings of the United Presbyterian Synod in regard to Mr. Macrae’s denial of inherent immortality.’ Whatever, he said, might be the general opinion of the conduct towards Mr. Macrae of those to whose ecclesiastical decision he had been compelled to bow, there could be no doubt that he had done good service in promoting a more extended inquiry into the matters in dispute between himself and the United Presbyterian Synod. All lovers of truth would rejoice at the agitation which it had caused, and only those who had good reason to be distrustful of their own opinions would deplore it. The controversy had shown them at least that the views commonly held and proclaimed from the pulpits week by week were open to challenge and dispute on the part of intelligent and educated men, and that grave and reverend signors did not shine in the act of their defence. He did not suppose that the proceedings of the reverend Doctors in the Synod had at all enhanced their reputation for learning, or talent, or ability. On the contrary, for anything more conclusive or damaging to the orthodox causes than the arguments of these learned Doctors he confessed he had not seen for many years. The subordinate standards were likely, he thought, to become much more subordinate to all competent persons who had been eye-witnesses to this recent attempt to rescue them from perdition. He believed all would be satisfied that in these proceedings the balance of learning, honesty, talent, and truth was decidedly on the side of the heretic. They could not, however, congratulate him on his

estimate of the real position of the subject from the scriptural point of view. He said that this doctrine touched the character of God in all its brightest attributes. But, unfortunately, he at the same time endeavoured to show that after all nothing vital was involved in the question, let them regard it in what light they pleased, and that it would be folly in him to leave a church which, on his own showing, traduced the character of God. He (Mr. Ashcroft) confessed he did not believe very much in those people who went about trying to reform theology, and who yet said it did not matter whether it was reformed or not. Mr. Ashcroft next proceeded to examine the position of the Synod and Mr. Macrae with reference to the doctrine of inherent immortality, and laid it down that these portions were irreconcilable and absolutely antagonistic. If the truth was on the Macrae side in this controversy, it was not on the other side. He (Mr. Ashcroft) submitted that the truth was with those who thought with him—that there was in man no inherent immortality. What Christ had promised was that at his second coming he would raise his friends to renewed and immortal life, death being the portion of all else."

The second lecture (24th) was entitled 'Universalism: the growing contention for liberty to proclaim this mischievous dogma; the U. P. Synod's repudiation of it shown to be scriptural in itself but founded upon an unscriptural alternative,' and, although a week-night, fully 300 were present. The third (26th) being on 'Demonology' was not very attractive to outsiders, and, consequently only about 200 attended, but his treatment of the subject—especially his glowing description of the age to come—was very much appreciated by the brethren. His last lecture (28th) on 'Illustrations from personal experience' was listened to by an attentive audience numbering about 600. In it the absurdities of popular belief and the purity of the truth were so forcibly put as to call forth the unqualified admiration of the brethren. For his visit we thank God and take courage. Our own lectures for the month are as follow:—October 6th, Conditional and unconditional immortality the questions of the day. 12th, The doctrines of heaven-going at death and the intermediate state tested by the Scriptures. 19th, The materialism of the Bible contrasted with the immaterialism of modern theology. 26th, The Bible doctrine of the kingdom of God shown to be entirely different from that of popular belief.—We had the pleasure on Saturday, 4th October, of baptising into the name of the Lord Jesus Christ, PATRICK H. BURNS (23), Custom House officer, Leith, and JANE GILLON (27), daughter of brother and sister Gillon, Linlithgow. Brother Burns' attention was first drawn to the truth by picking up a copy of the

*Twelve Lectures* from an old book stall. Sister Gillon has been brought up in the truth."

GREAT YARMOUTH.—Brother J. W. DIBOL reports:—"The small company of brethren here has been increased by the return of brother Fred. Rolfe from London, where he has been at business during the last year or so. We are also pleased at the prospect of again having the company of brother and sister Cullingford of Leiston, who purpose coming to reside here in a week or two, brother C. having obtained employment in this town. We have been encouraged by a somewhat better attendance of the stranger at the lectures during the last few weeks."

Huddersfield.—It is better to be silent where no good is to be accomplished by speaking.

IRVINE.—Brother Mullin reports "a visit from brother Nisbet who delivered a lecture on Immortality; also brother Ashcroft delivered a lecture in Irvine on the 8th October. Brother Gilies of Leith occupied the chair. Afterwards the two brethren returned to brother W. Mullins' 'where the rest of the brethren spent a happy night with them.'"

KIDDERMINSTER.—See Birmingham.

LEEDS.—Brother W. H. Andrew reports two additions, one by immersion, on Oct. 1st, MRS. HANNAH CHILD (23), sister in the flesh to brother Wilkinson, formerly neutral; and the other by removal, viz., on Oct. 10th, brother Herbert Collyer, from Leicester, removed to Leeds, where he will reside for a time.

LONDON.—Brother A. Jannaway writes:—"During the month our ecclesia has been augmented by the following immersions:—Sept. 21st, ROBERT CLOUGH, hitherto Plymouth Brethren; S. WARE, formerly Primitive Methodist, latterly neutral; GEORGE COOK, Evangelical Church of England; FRANCIS JOHN PYKE, Primitive Methodist; 24th, FRANCIS JOSHUA GREEN, formerly baptised member of a Union Church; and on Oct. 12th, his wife, HANNAH GEEEN, sister in the flesh to our brethren Bore. The first four mentioned were attracted to the truth through the Hyde Park meetings, which several of the brethren held regularly on Sunday evenings, during the summer months of last year, and also the greater part of the present. This is a practical proof of the good that may result from out-door speaking; a work which unfortunately, too many regard as being useless. Speaking from experience, I feel sure that open-air meetings, carried on with regularity and order—avoiding discussions and babble—would prove as effectual as in-door lecturing. I hope our success will be an incentive for brethren elsewhere to try. In consequence of the increasing number of the ecclesia, it was resolved at our Quarterly Meeting, on Sunday week, to take



the Wellington (large) Hall, for our use on Sunday mornings and evenings, retaining our present one for the afternoon Bible class, and the week-night meetings. It is situated within five minutes' walk of the Upper street hall, and is well known in the neighbourhood. The effort is to be commenced in November, by a special course of lectures on Sunday evenings, by brethren from a distance, including (I expect) brethren Ashcroft, Hodgkinson, Phillips and Shuttleworth. Our sister Wythe has left London for South Africa. The lectures for Oct. are as follow:—5th, The Kingdom of God.—(Brother W. Atkins). 12th, Eternal Life.—(Brother A. Andrew). 19th, Abraham, the friend of God.—(Brother Bosher). 26th, Fatal mistakes, made by apparently good men, in regard to the way of salvation.—(Brother J. J. Andrew).

MANCHESTER.—Brother W. Smith writes —“ We have this month to report our loss of the association of brother and sister Clark, through their removal to Frome (Somerset), where brother Clark has found employment. We hope they will be the same strength there as we have experienced during their sojourn in Manchester. We have likewise to report the withdrawal from brother Thomas Holland—for disorderly walk—in endeavouring to entice brethren and sisters from the fellowship of this ecclesia, and in opening another room a short distance from the one at present occupied by the ecclesia. Several brethren and sisters sympathizing with him had resigned prior to this action, their resignations being accepted in the hope that at least some of them may see their erroneous position and return. One sister has already resigned her desire to return.”

NEWARK.—Brother John Hage writes:—“ October 2nd, 1879, the ecclesia has great pleasure in announcing the withdrawal from under Adam of two intelligent friends, who have been inducted, by faith and baptism into Christ, by which they become entitled to the resurrection, if they continue faithful unto the end; they are now numbered amongst the brethren and friends of the Saviour. Their names are ELIZABETH WALKER and WILLIAM WALKER, wife and eldest son of our brother Walker.”

ORMSKIRK.—Brother Garside writes:—“ You will probably have heard of the addition to our little company here, viz., the WIFE of brother J. Ashcroft. Brethren R. Ashcroft and James U. Robertson came over, when we spent a delightful evening as you may judge. It is very cheering, and the signs are thickening so fast that it seems as if we might be summoned any day.”

PETERBORO'.—Brother Royce reports the baptism on the 7th of October of MISSES AGNES and LAVINIA CHESIRE (21 and 22 respectively), after having been examined as to their belief of the one truth. They were previously members of the English

establishment. I trust that now they will build a good edifice on the Rock upon which they are planted, and with us stand the refiner's fire in the day of judgment.”

SMALL HEATH.—Brother Heeley reports the withdrawal of the ecclesia from brethren Carter, Markley and Parsons, on the ground of their immersion of some persons against the judgment of the majority of the ecclesia, and of their adoption and advocacy of the doctrine that the birth of the Spirit takes place in the present life.

SWANSEA.—Brother Randles writes:—“ Not wishful to omit our monthly report, I have pleasure in informing you of our latest doings for the proclamation of the truth. Sep. 21st, The wiles of the Devil.—(Brother Shuttleworth). Sept. 28th, Solomon and Christ.—(Brother Clement). Oct. 5th, Adam's Transgression, and Redemption from its consequences.—(Brother Evans). Oct. 12th, The Archbishop's proof of the Immortality of the Soul.—(Brother Clement). Swansea has been favoured (?) with the company of about 700 of the spirituals of the present *æon*, including their 'Archon' (Annual Church Congress). The Agricultural Hall has been one of their centres of operation, a slight partition only separating our room from the exhibition of Ecclesiastical *Art*, furniture, golden shrines, altars, and all the paraphernalia of priestly superstition and idolatry, &c., &c. We could not help contrasting our insignificant surroundings and standing, and looking forward to the time when these 'mighty ones' shall be abased and the 'lowly ones exalted.' We continue to have good audiences on Sunday evenings, feeling assured we shall reap in due season if we faint not. One element of comfort in the dark age is, that we shall be judged *not by results* but by the *efforts* we put forth. Oh, that we may be accounted worthy in that day, it will make up for all the trials of this present probationary period.”

TRANENT.—Brother Marr reports “ a visit from brother Ashcroft, who arrived on the 30th September, for the purpose of delivering three lectures. The lectures duly came off on the 30th September, and 2nd and 5th October, and were given in earnest and impressive words. The audiences, though not large, were very attentive and apparently appreciative. The brethren who lately formed the Dalkeith ecclesia have thought it expedient to cease from having a meeting there, as none of the brethren are resident in the town of Dalkeith, but at considerable distances from it. Henceforth some of them will meet with the Edingburgh brethren, and the majority at Tranent.”

#### UNITED STATES.

CAPRON, ILLINOIS.—Brother W. H. Wood reports an addition to the little ecclesia at Capron, viz., J. C. SHERBURNE (50),

jeweller, formerly neutral, who was immersed October 5th into the all-saving name, brother J. Southill of Harwood, assisting. The number of the brethren is now four. They are striving to teach their neighbours the way of life, but the task is a very difficult one in Illinois. (It is so everywhere—EDITOR)."

Brother Wood adds:—"I hope in my next vacation (June), if the Lord's coming does not happily prevent it and take me and all of us farther east; to visit Britain, where I have relatives, and meet the brethren in Birmingham. I met you at brother S. W. Coffman's in Ogle Co. Ill., when you were there. You perhaps do not remember me." W. H. W.

MC. MINNEVILLE, OREGON. — Brother Nichols reports "Since his last communication six more have become obedient to the faith. CHESTER SKEELS, formerly Adventist; T. WALKER, (from Canada, and formerly of the Hacking party); FRANK BORLEN, formerly Catholic; CAROLINE WARK, formerly neutral; NELLIE RIDER, formerly of the Thurman party; and WILLIAM SAMPSON, son of sister Sampson formerly neutral. The last four were immersed at the close of the Yearly Grove meeting, which commenced on Thursday evening, June 19th, and continued night and day over two Sundays. All were thoroughly pleased with the meetings. Sixty eight brethren and sisters have signed an act of withdrawal from brethren Wing, Skeels and Plummer on the ground of corruption in doctrine and practice. The document has been transmitted to us with the list of names. But this notice of it is sufficient.

JERSEY CITY, N.J. — "Sandy's Hall mentioned in a previous communication from this place as a meeting place of the brethren, ought to have been Lundy's hall."

SPRINGFIELD.—Sister Mrs. St. John writes:—"I only wish to send you a few words of greeting to all the sons and daughters of God across the great waters. If my hands could reach as far as my mind how I would delight to clasp your hands in true fellowship. I am only a little child learning the way; but I find it a blessing to be a little child in Christ, for in him we have a faithful comforter and a true friend, though all else fail us, he stands firm, looking with compassionate eyes upon all who love and obey his commandments. This time two years ago, I had never heard the truth, or of God's people. I existed in a desert where no waters were, though I looked and thirsted for the fountain that never fails. In God's own time I was led to drink from the true fountain, as you learned from brother Reeves' report. I rejoice that our Father has brought me out of darkness into His marvellous light. I have passed through deep sorrows and afflictions (perhaps, for my eternal good). Yet my lines are cast in pleasant places, for I have

had excellent teachers, who are faithful, and a few true brothers and sisters to meet with in assembly every first day. To us the night seems dark and lonely, but we have a lamp for our feet which shines brightly through all the dense gloom around us, causing us to behold the narrow path which leads to life everlasting. The day dawn cannot be far distant. Certainly we may lift our heads in hope, for the morning surely cometh. Sorrow and suffering now, but unto you that fear my name shall the Sun of Righteousness arise with healing in his wings.' And he that overcometh . . . I will give him the morning star.' Brothers and sisters, please accept my greeting, with my love that has been tried and proved, for our Lord and his namesake, and in return I plead your prayers that I may be found worthy to stand with all the faithful before him, 'when I come to make up my jewels.'" Your sister in Christ, No. 420, West Columbia street, Springfield, Ohio, U.S.A.

SANTA BARBARA (Cal).—Brother Strathearn reports an addition to the household of faith, in these parts, in the person of MARY RUTHERFORD, daughter-in-law to sister Rutherford. "Brother Strathearn says this event has filled our hearts with joy and gladness, because we scarcely hoped for this triumph of faith. Our beloved sister has been long inquiring after the truth; but 'the good men and innocents' always came in the way; yet the truth prevailed at last, so we all rejoice with our new sister, in her having seen the end of all flesh. She is in a very delicate state of health, we have little hope of her being long with us. She was immersed in her own house, in the presence of most of the brethren; we then partook of the memorial feast, which shows the Lord's death until he comes. We then divided the word of life to all present, of which there was a number not in the truth. We hope for more fruit; but the day is evil. We are greatly scattered. My present place of abode is seventy miles from the home of our new-born sister, and so my presence was an event, if we can so speak, and that by fire which happened at our place, and this caused us to arrive in time to do this little service in behalf of the glorious name of the Lord of hosts. All things work together for good to them that love God, to them that are the called according to His purpose, so we were enabled to return to the scene of destruction with more joy than we had left with sorrow. Dear brother, your *Ways of Providence* are refreshing for the stranger and pilgrim. We hope that you may succeed with *Seasons of Comfort*. Such a book is much wanted. The need is more felt where is only the two or three. We always read in the meeting your Sunday Morning."

# 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. 186.

DECEMBER, 1879.

Vol. XVI.

---

---

## THE PROFESSORS *VERSUS* THE APOSTLES.

BY DR. THOMAS.

---

### ESCORTING TO GLORY—ERRORS OF THE WISE—THEIR ORIGENISM.

---

*“He taketh the wise in their own craftiness.”*

---

WHENCE comes it that historians, professors, college students, and their patrons (a classification which comprehends nearly all Antichristendom) with the Old and New Testaments, or Books of the Covenant, in their hands, have sunk into such visible darkness, and fallen so far behind the apostles in a scriptural understanding of the genius, spirit, and character of the kingdom of Christ? Here are two great and shining lights in theology, one a wise man in the east, the other, as wise a man perhaps of the west, very fit and proper representatives of “the wisdom of the world” (1 Cor. iii. 19), gravely and complacently imputing error, false ambition, and ignorance to the apostles, concerning that kingdom, the gospel of which they had been proclaiming throughout Judea! Commenting upon the words, “This same Jesus, who is taken from you into the heaven, shall so come in like manner as ye have seen him go into the heaven.” Mr. Campbell says: “Two angelic personages, of celestial mien and grandeur—probably a portion of the Messiah’s celestial train—returned to Olivet, and gave a rich and exhilarating promise, on which the faith of the whole church reposes with unshaken confidence, and around which its brightest hopes cluster with joy unspeakable and full of triumph. It is that the identical

Jesus, who thus visibly and gloriously entered the heavens, shall as visibly and sensibly descend to earth again, to escort all his friends from this sin-polluted earth to a new paradise of God, in which the tree of life, in all its deathless beauties, shall bloom and fructify for ever!" Can the reader divine what necessity there can possibly be for this return to escort, and especially to Mount Olivet, seeing that upon the hypothesis of college theology, men's souls, at death, go direct to Jesus, where he now is, sitting upon David's throne, reigning personally over Israel, having gained kingdoms as indicated by the many crowns upon his head, beyond the range of the solar system in the Milky Way? If the souls of Abraham, Isaac, and Jacob, of Moses and the Prophets, of John the Baptist and the apostles, and of the disciples of all ages since, be now with him on David's throne in the Galaxy, and it was not necessary for Jesus personally to escort them thither, upon what principle is it necessary that he should return to escort the remainder who may happen to be alive at the epoch of return? Besides, to escort is to attend and guard by land: would not to convoy them be a better word? But why escort or convoy at all? They both imply danger on the route; or if not, are appointed as guards of honor. It is not Jesus who is an escort or convoy, but the honourable personage who is himself to be escorted. In dismissing for the present the "celestial mein and grandeur," "Messiah's celestial train," the "rich and exhilarating promise," the "church's brightest hopes clustering with joy unspeakable and full of triumph," around this wholesale emigration from our "sin-polluted earth," we would humbly inquire of our extraordinary friend, "Where, in Moses and the Prophets, and in all the New Testament construed in harmony with them, is it taught that Messiah is to empty the earth of all the righteous it contains? Is not this taking away the righteousness, instead of the sin, of the world? Is it not a practical abandonment of

the controversy between God and Satan upon the earth? Does not the escort theory indicate that Satan has gained undisputed possession of the battle field; and that God is obliged to send assistance to enable his friends to make good a retreat to some undiscovered country, where their conqueror cannot pursue them, and whence none shall e'er more return?"

The wisdom of theological historians and professors, and the foolishness of the apostles! Which does the reader prefer? Jesus to return to Mount Olivet to become an escort in a flight; or the Lord Jesus to return to the earth, and at the head of the saints, and of Israel as their king, to contend here in battle with Satan's hosts, to subdue them on every side, and having thus removed all obstruction, set up the throne of David, restore the kingdom again to Israel, and then bestow it and the dominion of the subject nations, upon the apostles and the believers of the gospel of the kingdom for ever? Which is the only scriptural hope, besides which all other theories are only rhapsodies, the airy flights of imaginations, perverted and bewitched. That, we believe, is the only true hope which finds the consummation of the divine purpose upon the earth; and, with the apostles, looks for the realization of its expectations in the restoration of the kingdom again to Israel as in the days of old.

"I have again begun to read modern theology," writes our professor of Sacred History. We beseech him to let "theology" alone. He has read too much already, intoxicating and bewildering as it is. We would humbly advise him to read the Acts of the Apostles with all accuracy and reflection before he proceeds further in his essays. To explain what we mean—Speaking of "the first Acts of the Apostles" after their return to Jerusalem, Mr. Campbell says, "During the ensuing forty days, Peter, the first of the twelve, the elder brother of the apostolic family, arose, and after a short speech, moved the election of an apostle in the place

of Judas." We make no note of the expressions "apostolic school," "first convention," "chair vacated," scattered over the page before us. It is natural for our academic friend, himself the proprietor of a college, and occupant of a chair, and patron of conventions, to see schools, conventions, and chairs, in things apostolic and pre-pentecostal, and to speak according to what he thinks he sees; but we cannot pass over the palpable error in the above extract without a word or two concerning it. Forty days did not ensue from the return of the apostles to Jerusalem on Ascension-day, to Pentecost. How could forty days remain between the ascension and Pentecost, when it is stated that Jesus was seen alive by the apostles forty days after his release from death, during which time he conversed with them concerning the things pertaining to the kingdom of God? This long period of discourse about the kingdom—discourses which prompted the question about the restoration of the kingdom at that time to Israel—would leave only seven days to Pentecost. There were only fifty days, not eighty-three, from the crucifixion to Pentecost. The attentive reader will discover the following division of the fifty days:

From the crucifixion to the resurrection, say . . . . . 3 days.  
From the resurrection discourses about the kingdom 40 days.  
From the ascension to Pentecost . . . . . 7 "  
—  
Total from crucifixion to Pentecost . . . . . 50 days.

It is an error we think to style Peter "the first of the twelve, the elder brother of the apostolic family." This sounds very popish. Great errors in past times have originated from trifling departures from the literal in the beginning. "If any man speak let him speak as the oracles of God." These oracles nowhere exhibit Peter or any other as "the first," or as "the

elder brother." Christ's teaching was, he that would be greatest, or first, let him be the servant of the least. He himself set the example by washing the feet of Judas. Just as though our towering friend should wash the feet of the man with the "big head," who is so utterly worthless, as he says! Christ and Judas; Mr. Campbell and the untaught and unteachable dogmatist, what a confounding antithesis! But not to lose sight of Peter. To style him "the elder brother of the apostolic family," is to place him just where the ignorant and superstitious papists put him, that is, in the place of Jesus Christ. They make Peter the elder brother, and hence the transition was easy to ascribe the same position to his pretended successors, who at length boldly averred the principle in the assumption of vicegerency for Christ. We would suggest that the apostles were all brethren and elders, having no one first or last among them. "James, Peter, and John seemed to be pillars," says Paul; but of these he places James first. As for Peter, he says of himself that he was "an elder," not the elder. The preaching of the gospel of the kingdom in the name of Jesus was indeed committed to Peter, as the enunciator thereof to the circumcised, for the sake of order—to avoid confusion by many speaking at once—not for primacy; and even this prominence he was appointed to as the apostle having least ground of all to assume ascendancy over the rest.

But to return, in conclusion, to the historians, professors, collegiates, and their patrons. These are a generation of unfortunates. They are the children of a system originated by erring men in a period of extreme darkness, which had been superinduced by the Origenizing of the sacred writings; that is by imposing upon them endless allegorical interpretations, and torturing their doctrine into Platonic notions concerning the soul of the world, the transmigration of spirits, and the pre-existence of souls. "Origen's numberless comments on Scripture," says

Milner, "constitute a system of fanciful allegory which pervades the whole of the sacred oracles: the just and plain sense is much neglected; and the whole is covered with thick clouds of mystical and chimerical philosophy." "He threw all things into inextricable ambiguity." He flourished in the third century, and is the great father of the age, to whom may be likened our philosophical friend of the nineteenth. If our ingenious friend's theory of spirit-possession be entertained, we might suppose that the soul of the learned and pious Origen had left the realms above at our friend's nativity, and having entered into him then, or wrapped him up as in a spirit-halo, had mantled him until this present, and had kindly presided over him as his guardian angel, directing his lucubrations into all their eloquent and sublime rhapsodies, in which our friend, still soaring in his flights, disappears from mortal ken in the "grandeur" of "exhilarating" and "celestial" obscurity! "Origen's quickness of parts, and his superior ingenuity," says Milner, "served only to entangle him more effectually, and to enable him to move in the chaos of his own formation with an ease and rapidity that rendered him unconscious of the difficulties in which he had involved himself."

The sacred Scriptures disappeared at length from the generation of unfortunates in the shadow of Origenism, in which they were totally eclipsed for over a thousand years. In the fifteenth century they reappeared under certain men called "Reformers," who had been thoroughly indoctrinated into the Mystery of Iniquity which was their Alma Mater. The Bible made terrible havoc with the orthodoxy of their age, but failed to enlighten them in the good news of glory, honour, and immortality through Jesus in the kingdom of God restored again to Israel. They saw that justification of life was by faith, but they could not define the subject matter of the faith which justifies. And the generation which glories in them is like unto them in

this particular, without their courage and independence. They founded Protestantism, or schisms in the Roman church, which protested against the pope's jurisdiction over them, instead of which they at length set up Popes of their own, living or dead, the dead ones ruling them by systems of divinity, or religious opinions which survived them. These systems preside over all modern schools and colleges, Bethany among the number; for our orthodox friend says, "it is being well known to Protestant parties here, that we are just as sound, in all so-called 'essential doctrines of christianity,' which they call orthodox, as any who have, by concession, obtained that name and character." Protestantism, or reformed Romanism, is Origenism restored and divested of the grosser superstition of a thousand years. It is philosophical religion, which in the hands of our ideal friend assumes a transcendental form, transporting him amid the remotest conceivable nebulae of the Galaxy, on the principle that the spirituality of a hope is in the ratio of the squares of the reality's distance from the sin-polluted earth on which he dwells. The generation of unfortunates of the nineteenth century is trained and schooled in this double-distilled, above-proof spirituality, of which the apostles, and those who received their word and abode in it, were as ignorant as babes unborn. When it began to appear it was as the tares which the enemy had sown. They vapoured not at all about kingdoms beyond the solar system—a David's throne there, and escorts from thence to abrept from the earth all the righteous it may then contain. These are the day-dreams of the Origenists—the clouds that obfuscate their intellects, the mirage that tantalizes and bewilders their brains. Under its influence they call evil good, and good evil, themselves wise and the apostles foolish. Be it so. Give us the apostles' foolishness, and be it ours with them earnestly to desire, and incess-

antly to look for the restoration of the kingdom again to Israel, when Jesus shall "sit upon the throne of

his father David, and rule over the house of Jacob for ever."

DR. THOMAS.

## PULPIT PERPLEXITIES.

BY ONE WHO HAS EXPERIENCED THEM.

(Continued from page 392.)

WE found the practice of baby sprinkling one of the most difficult of all human customs to defend with any show of earnestness or gravity of face. For this reason the congregation were seldom troubled with any lucubrations of ours upon the subject. Once in a while we did take occasion to refer to it, but we soon discovered that to be the successful apologist of such a ceremony demanded qualities we did not possess—qualities for whose absence we were inclined to be thankful. Yet we were embedded in a system that required us at stated periods to perform an act against which it would have been easy (even in those days) to set a formidable array of lexical, historical, and inspired testimony. Congregationalists as a rule see to it that their church property is made secure against the use of immersionists for all time. At any rate a clause in the trust deed which regulated our pulpit utterances (or was supposed to do) set forth a provision of this sort. According to it none but a Pædo-Baptist was legally qualified to instruct those people in the things which concern the Lord Jesus Christ! Woe worth the day! Now that we have got clear of the shadow of such superstitions, we realise how gross the darkness was.

It was never possible for us to produce the ordinary baby sprinkling arguments with any degree of enthusiasm. To show that the reference was not to immersion in such texts as Rom. vi. 4 and Colos. ii. 12—that there were infants included in all the whole household whom the apostles baptised—and that the eunuch and Philip in coming to "a certain water,"

only approached a little shallow brook about three inches deep and two feet wide—to convince the people that the "much water" of the place where John was baptising near to Salim, was only selected in view of the drinking requirements of the camels and asses which accompanied the multitude that came to his baptism—to affirm gravely that infant sprinkling came in the room of circumcision, and above all, to have to make it appear that the baptism which was accomplished in the sufferings of Christ, was but an *aspersion* of anguish and sorrow, and not a veritable submergence in the appointed "waves and billows" (Ps. xlii. 7)—and finally to have to contend that the whole thing was of but little consequence after all—all this required more practice in the art of theological gymnastics than we had managed to secure.

Our recollection of these baptismal perplexities was revived the other day by an article contributed to the October Number of *The Nineteenth Century Review*, by Dean Stanley. This notable writer makes some admissions that are most damaging to his own position as a baby sprinkler, and he states some facts which appeared to us likely to do good service if transferred to these pages. The alien will generally bow to the authority of such as stand high in the ecclesiastical world, when he will pay no regard to the arguments where-with a brother may shew himself approved unto God. Few Pædo-Baptists are half so candid as "The Very Rev." the Dean of Westminster. We cannot do better than give a few quotations from his article, after the

perusal of which the thoughtful reader must agree with him, that the subject of baptism "suggests many instructive reflections on Christian theology and practice."

According to Dean Stanley "The baptism of the apostolic age coincided with a new society that was intended to be a society of 'brothers;' bound by ties closer than any earthly brotherhood . . . . In that early age the scene of the transaction was either some deep wayside spring or well, as for the Ethiopian, or some rushing river, as the Jordan, or some vast reservoir, as at Jericho or Jerusalem, whither, as in the baths of Caracalla at Rome, the whole population resorted for swimming or washing.

. . . . Baptism was not only a bath, but a plunge, an entire submersion in the deep water, a leap as into the rolling sea, or the rushing river, where for the moment the waves close over the bather's head, and he emerges again as from a momentary grave.

. . . . This was the part of the ceremony on which the apostles laid so much stress (but which Dean Stanley views with a mere "anti-quearian interest"). It seemed to them like a burial of the old former self and the rising up again of the new self.

. . . . This, too, is a lesson taught by baptism which still lives, although the essence of the material form is gone. *There is now no disappearance as in a watery grave* [i.e. in the practice of that particular daughter of the Mother of Harlots, to which Dean Stanley belongs].

. . . . Every such case which we have known; every such experience in ourselves (of "lying down in sleep and waking up") helps us better to understand *what baptism once was*; and the recollection of that original baptism helps us better to apply to ourselves the language of the Bible concerning it—to that which now most nearly resembles it.

. . . . There was (in the first century) the yet more dreadful superstition that no one could be saved unless he had passed through baptism.

. . . . At last, however, with the new birth

of the European natives the humanity of Christendom revived. One by one the chief strongholds of the ancient belief yielded to the power and loftier instincts, to use no higher name, which guided the Christian church in its onward progress [towards the perfection of iniquity, the Dean ought to have added] drawing more and more unto the perfect day, [the very reverse Mr. Stanley—you should have said—darkening more and more unto the perfect night in which we are at present living]. *First disappeared the necessity of immersion.*

. . . . For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word "baptise"—that those who were baptised were plunged, submerged, immersed into the water. That practice is still continued in eastern churches. In the western churches it still lingers amongst Roman Catholics in the solitary instance of the Cathedral of Milan—amongst Protestants in the austere sect of the Baptists. It lasted long into the middle ages. Even the Icelanders, who at first shrank from the water of their freezing lakes, were reconciled when they found that they could use the warm water of the Geysers. And the cold climate of Russia has not been found an obstacle to its continuance throughout that vast empire. Even in the Church of England it is still observed in theory. Elizabeth and Edward the Sixth were both immersed. The rubric in the public baptism for infants enjoins that, unless for special cases, they are to be dipped, not sprinkled. But in practice it gave way since the beginning of the seventeenth century. With the few exceptions just mentioned, the whole of the western churches has now substituted for the ancient bath the ceremony of sprinkling a few drops of water on the face. The reason of the change is obvious. The practice of immersion, *apostolic and primitive as it was*, was peculiarly suitable to the southern and eastern countries for which it was designed,



and peculiarly unsuitable to the taste, the convenience, and the feelings of the countries of the north and west. Not by any degree of Council or Parliament, but by the general sentiment of Christian liberty [a new designation for "the mystery of iniquity," Mr. Stanley] this great change was effected. Not beginning till the thirteenth century, it has gradually driven the ancient Catholic usage out of the whole of Europe. There is no one who would now wish to go back to the old practice. *It had no doubt the sanction of the apostles and of their Master* [and yet Dean Stanley has no wish to go back to it!] It had the sanction of the venerable churches of the early ages, and of the sacred countries of the east. Baptism by sprinkling was rejected by the whole ancient churches, as no baptism at all. Almost the first exception was the heretic Novatian. . . . In a version of the Bible which the Baptist Church has compiled for its own use in America, where it excels in numbers all but the Methodist, it is thought necessary, and on philological grounds it is quite correct, to translate John the Baptist by John the Immerser. . . . But speaking generally the Christian civilized world would have decided against it. *It is a striking example of the triumph of common sense and convenience over the bondage of form and custom.*"

And so this ecclesiastic goes on to belaud "the spirit which lives and moves in human society, which can override even the most sacred ordinances"—(and which Paul would have spoken of as "the spirit that now worketh in the children of disobedience"). The foregoing extracts supply abundant material for enlightened criticism. We do not remember encountering elsewhere so unblushing a repudiation of the right thing on the part of a professed ambassador of Christ. Such outspoken excuse for unrighteousness is not generally considered best among men of Dean Stanley's mould. The policy pursued has for the most part been, that either of silence or misrepresentation of the

real facts of the case. It is therefore refreshing to have the truth told, even by one who refuses to act accordingly. Our perplexity would not have been diminished had we been in possession of the foregoing facts before the time of our transition from darkness to light; for we should have wondered who authorised these entire departures from apostolicity of practice, and whence Dean Stanley obtained the liberty he uses in congratulating his co-religionists upon the changes he so faithfully depicts. The truth has enabled us to see into these things, and has shown us the meaning of a phrase which we never could previously understand—the phrase "will worship." We see now that the whole fabric of modern Sectarianism is thus comprehensively designated. Mankind have chosen their own methods of approaching God, and substituted the creatures of their "tastes, conveniences, and feelings," for the divinely-appointed means of procuring eternal life. We were never able to compare modern with apostolic customs without a sense of great uneasiness, and a consciousness of danger to ourselves. For it was not possible to overlook the fact that God has always insisted upon the most exact conformity with His revealed will, and has again and again punished trifling divergencies therefrom with death. The cases of Aaron's sons who offered strange fire before the Lord, and Uzzah who put forth his hand and took hold of the Ark to steady it, and Saul who failed to accomplish the whole slaughter of Amalek—and the directions given to Moses in the mount to make all the belongings of the tabernacle after the pattern that had been shown him—were all sufficient to convince us that God will not be trifled with, and that such as turn aside from His ways at the suggestion of what they call "common sense and convenience," are simply "walking after their own lusts," and "sporting themselves with their own deceivings."

It is an alarming discovery for a man to find that a large body of

people who have made him their religious guide and overseer are all journeying with himself along the ways whose end is death. To realise the situation even approximately requires some personal experience of it, with its ceaseless anxiety and ever-deepening sorrow. The consequence of fidelity under such circumstances are all too obvious: for it is a remarkable feature in human nature that it is ever ready to resent the utterance of unwelcome truth, and to clutch at fictions of the most transparent kind. Israel persecuted her prophets because they would not speak smooth deceitful words—and some of the brethren in Paul's day became his enemy because he told them the truth. We have even known men quarrel with their medical advisers, because they interfered so with their "convenience and taste." Truth of any sort is generally disagreeable to the natural man, but especially the truth concerning man's utterly claimless and unentitled con-

dition before God, as a creature under sentence of death. What was the right thing to do with that congregation? Well, we generally are prepared to do the right thing when the opportunity has passed away. And if there is a consideration that tends to becloud our present enjoyment of God in His word, it is the remembrance that we failed to warn our old associates with that outspoken fidelity which leaves no room for misapprehension on the part of those who hear. If we could but have access to their ears once again, we would "cry aloud and spare not." We would do all that in us lies to break down their false confidence, and dispel the mighty delusion which leads them to consider themselves the children of God and heirs of eternal life, while they are mere flesh and blood ephemerality, without hope and without God in the world.

*(To be continued).*

---

## OUGHT WE TO SMOKE ?

---

THE question which forms the heading of this paper is one which, at some time or other, has been before the mind of nearly every brother, even if not as a question directly affecting themselves. It is a question to which the majority of the brethren have no difficulty in giving a negative answer. There are some brethren, however, who do not see their way to accept this answer. For their sakes the following remarks are penned; and since the writer was once, for a number of years, what may be called an incessant smoker, they may be received with more acceptance than if emanating from one who never indulged in the habit. In order to find the answer to the question before us we must, first of all, ask three others, viz., What is smoking? Who is Christ? And what is brotherhood to him? As to the first question, to smoke is to place the rolled up leaf of a plant called "tobacco" between the lips and after lighting one end to draw the smoke of the burning weed into the

mouth; then after retaining the smoke, a long or a short time, according to the fancy and taste of the smoker, it is expelled through the nostrils and mouth. Many smokers prefer to have the tobacco cut up into fine shreds, and filling a receptacle called a pipe, proceed as with the rolled-up weed; but the effect produced is similar. There is one difference however in the ultimate result, for as a rule, when men prefer a pipe to a cigar the habit has attained much firmer hold of the smoker. In the process of smoking a fine vapour is distilled and is intermingled with the products of combustion, which enter the mouth. This vapour is deposited upon the tongue, gums, and fauces of the throat, &c., finally finding its way into the stomach. The vapour is called nicotine, and its nature and effect upon the animal organism may be understood from the following facts. Take a quantity of tobacco, bruise it and make a decoction thereof, drink it, and death will soon ensue under most painful sensations.

This statement is made on the authority of one of the first medical men of the day. Again, it is a fact that a few drops of "juice" (obtained from a pipe) placed on the nose of a mouse will produce death in a short space of time. The hurtful nature of nicotine is also shown by the fact that pipes are constructed with a receptacle formed at the base of the bowl for the purpose of collecting the gross portion of the nicotine which is evolved during the process of smoking, and which otherwise finds its way into the mouth. Smokers also recommend the use of "meresham" pipes because *less injuries* than common clay or wooden pipes. Meresham pipes are formed of a peculiar kind of clay which absorbs the nicotine or "juice" as it is popularly called. Before use, the pipe is of a delicate cream colour, but ultimately becomes black by constant smoking. The black colour is caused by the absorption of the "juice" which would otherwise find its way into the intestines of the smoker to his hurt.

The following extract is clipped from the *Daily News* of September 3rd. It shows conclusively the injury nicotine is capable of inflicting.—

A CAUTION TO SMOKERS.—The dangers which menace smokers are not confined, as it seems, to the deleterious effects of taking foul vapour into the lungs and throat. There are incidental perils against which it is only an act of kindness to warn the lovers of pipes and cigar-holders. King James I., and others who have since his day continued to blow their counterblast against the weed will, perhaps, object to such philanthropy as misplaced, and would prefer to see the tobacco maniacs perish in their vice. It is to be feared, however, that pipes have too firmly established their home amongst us to be exterminated by any such warnings, and that, as smoking will inevitably be practised in the world, the right thing to do now is to remove from it the chief risks of serious injury it involves. A paragraph in the Paris papers tells us that a young man in that city was in the habit of cleaning out the stem and mouthpiece of his pipe with a common knitting needle, which he neglected to wipe and purify after each of these applications. One day, on hastily picking up the instrument, its point ran into his finger, and the result of the wound, which was at first neglected, is that he will have to lose his arm, and may be considered lucky if even by this means he

can save his life. The hand and arm swelled gradually, owing to the poisonous effect of the nicotine, until two days after the accident occurred he found it necessary to go to a surgeon. Remedies were applied, but with no effect, and numerous abscesses began to form upon the hand and wrist. The case may be added to others which have already shown that even the smallest injection of nicotine is capable of producing the gravest injury. Smokers are hardly as fully aware of this fact as they should be, nor as careful in avoiding the contact of nicotinous deposit always to be found in pipes. Although the particular species of accident that has just occurred in Paris is hardly likely to repeat itself often, it might very easily happen to a man who has cracked or chipped lips, upon which the moisture that exudes from a foul pipe might run and communicate a poison calculated to cause the worst results. — *Globe*.

When a human being begins to smoke, if he have drawn into his mouth a fair dose of the favourite vapour he is seized with nervous trembling, headache, dizziness and pain in the stomach. His face turns deathly pale. He feels faint and indisposed to move. Probably violent vomiting sets in until the unwelcome visitor is expelled. There is no sensation of pleasure at first, save the pleasure of feeling important and like other people, and the pleasure which is natural to man (Rom. viii. 17), of doing that which ought not to be done. Should the practice of smoking be continued in spite of the warnings to the contrary, the resistance of the healthy organism to the strange intruder becomes less violent, and some degree of pleasure arises from the use of the weed. But there are cases in which many months will elapse before the habit becomes a really enjoyable one. In some cases the resistance of the healthy organism to the innovation ceases altogether. This is in harmony with a well known law relating to the nature of man, and does not show that hurtful effects are not going on because the warning voice is not heard. For although the more violent effects of smoking disappear with use, a careful observer can easily detect indications of more silent results. Continuous smoking creates in the smoker a constant craving for the soothing influence of the beloved nicotine. A state of slavery is set up; nature having resisted the introduction of the noxious fluid, appears now to be converted, and pleads for its

continuous use. Similar results are observed in connection with other indulgences, such as habitual drinking, opium eating, &c. The mere fact that large quantities of certain poisonous ingredients can be taken without the extreme injury occurring which they are capable of inflicting, is no proof that no injury is done. It is said that the opium eater can devour as much opium as would suffice to poison a dozen or twenty ordinary men. So with arsenic eaters, who get so accustomed to use arsenic, that continuance of the habit is a necessity, because death would ensue if the use of the poison was suddenly discontinued.

Concerning smoking I have heard it asserted that its use conduces to insanity, at all events smoking *deadens* the senses. Proved by the fact that the habit is mostly found rife among men of wearisome occupations—commercial travellers, soldiers, sailors, &c. Its use produces contentment in circumstances of inactivity, and therefore conduces to sloth. It also induces men to *endure* society which would be intolerable apart from the accompaniment of smoking, and therefore not only causes men to waste many hours in idleness, but also to walk with men who are the reverse of wise. A fact of some importance in connection with the question we are considering—(Prov. xiii. 20). Associated with the habit are evils which are not confined to the smoker: we, with others who never “blow a cloud,” suffer from the pollution of the atmosphere we breathe in our public conveyances, and even in the streets of our cities. So incessant and universal is the habit, that those who appreciate fresh air contrive to get far away from the vile smells produced by the smoker. In short, smoking may be described as sucking at a poisoned stream, and the habitual smoker, as a slave to a pleasure which bites like a serpent. Though it be sweet in the mouth it is bitter in the belly.

Next let us consider question II.: WHO IS CHRIST?

Paul says he was made of the seed of David, according to the flesh, and declared to be the Son of God, with power, according to the spirit of holiness, by a resurrection from the dead. Here we have brought to our notice one who was once dead, but is now alive. What a

marvel! Man dies day by day, hour by hour, and minute by minute: all enter the tomb, and the place of their sojourn knows them not again. Yet here is a man who has risen from the dust, and now abides in life and strength. Mere curiosity would ask: How comes this great exception to the fate common to mankind? Paul's answer would be: By the *spirit of holiness* for which he was so pre-eminent. So when we enquire who Christ is, we are confronted with the idea of a member of the human race, characterized by *holiness*, and for that reason raised from the dead. This holiness of Christ has an important bearing on the subject now before us, and whenever the question arises as to what a brother of Christ should or should not do, it is well to mentally contemplate the personage to whom such intimate relationship is claimed. Our ideas are elevated by the process, and the question is lifted above petty expediences and exegencies of the present order of things. Our judgment is sounder and our preceptions less beclouded, if we consider matters of walk and conduct in the light of the divine relationship we hold to God's only begotten Son, and keep in view the glory and honour which the Father bestowed upon him. And not only that but also keep in memory the blessings in store for all those who obey him. The question before us is no exception to this rule, and in adopting this course we follow the apostle Paul, who when uttering his warning voice, says: “Consider the Apostle and High Priest of our profession: Jesus Christ.”—(Heb. iii. 1). So be it observed, that in considering the question as to whether a brother of Christ should or should not smoke, we consider it in relation to so great a person as the resurrected High Priest of our profession, who now sits at the right hand of the Creator of all things, and who will shortly return “to reward every man according as his work shall be.”

Then as to question III.: WHAT IS BROTHERHOOD TO HIM?

In the technical sense one who believes the “things concerning the kingdom of God and the name of Jesus Christ,” and is baptized, may claim that relationship. But brotherhood to Christ means something more than this. Burial in water is

but a symbol of something else. What is that? Death and resurrection! Death to sin, viz., to the *old man*; and resurrection to newness of life, or, a putting "on of the new man which after God is created in righteousness and true holiness."—(Rom. vi. 3, 16; Eph. iv. 17, 24). This new man is "renewed in knowledge after the *image* of him that created him."—(Col. iii. 10). Now this image is Christ, and if the *image of Christ* be not engrafted upon the old Adamic stock, there is no brotherhood such as Christ will recognize. To be "a brother of Christ" is to be like him. Wherever the image of Christ depicted in the word is absent in a believer, such an one has failed to fulfil the conditions of discipleship to him, and unless a change takes place there will be no escape from the condemnation against the left-hand position at his judgment seat.

Having these promises before us we ought not to have any difficulty in getting an answer to the question, "Ought a brother of Christ to smoke?" If we can imagine Jesus in the days of his flesh with a pipe or cigar in his mouth, indoctrinating his system with the noxious nicotine, then a brother of Christ may do the same. If Jesus when vexed with the "contradiction of sinners" took solace in the slothful indulgence of smoking, a brother of Christ may do the same. If Jesus sought relaxation in the company of fellow smokers, all blowing a cloud of vapour out of nostrils and mouth, and filling the room with pestiferous air; if he would sit breathing this foul atmosphere, capable of choking a delicate organism, for hours at a stretch, then his brethren may do the same thing. If Jesus would be one of those who taint with offensive odours the conveyances of public use, who for a few hours' pleasure make unfit for human habitation the car which has conveyed him to his destination, then his brethren may do likewise. If Jesus in the days of his flesh when labouring at the bench (Mark vi. 3) required to take a pipe out of his mouth before he could answer a question, and so greet his questioner with the abominable smell produced by converting the mouth into a distillery, then brethren of Christ may indulge in that pleasing way of doing things.

Oh what a different picture is presented to us by Christ. Weariness and sorrow are relieved by going into a mountain to pray. Even hunger is not satiated by

bread unless the divine will can be done in the use thereof. So far from doing anything which is a hurt or annoyance to his neighbours, we see him dispensing blessings on all around him. And no doubt when working at his trade he would perform his work in the best way, and do it with his might; certainly not in the sluggish fashion of modern smokers.—Hearken ye lovers of the weed, and follow in his footsteps.

It may be argued that to draw a parallel thus between Christ and his brethren is not reasonable. His mission was a special one some men say, we cannot literally follow him. Surely such an objection is a marvel. For Jesus says: "The disciple is not above his Master, but everyone that is perfect shall be as his Master."—(Luke vi. 40). Are we not commanded to follow in his footsteps? (1 Peter ii. 21). Did not Jesus say, "My sheep hear my voice and follow me?"—(John x. 27); and again, "If any will come after me, let him deny himself and take up his cross and follow me."—(Matt. xvi. 24). There is therefore in the sayings and doings of Jesus an example for our guidance, and we ought to be able to direct our footsteps by this rule. It is then quite within the bounds of reason to ask whether Jesus could by any possibility have become a smoker, supposing the weed to have been known to him, and if we say "No," then brethren of Christ ought not to be smokers. Some brethren have a difficulty however, in settling the question in that way. But fortunately we are not left without assistance in such cases. The life and character of Jesus revealed to us in a condensed form in the Gospels, is exhibited in a clearer manner in the writings of the apostles, so far as affecting our walk and conduct. This was no doubt done by a merciful Father for the very purpose of helping His children through this evil probationary career. Not because one jot or one tittle of the character of Christ is not now essential of imitation; not because a lower standard is presented for our attainment, or because Paul is more easy to follow than Christ, but to make plain what might be difficult to understand; because of the weakness of our flesh is it done, for our edification and not for our destruction.

The apostles were indeed practical exponents of the principles enunciated by Christ, a living epistles written in flesh and blood—they themselves understood

this. Paul told Timothy (1 Epis. i. 16) "I obtained mercy, that in me first *Jesus Christ might shew forth* all long-suffering, for a pattern to them which should hereafter believe on him." To the Corinthians he said (1 Epis. xvi. 17), "I beseech you, be ye followers of me. For this cause I have sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who will bring you into remembrance of *my ways which be in Christ.*" Again the apostle John says: "We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us"—(1 John iv. 6). "They went out from us, but they *were not of us*; for if they had been of us, they would have continued with us; but they went out that it might be made manifest that they were not of us"—(Ibid ii. 19). So in turning to the writings of the apostles, it is for the purpose of more clearly demonstrating the obnoxiousness of things contrary to the Spirit, not because there is any countenance for the idea that we may be content with less perfection than the perfection of Christ. Now let us see what is recorded in the writings of the apostles, which may be of help to us in giving an answer to the question "Ought a brother of Christ to smoke?" "Let us cleanse ourselves from all filthiness of the flesh and spirit perfecting holiness in the fear of God"—(2 Cor. vii. 1). If smoking is a clean thing, if it is not a dirty, filthy habit, then brethren would be less in danger of condemnation for their indulgence. It is not only a dirty habit, but it is out of the power of the most careful smoker to make it a clean one. Whatever pains are taken to avoid mess, circumstances are against the smoker. What filthy leavings we find in railway carriages, and in every resort of the habitual smoker. Nor are these pollutions confined to *terra firma*; the very atmosphere of our thoroughfares is fouled by tobacco-smoke. Smokers cannot perceive these atmosphere defilements, even as a pig wallowing in the mire, is quite unconscious of his filthy state; but one who has been for a long time severed from indulgence in the habit, breathes with feelings of nausea the tobacco-stained air of our streets, lanes, and recreation grounds. "Angels' visits are few and far between," and no wonder. What angel would care to walk upon the polluted promenades of a great city, even from this cause alone. Would an

angel care to visit the tobacco-stained homes of some who are known as "brethren of Christ?" What messenger from heaven would have pleasure in announcing the arrival of the Lord of glory, to a man sitting in the midst of a cloud of tobacco smoke; or to be greeted by the vile stink emanating from the lips of the recipient of his summons, if indeed the smoker was not speechless before the mighty messenger. Would not the smoker desire, under such circumstances, for a few days' respite, wherein he might fumigate and cleanse himself before being presented to the Great Judge. Look at the matter from this point of view, my brethren, and see whether a brother in such a position can be said to "have his loins girded about" and "to be like unto men that wait for their Lord, when he shall return from the wedding;" ready to open immediately—(Luke xii. 35, 36). Ask yourselves, my brethren, what pleasure the bridegroom could have in a smoking bride? Surely even smokers (for they persuade their children not to smoke) ought to be consistent here.

The apostle concludes the verse we have quoted with the words "*perfecting holiness in the fear of God.*" Now holiness was the very thing for which Jesus was pre-eminent. Moreover it is written "without holiness shall no man see the Lord." It is important therefore to know what the apostle meant when exhorting us to "holiness." We have no difficulty in ascertaining his meaning if we consult the context contained in the last five verses of the previous chapter. We are there taught three things; first, that there is a "Temple of Idols," wherein is enshrined what is personified by the term "Belial." Second, there is a Temple of the living God. Third, that there is no concord or fellowship between the two. Now the Corinthian believers, for the time being, were this "Temple of God," in so far as "Christ dwelt in their hearts by faith" (Eph. iii. 17), and prospectively they were his Temple, inasmuch as physical indwelling is assured to all faithful believers—(1st Cor. xv. 51, 55; Phil. iii. 21). But some of the Corinthian ecclesia had forgotten the divine relationship to the Creator of all things, and were defiling "the Temple of God with the Temple of Idols;" or, they had never risen to the realization of their high calling in Christ Jesus—they were therefore in danger of destruction (1st Cor. iii.

17), hence his exhortion to become perfect in holiness. For lacking this perfection their end would be death. What then is the "holiness" which the apostle desired the saints to exemplify? we are not left in doubt, because his exhortion is amplified in the seventeenth verse of the chapter containing the five verses we are considering. His words are "come out from among them, and be ye *separate*, saith the Lord, and touch not the unclean." Now holiness means "separateness," so when the apostle exhorts the brethren of Christ to become perfect in "holiness," he exhorts them to become perfect in their separation from that which he terms "Belial," exhorts them to flee idolatry, and to avoid everything that is unclean. Some may be disposed to think these particular verses do not refer to us; but we have only to enquire what is meant by "Belial," and to remember that there are more forms of idolatry than one to see how pointed the exhortation is, even to us who live in the nineteenth century. We learn from Paul (Eph. v. 5) that a covetous man is an idolator. Why? because he loves to possess and gratifies his lust accordingly. "Inordinate affection" is idolatry. In fact, all things that are in the world, which are not of the Father but of the world, are the idols thereof; and men who prefer the gratification of their desires to obeying the will of God are idolators. Then as to Belial, it is a word used to designate those things which are contrary to righteousness. A personification somewhat after the manner of the word "devil." We learn from (1 Sam. 13-16; ii. 12-17, 22; 1 Kings xxi. 10-13, &c., what is meant by "Belial." The word is probably used to designate those more heinous offences which it is sorrowful to say have been committed by those professing to be followers of Christ. Men and women in their natural state are the "Temple" in which the things typified by "Belial" and "idols" may be said to dwell. They are full of "uncleanness." Being of the flesh they do mind the things of the flesh, and are ready to work all uncleanness with greediness. Believers should have no fellowship with such a community in any form. While eschewing the paths trod by the sons of Belial, care should be taken to avoid idolatry in all its forms and ramifications. It becomes, therefore, a question of importance for every brother who smokes to answer as to the true

relationship of that habit. Is it of Belial, or is it of Christ? Is there any idolatry in it, or does a smoker serve God thereby? Does he, or does he not, fellowship a crying evil? Does he, or does he not, countenance a selfish, injurious indulgence? Confessedly it is an injurious habit, for smokers (themselves being witness) seldom advise their friends to smoke, and often condemn the practice, saying, they wish they had power to discontinue the habit. And as to the selfishness of the indulgence Intelligent observation is sufficient to convince the honest-hearted without any further remarks here. "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.

"Your bodies are the members of Christ. . . . Ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."—(1 Cor. vi. 15, 19, 20).

Men who have first given their own-selves to the Lord, would do well to bear in memory the law of the new relationship. They are not their own. Their body is something they have no right to use in any way they think fit. Would Paul commend a man for partially paralyzing every nerve centre in the body with the nicotine evolved from tobacco? Would he consider a man was glorifying God by such a process? Would Paul have so acted? It is impossible to conceive such a thing. Paul glorified God by "keeping his body under" and "bringing it into subjection;" to gratify its lusts and desires would bring about the opposite result. Paul would refuse to eat meat or drink wine if brethren could be benefited thereby, although, he might much desire the meat and the drink. By such abstinence he would "glorify God in his body." He was "temperate in all things," and thereby "glorified God in his body." Because a man who eats much, drinks much, and sleeps much, or indulges in excess of any kind, cannot serve the Father day by day as he might. "All things are not expedient," consequently Paul "would not be brought under the power of any." The way is open for brethren to glorify God in their body after his example. If a man who has been a slave to this habit puts on the name of the Lord Jesus

Christ in baptism he can honour him by circumcision in this particular. If he be a poor man and have a family, they will bless him because of the increased comfort he can bestow on them instead of gratifying a selfish passion. His precepts will have more force with his children because his example will teach obedience and righteousness. His self-denial will win respect from his wife. His brethren and friends seeing his "good works will glorify our Father who is in heaven." Should a brother so acting be a rich man, he will be the better able to serve the cause of the truth by devoting the money spent in a hurtful lust to a useful channel, and will also illustrate the power of the word to transform those who come under its influence. "The life of Jesus will be made manifest in mortal flesh." So that death working therein, life will spring forth in others who witness the God-glorifying process."—(2 Cor. iv. 11, 12).

"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him"—(Col. iii. 17); "Whatsoever ye do, do all to the glory of God"—(1 Cor. x. 31). Let a brother who smokes give thanks for the pipe he takes, or the cigar he lights; and before doing so let him be certain that his smoking is "to the glory of God." if smoking is not food, if it is not medicine, how can a man glorify God thereby? And how can he righteously give thanks for the use thereof? That tobacco is not food, many facts prove. That its use is compatible with the perfect development of physical well-being is shown, by the fact that when men go into "training" for athletic contests, no smoking is allowed. Its use is discontinued at once. Then as to the medicinal uses of smoking, about which so much is said by those who wish to excuse the habit. A smoker is not a fair judge of what they are. His habitual indulgence prevents his clear perception of the requirements of the flesh. He also sets up a condition of body unfavourable to the use of that which might, under other circumstances, be of benefit. All poisons, more or less, produce these results. There is an unnatural craving for their continued use, when once they have become naturalized, as it were, in the system; and the power to give benefit ceases after their paralyzing effect upon the organism has taken place. Men often assert they can read and study

better when they are smoking; that may be true of their own particular case, but to what cause is it due: simply by the operation of the law above referred to, whereby the use of a thing continually, creates a necessity for that use. We see the operation of this law in drunkards who tremble on rising, and are quite unfit for work till they have poured down their throats a strong dose of alcohol. We see the same law at work in the opium eater, and the same law is observable in the gratification of many other appetites which wise men learn to eschew. Let the smoker apply a fair test: let him discontinue the habit for six months (if his case be a bad one, more than six months will be needed to make a fair trial), let him habituate himself to study for several hours in succession, and then see whether he can study with comfort while smoking. I have no fear on which side his verdict would be. I feel sure he would say "abstain." Now as to the medicinal properties of smoking, so far as my experience goes, I have in nearly every instance, when using it for that purpose, found the remedy worse than the disease, and have also discovered that any good which is derived therefrom, may be attained in other ways without encountering the evil effects of smoking. Much permanent injury arises from the habitual use of the weed, and it is doubtful whether any good can arise therefrom. The most distressing feature about the habit is, that it injures in those directions which are least perceived by the smoker, and hence the difficulty in carrying conviction to his mind of its hurtful nature.

"He should no longer live the rest of (our) time in the flesh to the lusts of men, but to the will of God." "For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lust, excess of wine, revellings, banqueting, and abominable idolatries."—(1 Peter iv. 2, 3). "For the grace of God that bringeth salvation to all men hath appeared, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present evil world. Looking for that blessed hope, and the glorious appearing of the Great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people,



zealous of good works."—(Titus ii. 12, 14). "Every man that hath this hope in him purifieth himself, even as he (Christ) is pure."—(1 John iii. 2). "Present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service."—(Romans xii. 1). "They that are Christ's have crucified the flesh with the affections and lusts."—(Gal. v. 24).

The foregoing testimonies like many others which might be quoted, have a bearing on the question. They do not call for special comment. Their application is obvious in view of the premisses already adduced. Those who are guided by them will be guided by the Spirit of God, and will never regret the sacrifices they make for His sake in the day when He counts up His jewels. Let no man, pooh, pooh, the matter we are considering, and think it is a matter of small moment. If the apostle Paul thought it necessary to keep his body under and bring it into subjection, lest by any means after preaching to others he possibly might become a castaway, we who live in the nineteenth century ought to follow his example lest we fall away from the truth. Let us lay aside every weight as well as the sin that does so easily beset us. If it be contended that this smoking is a small matter, then let us remember that small matters have decided the course of events in relation to the life of men, of which numerous instances abound into the Scriptures. Moreover, with most men, small matters have been with them great matters at certain critical periods of their history. It is sometimes the case with this matter of smoking. I have sometimes heard men urge as the reason for smoking the difficulty of discon-

tinuing the habit, even though they recognise it to be an evil. If that is the case with any brother it is a matter of much moment to him, because "of whom a man is overcome, of the same is he brought into bondage."—(2 Peter ii. 19). Such an one is a slave to the flesh and is no longer a servant of Christ. "For know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness."—(Rom. v. 16).

Much of what has been said will apply to many other matters besides smoking. The reason which would lead a brother to abandon that habit, ought to bring about the discontinuance of many other gratifications. Snuffing, taking beer, sipping, grog drinking, &c., may be placed amongst those lusts of men, "concerning which the time past of our life may suffice us to have wrought the will of the Gentiles." Should a man fail to eschew these evils, how shall he develop those higher qualities which the word indicates as necessary of attainment? If he stumble at the threshold, how shall he complete the edifice? For Christ says "if any will come after me, let him deny himself, and let him take up his cross daily and follow me"—(Luke ix. 23). Each day will bring its necessary sacrifices. Let us clear away the rubbish as we go along, otherwise a block will occur. Let us keep the road clear, abounding in every good work, and there "shall be an entrance ministered unto us abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ," for "he that doeth the will of God abideth for ever" (1 John ii. 17).

---

## SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN

ECCLESIA, No. 114.

---

*"Exhort one another daily."*—PAUL.

---

WHEN the Lord appointed this breaking of bread, it was that we might be strengthened in the faith of him during his necessary absence. Though there is a sense in which the Gentile proverb is

true that, "absence makes the heart grow fonder," there is a sense in which it works the other way. The absent friend is liable to become the forgotten friend because of the other principle affirmable of frail

human nature, "out of sight, out of mind." Jesus, who "knew what was in man," knew our need for help in the essential matter of "keeping in memory" the things delivered to his brethren concerning himself. Therefore he said "do this in remembrance of me." Therefore also Peter, to whom the Lord pre-eminently confided the work of feeding the flock, in writing, says, "I will endeavour that ye may be able after my decease, to have these things always in remembrance."

The reviving of our memories in relation to the things of Christ is the process of edification or building-up. To revive this memory is to strengthen faith, for faith is the conviction of these things. Whatever strengthens conviction strengthens faith, and faith is the power by which we triumph in our conflict with the weights and the sins which do so easily beset us, within and without. Now, it must be the experience of every properly developed and exercised mind, that nothing tends more powerfully to the preservation of our conviction of the facts testified of Christ, than this weekly act of breaking bread in remembrance of him as appointed. This conviction is in this act nourished within us in a variety of ways. Sometimes one point strikes us forcibly, sometimes another. Take one suggested by words which are pronounced in the breaking of bread almost every time we perform the act—I mean the words of Paul: "I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed, took bread, &c." How often we have heard these words without being impressed with them with all the power with which they are calculated to impress when properly estimated. Let us ponder them a moment. Here is one who says "I have received of the Lord," not "I believe that the Lord Jesus the same night in which he was betrayed, took bread,"—not "I am persuaded by

testimony of the apostles,"—not "thus it is written in the law or in the prophets." but "*I have received of the Lord.*" Now who speaks thus? Who wrote these words to the Corinthians? There are no two opinions on the answer to this question. Jew and Gentile, unbeliever and disciple, friend and foe, are united here Paul wrote the words. There is no room for doubt. Realise the simple process by which the fact is demonstrated and universally received. The epistle to the Corinthians exists in many languages. It has done so from the beginning of the Christian era. Ancient MSS in different tongues, belonging to various countries, are extant at the present day containing it, not to speak of the thousand or more modern copies, and all these copies give us these words, "I have received of the Lord." How came these words to be there? They could only get into all the copies (ancient and modern, in different countries, among rival religious bodies) through being in the first copies circulated with Paul's consent among the first assemblies of believers in the first century. Additions or mutilations would have been detected in the hands of the first holders, and would at all events have led to diversity and discrepancy in subsequent copies made in different parts, from different copies—the true and the corrupted. There has been nothing of the sort. The epistle is now as it was in the beginning, and therefore the words read in our hearing this morning, are in their English form, the words written by Paul 1,800 years ago. I will not dwell on the point, but it is important to realise the fact. It is morally equivalent to having Paul personally in our midst, and declaring to us, by word of mouth, this morning, that he had received of the Lord the things delivered to us.

The next obvious matter of reflection is whether Paul spoke the truth when he said he had received them from the Lord. It is well to remember that this is far

from being the only place where Paul affirms the direct reception from God, of the things he taught. You will recollect what he says to the Galatians: "I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it; but by the revelation of Jesus Christ." Also to the Corinthians: "Am I not an apostle? . . . Have I not seen Jesus Christ our Lord?" And again: "Last of all he was seen of me also." Did Paul speak truly when he wrote these words, as all the world allows and is obliged to allow that he did? The unbeliever, who, by the way, is not generally a person who has given a very thorough attention to the facts of the case, says, "No doubt Paul thought he was speaking truly." Well this is a great admission. It is something to know that in dealing with the statements of the apostle Paul, you are dealing with the statements of a man to whom the enemy dare not impute untruth. The whole life of Paul is the guarantee of this. It was a life of self-sacrifice and drawback from beginning to end, because of his testimony for Christ; a life ending in prison and death, for declaring the truth of the matters in question. Now it is a universal rule that no man acts the part of an hypocrite, and palms off an invented story, except for personal advantage in some shape or other. It is unheard of that a man should persevere with an imposture that had no promise of advantage in it, and that, as a matter of fact, brought loss of all things. Consequently, the way is not open for the suggestion that Paul was a wilful deceiver. There is only one other view of his case by which the force of it can be plausibly evaded, and that is the view of those who say he was an honest madman—under the power of hallucination,—a man who thought he had received things of the Lord, and that he had seen Christ, but who had done

nothing of the sort in reality. From this last entrenchment of deceit the enemy is bound to fly when the facts of the case, like a storming party, come on to the attack. For what are the facts? Why, that the occurrences upon which Paul's convictions on the subject were founded, were of a nature to preclude the possibility of hallucination. It was a public occurrence before witnesses in the light of day. As Paul said to Agrippa, who was acquainted with the surroundings of the case in its beginning: "This thing was not done in a corner." "For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him." What was the nature of these things to which Paul thus alludes? All the world knows or might know. Paul was engaged in a public errand against the Christians of Damascus under official authority, and attended by a retinue of officials. That which happened on the way to change his course happened not at night, but in the full blaze of the noon-day sun: not in solitude, but in the company of all his attendants; not to himself only, but to all who were with him. The blinding light, "above the brightness of the sun," was seen by all, and telled all to the earth; the voice which informed Paul of the cause and meaning of the light was heard by all, though not heard in its intelligent articulation, because a voice in Hebrew; and the effect was not limited to a change of Paul's mind but sealed also his eyes with blindness, and unfitted him to continue his journey except with the help of those who were with him, and who led him by the hand to Damascus. To talk of "hallucination" in the presence of these attested facts, is to be guilty of a mere perverse resistance of truth under the pretence of wisdom. If these things were hallucination, to what circumstance of experience of real life may we not apply the word? Our eating and our drinking,

our thinking and our talking, our staying at home and our travelling, all we hear and all we see, in heaven above and earth beneath, have no better claim to be received as facts than the appearance of Christ to Paul on his way to Damascus. The only difference is that the incident in question happened only once, while the others are always happening, and if this is to be made the ground of objection, then must we refuse to believe in the battle of Waterloo, because it happened only once; or in our own birth because we were born only once.

No, no: Paul's case is invincible. An honest man needs no stronger foundation for his faith. As he hears the words, "I have received of the Lord that which I also delivered unto you," he sees before him in comforting vision, the panoramic display of Paul's whole history, bringing with it in all its incidents, the conviction of the truth of what Peter said, "We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ." But though the said honest man needs no stronger foundation for his faith, he has got it. Although there were no case and no evidence but that of Paul, there would be enough to convince us of the resurrection of the Lord; but we do not depend upon him exclusively. Paul is not alone. Paul was not the first to declare the Lord's resurrection. There were thousands busy before he appeared upon the scene. It was the enterprise and success of these earlier witnesses that inspired his persecuting zeal. Who were they? The disciples of the Lord—unlettered fishermen of Galilee, who "with great power gave witness of the Lord's resurrection." What did they get for their testimony? Spoliation, imprisonment, and death. Therefore their testimony is the testimony of honest men. On what grounds did they put forth their testimony? Personal "experience." "We have eaten and drunk with him since he

rose from the dead." "We are his witnesses." "We cannot but speak the things we have seen and heard." How came thousands to believe their testimony? "The Lord worked with them, confirming their words with signs following."

We do not even depend upon them. The Lord himself is proof. He is before us in the record of his life and sayings. That life could not be invented by illiterate men, or by literate men either, for the matter of that, for it is entirely out of the line of human conception. And such a life cannot be explained except on the principle that Jesus was the son of God. And we do not depend upon it: we have a Jewish nation in the world, and Jewish Scriptures. The history and the nature of both properly estimated, will also lead to the same conclusion, that "God at sundry times and divers manners, spake in times past unto the fathers and the prophets, and in the last days (of Judah's commonwealth)—spoke by His Son whom He hath constituted heir of all things."

These things being so, behold on how strong a foundation our hope rests. Christ having risen from the dead, Christ now lives: and Christ now living is our watchful shepherd, though we are not able in the infirmity of mortal nature to discern his hand; and Christ our watchful shepherd now only waits the appointed time to manifest himself to all whom the Father hath given him, not only in this generation but in the generations of the past, whose harvest to his life-sowing, will shortly be garnered with every circumstance of glory and of joy. Wherefore, "Cast not away your confidence which hath great recompense of reward. For ye have need of patience that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come, will come and will not tarry."

EDITOR.

## THE WAYS OF PROVIDENCE,

### AS AUTHENTICALLY ILLUSTRATED IN BIBLE HISTORY.

#### No. 15.

IN NO CASE are the ways of Providence more signally illustrated than in the case of David. We have already glanced at his boyhood. We will now look at him as a man, following a public career, full of incident, chequered by vicissitude, and clouded with frequent perils and fears. A life beginning in obscurity on the hillside among sheep, and ending on the throne, necessarily presents marked contrasts, bright lights and deep shadows, towering precipice and deep gorge. It was in all respects the opposite of a tame life: it was full of stirring scene and brimming with instruction in the ways of God.

To read the whole matter aright, let us ponder the key note struck by David in one of his last utterances. Speaking to Bathsheba, in his old age, concerning the succession of Solomon (for a moment placed in peril by Adonijah's intrigue), he said, "As the Lord liveth that *hath redeemed my soul out of all distress*, even as I swear unto thee by the Lord God of Israel, saying, assuredly thy son Solomon shall reign after me, and he shall sit upon my throne in my stead, even so will I certainly do this day."—(1 Kings i. 30). Here David acknowledges God as his deliverer in all the troubles he had experienced in the course of his life. When therefore we read the account of those troubles and the way David escaped from them, we are to remember that the process of deliverance, whatever we find it to be, was God's process. The recollection of this will enable us to study David's life with profit, and save us from the shallow and unenlightened views of the work of God which are nursed by many sincere people of orthodox training. For example, one of the most conspicuous features of David's life is that noted in Saul's remark to the Ziphites who came to Saul to report a place of David's concealment: "Go, I pray you, prepare yet, and know and see his place where his haunt is, and who hath seen him there: *for it is told me that he dealeth very subtilly*. See therefore and take knowledge of all the lurking places where he hideth himself."—(1 Sam. xxiii. 22). David's life certainly justified this report. He was distinguished by a ready resort to shift and ingenuity and stratagem, for the accomplishment of his ends. The lesson of this lies here: David's reliance on God did not in David's estimation, release David from the use of what means and measures were at his disposal for the bringing about of what he might desire. And David, be it ever remembered, was "a man after God's own heart." Furthermore, David's contribution to the achievement of results by the exercise of personal vigilance and wisdom, did not in David's estimation, in the least interfere with his indebtedness to God for those results: whence there arises an obvious teaching of wisdom. First, if a man is indolent and supine because he trusts God, he is not making an enlightened use of his trust, because he is neglecting a part of the plan of wisdom, and he may have to learn his folly in the sharp thrusts of adversity. God is one in all His ways, and while He asks us to lean on Him, He desires us to employ to the full the

means placed in our hands for the accomplishment of what is needful. Secondly, when a man by the utmost use of skill and energy has secured any result he may aim at, the door is shut against personal pride or boast, because of the fact brought under Belshazzar's notice by Daniel when he said, "God thou hast not glorified, in whose hand thy breath is and whose are all thy ways." An able successful man acts the part of a barbarian when he carries himself with arrogance and unmercifulness. Modesty, mercy to the lowly, and thanksgiving, are not only ornamental to prosperity, but they are the inevitable outcome of common reason. David was distinguished by all these in the midst of his highest successes, and in this respect is an example constantly to be studied.

It may be thought that David's resort to "subtlety" detracts somewhat from the dignity that always attaches to simplicity and directness of procedure. This impression will be dissipated on a consideration of the means employed in the light of the objects aimed at. These may be discerned at a glance in Christ's exhortation to his disciples, to be "wise as serpents, harmless as doves." This was the character of all David's movements. He was a merciful and just man. He did not scheme for other people's destruction as Saul did; he schemed only for his own extrication from evil, and in this he employed "subtlety," or serpentness. Both Jesus and Paul have exemplified the same thing. When the Scribes and Pharisees sought to entangle Jesus in an avowal which would have given them a ground of action against him, he created a pretext for refusal to answer them by an adroit question about John's baptism (Luke xx. 1, 8); and in another case, by a question about a penny which left the principle in question untouched.—(Luke xx. 24, 26). So Paul, when perceived that his enemies could be divided by a party cry, proclaimed himself a Pharisee.—(Acts xxiii. 6). Guileless artifice in fending off the assaults of evil is not inconsistent with the state of mind which God esteems righteous. Honour and truth are not sacrificed by measures designed only to catch a fish or scare a beast of prey. It is the wolf in sheep's clothing that is to be execrated. A sheep may don the wolf skin occasionally without the same subversion of principle. The Lamb of God as the Lion of the tribe of Judah will be the true benefactor of mankind, though the world at first will tremble at his roars.

David's first public appearance was as the assailant of Goliath. There can be no doubt that this was an entirely providential affair. We are too much accustomed to taking it as a matter of course. Let us realise the circumstances connected with it. David had been some time previously anointed by Samuel in private as the coming king of Israel. But how was David to be introduced to Israel? How was the way to be paved for David's kingship becoming a matter of fact? David was a herd boy in one of the vales of Judea. He was in as complete an obscurity as any agricultural lad on a Devonshire farm at the present moment. God had purposed making him the head of His people Israel, and as this was to be accomplished by the consent of the people (2 Sam. v. 1, 3), it was impossible the purpose could be carried out without "bringing out" David in some notable way before the people. How effectually this was

done by the incident in question. War breaks out between Israel and the Philistines. The two armies meet in the valley of Elah. They each entrench themselves on a mountain with a valley between. In this secure position, little progress is made on either side. They face each other a good many days. The Philistines have a big man among them who daily offers to stake the result of the conflict upon an individual encounter between himself and any Israelite who may come forward. None of the Israelites dare encounter a man of ten feet, mailed from head to foot. David's brothers are in the Israelitish army. David had been left at home to look after the sheep. By and bye his father getting anxious about his absent sons, sends David to see how they are and to take some acceptable contribution to the commissariat. On David's arrival, the champion of the other camp sallies forth with his daily challenge. David had no command on the subject: but he listened with amazement to the unrepelled defiance of the God of Israel by an uncircumcised creature of pride. He asks if there is no one ready to go to meet him. Finding none, he finds himself inspired with the idea of offering himself. Saul expresses surprise that a youth should venture upon a conflict with an armed man. David's answer reveals the secret of David's apparently rash courage, and exhibited the class of feelings that prompted him to a course so opposed to natural considerations of prudence, and calculated at the same time to effect the very purpose which God was beginning to work out by him. The answer shows it was not mere courage that impelled him, but an intelligent recognition of God's relation to the house of Israel; in a word, faith. "Thy servant kept his father's sheep, and there came a lion and a bear and took a lamb out of the flock. And I went out after him and smote him and delivered it out of his mouth, and when he arose against me, I caught him by his beard and smote him and slew him. Thy servant slew both the lion and the bear, and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. . . . The Lord that delivered me out of the mouth of the lion and out of the paw of the bear, He will deliver me out of the hand of the Philistine."—(1 Sam. xvii. 34). His speech to Goliath himself is of the same order: "Thou comest to me with a sword and with a spear and with a shield, but I come to thee in the name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into my hand; and I will smite thee and take thine head from thee, and I will give the carcases of the hosts of the Philistines this day unto the fowls of the air and to the wild beasts of the earth, that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword or spear, for the battle is the Lord's and He will give you into our hands."

Doubtless much of the zest of this prophetic speech was due to the spirit of the Lord which came upon David on the day of his anointing, and abode with him from that day forward.—(1 Sam. xvi. 13). Still David did not act mechanically in the case. He came forward with a faithful individual courage and acted with heroic initiative in the circumstances to which he was providentially introduced by his father's orders to visit his brother in the army. He

came and found God defied, and his zeal for God flamed up, and led him to dare great things. The Lord worked with David, but a working David was up and doing to be worked with. David's faith-generated impulse was supplemented by the guidance of the spirit and the co-operation of the divine hand; but if there had been no zealous enterprising God-believing David, there would have been no faith-generated impulse to supplement. The result introduced David to the notice of Israel and established him in their confidence and admiration at a single blow. Goliath falls before a skilfully slung pebble of the brook; Goliath's own sword in the hands of a supple God-directed lad, severs Goliath's head from his prostrate body; and the astonished Philistines, first stunned, then panic-struck, flee at the sight of the bloody head of their champion held up in their presence by the radiant ruddy youth, whom but a moment before they had scorned; whom David's brothers despised in envy, whom all Israel pitied as they saw him sally forth to the unequal conflict, but whom now they praise in ecstatic songs which awoke even the jealousy of Saul. "Saul has slain his thousands, but David his tens of thousands." In this way God in his providence led David toward the position designed for him; but suppose David had been chicken-hearted and backward to avail himself of the opportunity brought within his reach of doing valiantly for God, how different the upshot would have been!

People look back at the case of such as David, and tacitly assume that it all came out in a miraculous matter-of-course way. They usually fail to realize how much of it depended upon the faith and courage of the individual men, and by what a natural concatenation of providential circumstances the divine purpose with them was accomplished. The application of these considerations to our own day is obvious. We must cultivate individual enterprise in the ways of God. While committing our way to God, and praying to Him to open our way and direct our steps, let us see to it that we are not lacking in measures of wisdom and deeds of courage. Don't let us sit down supinely like the Turks, and wait for God to do what He will never do. He brings things to a certain point and leaves men to do the rest. God works in His own way, and it is for us to find it out. Get into the groove of this, and God will work with us and prosper our endeavours if it seems good to Him so to do. And an enlightened man will not wait till he can do a great thing. If a man waits till he can do a great thing, he will never do anything. Do the little things faithfully and these may grow to great. Things that are considered great are made up of many littles, and the man who scorns the little will never reach the great. It is like learning a trade: we must do apprentice work and make mistakes before we can reach proficiency. The man who will not put his hand to watchmaking until he can make a watch, will never make a watch at all. The comparison is scarcely applicable, still it contains the same principle to a certain extent. A man persevering in the way of duty will reach results unattainable to the slothful, first because of the natural effect of keeping at it, and secondly, because God draws nigh to those who draw nigh to Him, and supplements their labour with His special assistance and direction.



Saul's jealousy of David grew to a pitch that threatened David's life. Michal, Saul's daughter, David's wife, apprized David of his danger which had become very imminent, for Saul had posted his emissaries outside David's house during the night, with instructions to kill him as he should be leaving the house in the morning. What did David do? If he had been the artificial David of modern theological discourse, he would have sublimely appealed to heaven for protection, seated himself in heroic posture, and passively waited the issue of events with calm resignation. Instead of that, we see David in the undignified act of clambering through a window to get away (1 Sam. xix. 12)—undignified only according to Gentile standards, for it is never undignified to do a sensible thing. It was a sensible and a godly thing to flee before danger. It is what Christ himself recommended. "When they persecute you in one city flee to another." It is what Paul did when environed with deadly foes at Damascus. "Through a window in a basket was I let down by the wall, and escaped."—(2 Cor. xi. 33). The lesson is that the men of God are men of sensible expedients. By a narrow way of looking at the subject, sensible expedients are made to appear as faithless acts. We have already glanced at this fallacy. David trusted in God and yet adapted his movements to the exigencies of the hour. Some say—where is faith in such a case? Where is God's guidance? The answer is, a man of faith interprets God's intentions in providence by the facts surrounding him. We do not know from hour to hour what the will of God may be as regards particular circumstances. We have to act with wisdom towards them all as they arise. If escape is impossible, a man of faith resigns himself, and says, "The will of the Lord be done;" but if on the contrary, the way of escape is open, a wise man escapes, and thanks the Lord that escape was possible. God's purpose in such things is so enterwoven with and wrought out by surrounding circumstances, that a man of God—committing his whole way to God in prayer, thanksgiving, and obedience—takes the circumstances as the interpretation of the purpose, and acts freely within the latitude the law of God may allow in the given circumstances of each case. It is always lawful to escape from danger if we can do so without the sacrifice of duty. Indeed it would be foolhardy and criminal to remain in it, in such a case. Nothing could be more censurable on this head than the rage for martyrdom that carried thousands voluntarily to the stake in the first and second centuries, through the false teachings of such weak and vain men as Ignatius. David by no means belonged to this class. He escaped danger when he could, and he was the type of the order of men that will surround his glorified son in the day of the establishment of his throne.

Further particulars of David's case must be reserved for another paper.

EDITOR.

---

## NOTES ON ISAIAH.—No. 1.

(Chapter viii. 11 to 20.)

THE passage under consideration is that contained in chapter 8th, verses 11 to 20; and as Lowth's translation of the first two verses appears to be better than that of the common version, I give it. It is as follows:

*Verse 11.*—"For thus saith Jehovah unto me  
"as taking me by the hand, He instructed me  
"that I should not walk in the way of this  
"people, saying.

*Verse 12.*—"Say ye not, It is holy, of every-  
"thing of which this people shall say, It is holy;  
"and fear ye not the object of their fear, neither  
"be ye terrified."

No change need be made in the rest, for both translations are alike, as far as meaning is concerned. The whole has been styled by Lowth a "very difficult part," and he did not attempt an explanation of it, but as it is one of those things that were written aforetime for our learning, that we through the patience and consolation of the Scriptures might possess the hope, there is no reason why its meaning should remain sealed to us, especially if following the apostolic precept, we compare Scripture with Scripture, a process which, like the path of the just, shines more and more unto the perfect day.

One noticeable feature of Isaiah's style is the rapid and graphic transition he so frequently makes from one portion of his subject to another, from the time and circumstance attendant upon the matter in its introduction and development, to periods future and far remote, in which it finds its counterpart and fulfilment. In the course of his prophecies he frequently carries the thread of his discourse rapidly through many ages, bringing out here and there, with a master's touch, its grand features, until its full and perfect consummation is reached. This characteristic is especially observable in the passage before us, and is probably displayed here in a more magnificent manner than in any other portion of his prophecies. Grand visions of the sufferings of the Christ and also of the glory which should follow, dawning upon the awakened perceptions of the prophets, in such a manner that they were unable to understand the "manner

of the time"—the order and course of their development. They enquired and searched diligently into the matter, and were informed that their visions were for "many days," for "an appointed time," for "the time of the end," and for others and not for themselves; hence their meaning often lies shrouded in a mystery, which, however, conceals it so slightly that it is made manifest to one of those kings whose glory it is to search it out.

The passage which we are considering is complete in itself, and does not depend upon either what precedes or follows it, for the accident of chapter and verse is the work of other and ignorant hands. It is one of a series of such, which commence with the seventh chapter and which end with the twelfth chapter. This series principally concerns Israel in its two grand divisions of Judah and Israel, though more particular reference is made to individual tribes, as in the case of Napthali and Zebulon (ix. 1), and Manasseh and Ephraim (ix. 21), and also allusion is made to those nations immediately concerned with Judah and Israel, such as Syria, Philistia, Assyria, &c. They are oracles delivered to both houses of Israel specially and particularly. They commence with an historical sketch, which bears date, "the days of Ahaz, the son of Uzziah, king of Judah," and they reveal a state of perplexity, trouble and woe in the land, which had heretofore been unparalleled. In the words of the prophet: "wickedness burned as the fire;" the people as briars and thorns were consumed by it; the Syrians from the East, and the Philistines from the West, devoured Israel with open mouth; Manasseh devoured Ephraim and Ephraim Manasseh, and both of them together were against Judah. No man spared his brother. A terrible picture of the time is given in the first chapter of Isaiah; a picture of distress, affliction, desolation and moral corruption. Ahaz closed the doors of the house of the Lord and made altars in every corner in Jerusalem. Diviners from the East and soothsayers like Philistines filled the land, and the Glorious One of Israel was despised and neglected. This was the "situation" in the day when Isaiah penned the lines before us:

"For thus said Jehovah unto me, as taking me by the hand He instructed me, that I should not walk in the way of this people, saying, say ye not, It is holy, of everything of which this people shall say, It is holy, and fear ye not the object of their fear, neither be ye terrified."

Isaiah was a representative man; representative of that class who are all taught of God; the people whom Jehovah takes by the hand and leads out from their surroundings and instructs. This is God's invariable mode of procedure, whether it be Abraham, whom He takes from his kindred and from his father's house, and leads afar into a land which He promised He would give him for an everlasting possession, or whether it be one of those poor, which, however, are rich in faith, whom God, in these times of the Gentiles, takes out from among them for His most glorious Name. This people have, in all their ages and generations, been of "the like precious faith" with Abraham. There is such a strong family likeness about them, that they are known and identified wherever they may be found; an identification which always brings down upon them the scorn, and contempt, and persecution of those sons of pride whose names are "written in the earth." This principle of "like" runs through the whole Bible; but finds its fullest expression in that wonderful man—Jesus of Nazareth—who is indeed the perfect representative of his brethren, for in the days of his flesh, he was made in all things like unto them, being a partaker of their nature, and tempted in all things like as they are, yet without sin; and they know that when he shall appear, they shall be like him as he now is, glorious and deathless, for he shall change their vile bodies to be fashioned like unto his glorious body.

The experience of Isaiah being like his brethren's of every age and time, he is fitly their representative, and although he is addressed in the passage before us, in the first place, yet, they also are addressed through him; when he is commanded to "walk not in the way of this people," they are commanded to come from among unbelievers and be separate from them, and to touch not the unclean thing, which they worship (2 Cor. vi. 17); when Isaiah is told to "call not holy the things which his contemporaries called holy, and to fear or reverence not the object of their fear or worship," they also are instructed to

"keep themselves from idols" (1 John v. 21), and from those venerable religious institutions which exist in the land, and which though they are so highly esteemed among men are nevertheless abominations in the sight of God—(Luke xvi; Rev. xvii. 5). In the days of Ahaz the land was full of idols, those "new gods which come newly up, whom their fathers (Abraham, Isaac and Jacob) feared not"—(Deut. xxxii. 17). Isaac's fear was Jehovah, by whom Jacob swore in his covenant with Laban (Gen. xxxi. 53); but the fear of Isaiah's contemporaries was a vastly different thing. One was the Former of all things, the other was "vanity, the work of errors, and in the time of their visitation they perished"—(Jer. x. 15, 16). The fear of the numerous sects contemporary with Isaiah's brethren of to-day is the same, and is described by Jeremiah xvi. 19 as "lies, vanity, and things wherein there is no profit." These things are not the brethren of Isaiah to reverence nor be afraid of; but they are to put their trust in Jehovah, and to sanctify Him in their hearts or affections by keeping His commandments. These things Isaiah did, and he found that Jehovah was a sanctuary unto him,—the Strong Tower into which he could run and be safe, fearing not what men could do unto him; but these things did not his nation. When Jehovah called they refused, when He stretched out His hand no man regarded, they set at naught all His counsel, and would have none of His reproof; therefore wrath came upon them to the uttermost, slowly and by different stages, but surely.

In the fourth verse of this passage (the 14th of the chapter) occurs one of those sudden transitions of which we have spoken, where we read that Jehovah was to be "a stone of stumbling and a rock of offence to both the houses of Israel; a trap and a snare to the inhabitants of Jerusalem, &c." It is a transition, as far as time is concerned, from the days of Ahaz to that time, when God, manifested in Jesus of Nazareth, made His appearance among the Jewish people in the last days of the Mosaic dispensation, and also far beyond that time, when he shall come again in the latter days, in the end of the times of the Gentiles. Between the days of Ahaz and the first appearing of him "whose goings forth have been from old, from everlasting," more than seven hundred years had elapsed, and many and

great were the changes which had taken place in the nation and in the world at large. The constitution of things known as the kingdom of Israel, had long ceased to exist, its people having gone forth into captivity, the duration of which was to be measured by thousands of years—(Hosea vi. 2). Judah had also been carried away captive out of their own land, but had returned much distressed and changed. David's throne no longer existed. Solomon's temple had been burned with fire, and although another fair and comely edifice stood upon its site, yet it was but a shadow of the glory of the former one. These and many more important changes lay between Isaiah's day, when Jehovah took him by the hand and leading him aside, instructed him not to walk in the way of his idolatrous countrymen, and the time when the Shepherd and Stone of Israel came into his own and they received him not. During the interval, the darkness in which the people and their leaders groped even in Isaiah's day grew more and more intense. The Lord poured out upon them the spirit of a deep sleep, and blindfolded their prophets, and rulers, and seers, because they drew nigh unto Him with their mouth only, and honoured Him with their lips only, while they had removed their hearts far from Him, and despising His law, they taught for doctrines the commandments of men. The result was that they stumbled even at noonday—in the midst of the brightness of that true light which shines among them. Pagan doctrines have been substituted by the leaders of the people for the wondrous things out of Jehovah's law, and therefore they could not receive the words of eternal life which fell from the lips of him who spake as never man spake, convinced as they were of their truth and of the character of him who spake them. They could not reconcile their doctrines which they would not abandon, with those of the poor and sorrowful man, who continually confronted and denounced them. He became an offence unto them, especially unto the inhabitants of Jerusalem. The Scribes and the Pharisees, who stumbled at him and his doctrine, and who conspired to put him out of the way, thereby bringing upon them the snare in which they were taken, for by so doing they filled up the measure of the iniquities of their fathers, and down upon them came the wrath of **Diety in most destructive measure. Thus**

Jehovah became a stumbling stone and a rock of offence unto the house of Judah, and severely were they broken upon it, and scattered afar; He has yet to become one to the house of Israel. They went into captivity about twenty years after Isaiah delivered this prophecy, and have remained in it ever since. During its currency Jehovah was to have no dealings with them; they were removed out of His sight, and when in their enemies' land He was to withdraw Himself from them, as the testimony from the prophets shows. It remains therefore for the prophecy in relation to them to be yet fulfilled, and it will doubtless be so, when they will be brought into the wilderness of the people, of which Ezekiel speaks (xx. 33, 38), and where they will be pleaded with face to face by Jehovah, who will make them pass under the rod and enter into the bonds of the covenant, and who will purge out from among them the rebels and transgressors.

The 16th verse introduces us to another and entirely different class from those who killed the Prince of Life, when he appeared amongst them. They are by Zechariah (xi. 11) termed the poor of the flock, who waited upon Jehovah, and who knew that it was His word. They believed and were sure that Jesus of Nazareth was the Christ, the Son of the living God. This knowledge they receive through the law and the prophets (John i. 45), and were thus taught of God, and drawn unto His wonderful Son; they were the weak who trembled at Jehovah's words; the poor who rejoiced in the Holy One of Israel, and they received the testimony which Christ delivered and became his disciples. When he arose from the dead he confirmed them in their faith and sent them forth to preach, not to Jews only as they formerly had done, but to Gentiles also. His command was, "Go ye therefore, and make disciples of all nations, baptising them in the name of the Father, and of the Son, and of the Holy Spirit." This teaching was to begin at Jerusalem and to be extended to all nations. This was a visitation of the Gentiles, for the purpose of taking out from among them also, a people for the Name, which was a deep mystery unto the Jews, so that Paul, the apostle to the Gentiles, required a special revelation touching it, "that the Gentiles should be fellow-heirs and of the same body and partakers of the same promise by the gospel." **This**

binding up the testimony and sealing the law among the disciples was to be the work of ages, commencing with the ministry of Jesus and running down through all the times of the Gentiles, until the return from the heavens of him who during this long continuance was to wait upon the Lord,—verse 17). This has been the position of the Anointed Jesus during the time of the preaching of the gospel of the kingdom among the Gentiles—sitting at the right hand of Deity in the heavens—waiting till his enemies be made his footstool. Simultaneously with these events, God was to hide His face from the house of Jacob—(verse 17. This He has indeed done. Judah was cast forth out of His sight, as He had ages before Israel, about forty years after they had crucified their Messiah, and the land was given over to desolation. Scattered among the nations, without political or ecclesiastical organization they have remained. Jehovah has covered Himself with a cloud that their prayer should not pass through. He has broken off the whole house of Jacob from the Israelitish Olive Tree, yet this is not to be for ever, but only until there shall come out of Zion the Deliverer who shall turn away ungodliness from Jacob. These are briefly the ideas contained in the 6th and 7th verses of this passage, which in their execution reach over a period of nearly 2,000 years.

The next verse (the 18th) brings Jesus once more upon the scene attended with a glorious throng who have been gathered out of all peoples, nations, languages, and tongues, having been washed in the blood of the Lamb. It is the time of his glory. The time so long foretold and longed for by his disciples of every age. The time when in the glory of his Father, and in the glory of the holy angels, he will come to be admired in all them who believe; when the Scribes and Pharisees who reviled him and crucified him in the days of his flesh, will see Gentiles from the east, west, north, and south, enter into the kingdom of God with Abraham, Isaac, Jacob, and all the Prophets, while they will be cast out.

These are the children given him by Jehovah. They whom he is glad to call his brethren in the day of praise, and gladness, and honor, and glory, and immortality, when the manifestation of the children of God from Adam's race takes place.

These children are for signs and wonders in Israel from Yahweh-T'zvaoth, who in that day shall dwell in Mount Zion, having their chosen Jerusalem again. They go forth in the execution of the judgments written, to take and to hold the dominion of the whole earth; to establish righteousness, peace, and praise in every land. Constituted at the appearing of Jesus Christ, deathless and glorious, they nevertheless restrain the bright effulgence of the nature they will then possess, until their work of subjugation and reconstruction is done, when their splendour will no longer be held in. Beams of light above the brightness of the noon-tide sun will then envelope them, and render them fair and beautiful beyond compare.

While there are the wondrous themes of these verses of this passage under consideration, the following and concluding verses (the 8th and 9th, or 18th and 19th of the chapter bring us back again to the point from which we took our departure, as with prophetic flight we passed through many centuries and numerous grand and important events. We return to the days of Ahaz, to the idolatrous customs of Isaiah's countrymen, and we listen to the injunction laid upon Isaiah and also upon those whom he represents, to speak according to the law and the testimony, and to avoid all other professed sources of information.

The passage is now complete and its meaning manifest, and it shines with a clearness and beauty which renders it one of the gems of the prophetic word, splendid with that light which, until the day dawn and the Day Star arises, illumines the gross darkness which covers all people, except those whom the Deity has graciously enlightened with His truth.

A BROTHER (*who ought to allow his name to appear*).

## MAY WE KNOW WHAT THIS NEW DOCTRINE IS ?

### THE TRUTH AMONG THE PHILOSOPHERS AT BIRMINGHAM.

A SINGULAR episode has occurred during the past month. Our readers will recollect the late Mr. George Dawson; a brilliant and somewhat lawless lecturer who founded a Bible-nullifying and Shakespare-idolising school of his own in Birmingham, taking the name of the "Church of the Saviour," and professing subjection to Christ in a certain way, yet entirely making void the faith and commandments delivered by him through traditions to the effect that the Bible is a blundering embodiment of human thought, and therefore of no binding obligation on any man, and that the real and reliable religion is the doctrine of evolution, and the principle that every man is his own judge of what he ought to do, and that the future will work out right for every man sincerely aiming to do the best in this world's affairs. This view of things is naturally pleasing to well-to-do fashionable folks, who don't like exactly to be irreligious, and yet who like to be at liberty to please themselves in all that appertains to the pleasures of the present life. The result was the gathering together of a goodly congregation of this class, attracted and held together by the spell of a gifted man's originality of speech. By and bye, the law of devolution, unaccounted for on the principles of the new school, claimed Mr. Dawson's flesh and bones, and the place in Edward street that knew him often in the presence of a large and admiring congregation, knew him no more.

Before his death, Mr. Geo. St. Clair was associated with Mr. Dawson in the ministrations of the chapel. When Mr. Dawson died, Mr. St. Clair was left in sole charge. This Mr. St. Clair our readers may remember in connection with certain recent articles on the second coming of Christ. He is the gentleman who thinks that the 6,000 years' plan of this world's history "paltry," and who seemed to think cycles of imperfection preferable to early and endless good upon earth. Since Mr. Dawson's death, Mr. St. Clair has found it uphill work to main-

tain the interest of a congregation founded on principles of Darwinism if founded on anything. Whether this is the explanation of what occurred or not, it is not possible to say. At all events certain unusual measures have been adopted to import a special element of interest into the operations of the church or chapel. These measures appear to have been attended with some success except in the case in question to which we are coming. Every three months there is a conversazione, presumably for the entertainment and sociable interfusion of the members, who certainly must be in need of some extraneous material of enthusiasm, for who can rejoice in speculations as to the significance of the rudimentary teeth in the jawbone of a certain sort of whale, or the uncertainties of a morality and a futurity which, excluding the guidance of revelation, are left to human opinion and whim? Be that as it may, a little diversification from foreign sources has been introduced on such occasions. One of the official exponents of Swedenborgianism in Birmingham was invited to one of these meetings, to recount the peculiarities of that strange compound of hallucination and philosophical speculation. His discourse was introduced as a feature among other items at an appropriate interval in the programme, somewhat as a man might be called on to give a recitation. The Jewish Rabbi was to be invited in the same way.

Meanwhile, Mr. St. Clair called upon the Editor of the *Christadelphian* and asked him if he would consent to come and explain Christadelphianism on one of these occasions, as his people, notwithstanding many years' Christadelphian labour in Birmingham, were in "somewhat of a fog" as to the nature of Christadelphian doctrine. The Editor said he had no objections, provided it were understood that he would in no way be compromised by anything done or said on the occasion. Mr. St. Clair replied there would be no difficulty about that: Mr. Roberts would be their guest on the occasion. There would be tea and coffee

and after a little singing, the chairman would call upon Mr. Roberts for instruction—at least, said Mr. St. Clair, not exactly instruction—for information as to Christadelphian belief; and Mr. Roberts would be at liberty to say just what he liked for three quarters of an hour or more; and afterwards questions would be put to him on the matter of his discourse for another hour or so. The Editor thinking it would be a good opportunity of submitting the claims of the truth to educated people who could not otherwise be reached, expressed his willingness to attend. Mr. St. Clair said he was afraid there would be some objection on principle. The Editor replied there could be no such objection in the untrammelled position of the affair. He should regard it as equivalent to Paul consenting to go to the Areopagus, among the philosophers, in Athens, and to answer the question, "May we know what this new doctrine, whereof thou speakest, is?" Mr. St. Clair smiled, and the matter was arranged for October 29th—three or four weeks afterwards.

The night duly arrived. The matter having been previously intimated to the brethren, there had been a run upon the tickets, and many came who could not obtain tickets, relying on obtaining admission on the payment of one shilling, which was the admission charge. Among the brethren present were several from various parts of the country. The place of meeting was in the schoolhouse behind the chapel—a building of two storeys, with an upper and a lower class room. When all were assembled, the lower room, where the tea was provided, was filled; but the audience anticipated by the brethren were difficult to make out. Where were Mr. St. Clair's people? There were none but brethren and sisters to be seen among the two hundred or so that filled the seats and walked the floor. It was suggested that perhaps they were in the room upstairs—a likely thought, on which every one rested. What about the tea? There were seats but no tables. The seats were filled, but no one came with the tea. There was tea to be had at a small side counter in a corner of the room; but how could a large company like that help itself? The brethren had come under the expectation

that tea would be distributed in the neighbourly manner observed among themselves; but it was evident they were under a mistake. At last Mr. St. Clair turned up among the crowd, looking uneasy, and with an expression approaching alarm. He mounted a bench and explained it was not the custom to have a tea meeting exactly, on such occasions, but to have tea and coffee on supply all night for each one to have as might be wished, and leaving every one to walk about freely in an unconstrained way. He explained that the meeting would take place in the room upstairs where there were tables with objects of interest. The room upstairs was the same size as the room downstairs, and as the room downstairs was already filled, it seemed to be a problem how the meeting was to be held upstairs on the excusable supposition that some of Mr. St. Clair's people were there. After a desultory attack on the eatables, in which many went lacking, there was a gradual wandering to the room upstairs, where shortly all available sitting space was occupied. Mr. St. Clair's people were still invisible. Mr. St. Clair remarked they were not in the habit of coming till latish in the proceedings. He then proceeded to call for the singing, but the singers seemed to be lacking. Mr. St. Clair implored any who were behind to come forward. One lady responded. One or two gentlemen had already taken their places. Mr. St. Clair called for a solo, to which a gentleman with a good basso voice responded, with many well-executed vocal twirls, devoid, however, of any meaning that could appeal to a scripturally-enlightened mind. The theme "Honour and arms" savoured of barbarism to men interested in Christ. When the singer sat down, there was faint applause at one corner of the room, where some of Mr. St. Clair's people had apparently come in. It was evident that the entire absence of appreciation on the part of the bulk of the assembly had an embarrassing effect on the performers, who are accustomed to find an enthusiastic reception for the clever inanities of the voice. Another solo was tried by a tenor voice—"Oh, meet me once again,"—words which in all probability were an entire misrepresentation of the feelings of the singer and

the chairman. It had been given out that the singing would continue till 8.30; but here, when the still fainter applause had died away, Mr. St. Clair rose and said he had come to the conclusion that it would be better to proceed at once with Mr. Roberts' address, and as the meeting was already crowded, he had ordered "the church" to be lighted up, and would propose an adjournment to that place without further delay. The announcement was a relief to everybody, and the meeting at once broke up and walked to the commodious building which Mr. St. Clair spoke of as a church. That he spoke of it in this way, with some peculiar sentiments on the subject, was evident; for in explaining the character of the programme, he said to the Editor they had the meetings in the school room because the pieces to be sung were not of a character suited to the church—which seemed a strange distinction on the part of those who deny the basis of all sanctity in their peculiar views both of the Bible and of nature.

The change from the school room to the church had a somewhat sobering effect (though in truth we needed it not); for while the school room was heated like an oven, the stately interior of the church seemed to have about it the chills of the tomb. The company assembled in the body of the church consisted almost exclusively of brethren and sisters. There might be twenty or thirty of Mr. St. Clair's people out of a congregation of some hundreds. Mr. St. Clair having asked the Editor to follow him from the vestry to the platform (there is no pulpit), Mr. St. Clair opened the meeting by calling for a performance on the organ which was certainly very beautiful. The music being "sacred," there was a little more sense in the strains than in the undignified lilt and straining to which we had listened in the other place. The music over,

Mr. St. Clair rose and made a few remarks. He said the Church of the Saviour was founded on very broad and charitable principles. It was essentially unsectarian. They did not ask any of the members what their opinions were nor did they pry into their characters. They had no creed, they allowed every one to think as he liked, and were not afraid to listen to any man's

opinion. A few months ago, they had the Swedenborgian minister among them. Some of their people were afraid it would be thought from that that they were leaning to Swedenborgianism; but now, to-night, they had Mr. Roberts, and it could not be suspected they had any leaning towards Christadelphianism. They believed in liberty of speech to the fullest, and therefore would now have as much pleasure in listening to an exposition of Christadelphianism as they had had in listening to an exposition of Swedenborgianism.

The EDITOR then delivered an address which he will not attempt to reproduce. In most of its features, it would only be a repetition of what the brethren already well know. He said in starting that on behalf of the Christadelphians, he had to avow the very opposite of that profession of unsectarianism which the chairman had made. They acknowledged themselves sectarian and intensely sectarian, in the sense of claiming identification with the sect of which Paul the apostle was a ring-leader, in the first century, and which then as now, was everywhere spoken against. They believed that sect in the first century to be the true sect or party of people, in the sense of being founded on truth; and therefore their desire and endeavour was in every way to be identified with it. Therefore they were not in the position of boasting of no creed. In opposition to Mr. St. Clair, they professed a very definite creed. They could not do otherwise if they belonged to the ancient sect which Paul did so much to establish: for it was a peculiarity of the doctrine of that sect, as expounded in his writings, to have one faith and one hope (Eph. iv. 4), for which they had to contend (Jude 3), and from which it was fatal to turn away.—(Gal. i. 8; 2 Tim. iii. 10-17). The real question was, of course, whether that sect in the beginning was true. In answer to this, he drew attention to Paul's declaration that the gospel he preached he did not receive of man but by revelation.—(Gal. i. 11-12). He showed the grounds there were for believing this declaration of Paul's to be true. He referred to the facts connected with Paul's life as proving beyond reasonable doubt that Paul had seen Christ, that therefore Christ had risen, that therefore Christ was



the Son of God, and that therefore those Scriptures which Christ commended and endorsed as divine, were to be received as true. He glanced at the oppositions of science to this view; remarked on the uncertain and shifting nature of scientific theories which were mainly speculative, and emphasized on the unreasonableness of making undemonstrable theories of science a reason for rejecting the demonstrated truth of the Scriptures, which did not rest exclusively on Paul, but on many other evidences to which there lacked time to call attention.—Having laid down that the Christadelphians accepted the Bible as the word of God, he pointed out that it was absurd to charge them with uncharity in adhering to its teaching as the basis of their fellowship. It would be as absurd to charge a solicitor with being narrow-minded and uncharitable for subordinating his advice to the acts of parliament. The question was, what was the teaching? In answer to this, the Editor briefly sketched the Bible doctrine of human mortality, and God's purpose to confer immortality through Christ, at his return to the earth to set up the kingdom of God.—He pointed out that if the Bible was true, there could be no hope for those who accepted the doctrines of the Church of the Saviour, for Christ said that if they did not believe on him, they would die in their sins (John viii. 24), and Paul, that men in a state of ignorance of the truth, were without hope.—(Eph. ii. 12; iv. 18). They might quarrel with the teaching, but they could not deny that it was the teaching of Christ and Paul, and if they were of God, then the teaching was true, however convenient it might be at present to ignore it.

Mr. St. Clair confessed himself disappointed. He expected a clear and formal definition of Christadelphian principles instead of a tirade against those who differed from them. It was a very uncharitable thing to say the people of the Church of the Saviour had no hope. It was not a

thing he would say to the Christadelphians. But would the Christadelphians let him come and speak to them at all. He had been charitable enough to invite Mr. Roberts to speak there; would Mr. Roberts return the kindness.

The Editor said, yes, if Mr. St. Clair would allow himself to be questioned.

Mr. St. Clair: To your heart's content.

The Editor said it would not be charity that would deter Mr. St. Clair from saying the Christadelphians had no hope, but the want of conviction. Surely if Mr. St. Clair thought the Christadelphians had no hope he would say so. It was not a question of charity but of truth.

Mr. St. Clair wanted to know wherein the Christadelphians differed from the Church of the Saviour. Did they not presume to differ from the majority of the church in the same way?

The Editor said that differing from the majority of the church and differing from the Bible were two different things. The Church of the Saviour did both, while the Christadelphians only did one. They differed from "the church," but accepted the teaching of the Bible.

Mr. St. Clair having invited questions, a stranger in the audience asked how Mr. Roberts was sure there was no more truth to be discovered, even admitting the Bible to be true. The Reformation was an evolution of Bible study, and how were we sure there were no more to be evolved?

The Editor said the Bible had been so scoured from lid to lid within the last thirty or forty years, that there could be no doubt about its having become understood in its entirety.

No more questions being proposed, the chairman called for another performance on the organ, assisted by the choir; and then declared the meeting closed. The meeting was through in good time.

The question of Mr. St. Clair coming to address the brethren is not yet settled.

## COMING ONENESS.

Ephesians i. 10.

ONE day a thousand years shall be,  
One sun throughout shall shine,  
One cloud shall shelter from the heat,  
One rainbow end the sign.

2 Pet. iii. 8; Mal. iv. 2; Rev. xiv. 14; x. 1; Ezek.  
i. 28; 2 Eureka pp. 22-26.

One mountain all the earth shall fill,  
One tree its branches spread,  
One stone a sure foundation laid,  
One spring the fountain head.

Dan. ii. 35; Matt. xiii. 32; Is. xxviii. 16; Rev.  
xxii. 1.

One King shall reign o'er all the earth,  
One queen sit on his throne,  
One law all people shall obey,  
One God believe and own.

Zech. xiv. 9; Ps. xlv. 9; Is. ii. 3; Is. xi. 9.

One kingdom shall all tongues embrace,  
One throne the sceptre wield,  
One city all mankind attract,  
One Prince from war shall shield.

Dan. vii. 14; Heb. i. 8; Zech. xiv. 17; Is. ix. 6.

One stem two nations shall become,  
One land their tribes adorn,  
One Head be owned by low and high,  
One crown o'er all be worn.

Ezek. xxxvii. 16, 17, 22; xxxvi. 28; Hos. i. 11;  
Is. xxviii. 5.

One Shepherd then the sheep shall feed,  
One fold enclose them all,  
One river quench their parching thirst,  
One pasture never pall.

Ezek. xxxiv. 12-16, 22, 23; Jer. xxxi. 10; Is.  
xliv. 8, 4.

One temple shall by all be thronged,  
One prayer shall daily rise,  
One Priest receive all freewill gifts,  
One altar, sacrifice.

Zech. vi. 12, 13; Ps. lxxxii. 15; Zech. xiv. 16;  
Is. lvi. 7.

One fountain all shall seek for sin,  
One cleansing stream to see,  
One sacrifice shall bear in mind,  
One cross—the curséd tree.

Zech. xiii. 1; Jer. xxxiii. 6; xxx. 17; Rev. xiii. 8;  
1 Cor. i. 18; Gal. iii. 13.

One Mediator all shall know,  
One power invoke in prayer,  
One Advocate beseech to plead,  
One fear be everywhere.

1 Tim. ii. 5; Zech. viii. 21; 1 Jno. ii. 1; lxvii. 7.

One hope shall animate all breasts,  
One will by all be done,  
One faith shall Jew and Greek receive,  
One race together run.

Jer. xvii. 7; Dan. vii. 27; Zech. viii. 23; 1 Cor.  
ix. 24.

One spirit all men shall display,  
One way uprightly walk,  
One voice shall raise to Yahweh's praise,  
One theme be all their talk.

Ezek. xxxvi. 26; Jer. xxxii. 39; Is. xxxv. 8;  
Ps. cxlii. 3; cxlv. 4, 7.

One blessing all men shall desire,  
One task fulfil in love,  
One thing deem needful all through life,  
One prize seek from above.

Ps. cxxxiii. 3; lxxxii. 10, 11; Luke x. 42; Phil.  
iii. 14.

One judge to all shall justice mete,  
One court assess their claims,  
One code its judgment always guide,  
One rule, whate'er their names.

Ps. xc.vi. 13; Is. lx. 17; xi. 3, 4; Ps. lxxxii. 12.

One Counsellor shall wisdom meet,  
One Saviour sin remove,  
One Benefactor bless all poor,  
One Friend shall faithful prove.

Is. ix. 6; ii. 3; Rom. xi. 26; Ps. lxxxii. 12, 13;  
Prov. xviii. 24.

One standard shall all conduct guide,  
One measure regulate,  
One model all men shall admire,  
One pattern imitate.

Ps. cxix 104, 105; Is. viii. 20; Eph. iv. 13; Heb.  
iii. 1; Tit. ii. 7.

One question shall be asked by all,  
One answer given thereto,  
One problem exercise all minds,  
One golden rule to do.

Luke x. 25; 1 Jno. ii. 17; Heb. xi. 6; Matt. vii. 12.

One book shall then by all be read,  
One feast enjoyment give,  
One song be sung by old and young,  
One aim, the end to live.  
Is. xxix. 18; xxv. 6; Ps. lxxvii. 4; Rom. vi. 22.

One house of untold wealth shall be,  
One Father ruling o'er,  
One Son in charge of all therein—  
One key, and but one door.  
Ps. cxlii. 3; Jno. xiv. 2; Jer. xxxi. 9; Is. xxii. 22.

One Body all affairs shall guide,  
One fruit all labour yield,

One Lord be served with one consent.  
One endless age revealed.  
Rom. xii. 5; Is. xxxii. 1; xxvii. 6; Gal. v. 22;  
Zeph. iii. 9; Ps. cii. 27, 28.

One Man of countless multitude—  
One glorious form divine—  
One garment of salvation wear,  
One thousand years shall shine.  
Rev. i. 13-16; Jno. xvii. 21-23; 1 Jno. iii. 2; Ps.  
cxxxii. 16; Rev. xx. 4.

Oct., 1879. J.J.A.

## The Christadelphian.

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

DECEMBER, 1879.

THIS is the last number of vol. XVI. Would to God it might be the last number of all. The last number will certainly come, and this may be it, for it cannot be denied that the elements of the latter-day situation of the world's affairs are sufficiently marked to admit of the occurrence of the Lord's appearing at any time, to gather and organize his house for the great work to be done at his arrival. Every year sees these elements more and more distinctly defined. Yet the place assigned, in the midst of their evolution, for the world-stirring event has not been revealed. Consequently it is ours to watch, and prepare for it while watching, by the faithful occupation of the position appertaining to those to whom the privilege has been allowed of becoming acquainted with the mighty word and works of God. The publication of the *Christadelphian* has been one part of this work of preparation. That it has been efficacious in the past for the object in view, is attested by many ardent letters which never see the light. That it may be so in the time that may remain for its continuance will be the Editor's aim and endeavour, in the execution of which he is thankful for the many co-labourers who, some by contributing the financial means for the enterprise, and others by co-

operating in the literary department, work together for a common end which we may hope will have the Lord's approval at his coming, whether in 1880 or later.

### EUROPE AN ARMED CAMP.

The *Birmingham Daily Mail* referring to the complaint of the Austrian Government that its army is not strong enough, says: "The statement that Europe is nothing but an armed camp can scarcely be controverted when we hear of a Government complaining that twelve-hundred thousand men are not sufficient to ensure the national safety. Certainly the Austrian army does appear small when compared with the 3,046,800 soldiers of Russia, the 2,289,000 of France, and the 2,004,300 of Germany. The armies of Europe it is estimated, number 16,000,000 men, about one half of whom are included in the standing forces, and the others are liable to be called to arms at any emergency."

### WHAT WOULD THE LIBERALS DO?

The question of the next general election in England becomes of increasing and absorbing interest. It involves the fate of the present government. Will the Tories continue in power? or will they be replaced by the Liberals? No one can tell; they can only speculate. The question is interesting to the brethren of Christ. It may be asked, what have the brethren of Christ to do with the fate of the present government? In a sense, nothing; but in view of the enormous strides that have taken place under Lord Beaconsfield's administration, in the development of the latter-day situation, it is naturally an interesting problem

whether such a government is to continue. They know that if it does not continue, it is because its work is done, and another government is needed for what remains. The probability is the Tories will return to power; still it is interesting to see that if the Liberals do succeed them, there is a probability they will run in the Tory groove as regards the development of Asia Minor. We refer to a letter by a prominent Liberal appearing in the *Daily News*, and transmitted by brother J. J. Andrew. The following extract will illustrate what we mean:

“Asian Turkey, which was incapable of independence, but which a strong Mohammedan power might have at least defended, has by the Conservative Government been placed under the guns of Russian fortresses and Russian navies, while that same Government has given the English word alike for its internal and external protection. Now none of these things can be undone. Turkey can never again resist Russia in arms; Europe will never intervene to save Asia Minor from the advance of Russian armies; and the hand of a Russian Ambassador on the throat of the Sultan may at any moment extort a firman which will give to the Northern Power legal possession of the whole territory to the banks of the Suez Canal. To resist these very possible, and perhaps very imminent dangers, what ought to be our course? Not the timid verbiage of the Beaconsfield Cabinet, not fictitious armies and fleets shuttlecocked between England and India, but the vigour of provident anticipation. Our protectorate in Asia Minor, not needed if the Conservatives had not first provoked a war, and then made Turkey surrender her fortresses and harbours, must now be made real. We must compel the Porte to give our officers the authority to govern the country, to form police and native levies, to administer justice, and regulate taxation. By these means we shall make the country ours by respect and confidence, and without one British soldier or one British shilling we shall raise a barrier which will make that vast and rich region prosperous and ourselves safe. Is the task a great one? I grant it; but it has been forced upon us, and therefore we must do it. And we can.”

## THE SIGNS OF THE TIMES.

ALL EYES ON TURKEY.

THREATENING DEMANDS BY ENGLAND.

COMMOTION AMONG THE POWERS.

THE COMING STRUGGLE BETWEEN  
RUSSIA AND ENGLAND.

The past month has been one of great activity in Eastern affairs. The activity has amounted to excitement in England and panic in Turkey. The cause of it and the effect coming out of it are highly satisfactory to the watchers of the signs of the times. The drift is steadily increasing in the direction of that form of affairs so much desired and expected any time during the past twenty-five years, and now looming before our very eyes.

As remarked by the London correspondent of the *Liverpool Daily Post*: “All eyes are turned for the moment upon Turkey. An explosion of some sort is imminent. The situation is grave. The Foreign Secretary and the English Ambassador at the Porte are for once acting against the Turkish Government. The old concord is for the time interrupted, and the fact has produced something like consternation in the councils of the Sultan. In fact, from one cause or another, the situation in the East looks extremely black. The movement of the Austrian fleet in the direction of Salonica is thought to be pregnant of mischief. I hear to-night of similar probable movements by the fleets of France and Italy.”

The cause of this renewed crisis turns on the state of those Asiatic provinces of Turkey which comprise Jehovah's land. A situation has been providentially developed, which leads England to insist energetically on those changes which must lead to the already-begun revival of Israel's wastes. That situation was created by the Anglo-Turkish convention—itsself the result of the pressure brought upon England by the Russo-Turkish war. Under that

convention, Turkey, in exchange for England's guarantee of defence of the Asiatic provinces of Turkey, undertook to introduce and carry out in those provinces certain specified reforms under European officers. From various causes, Turkey has failed in her undertaking. As the Paris correspondent of the *Daily Telegraph* observes: "More than sixteen months have elapsed since the treaty was signed, and no step has been taken toward even a commencement of reform. In his recent tour through Asia Minor Sir Henry Layard has abundant opportunity of testing the misgovernment of the country. So long ago as the 1st of July, as we learn from a batch of official correspondence recently published on 'The condition of Asia Minor and Syria,' Sir Henry Layard wrote to the government of the Sultan threateningly on the subject. Sir Henry says in one of the published letters: 'I have warned the Porte over and over again that unless it speedily introduces the reforms to which it has pledged itself in the Asiatic dominions of the Sultan, and can assure the protection and the just and equal government of the populations, the question of an Armenian nationality, and even of other nationalities, may be raised, which will probably end in further diminishing the authority and territories of his Majesty's Government.'"

#### THREATENING DEMANDS BY ENGLAND.

Since his return from a tour in Syria Sir Henry by the instructions of the British government, has presented urgent demands on the subject to the Sultan, backing up his demands with a threat. Those demands are thus summarised in the London correspondence of the *Liverpool Post*:

"The British Cabinet wish Armenia to be under such officials, and subject to such conditions as to its civil government as they shall designate and approve; secondly, that its financial affairs shall be placed under the control of officials also to be designated by the English government; thirdly, that the Gendarmerie shall be completely under the direction of British military officers. These three points make up a British protectorate and Anglo-Turkish administration in Asia Minor, without the name of it. Any personal assurances of reform made by the Sultan are practically worthless, without some material guarantees accompanying them. These guarantees to have effect must, it is contended, recognize the principle

of British official supervision in Asia Minor.

The *Globe* asserts that signs are visible which point to the conviction that Great Britain may before long have again to take up a courageous and determined attitude in Eastern affairs. Prince Labanoff, we are told, has not been intriguing at Constantinople for nothing, and the recent order for the mobilisation of a Russian army corps in the Caucasus is offered as an example of Russian preparations for a swift advance, if necessary, into Turkish territory. The *Globe* cautiously advises resort to counter measures, and anyone capable of reading between the lines may see that an occupation of Syria by Great Britain would not be discouraged by the supporters of the ministry."

#### WHAT WILL BE THE END OF THESE THINGS?

To give due weight to the British demands, the British fleet was ordered into Turkish waters. This was at first contradicted from Constantinople, but the British government issued an official denial of the contradiction.

A Liverpool paper says:

"Sir A. H. Layard, on being asked the reason by the ministers of the Sultan, replied that England was determined to put a stop to the oppressions practised upon Christians in Asia Minor. What precise effect this menace is intended to have it would be difficult to say; it would almost be as hard to wreck a ship on the coast of Bohemia as for one man-of-war, or a dozen, to prevent atrocities committed five hundred miles inland. But rumour goes much farther than this. Our Ambassador is said to have presented an ultimatum to the Porte which will sufficiently show that we are in earnest as to the good government of Turkey, and if the Sultan does not at once give in, England is credited with the intention of setting up his brother in his place. It is to this complexion that the affairs of the monarch who had none but good impulses have come at last? The worst of it is that not even the most drastic policy which can be pursued in Constantinople, short of taking and governing Asia Minor for ourselves, is in the least likely to produce the desired result. No doubt a revolution there is inevitable. All accounts go to show that the point of national bankruptcy at which a breakdown must come has been almost reached. It is difficult to find money even for the necessary expenses of the palace. The provinces are in a state of utter anarchy. Each man, in proportion to his station and his influence, is doing what he can to fill his own pocket at the expense of others. A body corporate in such a low state of organization as the Turkish Empire is, will survive and flourish under political condi-

tions which would rend a really civilised country to pieces, but there is a limit to this disorganizing process even in Turkey, and that limit is not far off. . . England will not let Russia have Constantinople; she has done her best to keep Slav and Greek out of it, and now she is being compelled to throw over the unspeakable Turk. What will be the end of these things? who knows?"

So enquires the Liverpool paper. The right answer is the answer appended by brother Garside, who sends the clipping: "the servants of God." They know simply because God has revealed "the end of these things;" but surely this is a good reason for knowing. The end will be the disappearance of Turkey and the manifestation of Russia and Britain as the principals in the last struggle which comes to a head in this very Asia Minor, about which all the stew of the present moment is going on.

#### THE EUROPEAN PRESS ON THE SUBJECT.

The *Times*, commenting upon the relations between England and Turkey, says it is high time that our Government were taking measures to act upon the Anglo-Turkish Convention. Under that convention we have accepted responsibilities which render it impossible for us to acquiesce any longer in such a state of affairs as now exists in the Turkish Empire.

The *Standard* says no fear of offending or alienating the Turks will deter this country from trying to galvanise them into a reforming activity; and, should these efforts fail, a more radical solution of the Eastern question than has hitherto been ventured upon will have to be attempted.

The *Telegraph* says England could not stand aside while Turkey's engagements to her remain unfulfilled, and when the direction of affairs is in the hands of men who inspire distrust, when whatever course Sir Henry Layard has pursued must have been on the lines of the Anglo-Turkish Convention.

A *Telegraph* Vienna despatch says that according to all trustworthy accounts the situation is becoming more critical, and the relations between the English Government and the Porte can scarcely be worse than they are without a rupture.

The *Standard* Vienna correspondent says it is believed there that Sir Henry Layard has sharply demanded of the Porte that Turkey shall without further delay introduce the long-promised reforms in Asia Minor, and that this shall be done under English supervision.

The *Times'* Constantinople correspondent says if he is correctly informed Sir Henry

Layard has told Mahmoud Nedim in pretty plain language that if the Turkish Government continues to act as it has been doing, certain very disastrous consequences will ensue.

"The action of the English Government has excited great consternation at Constantinople, and is, says the Liverpool paper before quoted, associated in the popular mind with a supposed determination on the part of Lord Beaconsfield to be in early for his share of the spoils of a failing Empire. The Sultan, whose weak and wandering mind could be scared into insane suspicions by something far less portentous than the movement of a fleet, is thoroughly distrustful of the British Government, and he is turning to Prince Labanoff, the Russian Ambassador, for consolation and advice. At present the Prince is conferring with the Czar at Livadia, and it is thought probable that the Sultan will give no answer to the British Government until the Ambassador's return.

According to the *National Zeitung*, the whole of Western Europe agrees with the demand of England that the Porte should at length execute the necessary reforms, but if any action is taken by Great Britain, 'it will for the present have to be at her own risk and cost.' Germany and Austria, the writer adds, are agreed upon their respective interests and the measures which may be necessary to protect them. It is now Austria and Germany who say that having defined their interests, and being fully determined to uphold them at the proper moment, England may, if she likes, take on herself the office of executioner, on the clear understanding that the property of the delinquent Empire will have to be fairly apportioned."

#### THE BRITISH FLEET AND COMMOIONS AMONG THE POWERS.

The St. Petersburg correspondent of the *Daily News* says: "On receiving Sir H. Layard's threatening intimation as to the English fleet, Said Pacha telegraphed to Livadia requesting, in the name of the Sultan, that if the fleet came into Turkish waters the Emperor would send to the Bosphorus the Russian armoured vessels in the Black Sea. There are only two, and neither are large. The Emperor replied direct to the Sultan, consenting. Telegrams were then sent off to Berlin, Vienna, Rome, and Athens. The nature of the reply from Berlin I do not know, but I hear that Vienna replied that whenever the Russian fleet appears in the Bosphorus in the interests of peace, the Austrian fleet would also be on the side of the Powers desiring peace. This reads rather like a Delphic response.

The Italian fleet, it is understood, will go to the East to manœuvre. The purpose evidently is to bring about a meeting of the fleets of the other Powers in Turkish waters, as a counter-demonstration."

The Constantinople correspondent of the *Daily News* telegraphs: "The news telegraphed here that the English and other fleets are coming eastward, notwithstanding the telegram that Admiral Hornby had received orders to remain at Malta, causes great excitement among the Turkish officials. The relations between Sir H. Layard and the Porte are very strained. The Turkish Ministry is divided; one portion, headed by Osman Pacha, advocates an alliance with Russia. This portion has become stronger since the interview on Wednesday between Sir H. Layard and the Grand Vizier and Savat Pacha, and proposes to send Osman Pacha to conclude an alliance. A most important extract to this effect from the *Yakut* was sent by me to the telegraph office, but was stopped "par ordre superieur." The general impression is that England is arranging to make a naval demonstration here with Austria and Germany, to compel reforms. Meantime disorders are increasing throughout the country. Even within sixty miles of Constantinople, near Ismidt, the Circassians are robbing and murdering the inhabitants."

Illustrative of the Russian view of the question, the *Daily News* St Petersburg correspondent says:

"The idea of a naval demonstration, and the probability of Turkey yielding before such a demonstration, has an infuriating tendency here; but, while I believe there is nothing more at present than showing the teeth, it is dangerous work to excite strong feelings in both countries."

The *Novoe Vremya* says that Russia cannot permit the transfer of Asia Minor to England, nor the entry of the British fleet into the Black Sea, and continues as follows:—"Turkey plainly inclines to Russia, whose *role* is now to support the Ottoman Government. It is necessary to resort to the means taught us by England after the San Stefano Treaty, and to define our own interests, and in the event of the English fleet appearing before Constantinople we must answer such a demonstration by a counter demonstration."

The latest news is that Turkey has so far yielded as to place an Englishman (Baker Pacha) as the Sultan's representa-

tive to superintend the introduction of the reforms throughout the whole of Asia Minor. He is, however, not to be invested with executive authority. The British fleet is not to leave Malta for the present, but is nevertheless to hold itself in readiness to sail within two hours.

#### THE COMING STRUGGLE BETWEEN RUSSIA AND ENGLAND.

As pointing to the tendency of events in the direction of the coming struggle between England and Russia, the following is worth quoting from the Russian *Golos*:

"We shall confine ourselves to saying that the entrance of the British fleet into the Black Sea would be equivalent to a declaration of war against Russia. In fine," declares the *Golos*, "if England, in opposition to the Berlin treaty, makes an attempt upon the independence and integrity of the Ottoman Empire, Russia will be obliged to have recourse to all the means in its power for the protection of its vital interests. By transposing the centre of its activity to Asia Minor, England loses all its advantages as a maritime power; on land it is far from invulnerable. A struggle with England in Asia Minor," it exclaims, "promises us real chances of success."

Also the following from a German paper (both reproduced by the *Daily Telegraph*):

"The deep-seated hatred existing between Russia and England has found during the last two years many opportunities of manifesting itself in a manner which would seem to indicate that it would require but very little to transform this latent animosity into open hostility. The unexpected misfortune which has overtaken the English at Cabul now furnishes the excuse for the expression of a sentiment of undisguised hatred of the subjects of Queen Victoria, and throws into the background all minor discussions. Formerly the two great Asiatic rivals only contemplated each other from afar with jealous eyes, but now, since the late war, they stand opposite one another as hereditary foes, between whom nothing can avert a bloody struggle such as took place between France and Germany in 1870. A war with England has for a long time been gaining popularity, and though the moderate press has not failed to warn the nation against such an enterprise, pointing out the necessity of peace, that Russia may recover from the exhaustion consequent on the late war, should it so happen that war were declared, the news would be hailed with joy by all grades of society from the lowest to the highest."

## DR. CHALMERS ON BIBLE READING.

"You all have, or ought to have Bibles; and how often is it repeated there, 'Hearken diligently to me?' Now, do you obey this requirement by making the reading of your Bibles a distinct and earnest exercise? Do you ever dare to bring your favourite minister to the tribunal of the Lord? Indolent acquiescence in his doctrine, is just calling another man master; it is putting the authority of man over the

authority of God; it is throwing yourself into a prostrate attitude at the footstool of infallibility. And all this in the noon-day effulgence of a Protestant country where the Bible, in your mother tongue, circulates among all your families; where it may be met with on almost every shelf, and is soliciting you to look to the wisdom that is inscribed on its pages."

Quoted in the *Investigator*, 1845.

## INTELLIGENCE.

**ABERDEEN.**—Brother Anderson reports the addition of JAMES MENNIE, formerly of the Established Church of Scotland. He was immersed into the sin-covering name, on the 24th October. Brother Mennie is in the railway service, and was assisted in his search after truth by brother Walls, who is also a railway servant.

**BEDFORD.**—Brother Shelton reports that lectures have been resumed here. The lectures for November have been, *Destiny of the Wicked.*—(Brother Weston, of Leicester.) *The passing away of the heavens.*—(Brother Hodgkinson, of Peterboro'). *The Restoration of the Jews.*—(Brother Dixon, of Leicester). *The coming of Christ.*—(Brother Collyer, of Leicester).

**BEWDLEY.**—Brother Betts writes;—"The brethren and sisters of this town have great pleasure in reporting the obedience to the truth of JAMES JUDGE (21), blacksmith, formerly of the Church of England, and member of the Young Men's Bible Class. He was immersed into the sin-covering name at the public baths, Kidderminster, on the 8th of November, by our brother Bland, and now rejoices that he has found the truth after two years' groping, although every obstacle has been thrown in his path by the numerous Satans in this locality."

**BIRMINGHAM.**—During the month, obedience has been rendered by THOMAS LUCAS NEWMAN (31), brass founder, formerly Wesleyan. He is a relative of brother Shelton. The other immersions have appertained to Kidderminster, which see.

Brother Bannister, one of the oldest members of the ecclesia, fell asleep November 3rd, and was buried at Witton Cemetery, on Monday, November 10th. The same evening, the quarterly tea meeting of the brethren and sisters took place, at which the death of brother Bannister furnished a theme for profitable allusion in connection with the truth.

A proposal to abolish the second exhortation on Sunday morning (moved by brother Mander, with the most excellent motives) has been withdrawn on account of the opposition evoked.

For a singular episode in connection with the truth,—viz. a visit by the brethren and sisters in a body to George Dawson's chapel—see the article on page 556.

The lectures during the month have been as follow:—Nov. 2nd, *The supposed Immortality of the Soul.*—(Brother S. H. Smith). 9th, *The Sect everywhere spoken against.*—(Brother Shuttleworth). 16th, *The Holy Spirit.*—(Brother Bishop). 23rd, *The two natures to which believers stand related.*—(Brother Roberts).

**CARDIFF.**—Brother Kees reports the addition of THOMAS REES, his uncle, who was assisted into the all-saving name on Saturday, Oct. 18th. He adds that others are deeply interested in the truth.

**EATINGTON.**—Brother Taylor requests it to be noted that the brethren here reject the idea that men are born of the spirit in the present state. "We hold that no one is the subject of spirit-birth previous to resurrection, and that Jesus the anointed is the first-born from the dead."

**EDINBURGH.**—Brother W. Grant reports the following cases of obedience to the truth, viz.: JANE MITCHELL (18), domestic servant, and CHRISTIAN SMITH (15), youngest daughter of brother and sister Smith, on the 31st October; ELIZABETH S. BURNS (24), wife of brother Burns, and JESSIE P. H. WOOD (14), youngest daughter of brother and sister Wood, on the 5th November; and ANNIE GORDON MARSHALL (18), governess, Kilmarnock, on 8th Nov. We have also added to our number brother and sister Gordon, from Baliindalloch (formerly of Grantown), who have come to reside in Edinburgh. Brother James Milner died on 26th October, and was buried on the 30th, in the presence of several of the brethren. Since brother Ashcroft's visit in September, our lectures have been very well attended. On some occasions, too well for the limited accommodation of our hall. The subjects for November are as follow:—2nd, *The millennial age.* 9th, *The parable of the rich man and Lazarus.* 16th, *Some facts of Bible history, and some Bible predictions concerning Palestine and the Jews.*



23rd, The deathlessness brought to light by the gospel. 30th, A few of the reasons that have induced us to separate from the churches of the present day."

ENFIELD LOCK.—Brother A. McKillop reports his coming removal to New Zealand, not because of the hard times like some, but because of poor health. He and sister McKillop, with his four little ones, were to leave London on the 25th November for Christchurch.

GLASGOW.—Brother Leask reports that two more have been added to the ecclesia, viz. GEORGE BALSILLIE (75), who, although a very aged man, made a very clear and intelligent confession of the things of the kingdom and name, on examination, and was baptized on Sunday morning, 12th October. He has been connected with a number of religious bodies in his day, and was at one time a Campbellite; latterly brother Hall made acquaintance with him and has by this means been shown "the way of God more perfectly," for which he is thankful. The other case is that of Mrs. JANET WILSON (44), who has been attending our meetings for some time. She was immersed on 2nd of November. Brother Noble Watson has gone to America, and brother Petrie, after continued absence, has resigned. On the 19th of October, brother William Grant, of Edinboro', paid us a visit, who, besides giving us a few words of exhortation, delivered a very impressive lecture in the afternoon, on "Bible teaching concerning the nature of man, and his state after death." Thursday, 23rd of October, being what is called "the fast day," and a holiday, we had our usual social meeting in the evening. Between sixty and seventy brethren and sisters and a few strangers sat down to tea, and a number of brethren being present from a distance, a very enjoyable evening was spent. For the first time the children from our Sunday school were presented with prize books on this occasion. Our annual meeting was held on the 7th of November, when the usual business was transacted. The report submitted showed that we at present number seventy seven, being an increase of nine over that of last year. The annual election of serving brethren for the ensuing year also took place then. Brother Thomas Nisbet was appointed secretary, and brother John Mulholland, assistant. The lectures delivered since last communication up to date are as follow:—Sept. 21st, Jesus Christ: popular views concerning him unscriptural. 28th, Man: what is he? Oct. 5th, The intermediate state. 12th, If a man die will he live again? 26th, The Devil considered in connection with the eternity of evil. Nov. 2nd, The Gospel believed by Abraham, and our necessity for believing the same. 9th, Baptism: its mode, its subjects, and its relation to salvation.

GLOUCESTER.—Brother Rogers writes that although there are no additions to chronicle since the last communication, there are several interested persons who are anxiously and earnestly enquiring into the truth. The meetings maintain their interest, and upon the whole the attendance is somewhat better than it was some few weeks ago. The brethren contemplate taking better means of advertising the meetings. On this subject brother Rogers says: "We should be glad if you would send us a specimen copy of a leaflet suitable for general distribution, containing notification of time and place of meetings, if anything of the kind is in use Birmingham. If any brother, under whose notice this might come, could supply me (9, Wellington street, Gloucester,) with a similar article it would assist us in preparing a suitable and effective advertisement." On the 25th September last, the social gathering of the three ecclesias of Cheltenham, Tewkesbury, and Gloucester, took place in the meeting room at Gloucester, when about 60 brethren and friends partook of tea. Afterwards a public meeting took place, and addresses were delivered by several of the brethren, including brother Thomas Boshier of London. For some few Sundays past we have broken bread at our meeting room in the morning. Previously we used to meet at brother Wilson's house, in the afternoon for this purpose. Brother Shuttleworth, of Birmingham, paid us a visit on the 19th October, and lectured in the evening upon "Is present salvation a Bible doctrine?" A gathering considerably larger than usual testified to the extent to which brother Shuttleworth's former lectures were appreciated, and the attention of the assembled people showed the interest they felt in his remarks on this occasion. On the 9th inst., brother T. H. Boshier, of London, proclaimed the truth in this city, taking for his subject "Fatal mistakes which good men have made in regard to salvation."

GREAT BRIDGE.—Brother Hollier reports that obedience has been rendered to the truth by PHOEBE ATTWOOD (35), wife of brother Richard Attwood, formerly Wesleyan. She was immersed at Dudley, September 17th. The lectures have been as follow: September 7th, Revival services.—(Brother Wooliscroft). 14th, The Bible its own interpreter.—(Brother Shuttleworth). 21st, The gospel of the kingdom.—(Brother Alfred Davies). 28th, Our Father which art in heaven.—(Brother White). October 5th, The gospel that saves.—(Brother Parsons). 12th, Christ the future King of the world.—(Brother Hardy). 19th, Bible doctrine of regeneration.—(Brother Meakin). 26th, The new heavens and earth.—(Brother Taylor). An adult Bible class is held every Sunday morning, when questions are attended to arising out of the lectures, or otherwise. It has become attractive and signs of good results are being

manifested. We have been under the necessity of withdrawing from brother Page, who is walking disorderly.

**GREENOCK.**—Brother W. Blair reports that the few friends of the truth in this place have organized themselves into a little ecclesia. It is about two years since brother Blair became a candidate for eternal life. For a considerable time he stood alone in a town of seventy thousand inhabitants. Subsequently brothers Elliott and Haining came to Greenock. Afterwards, another coming to see the error of his way put on the sin-covering name. These have now met for a considerable time to break bread and to exhort to love and good works. The only thing they regret is that none of them are able to lecture publicly. However, they have laboured privately with the result of persuading one more to lay hold upon the hope set before him in the gospel. His name is **ROBERT WILSON** (31), formerly a Free Church man, but now rejoices that he is free from the superstitious doctrines of Christendom.

**HALIFAX.**—Brother Dyson reports that since last writing, the following subjects have been lectured upon: Aug. 17th, The great salvation.—(Brother C. Firth). 24th, The times of restitution of all things.—(Brother R. Smith). 31st, Proofs from nature of the existence of God.—(Brother W. Thomas). Sep. 7th, The resurrection.—(Brother R. Dyson). 14th, The first apostolic sermon to Gentiles.—(Brother R. Whitworth). 21st, Hell.—(Brother A. Andrew, of London). 28th, Baptism.—(Brother W. Cundall). Oct. 5th, Are there few that be saved?—(Brother R. Dyson). 12th, The divinely appointed cure for all the ills to which flesh is heir.—(Brother C. Firth). 19th, The reception of Christ at his first coming, and how he will be accepted at his second.—(Brother R. Smith). 26th, Where is the promise of his coming?—(Brother R. Dyson). Nov. 2nd, The trees of the Lord.—(Brother W. Thomas). 9th, The true church.—(Brother R. Dyson).

**HUDDESFIELD.**—We “take” no “position” in the unfortunate state of things existing. We desire to be at one with all who love the Lord Jesus in sincerity and truth, and where such fall out, if right is not clearly discernible on one side or other, we simply wait for reconciliation or a plainer revelation.

**KIDDERMINSTER.**—Brother Bland writes, Oct. 21 (too late for last month's *Christadelphian*: intelligence communications should be not later than the 15th of the month): “We are thankful to state that we have something worth recording on the present occasion. Our efforts during the past five months have yielded a little fruit, which we sincerely trust is of that nature that shall endure to life eternal. If the harvest corresponds with the first-fruits we shall have

cause to be abundantly grateful to him who—after faithful labour—generally giveth the increase. We have to record the addition of four members to our little ecclesia, two of whom were immersed into the name of the Holy One of Israel, on Saturday, Oct. 11th; one on Thursday, Oct. 16th; and one on Saturday, Oct. 18th. The names of the new brothers and sisters are as follow:—**JOHN COOPER** (39), foreman; and his wife **SARAH GOWEN COOPER** (37); **JOHN THATCHER** (29), carpet designer; and **ALICE MILLWARD BLAND**, the beloved wife of him who now writes to you. The whole of these have carefully looked into the truth and witnessed a good confession. They were all previously connected with the Wesleyan denomination, and took some active part in some department of labour connected with that organization. Of course results of this kind bring heavy condemnation upon our heads, from those who will not, and in some instances dare not, look to see whether the things we teach are true, and all sorts of bitter, biting things are unhesitatingly—and equally as untruthfully—said about us by the so-called Christians around. This we must endure, knowing that ‘our Vindicator liveth,’ to whose eye our motives are not hidden, and who will one day ‘judge his people with a righteous judgment.’ We understand that Mr. Fisk, the Baptist minister, has been attacking us from the pulpit. The difficulty is to get to know what has been said on occasions of this kind, when no public notice has been given of the intended attack. We were informed on pretty good authority that he declared that ‘no one could be a Christian who did not believe the doctrine of the Trinity,’ that we ‘did not take the whole of the Bible, but built our doctrines upon isolated passages,’ a statement that is absolutely untrue, and far more applicable to the sect with which he is connected, and the other sects with which he fraternizes. He stated, too, that ‘he would not discuss with us,’ which is no doubt a very wise decision—at his standpoint—at which to arrive, though at the same time not at all one that would be endorsed by Paul, who constantly ‘reasoned’ with the people wherever he went. He has also stated that (so we are informed) ‘he has several friends who are Christadelphians, that they send him lots of tracts and pamphlets, which he never reads but always puts upon the fire.’ We can only say that if Mr. Fisk heard of a Churchman putting some of his Baptist tracts upon the fire unread, he would be one of the first to condemn him as a very bigoted person. Such conduct, if true, is by no means commendable. Some other person, or persons, have been endeavouring to bring contempt upon the truth, in a paper emanating from Wolverhampton, called ‘*The Lantern*.’ We fear it is a lantern that gives little light,

and though a Bible is printed upon the front page, it is a closed one, as that book probably is to most of its readers. It is a paper that affords an opportunity to men without manliness, to do an injury to any one anonymously, and men who have little or no honesty of purpose, who dare not meet us openly, and who 'love darkness rather than light,' have in this publication an opportunity to vent their spleen, or to show forth their satirical powers at the expense of truth. The Christadelphians, however, are (or should be) impervious to the shafts of witicism, satire, or falsehood that malignant neighbours may use against them, and so far as those at Kidderminster are concerned they have more reason for rejoicing than anything else, for their meetings have thus, through their enemies, been advertised for to no other cause can they ascribe the increasing number that have attended their meetings. The lectures delivered since last writing have been as follow:—Aug. 24th, Orthodox teaching inconsistent with the teaching of the Bible.—(Brother J. Steward). 31st, Paradise: Current views examined and proved to be false. The scriptural view expounded.—(Brother J. Bland). Sep. 7th, Orthodox teaching inconsistent with the teaching of the Bible.—(Brother J. Steward). 14th, The sect everywhere spoken against: what they believe and teach.—(Brother T. Betts, of Bewdley). 21st, Same subject continued.—(Brother Betts). 28th, The resurrection of Christ.—(Brother J. Steward). Oct. 5th, The Holy Spirit not a person, but an effluence from the Father.—(Brother J. J. Bishop, of Birmingham). 12th, The one baptism of the Bible: what is it?—what is it not?—and who are the subjects of it?—(Brother J. Bland). 19th, Our dead friends: where are they?—(Brother T. Betts, of Bewdley). Writing again, Nov. 13th, brother Bland says:—"In addition to the statement forwarded last month, which was too late for publication, we have to report further, the obedience of the following persons to the truth: CHARLES TIDMAN (26), clerk; HANNAH E. E. TIDMAN (31), wife of the above; and JANE THATCHER (26), wife of brother Thatcher. They were each previously connected with the Wesleyan society, and were immersed at Birmingham on Nov. 8th. Our number is thus increased to nine, and from the manner that others appear to be looking into the truth, and the length of time they have been seeking, we hope to announce other additions shortly. It remains for us each 'to add to our faith knowledge,' and all the other important additions commanded in the word of truth. We have to announce also that we have taken the hall lately occupied by the Temperance Society. This is much more commodious than the 'upper room' that we have vacated, and in a far better position,

and we hope to secure much larger attendances. We had an excellent attendance on Sunday last to listen to brother S. H. Smith, and we trust they did not come in vain. The writer has been favoured this week with a visit from a Church of England clergyman, who came and strongly denounced the work in which we are engaged, with all the energy and self-importance that a 'deacon in holy orders' (which position he informed us, evidently with the design of producing a profound impression, he occupied) could command. 'We were,' he said, 'destroying souls,' and 'leading the youth of the town astray'—(a few young men from the Church schools attend our meetings, and have, doubtless, been asking awkward questions), and 'it was great presumption on our part to set ourselves up against the authority of the church, and against the learning of the whole bench of bishops.' This, and a very great deal more nonsense was uttered; and we endeavoured to engage the gentleman in discussion, but entirely in vain, 'he had not come to argue,'—'he had not got a string of texts at the end of his tongue,'—'the things were too sacred to discuss,' etc. He was quite unable to answer a question or two we put him, and we rather fear that, although he was invited to call at any time and discuss the matter, we shall not receive another visit from him. The incident only shows how the truth is stirring them up, and we shall not be surprised at anything they do to thwart the efforts that are being put forth on behalf of the 'good tidings of the glory of God.' The lectures since last writing are as follow:—Oct. 26th, The devil of the Bible contrasted with the devil of popular belief.—(Brother J. Steward). Nov. 2nd, The one baptism of the Bible: what is it?—what is it not?—and who are the subjects of it?—(Continued: brother J. Bland). 9th, The immortality of the soul, not a Bible doctrine.—(Brother S. H. Smith, of Birmingham)."

LEEDS.—Brother W. H. Andrew writes: "On October 15th, Mrs. ISABELLA DODGSON, formerly a member of the United Methodist Free Church, was immersed into the saving name."

LEICESTER.—Brother Yardley reports the obedience of GEORGE BERRY (28), who was immersed into the saving name on the 12th instant. He was formerly associated with that section of the apostacy bearing the name of United Free Methodists. He was however, led to see that it was bondage indeed, and can now rejoice in the liberty wherewith Christ makes his people free, for none are free but those whom the truth makes free, and all are slaves besides. We were favoured with a visit from brother Roberts on the 10th inst., who in the forenoon encouraged us much, while discoursing on the certainty of things to which we have

put our hands, and in the evening lectured to an attentive audience, on the life and teachings of the apostle Paul, in relation to popular doctrines.

**MANCHESTER.**—Brother Holland denies the truth of the statements appearing in the communication from this place last month. He has no desire, however, to have the matter debated, but is willing, as the others implicated with him are, to have the matter investigated. Having published the statement, we publish the denial, and there we must leave it, making it a rule never to open the pages of the *Christadelphian* for the discussion of personal differences.

**NEWCASTLE-ON-TYNE.**—Bro. McAlpine says: "I noticed in the intelligence that you were unable to make out the name of the reporter of my immersion and wife's; it was brother Laing who was the reporter, and with whom we met to break bread on the first day of the week, in Walker-on-Tyne. My address is at the top of this letter (66, Headlam street, Byker, Newcastle-on-Tyne)."

**ORMSKIRK.**—Brother Garside encloses a circular announcing that on Monday evening, November 17th, an address was to be delivered in the small lecture room of the working men's institute, Ormskirk, by brother J. U. Robertson, of Liverpool, on the doctrine of the immortality of the soul examined in the light of the Scriptures of truth. Brother Garside adds: "You will see from this that we are again making an attempt to get a hearing for the truth; brother Ashcroft will preside."

**RIDDINGS.**—Brother Wragg reports the obedience on October 15th, of SAMUEL ATKINS (29), formerly Baptist. This is the third that has obeyed the truth as the result of the Swanwich lectures. The brethren still continue their efforts to spread the truth, and at present go to a place called Bagthorpe, where good ground is found.

**RIPLEY.**—Brother Mitchell reports the obedience of JAMES WHYSALL (27), WILLIAM BAMFORD (28), and JOHN MILLINGTON (23), all formerly neutral. They put on the sin-covering name of Jesus the anointed, at Ripley, October 18th (being examined and baptized by brother S. Richards, of Nottingham). Brother Mitchell adds: "At their desire, and that of brother Radford, we have since then broken bread at my house, on Sunday mornings. On Sunday evening, October 19th, we met at the house of brother Whysall. To-day we have engaged a room at the Public Hall, Ripley, to meet in on Sundays and have lectures, in hope of saving some others."

**SKELWEN.**—Brother Eldridge reports:—"Brethren here have engaged the old Independent chapel, which they commenced to occupy on Sunday, Nov. 19th. The audience was small but interested."

**STOCKPORT.**—Brother Waite reports

another addition to the "little flock" in Stockport, in the person of CHARLES CUNNINGHAM (16), formerly neutral. He was "born of water" on the 16th ult., in the hope of a glorious resurrection from among the dead ones, or, better still, to be found among those "who are alive" and find approval at the coming of the Lord.

**SWANSEA.**—Brother Randles reports that the lectures for the past month have been as follow:—Oct. 19th, Christ before Pilate.—What is truth? The question answered.—(Brother Evans). 26th, Why are there so many sects and denominations in the land? The question answered.—(Brother Clement). Nov. 2nd, Acts xxiv. 14.—The way which they call heresy, &c.—(Brother Evans). 9th, God: a unity or trinity, which?—(Brother Clement). I enclose you a poster, which speaks for itself. Will it do? Can the public pass it without being attracted to look at and read it? Whether they respond to our invitation will be proved. He whom we preach, watch, wait, and look for, and who is coming, may stop our proceedings, and summon us to his tribunal. How grand to be engaged in such work and under such a Master—(although all and everything to the eye of sense is against us, never mind, keep thou behind. We are in the world and cannot help it; but am not of it).—We know what we are about. Spreading the glad tidings has associated our development as a people, being made meet to be partakers of the divine nature. Although the development is attended with work that is hard, unpopular, thankless, and frustrating of all temporal advancement, the time will soon be over, and whether the Lord be pleased with our feeble efforts, and accept our work, or not, it is satisfactory to know we are engaged in the only work under the sun that is truly noble, and will to some lead to permanent and glorious results. A stimulus is given, and the interest kept up, by having brethren from a distance. It may be "far fetched" with some and "money wasted," not so with us. We cannot boast of "speaking power," therefore do our best in the circumstances. That that is done under difficulties the "Master" smiles on; this we aim for—a smile from Him, at least, will repay all frowns now. What a joy it will be to stand in His presence free from grief.

**WHITBY.**—Brother Winterburn reports that during the past month (Oct.), some results of the efforts of the brethren to sow the seed of the glorious gospel, has shewn themselves, three having been added to the number of the ecclesia by the act of obedience required. They are WILLIAM WRIGHT BOYES (21), tailor; ROBERT LAMB (24), jet worker; and EMILY BEADNELL (25), daughter of brother and sister Beadnell. The ecclesia now numbers fifteen. During the month two of the Sunday evening

lectures have been given by brother Sawdon, of Scarborough', whose services were most acceptable.

#### CANADA.

**GUELPH.**—Brother Evans mentions that brother and sister Kirkwood from Edinboro' arrived here last June. They both express themselves pleased with the change to a bright and cheerful climate. We have brother W. H. Cook, from Almonte, formerly of Peterboro', staying with us for the present, seeking employment at his trade—that of a dyer, &c. An immersion is pending but is in abeyance for a while on account of ill-health. There are also one or two reading who, if they do not turn aside or stick half way in their investigations, will doubtless believe and obey to the saving of their souls. How eagerly I read the cable news every morning, the times are so critical, so momentous, and we are such deeply interested people in the ultimate issues, and our destinies involved are vast and mighty.

**WALKERTON (Co. Bruce).**—Brother Gunn writes (Nov. 5th):—"For the benefit of my health, I succeeded in getting off to the seaside, in July last, and made my way again to Cow bay, near Halifax, Nova Scotia, where I could enjoy the occasional company and fellowship of the two Halifax brethren, Mitchell and Stevens, and again have the pleasure of meeting with our aged sister, Mrs. Coleman, all of whom I found in fair physical health, but in the enjoyment of good health spiritually. As was the case last year, my communication with these brethren was most pleasant and gratifying, as on three Sundays they were with me at Cow bay, where either in the shady grove by the sea, weather permitting, or in my room, we held our meetings for reading and exhortation, and commemorating the dying love of our risen Lord in obedience to his command. These young brethren have been making good use of their time, and most satisfactory progress in the study of the truth, and are become such as no longer have need of milk, but who, by reason of use, are now able to assimilate strong meat—the pure wheat of the word. They do all they can by the circulation of printed matter to attract attention to the truth in Halifax, but so far without visible result, except, perhaps, in a recent case, which at present they are disposed to look upon as one of promise. The public ear seems to be not only closed but sealed against the truth, and when we find so much coldness, apathy and indifference on the part of many professing the truth, and much downright perversion and nullification of the truth, by professed teachers of it, the slow progress it makes in our day is not to be wondered at. Sister Coleman, though in her 83rd year,

is clear, intelligent and bright in the truth, full of faith, and strong in hope, and looking for the speedy deliverance from the present evil things, in the redemption now close at hand, and in respect to the near approach of which believes, true believers who are earnestly and honestly engaged in the great work of making their calling and election sure, may well lift up their heads. How consoling and encouraging for the young in the truth to listen to the words breathing such fervent faith and confident hope, and such a constant sense of the goodness of God, in leading His people by ways that they knew not, from the lips of such as sister Coleman, whose utterances are based on the full assurance of understanding, the full assurance of faith, and the full assurance of hope; and I was very glad to find that our young brethren across the harbour very frequently and regularly visit this mother of Israel. I had not time to visit brother Dr. Creed, of Pugwash, or brother Robertson, of Montreal, having decided to spend all my spare time in St. John, New Brunswick, on my way home, in order to visit and make the personal acquaintance of our isolated sister there, Miss Jardine, whose health, you know, has been very indifferent for some years past, and whom I had been assisting by letter for some time previously, to an understanding and practice of Hydropathy and Hygiene, in the use of those natural agencies which have been placed within our reach, not only for the cure of disease, but also for the purpose of keeping in some degree of health and repair this frail body of sin and death. [Brother Gunn gives some interesting particulars of his efforts to promote private correspondence between isolated brethren and sisters.] I remained four days in St. John, and had looked forward to a pleasant and profitable meeting on Sunday, but it poured down rain, and our sister who resides a mile out of the city, could not venture out. Brother Dowling and myself met in a room in the hotel, held our meeting, claiming the presence promised even to the two met in his name, and partook of the bread and the cup in remembrance of his suffering and death, and in faith and anticipation of his near coming in power and great glory, to set up the kingdom prepared from the foundation of the world."

#### SOUTH AFRICA.

**PIETERMARITZBURG.**—Brother Boyley, writing to brother Rees, of Shrewsbury, intimates the arrival at Pietermaritzburg, of brother and sister Bailey, who sailed from London on the 19th of August last. Brother Bailey's health is rapidly improving with the warm climate. He had been told he would not last through another winter in England.

## UNITED STATES.

BOSTON.—Brother McKellar writes: "We are doing what little we can to make plain the way of life to the people. We have moved into a new hall, better adapted to our wants. It is called Chapel Hall, 820, Washington Street, which is the principal street in this city. We advertise our subject in the *Saturday Herald*, every week; and we generally get a few out of the perishing thousands of this great city to listen to the unadulterated word of life. Brethren Hooper, Gray, and myself take turns, and the two younger brethren, Edgecomb and Adams, preside alternately at breaking of bread. The subjects which we have had since we moved were: August 10th, Who are the future rulers of the earth and when will they reign?—(Brother Gray). 17th, A few reasons why we should discard clerical teaching.—(Brother McKellar). 24th, The parable of the rich man and Lazarus scripturally explained.—(Brother Hooper). 31st, The devil of the Bible not the devil of the clergy.—(Brother Gray). September 7th, God's name, its meaning, and why it should be understood.—(Brother McKellar). 14th, Pilate's question and Jesus's answer.—(Brother Hooper). 21st, New heavens and earth.—(Brother Gray). 28th, If a man die, shall he live again?—(Brother McKellar). October 5th, Is the doctrine of eternal torments taught in the Bible?—(Brother Hooper). We have commenced a Sunday school, so long neglected; only nine scholars are in attendance as yet. Sister Hooper, teacher. Any of the faithful brethren coming this way will be heartily welcomed."

VALLEY SPRING (Llano Co., Tex).—Brother J. Banta reports that the fraternal gathering came off in August, in proper order, with beneficial results to all concerned. Nearly all the ecclesias in Texas were represented, and there were several isolated brethren from different parts. There was one case of obedience at the close of the meetings, viz., brother HALEY, of Blanco Co., who has been reading and hearing the truth for several years. He was immersed August 13th. Brethren G. W. Banta, and J. R. Magill visited the vicinity of the gathering in September, and delivered some lectures, at the close of which six put on the sin-covering name of Christ, viz., sister ARTIMECIA MCDANIEL, sister MARZEE WHITE, wife of brother James White, of Blanco Co.; sister ELIZABETH COLBATH (22), brother A. RAY (23), and wife, sister NANCY S. RAY (19), and brother J. L. MELTON. All of whom gave sufficient evidence of having been begotten by the gospel, and having become dead to the love and practice

of sin: to be planted in the likeness of our Lord's death, and rise to walk in newness of life. Immersed September 29th. I paid a visit to brother W. A. Oatman's, in Bastrop Co., Tex., on the third Sunday in September, where I delivered twenty-one discourses, including a short one at the water's edge, resulting in the obedience to the one faith of five persons, viz., sister MARY E. OATMAN, wife of brother W. A. Oatman, sister LIVINGSTON, wife of Dr. Livingston (who is himself almost persuaded to put on the saving name), brother SAMUEL A. BROWN, brother SAMUEL E. JOHNSON, and brother ROGERS; all of whom gave satisfactory evidence of hearts purified by the one only true faith, and child-like dispositions. They had all been studying the truth under the guidance of brother W. A. Oatman, for some time. Brother W. A. Oatman assisted two others in putting on the saving-name on the second Sunday in September, viz., brother CHAS. RUSSELL, and bro. GENO OATMAN, son of brother W. A. Oatman—Whose understanding and faith in the things of the kingdom and name, was considered amply sufficient to justify them in obeying the truth. The five immersed by myself on the first Sunday in October, referred to above, were added to the two immersed by brother Oatman, and brother Oatman himself, making in all eight, of the Lord's children who compose the Bastrop Co. (or Valley Home) ecclesia, with brother and sister Williams, immersed by brother Salley, in Ark., which made ten in all. With this loving band of believers we broke bread at brother Oatman's residence, on Sunday night, amid faces glowing and hearts overflowing with joy unspeakable, and full of glory. We had another four days' meeting in this valley (Valley Spring), beginning on the second Sunday in October, which resulted in much edification to the members present. And the obedience to the one faith of one, viz., sister MARTHA KEELE, wife of brother Harris Keele; sister Keele had been hearing and studying the truth for several years, and gave satisfactory evidence of having been begotten by the word of truth, that she might be born of water into the Abrahamic family, and constituted a child of Deity, and an heir according to the promise made to Abraham, and confirmed by the oath of Jehovah. I must also mention the return to duty of my brother in the flesh, David R. Banta, who has been for many years standing off from his duty to God, but now declares his resolution in the future to hold, obey, and publicly proclaim the one faith, as it is taught in the Bible, and defined in the writings of all true Christadelphians in Europe and America."

No. 175. — Jan. 1, 1879.

# 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:

|                                                                    |    |                                                                                      |    |
|--------------------------------------------------------------------|----|--------------------------------------------------------------------------------------|----|
| The Parable of the Rich Man<br>and Lazarus . . . . .               | 1  | Sunday Morning at the Birming-<br>ham Christadelphian Ecclesia,<br>No. 108 . . . . . | 22 |
| The First Day of the Week . . . . .                                | 6  | Anglo-Israelism . . . . .                                                            | 26 |
| Human Life and Human Folly . . . . .                               | 8  | EDITORIAL . . . . .                                                                  | 38 |
| Historical Stultifications of the<br>Anglo-Israel Theory . . . . . | 10 | Signs of the Times . . . . .                                                         | 35 |
| The Ways of Providence . . . . .                                   | 14 | The <i>Christadelphian</i> and its<br>Readers . . . . .                              | 38 |
| Job and his Friends . . . . .                                      | 19 | Intelligence . . . . .                                                               | 41 |

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 thank the brethren in New Zealand for the liberal expression of their sympathy with bro. Ashcroft in the necessity brought upon him by his abandonment of the clerical profession, and his acceptance of the present shame and poverty of the truth. In answer to enquiries, we beg to say that the shop experiment having fallen upon these evil times, is not attended with the success which might otherwise have been realised. Brother Ashcroft proposes adding piano tuning to toy selling, in the endeavour to provide things honest in the sight of a'l men. In the meantime, want is kept from the door by the sympathy of the brethren here and there. The Birmingham quarterly contribution will take place early in the new year, when any out of Birmingham desiring to take part will have an opportunity of adding their mite.

Bound volumes of the *Christadelphian* for 1873 will shortly be ready at 8s. post free.

J.M.C.—The Pharisees believed in the resurrection of the unjust. They had sufficient scriptural ground for their belief in a single passage—Dan. xii. 2.

The following anonymous contributions have been received towards the case of need:—6s.8d., 6s. Brother Boggs, of Washington, sends four dollars. Others have been privately acknowledged.

WITH THANKS.—Bro. G. A. Birkenhead, Windsor Road, Penarth, Cardiff, acknowledges the receipt of 10s. from a sister, and £5 from a brother for the proclamation of the truth in Cardiff.

S.—“Walter Cameron,” the versifier of Job, is a brother who emigrated from Glasgow a year or two ago. He has now moved from Panama to Callao. His address is “Pacific Steam Navigation Co.’s Factory, Callao, S.A.”

The request of brother R. Gresham for old pamphlets (see letter in *Christadelphian* for last November), is only applicable to brethren in the United States, as books forwarded by post from Britain would not be allowed to enter the country.

G.L.—As it all depends upon the character of the men, we would prefer not to give an answer which might be inapplicable to the particular case. It is better to dispense with alien testimony if you can, in the investigation of any charge against a brother.

A number of old Records, containing a scripturally-attested statement of the one faith (useful in cases of enquiry unto the truth) can be had at 1s. per dozen post free. The list of names and other ephemeral matters are removed.

M.A.B.—The suggestion by a brother years ago to have a trust deed of settlement for the benefit of relations in the event of removal at the appearing of Christ, has not been acted on by anyone; and we should not recommend you to trouble yourself at all on the subject. Relations will have something more important to think about than property when Christ has arrived.

“HELL.”—A rousing sermon on this subject, by the “Rev.” Geo. G. Macleod of Carnwath, addressed “to the ministers of Scotland,” has been well answered by brother Charles Reid, of Wishaw. A local paper calls it “Mr. Reid’s spirited counterblast.” He will send his reply through the post to any British address for a penny stamp. Address, C. Reid, Young Street, Wishaw, Scotland.

H.J.M.—The Post-office authorities tear open the parcels to see if we try, like the Gentiles, to evade the claims of Cæsar, which the alien submits to from compulsion, and which the sons of God recognise as a divine obligation. This accounts for the dilapidated state in which the parcels arrive. We are sorry for it, but cannot help it. Increased strength of the wrapping would not remedy the evil.

Brother W. Cundall, stationer and printer, Bull Green, Halifax, Yorkshire, has published a four-page small leaflet (same size as *Querist*), entitled “Can you Believe?” It is a reprint of a series of questions that appeared about twenty years ago in the *Gospel Banner*. The questions are on first principles, and addressed to orthodox mis-believers. He will send them to any address in Britain at 1s. per 100, post free; address as above.

W.G.—Withdrawal from brethren or sisters for inter-marriage with unbelievers has only taken place, so far as we are aware, where the act is defended as a right and scriptural thing, or where some other cause springing out of it has existed. Where the wrong is admitted, withdrawal has not taken place. There was a recent case of this sort in the very place where the withdrawal was reported from. There is a great distinction between the two cases, the observance of which ought to obviate the hot-water difficulties you speak of. The Doctor’s letter on the subject (*Ambassador*, 1866, page 91) is good, but requires a little qualification on one or two points.

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.

THE PAMPHLET IS WELL GOT UP, AND IN A READABLE TYPE.

 The price will be 8d. instead of 6d.; for an explanation of the change see “Notes” above.



LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

BRITISH.—Nov. 27th, J. R. Kitchen, T. J. Thornlee, D. Drake, A. Crawford, T. H. Curry, T. J. Wykes, W. Ruckler, W. Smith, R. Urle, J. Murray, J. W. Thirtle, W. Smith, C. Sharp, W. Beeston; 29th, R. M. Skeats, Col. Burton, R. Carruthers, M. Craigie, W. Hill, D. Wilson, H. Pym, G. Horsepool; 29th, W. Powell, A. M. Diboll, E. Phelps, R. Wright, F. A. Chatwin, E. Risien; 30th, G. J. Cuckson, Col. Burton, J. Shelton; Dec. 2, J. Horton, T. A. Fairbourne, W. Osborne, P. Hall, A. Harwood, R. Urle, J. Howie, A. Sutton, W. Smith, S. R. Kitchen; 3rd, J. Heywood, A. W. Warner, F. Cheatham, E. Risien, Anonymous, W. Armstrong, H. Drew, A. Dowie, J. H. Diboll, W. Wheeler, C. Tye, J. Savage, D. Wilson, J. Mowatt, D. Marr, W. Green, D. Gaskin, K. Hardy, J. Wareham; 4th, R. Ashcroft, G. Baker, W. Beddoes, W. Silverwood, T. Weston, J. Boler, R. Oliver, B. Messenger, J. Blackmore, R. Hodgson, G. Thompson, I. A. Jagger, D. Terres, W. Gill; 5th, F. R. Winterburn, J. Leask, S. R. Kitchen, J. Martin, C. Killick; 6th, M. Kedman, T. W. Gamble, A. Scott, J. Fraser, J. Hirst, T. Calderbank, J. U. Robertson, W. J. Jannaway; 7th, F. Peel, T. Betts, O. Lyndall, G. Armitage, J. Sanders, C. Roberts, J. Alexander, J. Reaper; 9th, J. U. Robertson, T. A. Fairbourne, W. B. Otter, J. Clark, J. K. Gillies, G. Waite, E. Edwards, J. Bell, V. Collyer; 10th, C. Embleton, M. H. J. Hawkes, J. Farmer, J. B. Ilamy, N. Smither, J. Howatson, S. Caven, J. S. Dixon; 11th, J. Henderson, H. Sulley, G. O. Thompson, A. Sutton, W. Kilbride, W. Smith, R. Carruthers, N. Warwick, H. Collens, E. Waite, J. Harries, A. Macdougall, J. Dalgliesh, T. Watson, D. Rodgers, D. Campbell, S. E. Bees, F. Chitty, W. Verrall, W. Grant, J. Walker, G. C. Barlow, W. Smith, F. E. Willson, E. Aysthorpe, C. Thompson, T. A. Fairbourne, J. Ashcroft, S. A. Garside, T. W. Gamble; 13th, J. Bellamy, S. S. Union, D. H. Smith, J. Walker, J. O. Iles, H. Leah, W. Grant, H. Dyer, J. Ferguson, F. Peel; 18th, J. G. Wilson, A. Harrison, J. Wragg, G. Page, J. Kay, M. Brown; 14th, H. Leah, A. T. Rae, S. R. Kitchen, J. Yardley, R. M. Skeats, L. Spencer, J. Kay, J. Leask, J. Sanders; 16th, H. Sulley, Anonymous (Elland), W. Usher, D. Laverock, J. W. Diboll, T. Royce, G. A. Birkenhead, J. King, C. Reed, Mrs. Gramolt, F. Hodgkinson, A. Jannaway, T. Randles; 17th, R. Dyson, M. Sharpe, J. Birkenhead, R. M. Skeats, J. Glasgow, A. M. Arcus, G. Waite, M. Russell, B. Lowe, H. Heyes, D. Gaskin, A. M. Diboll; 18th, H. Stapleton, S. Dyson, T. J. Swindell, T. Fisher, R. Carruthers, H. Harrison, W. Robertson, W. H. Andrews; 19th, A. Madlicott, W. Ker, T. H. Vernon, R. P. Gillon, A. Andrew, J. Bellamy; 20th, J. U. Robertson, T. Chalmers, R. D. Robertson, J. Bradford, Anonymous, P. Henderson, C. Lunn.

FOREIGN.—Nov. 29th, J. Tomlins, S. Boyley; 30th, L. Edwards, J. S. Bourland, L. T. Nichols, H. C. Plummer; Dec. 2nd, J. Thomas, P.O.O. (35,523); 3rd, D. Wright, J. W. Boggs, C. C. Mann, J. P. Moffatt, N. Griffiths; 6th, S. F. Gratz, J. L. Epperson; 7th, H. L. Todd; 9th, E. J. Lasius, J. B. Shaw, U. S. Algire, S. Short, W. Maxwell, L. Edwards, H. Cole; 10th, M. Fadyen, C. Rickoff; 13th, H. W. Huison, W. C. B. Gilliam, A. B. McDaniel, J. D. Benedict, Y. Edgington; 16th, C. Vredenburgh, J. W. Oakley, C. W. Oriahanaer, K. Bradley, G. L., L. J. Harp; 17th, S. F. Gratz, A. J. Moore, L. Fenton, W. Cameron, D. P. Ross, S. Risien, E. Hetherwick, P.O.O. (38,028), H. C. Jacobs, W. P. Hooker, G. Inwood, Mrs. Wade, A. Hall, C. W. Tompkins, S. Boddy, "Brethren of Christ," M. Greenlee; 18th, S. F. Gratz, A. W. Fenton, J. W. Crichton.

DESPATCH OF PARCELS DURING THE PAST MONTH.

Nov. 26th, J. Kay, P. Hall; 27th, J. Kitchen (7 parcels), A. Crawford, H. Gee, T. H. Curry, Mrs. Atkinson, M. H.; 28th, Mrs. Wakefield, T. H. Snelson, H. J. Morgan (2 parcels), W. Beeston, W. W. Holmes (4 parcels), W. F. Kirk (2 parcels), W. Smith, J. J. Smith, Col. Burton, D. Colder, R. Urle, J. W. Thirtle, W. Craigie, D. Wilson, H. Sulley, J. U. Robertson, T. Boshor, V. Collyer, F. Hodgkinson, J. J. Andrew, R. Ashcroft, E. A. Roberts, G. Horsepool; 29th, R. M. Skeats, F. Peel, H. J. Morgan, R. Wright, A. M. Diboll; 30th, W. Buckley, F. Pitman; Dec. 3rd, R. Carruthers, A. Dowie, W. Crawford, C. Tye, E. Risien (5 parcels), G. Andrew, J. Mowatt, J. Thomas, J. S. Bourland, J. Heywood (3 parcels), W. Grant, A. Sutton, D. Wright, Mrs. Hambrook (2 parcels); 4th, D. Terres, G. Thompson (2 parcels), G. Baker, W. Silverwood, J. Blackmore, J. Wareham, R. Oliver, S. A. Jagger; 5th, R. M. Skeats, H. Leah, T. A. Fairbourne, W. G. Mackay, R. Ward, J. L. Brown, H. Young, A. Macdougall, G. Pride, W. H. Andrew, T. Randles, C. Killick, J. Martin; 6th, V. Collyer, T. Calderbank (2 parcels), A. Scott, M. Kedman, J. U. Robertson (3 parcels); 7th, F. Peel, W. Farmer, O. Lyndall, J. Sanders, H. Sulley, T. Randles, J. Faulk (2 parcels); 9th, H. Cole, W. Maxwell, C. C. Guthrie, J. Clark, J. Bell; 10th, J. Howatson, H. Leah; 11th, J. Dalgliesh, R. D. Robertson, A. Sutton, H. Sulley, F. Chitty, M. Rees; 12th, V. Collyer, H. Leah, W. Smith, J. Walker, H. Dyer, F. M. Vosmer, D. P. Ross (2 parcels), J. Kitchen (2 parcels); 12th, C. Embleton, A. Macdougall, G. Page, J. T. Brown; 13th, R. Ashcroft, F. Peel; 14th, A. T. Rae, H. Leah, L. Spencer (2 parcels); 16th, J. W. Diboll (2 parcels), Mrs. Gramolt, G. A. Birkenhead; 17th, R. M. Skeats, J. Glasgow, B. Lowe; 18th, S. Boddy, T. Randles, Miss Harrison, L. G. Tuttle, T. Fisher (2 parcels), T. J. Swindell; 19th, A. Andrew, R. P. Gillon, J. Faulk, J. Bellamy; 20th, T. Chambers, R. D. Robertson, T. H. Vernon, J. Bradford, T. Samuel (2 parcels).

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,  
88, 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.

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, JAN., 1879.

CARRIAGE INCLUDED.

| Nett Price. |                                                                                                                                                                  | To Britain. | To the States. | To Canada. | To Australia & N. Zealand |
|-------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------|----------------|------------|---------------------------|
| 1s6d.       | Apostasy Unveiled (a Discussion with Dr. Thomas) ..                                                                                                              | 1s8d.       | 90c.           | 1s10d.     | 2s2d.                     |
| 6d.         | Book Unsealed, with Coloured Diagrams .. ..                                                                                                                      | 5d.         | 25c.           | 6d.        | 8d.                       |
| 1s6d.       | Bradlaugh Discussion .. ..                                                                                                                                       | 1s7d.       | 70c.           | 2s.        | 2s2d.                     |
| 2s.         | ditto ditto (limp cloth) .. ..                                                                                                                                   | 2s2d.       | 85c.           | 2s6d.      | 2s8d.                     |
| 2s6d.       | ditto ditto (superior edition) .. ..                                                                                                                             | 2s10d.      | d1.20          | 3s2d.      | 3s10d                     |
| 2d.         | Bible Companion .. ..                                                                                                                                            | 2d.         | 11c.           | 3d.        | 3d.                       |
| 1d.         | Bible and the School Boards .. ..                                                                                                                                | 1d.         | 8c.            | 2d.        | 2d.                       |
|             | Christadelphian—a 1 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 .. ..                                                                                                                                        | 1s1d.       | 35c.           | 1s2d.      | 1s4d.                     |
| 1d.         | Catalogue of Christadelphian Works .. ..                                                                                                                         | 1d.         | 5c.            | 1d.        | 1d.                       |
| 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.                     |
| 8d.         | Coming Events in the East .. ..                                                                                                                                  | 9d.         | 38c.           | 11d.       | 1s.1d.                    |
| 2d.         | Declaration of First Principles .. ..                                                                                                                            | 2d.         | 11c.           | 3d.        | 4d.                       |
| 9d.         | Defence of the Faith .. ..                                                                                                                                       | 10d.        | 55c.           | 11d.       | 13d.                      |
| 7s6d.       | Dr. Thomas's Life and Work.. ..                                                                                                                                  | 8s0d.       | d3.00          | 8s9d.      | 9s10d.                    |
| 6s6d.       | Elpis Israel .. ..                                                                                                                                               | 7s2d.       | d2.75c.        | 9s2d.      | 10s 5d.                   |
| 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.                    |
| 13s8d.      | ditto ditto ditto " II. .. ..                                                                                                                                    | 14s4d.      | d5.60          | 15s6d.     | 17s7d.                    |
| 13s8d.      | 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) .. ..                                                                                                                          | 3s3d.       | d1.33          | 3s8d.      | 4s4d.                     |
| 1s.         | Index to Eureka .. ..                                                                                                                                            | 1s1d.       | 50c.           | 1s8d.      | 1s8d.                     |
| 7d.         | Index to Elpis Israel .. ..                                                                                                                                      | 7d.         | 22c.           | 8d.        | 10d.                      |
| 1s.         | Jesus Christ and Him Crucified .. ..                                                                                                                             | 1s1d.       | 50c.           | 1s6d.      | 1s8d.                     |
| 1s8d.       | 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 .. ..                                                                                                                                               | per 100     | per 100        | per 100    | per 100                   |
| 2s6d.       | Meaning of the Christadelphian Movement .. ..                                                                                                                    | 2s7d.       | .....          | 2s8d.      | 2s10d.                    |
| 1s.         | 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) .. ..                                                                                                                           | 1d.         | 8c.            | 2d.        | 3d.                       |
| 3s6d.       | Pictorial Illustration of God-manifestation .. ..                                                                                                                | 3s8d.       | d1.25          | 3s10d.     | 4s.                       |
| 6d.         | Prophecy and the Eastern Question .. ..                                                                                                                          | 7d.         | 21c.           | 8d.        | 10d.                      |
| 2d.         | Prophetic Diagrams (set of 3, coloured) .. ..                                                                                                                    | 2d.         | 11c.           | 3d.        | 3d.                       |
| 6d.         | Phanerosis (God-manifestation) .. ..                                                                                                                             | 7d.         | 38c.           | 8d.        | 10d.                      |
| 1s.         | Querist, No. 1 and 2 .. ..                                                                                                                                       | 1s.         | 40c.           | 1s4d.      | 1s8d.                     |
| 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.                     |
| 10d.        | Shield, Christadelphian, No. 1 to 16 .. ..                                                                                                                       | per doz.    | per doz.       | per doz.   | per doz.                  |
| pr. doz.    | Slain Lamb .. ..                                                                                                                                                 | 2d.         | 11c.           | 3d.        | 4d.                       |
| 2d.         | Statement of the Faith .. ..                                                                                                                                     | 2d.         | 11c.           | 3d.        | 3d.                       |
| 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.") .. ..                                                                                                       | 8d.         | 15c.           | 4d.        | 5d.                       |
| 3d.         | 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. 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. 176. — Feb. 1, 1879.

# 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.

## CONTENTS:

|                                                          |    |                                                                                      |    |
|----------------------------------------------------------|----|--------------------------------------------------------------------------------------|----|
| Bible Revelation of the Future<br>State . . . . .        | 49 | Sunday Morning at the Birming-<br>ham Christadelphian Ecclesia,<br>No. 104 . . . . . | 66 |
| Dr. Thomas on the Treaty of<br>Paris . . . . .           | 53 | Job and his Friends . . . . .                                                        | 71 |
| Divers Testimonies to the Ap-<br>proaching End . . . . . | 54 | "Christ is Coming" . . . . .                                                         | 75 |
| The Ways of Providence . . . . .                         | 57 | The <i>Christadelphian</i> and its<br>Readers . . . . .                              | 83 |
| Israel's Night . . . . .                                 | 62 | EDITORIAL . . . . .                                                                  | 85 |
| God Manifest in the Flesh . . . . .                      | 64 | Signs of the Times . . . . .                                                         | 85 |
|                                                          |    | Intelligence . . . . .                                                               | 89 |

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 *India, China and New Zealand*,  
TEN SHILLINGS AND SIXPENCE *per annum*.

## NOTES.

We have to thank a number (including one anonymous contributor of £10) for their hearty participation in the intimated arrangement for the help of brother Ashcroft during the present time of necessity.

The *Christadelphian* for 1878, bound in half roan, is now on supply in the office, at 6s. per volume, post free.

A.W.D.—The most convenient office in Birmingham at which to make P.O.O.'s payable to the Editor is the General Post Office.

E.J.L.—The article on "The Song of Solomon" (by I.J.) contains some happy thoughts. It is not, however, in all respects, suitable for the *Christadelphian*.

BRETHREN IN THE STATES.—Bro. W. Brittle, Utica, Livingston Co., Missouri, writes to ask who are the nearest brethren to that address. If those who are would write to brother Brittle's address, the needed information would be supplied.

ERRATUM.—Brother Collens, of Birkenhead, writes that last month two names were left out by the printer, from the list of those who decided to fellowship the brethren who had been withdrawn from at Birkenhead, namely, Thomas Walker and sister Elizabeth Parker.

A.E.—Though you do not often see his name, brother Harper, of Milwaukee, remains steadfast in his confidence in the hope of the gospel. We believe him to be a good and faithful man on the strength of Dr. Thomas's recommendation, confirmed by personal acquaintance so far as it went.

S.T.B.—The word translated "eternal" in Romans i. 20, is not the same as the word translated eternal in Mark iii. 29. While in Mark it is *αιωνιος* (*aiwnios*), in Romans it is *αιδιος* (*aidios*). *Aidios* has the sense of always—without beginning. It is the only place in which it is used in the apostolic writings.

Brother McD.—We know of a man in Glasgow who became acquainted with the truth while in the public house business, and gave up that business that he might obey the truth. This shows what his views were and those of the brethren in that town, on the question of whether a man, keeping a public house, can be received in fellowship. In our judgment their views are right.

D.S.—Mr. Neil's book, referred to under the heading "Jerusalem Awakening" is entitled *Palestine Re-peopled*. It is published in London. Under the new United States postal regulations, it cannot be sent there through the post. We could enclose it in the next box to sister Thomas; but that won't be for several months, as a box has just gone. If you wish to have it then, write enclosing two dollars.

BRO. HART'S CASE.—See Intelligence under the heading of China. A brother contributing to brother Hart's need, without knowing of his death, says: "If you have knowledge of brother Hart not requiring it, you can use it in helping some other poor member of the body of Christ." Unless we hear to the contrary within two months, we shall consider the mind of the contributors the same in each case in this time of need.

Brother I. Lovett, of 35, Milton Street, Nottingham would be glad to hear from any brethren who think well of the idea of getting up an arrangement for promoting the emigration of brethren to the Holy Land. He is in favour of sending out, if it could be done, one or more competent brethren to spy out the land and report, or of accepting the services of any volunteer who would be willing to undertake the work and pay his own expenses. Communications to the address given.

T.C.B.—We cannot comply with the request to refrain from publishing Intelligence from the Glasgow ecclesia. If there is anything wrong in their midst, which there probably is, more or less, in most ecclesias (*vide* the messages to the seven churches), they are still a body of men and women believing the truth and meeting together in professed subjection to the commands of Christ. As such they are entitled to countenance and co-operation. If a few see things wrong, the right way of dealing with it is not to step aside.

BROTHER GUNN states that brethren in Canada have sent books, of various sorts, to the poor farmers of North Carolina; and mentioned in a letter from Jeffersonville. Some have been ordered to be sent from Birmingham, but as they cannot go through the post, they must wait the next box sent to sister Thomas, which will be some months yet. (To W. G.—Your proposal to systematise such efforts—so as to prevent too much of one thing being sent and to reserve any surplus there may be in excess of need—is good, but they have not yet attained the frequency or dimensions as to call for it.)

S. F. GRATZ.—You have our sympathy, but we cannot take part in a personal dispute. We agree that any man guilty of borrowing money without the certainty that he will be able to repay at the time he promises, and who aggravates his failure by three years' contemptuous treatment and intervening bankruptcy, is unworthy of the name of brother; and that all who shield and abet him are partakers of his evil deeds. Fortunately, the man is not in fellowship with the brethren. We can only express our sorrow that you and sister Pyle should have been preyed upon in the name of the truth. We cannot suggest any remedy outside 1 Cor. vi. 7, last part of the verse, which you may consider cold comfort.

A.H.—The exhortations of Peter and Paul on the subject of dress (1 Pet. iii. 3; 1 Tim. ii. 9) are not to be taken as setting forth specifically a list of things not to be worn, because, if so, sisters would be at liberty to wear all sorts of finery not mentioned by them, and thus to violate the spirit of their directions while conforming to its letter. They are a general inculcation of modesty in style. The brother who would make use of this inculcation to "disfellowship all who wear gold, in rings, breastplates, or watches," would exhibit a shortsightedness of judgment which would run near disqualifying himself for fellowship with all true brethren. Peter's allusion to "the women of olden time" as examples, shows the drift of his mind in the case. If any such disfellowshipping brother will turn to the record, he will find jewels of gold among their personal adornments. We cannot, on the present occasion, say more on the subject, beyond expressing our sympathy with you in the experience of needless trouble in connection with such a subject.

BRITISH.—Dec. 21st, W. Whitehead, A. Bairstow, F. Winterburn, J. Horton, S. A. Garside, P. Coutts, W. Campbell, W. Hollier; 23rd, J. W. Pickup, J. U. Robertson, J. M. Armstrong, E. Jones, J. Pettigrew, J. Pride, J. Durrie; 24th, W. Hardy, J. H. White, C. Young, J. Gale, C. Cullingford, W. Harrison, J. Dalgliesh, Anonymous, J. Cooke, M. Rees; 26th, T. Carter, W. Gill, J. Young, J. Ashcroft, T. Nisbet, W. McClymont, J. Gillies; 27th, J. Hardwick, M. Booth, R. Cooper, S. A. Garside, J. Skinner, J. Gordon; 28th, G. Dickenson, T. C. Brown, W. Smith, J. Skinner, T. N. Parker, G. Wait, T. Leigh, J. W. Moore, J. Robertson, T. Chalmers, T. Booker, G. Parry, W. Grant, J. Blackmore, M. A. Young, R. Wilson; 31st, S. A. Smith, T. Sykes, R. Dyson, S. Caven, G. Wait, T. Ritchie, F. Peel, Anonymous. January 1st, 1879, Mrs. Clements, A. Beavan, C. W. Clark, J. Cooper, E. Burley, T. Royce, J. Grant, W. Hartley, S. McLellan, J. Dikes, J. Morgan; 2nd, J. M. Armstrong, W. Fisher, T. C. Jones, J. Richards, J. Gillies, J. Saville, McDermott, P. Hall; 3rd, J. U. Robertson, F. H. Curry, J. Hawkins, J. W. Edwards, J. Gill, O. C. Holden, W. H. Andrew, G. A. Birkenhead, M. A. Young, J. Hage, W. Berry, D. A. L. Gaskin; 6th, J. Ashcroft, J. U. Robertson, W. H. Hutton, W. Cameron, J. Hawkins, W. Cole; 7th, H. Phillips, M. Mays, J. Folmer, B. Messenger, G. W. Robertson, W. Grant, A. Williams, M. Rowbottom, Anonymous, W. Smith, T. Royce, E. Hawkins; 8th, W. Booth, J. Hirst, G. A. Birkenhead, J. Dobbs, J. Booth, W. Green, T. H. Vernon, M. Andrew, M. L. Rolfe; 9th, J. Cook, E. Messenger, J. Bellamy, W. Buckler; 10th, R. M. Skeats, R. M. Skeats, R. Dyson, T. Betts, W. Bendall, J. Kay, J. Mortimer; 11th, J. Gale, W. Powell, W. Dunmore, J. Grant, T. Smith, S. Caven; 13th, J. Leask, T. Parkes, A. Samson, J. U. Robertson; 14th, J. Lovett, J. Grant, T. Sykes, L. P. Chitty, G. W. Robertson, W. W. Ker, W. Grant, T. Randles, J. G. Wilson, J. Smither; 15th, Mrs. Clements, R. Dyson, S. Shepherd, A. Jannaway, E. Gunter, H. Mitchel, W. Silverwood, H. Pym, J. Leask, A. G. Samson, A. Newitt, D. Campbell, A. Andrew, E. M. Osborne; 16th, T. Randles, W. Cameron.

FOREIGN.—Dec. 23rd, J. Campbell, D. P. Ross, J. Boyd, J. W. Boggs, S. T. Blessing, S. E. Smead, A. Millar, A. Ladson, J. J. Hawkins, A. Ward, S. Skinner, J. Beer, E. S. Calkins, A. D. Strickler, W. W. Holmes, J. Buchanan, T. Trezise, J. More, J. J. Betts; 24th, M. G. Lee, H. J. Moore, W. Vassie, R. Harper, J. Young, W. Smith, J. M. Epperson, M. McNeillie, J. Adams, J. Laing, J. Campbell, J. S. Itawkins; 26th, J. T. Tomlin, W. T. Pottinger, T. Williams, G. H. Ennis, A. L. Whiting, J. Wood, W. N. Brown, E. E. Erringer; 27th, S. Boyley, D. M. Marteen; 28th, J. Luxford, A. Fisher, A. Marshall, S. T. Norman; 30th, E. J. Lasius, E. F. Hubbard, W. Gunn, E. Jacobs, M. Morris, C. H. Morse, G. Brown, W. Rosenkrans, S. F. Gratz, J. W. Boggs; 31st, E. J. Lasius, J. M. Robbins, M. Lowden, G. G. Bickley, S. Orem. Jan. 1st, 1879, R. S. Weir, A. Road, J. Malcolm, W. Hamilton; 3rd, D. E. Williams, C. Regner; 4th, J. T. Benton; 6th, A. Marshall, L. G. Tuttle; 7th, A. Butts, C. Bolingbroke, P. Johnstone, A. W. Dalgarno, J. Leask, W. H. Reeves, W. Brittle, J. W. Green, L. C. Gunn; 8th, S. P. Syversen (Norway), W. Gunn; 10th, S. Boyley (South Africa); 13th, D. E. Williams, J. Johnston, G. H. Ennis, C. C. Kelley, A. C. Fenton, J. Harrison, D. Strickler, H. Shields, C. Morrison, P. F. Sanders; 14th, W. Martin, A. Hale, C. H. Evans, S. B. Ensign, F. B. Wood.

## DESPATCH OF PARCELS DURING THE PAST MONTH.

Dec. 21st, A. Bairstow, J. Sanders, S. A. Garside; 23rd, E. Jones; 24th, C. Smith; 27th, A. Andrew, F. Peel, S. Skinner (2), A. Ward; 30th, J. Gale, W. Vassie, F. Wallis, J. Gordon, M. McClellent, J. W. Moore, T. Parker, W. Harrison, J. Dalgliesh, W. W. Evans, J. Laing, W. Roberts (2), W. Smith, T. Chalmers; 31st, J. Ashcroft, J. S. Hawkins (5). Jan. 1st, 1879, More Brothers (2), J. Wood, J. Blackmore, L. Rosenkrans, H. Middleton, T. Leigh (2), M. A. Young, S. Caven, J. Gale, A. Gale, G. Parry, S. McLellon, W. H. Bailey, C. W. Clark; 2nd, T. Royce, Mr. Hawkins, J. Buchanan (12), R. S. Weir (4), A. Tort, J. Cooper, J. Beer (7), J. Royce, J. Young (2), J. Dikes, J. Laing, D. P. Ross; 3rd, J. U. Robertson, G. Owen, D. E. Holden, J. W. Edwards; 4th, H. Andrew, Mr. Hawkins, R. S. Weir, G. Owen, W. Berry; 6th, W. M. Turnbull, J. Hawkins, A. Marshall, W. H. Hutton; 7th, T. Royce, Mrs. Rowbottom, B. Messenger, W. Hoskin, R. Davies; 8th, A. W. Dalgarno (14), A. J. Murray; 9th, M. Rees, W. Booth, A. Miller (13), J. Booth, W. Gunn, J. D. Gunn, T. Randles, B. Messenger, A. Butts, W. Buckler, J. Hirst, T. H. Ermon, J. Cook, J. W. Greer, W. Brittle, H. B. Robinson, J. Bellamy, L. A. Fisher, S. P. Syversen, C. Buckler, R. H. Gresham, H. Hensley, T. T. Fowlkes, W. Gunn (4), R. M. Skeats, J. U. Robertson (box for shipment to sister Thomas); 11th, E. Rowley, W. Powell, J. Gale, W. Dunmore, Mr. Squire, J. Grant, S. Boyley, Miss Roberts; 13th, S. Caven, C. C. Kelley, C. Morrison (3), W. Kelley, J. Leask; 14th, J. Young, C. H. Evans (2), E. Hawkin, Mr. Kirkland, G. W. Robertson, T. Randles, L. P. Chitty (2), T. Sykes, W. Gunn; 16th, S. P. Syversen.

## 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.

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.

| Nett Price. |                                                                                                                                                                  | In Britain. | To the States. | To Canada. | To Australia & N. Zealand. |
|-------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------|----------------|------------|----------------------------|
| 1s6d.       | Apostasy Unveiled (a Discussion with Dr. Thomas) ..                                                                                                              | 1s6d.       | 90c.           | 1s10d.     | 2s2d.                      |
| 5d.         | Book Unsealed, with Coloured Diagrams ..                                                                                                                         | 5d.         | 25c.           | 6d.        | 8d.                        |
| 1s6d.       | Bradlaugh Discussion ..                                                                                                                                          | 1s6d.       | 70c.           | 2s.        | 2s2d.                      |
| 2s.         | ditto ditto (linp cloth) ..                                                                                                                                      | 2s2d.       | 85c.           | 2s6d.      | 2s8d.                      |
| 2s6d.       | ditto ditto (superior edition) ..                                                                                                                                | 2s10d.      | d1.20          | 3s2d.      | 3s10d.                     |
| 2d.         | Bible Companion ..                                                                                                                                               | 2d.         | 1c.            | 3d.        | 3d.                        |
| 1d.         | Bible and the School Boards ..                                                                                                                                   | 1d.         | 8c.            | 2d.        | 2d.                        |
|             | Christadelphian—a 1 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 ..                                                                                                                                           | 1s1d.       | 35c.           | 1s2d.      | 1s4d.                      |
| 1/2d.       | Catalogue of Christadelphian Works ..                                                                                                                            | 1d.         | 5c.            | 1 1/2d.    | 1 1/2d.                    |
| 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.                      |
| 8d.         | Coming Events in the East ..                                                                                                                                     | 9d.         | 38c.           | 11d.       | 1s.1d.                     |
| 2d.         | Declaration of First Principles ..                                                                                                                               | 2 1/2d.     | 11c.           | 3d.        | 4d.                        |
| 9d.         | Defence of the Faith ..                                                                                                                                          | 10d.        | 55c.           | 11d.       | 13d.                       |
| 7s6d.       | Dr. Thomas's Life and Work ..                                                                                                                                    | 8s0 1/2d.   | d3.00          | 8s9d.      | 9s10d.                     |
| 6s6d.       | Elpis Israel ..                                                                                                                                                  | 7s2d.       | d2.75c.        | 9s2d.      | 10s3d.                     |
| 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.                     |
| 13s8d.      | ditto ditto ditto " II.                                                                                                                                          | 14s4d.      | d5.60          | 15s6d.     | 17s7d.                     |
| 13s9d.      | ditto ditto ditto " III.                                                                                                                                         | 14s6d.      | d5.63          | 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) ..                                                                                                                              | 3 1/2d.     | 18c.           | 4d.        | 4d.                        |
| 2d.         | Herald of the Kingdom (old Nos.) ..                                                                                                                              | 2 1/2d.     | 11c.           | 3d.        | 3d.                        |
| 2s6d.       | Hymn Book, with music (leather) ..                                                                                                                               | 2s9 1/2d.   | d1.05          | 3s1d.      | 3s10d.                     |
| 8s.         | ditto ditto (extra leather, gilt) ..                                                                                                                             | 3s3 1/2d.   | d1.33          | 3s8d.      | 4s4d.                      |
| 1s.         | Index to Eureka ..                                                                                                                                               | 1s1 1/2d.   | 50c.           | 1s3d.      | 1s8d.                      |
| 7d.         | Index to Elpis Israel ..                                                                                                                                         | 7d.         | 22c.           | 8d.        | 10d.                       |
| 1s.         | Jesus Christ and Him Crucified ..                                                                                                                                | 1s1 1/2d.   | 50c.           | 1s6d.      | 1s8d.                      |
| 1s6d.       | Ditto ditto (in cloth) ..                                                                                                                                        | 1s5 1/2d.   | 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     | Meaning of the Christadelphian Movement ..                                                                                                                       | per 100     | per 100        | per 100    | per 100                    |
| 8d.         | Man Mortal ..                                                                                                                                                    | 9 1/2d.     | 40c.           | 11d.       | 1s4d.                      |
| 1s.         | Modern Theology (the Canadian work)                                                                                                                              | 1s1d.       | 50c.           | 1s2d.      | 1s4d.                      |
| 3s.         | Nightingale Discussion (Immortality of the Soul)                                                                                                                 | 3s4d.       |                |            |                            |
| 8d.         | Odology (Spiritualism explained) ..                                                                                                                              | 7d.         | 22c.           | 8d.        | 10d.                       |
| 1d.         | Pictorial Illustration of God-manifestation ..                                                                                                                   | 1 1/2d.     | 8c.            | 2d.        | 3d.                        |
| 8s6d.       | Prophecy and the Eastern Question ..                                                                                                                             | 8s8d.       | d1.25          | 9s10d.     | 4s.                        |
| 6d.         | Prophecy and the Eastern Question ..                                                                                                                             | 7d.         | 21c.           | 8d.        | 10d.                       |
| 2d.         | Prophetic Diagrams (set of 3, coloured) ..                                                                                                                       | 2 1/2d.     | 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 ..                                                                                                                                        | per 100     | per 100        | per 100    | per 100                    |
| 1d.         | Sect Everywhere Spoken Against ..                                                                                                                                | 1 1/2d.     | 8c.            | 2d.        | 2d.                        |
| 8d.         | Shield, Christadelphian, No. 1 to 16 ..                                                                                                                          | 10d.        | 55c.           | 11d.       | 1s1d.                      |
| pr. 100     | Shield, Christadelphian, No. 1 to 16 ..                                                                                                                          | per doz.    | per doz.       | per doz.   | per doz.                   |
| pr. doz.    | 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.                        |
| 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.                        |
| 1/2d.       | Who are the Christadelphians? ..                                                                                                                                 | 1d.         | 5c.            | 1 1/2d.    | 1 1/2d.                    |

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. 177. — Mar. 1, 1879.

# 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:

|                                                                 |                                       |     |
|-----------------------------------------------------------------|---------------------------------------|-----|
| Questions about Hell and their                                  | No. 105 .. . . .                      | 112 |
| Answer .. . . .                                                 | "Christ is Coming" .. . . .           | 119 |
| "A Cloke of Covetousness." .. . . .                             | EDITORIAL .. . . .                    | 127 |
| The Ways of Providence .. . . .                                 | Signs of the Times .. . . .           | 29  |
| Job and his Friends .. . . .                                    | Bereft, but not Disconsolate .. . . . | 135 |
| Sunday Morning at the Birming-<br>ham Christadelphian Ecclesia, | Intelligence .. . . .                 | 137 |

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.

W. S. C.—We do not supply the *Jewish Chronicle*.

THE PAMPHLET AGAINST ANGLO-ISRAELISM.—This may be superseded by the lecture advertised below, and by the debate which has been arranged for between Mr. Hine and the Editor.

J.R.—The anonymous £10 mentioned in the Birmingham intelligence of last month was not the same as that mentioned in first paragraph on cover. They were from two separate and unknown sources—one in Birmingham, the other not.

R.H.G.—There are objections to the publication of the notice; in full at all events. Next month may see a portion. To W.G., also, we say: Letters received. Your caution is wise. The way may clear by and bye. Enough has been done meanwhile. We should like a healthier tone in the affair.

AMERICAN SUBSCRIBERS.—A box of books went to sister Thomas by the *s.s. Republic*, which sailed from Liverpool at the end of Jan. In this box were several parcels of books ordered direct from purchasers in America, who expected them to come from England by post in the old way. They will be aware that this is now impossible. The parcels will be posted in New York, and will, we hope, reach all the purchasers safely in due course. Some others ordered by letters to hand since the sailing of the steamer, will have to wait the next box.

B.L.—In the case you speak of—doubtless resembling somewhat the one noticed last month under the heading "S. F. Gratz"—there was acknowledgment of offence and request for forgiveness, so far, at all events, as we were concerned—a request to which there could be but one answer. This takes it entirely out of the category of the case referred to last month. We must not bring up against a man old sins repented of, confessed and forgiven. Doubtless, antecedents of this sort are hurtful to the truth in the hands of him to whom they belong.

D.M.—Heed them not. We have become indifferent to the evil speaking to which we are subject in certain quarters. It is not true; therefore we can endure it. As you remark, the coming day will manifest everything. In this knowledge, and in the confidence of the integrity of our intentions in all matters, we

pursue a steady and inflexible course, thankful for the good estimation of fellow-workers, but not depending on it, and absolutely disregarding the malicious sayings of such as lack either the capacity to discern a genuine article when they see it, or the willingness to recognise its merits.

DISCUSSION WITH MR. HINE.—The debate previously referred to was arranged for at the close of the lecture advertised below. The Editor attended Mr. Hine's lecture, and personally delivered a proposal for debate, which, after some hesitation, was accepted on the following evening. The discussion will take place in London (if the Lord will), and last three nights—Tuesday, Wednesday and Thursday, April, 22nd, 23rd and 24th. Exeter Hall or St. James' Hall is mentioned, but the place is not yet fixed upon. Particulars next month. Meanwhile, the pamphlet advertised below may be a seasonable contribution to the controversy. The publication of it is the work of the London brethren, who had it taken down without the Editor's knowledge, but do not publish without his consent. The MS. has been revised by him, and the London brethren are having the pamphlet brought out with all speed.

E.C.—We should be glad to publish your article if we could consider it suitable for the purpose. "Would God all the Lord's people were prophets" (Num. xi. 29), is a sentiment we sincerely entertain, whatever others may insinuate to the contrary; but we cannot coerce our judgment, and must therefore patiently bear the odium of leaving perhaps sincerely meant, but inefficient productions unused. As for Mr. Dealtry's dogmatic sophistries, they were fully met years ago in a series of articles entitled "Who was the Father of Jesus Christ?" These you will find in the *Ambassador* for 1867-8. Those who speak of "Christadelphian silence on this matter," speak in ignorance of the facts. There is a time to speak, and there is a time to be silent. The former time on this subject is past. If you think there is a local need for answer at the present time, the re-publication by the brethren in your neighbourhood of what has been said will meet the case, without a further agitation. (The pages in the *Ambassador* where the articles are to be found are: vol. for 1867, page 304; vol. for 1868, pp. 44, 80 and 320.)

*Will be ready in a few days, a Pamphlet, entitled*

## ANGLO-ISRAELISM REFUTED; BEING A LECTURE, BY THE EDITOR.

Delivered in the Congregational Memorial Hall, Farringdon Street, London, Thursday, the 20th of February, 1879, in

*REPLY to a Lecture delivered in the same place, on the previous evening, by*

MR. EDWARD HINE,

*(Author of "Forty-Seven Identifications," &c.)*

[BROTHER HODGKINSON, OF NORMAN CROSS, IN THE CHAIR.]

The Reply-Lecture demonstrates the unfounded and pernicious character of the growingly-popular theory which claims for the British an identity with

*THE LOST TEN TRIBES.*

Price, **TWOPENCE**; by Post, 2½d.



LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

BRITISH.—Jan. 16th, W. Usher; 17th, J. L. Lewin, W. Berry, T. E. Willson, H. Pym, W. Usher, S. Caven, D. Muir; 18th, C. Barlow, R. E. Deane, H. Collens, D. Campbell; 20th, G. Baker; 21st, G. Birkenhead, R. Bairestow, J. Richards, J. K. Gillies, W. H. Skelton, C. Cullingford, J. Cooke; 22nd, R. Carruthers, J. D. Gillies, W. Mullin, R. S. Sleep; 23rd, G. Pickles, W. J. Thompson, C. Embleton; 24th, W. E. Coles, G. W. Muir, R. M. Skeats, R. Dyson, W. Grant, J. Cook, H. Phillips; 27th, F. Cheetham, W. E. Coles, G. A. Wilson; 28th, O. C. Holder, R. T. Sleep, H. Phillips; 29th, R. Sanderson, F. Peel, W. Mullin, T. Stephens, F. H. Curry; 30th, H. Leah, J. Cook, J. P. Jones, W. H. Hatton, A. Blake; 31st, T. Nisbet, J. Booth, G. Baker, W. Powell; Feb. 1st, T. Sykes; 3rd, J. Collings, W. Coutts; 4th, W. Dasher, L. P. Chitty, W. Booth, G. W. Robertson, T. Rees, J. Watt, W. Mullin, J. W. Edwards, T. Boshier; 5th, J. Hardwick, T. N. Parker, J. S. Dixon, W. H. Hatton; 6th, M. H., W. Gill, J. H. White, H. Sulley, W. Winstone, W. Davis, J. W. Moore, H. Mitchell, W. H. Andrew; 7th, J. Young, J. J. Andrew, J. McCann; 8th, J. Shepherd; 10th, S. Dawes, W. Dasher, M. Rees, J. Wells, G. F. Luke; 11th, J. Cooper, G. Wait, J. Lovett, J. Dalgliesh, A. W., T. Nisbet, G. A. Wilson, D. Muir, F. A. Chatwin, A. Macdougall; 12th, J. D. Davis, R. Bairestow, G. Drake, F. H. Curry, J. Herriott, A. Roughton; 13th, G. Wilson, T. Stephens, E. Gunter, J. H. White, C. Butterfield, J. Loake; 14th, W. Grant, T. Boshier, A. W. Dibal, A. Mackie, A. Macdougall, J. Young, J. Yardley; 15th, B. Sawden, J. Randles, R. Carruthers, J. Wragg, B. Warren, H. Heyes, R. M. Skeats, T. Boshier, J. J. Andrew, F. Hodgkinson; 17th, W. Usher, W. Smith, J. Hargreaves, P. Phillips, W. H. Andrew, J. Dalgliesh, G. Taylor, J. Anderson, R. Murray; 18th, R. M. Skeats, W. Grant, J. Lewis, H. Mitchell, W. Stapleton, W. Islip, J. W. Thurtle; 19th, A. Cook, T. O. Vernon, J. M. Armstrong, J. Heeley, J. Gale; 20th, J. U. Robertson, T. W. Gamble, S. Atkinson, G. Thompson, W. Islip; 21st, P. Milroy, S. M. Lellan.

FOREIGN.—Jan. 18th, E. E. Erringer; 20th, C. Lemon, J. Laird, J. Bauta, J. K. Magill, A. Ladson, W. W. Holmes, A. Miller; 22nd, E. J. Lasius, W. A. Clark, J. Faulk, A. Scoles, W. W. Holmes, C. Cameron; 24th, J. Dalziel; 25th, H. C. Essington, W. McPherson; 27th, E. J. Lasius, W. Farrar; 28th, P. Graham, E. B. Challiner, G. Edgington; 29th, J. D. Toulmin; Feb. 1st, D. P. Ross, E. F. Mitchell; 3rd, W. H. Cook, W. N. Brown; 4th, E. J. Lasius, E. Hetherwick, L. T. Nichol, E. F. Sandford, J. N. Jones; 5th, W. Gunn; 6th, E. F. Mitchell, J. W. Boggs; 10th, M. G. Lee, J. B. Shaw, W. O. Stearing, W. Gunn, J. Luxford, O. C. Brown, F. K. Way, L. C. Gunn, E. M. Foulkes, S. Elsas; 11th, W. Gunn, F. T. Jacobs, S. Cook, W. G. Burd; 15th, W. O. Stearns, J. O. Woodruff; 17th, H. Lovell, E. J. Lasius, D. Smith, J. S. Hawkin; 18th, W. Roberts; 19th, R. S. Weil.

DESPATCH OF PARCELS DURING THE PAST MONTH.

Jan. 17th, W. Berry, F. E. Willson (2), W. Usher (3), S. Caven (2); 18th, R. E. Dean; 21st, J. Laird, W. R. Dobson, J. Cooke, J. Davics; 22nd, M. Rees, J. R. Mawson, R. T. Sleep, A. Ludson (4), Mr. Sanders (2); 23rd, A. Miller (6), W. J. Thompson, W. W. Holmes (6), J. Faulk (3), J. Pickles (3), J. Robinson; 24th, R. Carruthers; 25th, R. M. Skeats, H. C. Essington (2), W. McPherson, M. Andrew, J. Cook, Mrs. Murray, H. Phillips (2), J. Young; 28th, R. T. Sleep; 29th, R. Sanderson, W. Mullin, J. T. Collett, F. H. Curry; 30th, F. Peel, O. C. Holder; 31st, J. Blake, W. Powell; Feb. 1st, C. F. Mitchell; 4th, D. P. Ross (10), G. W. Robertson, W. Dasher, T. P. Chitty, W. Coutts, W. H. Cooke (2), J. Watts, J. W. Edwards, E. Taylor, S. T. Blessing, J. U. Jones, E. Hetherwick, F. B. Sandford, W. Mullin; 6th, J. W. Moore, H. Mitchell, J. W. Boggs, J. C. Gamble; 7th, W. H. Andrew, J. Morgan (2), J. Young, C. W. Clark; 8th, J. McCann, J. Shepherd; 10th, Mrs. Murray, A. Gunn, "Rev." Munro, "Rev." Cumming, D. Sinclair, R. Rae, Dr. Gunn, W. Sinclair, O. C. Brown (2), S. E. Elsas, R. Dunlop, W. S. Winfree, L. C. Gunn, E. M. Foulkes, F. K. Way, Mr. G. Lee, W. Lowe; 11th, W. Dasher, F. T. Jacobs, W. G. Burd, S. Cook, G. F. Lake (2), J. Dalgliesh, J. Wells, P. Reid, Mrs. Murray, A. Williamson, W. Sinclair, S. P. Sverisen (Norway); 12th, F. H. Curry, G. Drake, J. Davies, C. Butterfield, J. Loake; 14th, A. M. Dibal, Miss Tamahill, A. Macdougall, C. Morrison, J. Young; 15th, R. M. Skeats, H. Randle, Mr. Keepence, R. Carruthers, E. A. Roberts, E. Constable; 17th, P. Phillips, W. Smith, J. Dalgliesh, K. Newlands, J. Hargreaves, R. Murray, S. W. Landrum, D. Smith (2), W. H. Andrew; 18th, R. M. Skeats, H. Mitchell, T. Buxton, D. P. Ross, C. Cullingford, W. Barrett, W. Stapleton, J. Lewis; 19th, C. Smith, T. S. Vernon, A. Cook; 20th, J. U. Robertson, Mrs. Atkinson, V. Collyer (2), "Rev." C. W. Bardsley, J. W. Islip; 21st, W. Booth, P. Milroy.

BOOK PURCHASERS IN THE UNITED STATES.

In consequence of the New York Post Office refusing 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, 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 green backs 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, MAR., 1879.

CARRIAGE INCLUDED.

| Nett Price. |                                                                                                                                                                  | In Britain. | To the States. | To Canada. | To Australia N. Zealand |
|-------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------|----------------|------------|-------------------------|
| 1s6d.       | Apostasy Unveiled (a Discussion with Dr. Thomas) ..                                                                                                              | 1s8d.       | 90c.           | 1s10d.     | 2s2d.                   |
| 3d.         | Baptists and the Millennium ..                                                                                                                                   | 3d.         | 16c.           | 4d.        | 5d.                     |
| 5d.         | Book Unsealed, with Coloured Diagrams ..                                                                                                                         | 5d.         | 25c.           | 6d.        | 8d.                     |
| 1s6d.       | Bradlaugh Discussion ..                                                                                                                                          | 1s8d.       | 70c.           | 2s.        | 2s2d.                   |
| 2s.         | ditto ditto (Imp cloth) ..                                                                                                                                       | 2s2d.       | 85c.           | 2s6d.      | 2s8d.                   |
| 2s6d.       | ditto ditto (superior edition) ..                                                                                                                                | 2s10d.      | d.1.20         | 3s2d.      | 3s10d.                  |
| 2d.         | Bible Companion ..                                                                                                                                               | 2d.         | 11c.           | 3d.        | 3d.                     |
| 1d.         | Bible and the School Boards ..                                                                                                                                   | 1d.         | 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), bound vols. at the published price |             |                |            |                         |
| 1s.         | Chronikon Hebraikon ..                                                                                                                                           | 1s1d.       | 35c.           | 1s2d.      | 1s4d.                   |
| 1d.         | Catalogue of Christadelphian Works ..                                                                                                                            | 1d.         | 5c.            | 1d.        | 1d.                     |
| 2d.         | Catechesis ..                                                                                                                                                    | 2d.         | 8c.            | 3d.        | 4d.                     |
| 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.      | 4s4d.                   |
| 8d.         | Coming Events in the East ..                                                                                                                                     | 9d.         | 38c.           | 11d.       | 1s.1d.                  |
| 2d.         | Declaration of First Principles ..                                                                                                                               | 2d.         | 11c.           | 3d.        | 4d.                     |
| 9d.         | Defence of the Faith ..                                                                                                                                          | 10d.        | 55c.           | 11d.       | 13d.                    |
| 7s6d.       | Dr. Thomas's Life and Work..                                                                                                                                     | 8s0d.       | d3.00          | 8s9d.      | 9s10d.                  |
| 8s6d.       | Elpis Israel ..                                                                                                                                                  | 7s2d.       | d2.75c.        | 9s2d.      | 10s3d.                  |
| 8s6d.       | ditto (leather) ..                                                                                                                                               | 9s2d.       | d3.80c.        | 9s11d.     | 11s6d.                  |
| 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 " II.                                                                                                                                                | 14s4d.      | d5.60          | 15s6d.     | 17s7d.                  |
| 13s3d.      | ditto ditto " III.                                                                                                                                               | 14s6d.      | d5.63          | 15s11d.    | 18s7d.                  |
| 8d.         | Everlasting Punishment not Eternal Torment                                                                                                                       | 8d.         | 38c.           | 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) ..                                                                                                                              | 8d.         | 18c.           | 4d.        | 4d.                     |
| 2d.         | Herald of the Kingdom (old Nos.) ..                                                                                                                              | 2s4d.       | 11c.           | 3d.        | 5d.                     |
| 2s6d.       | Hymn Book, with music (leather) ..                                                                                                                               | 2s9d.       | d1.05          | 3s1d.      | 3s10d.                  |
| 8s.         | ditto ditto (extra leather, gilt) ..                                                                                                                             | 3s3d.       | d1.33          | 3s8d.      | 4s4d.                   |
| 1s.         | Index to Eureka ..                                                                                                                                               | 1s1d.       | 50c.           | 1s3d.      | 1s8d.                   |
| 7d.         | Index to Elpis Israel ..                                                                                                                                         | 7d.         | 22c.           | 10d.       | 10d.                    |
| 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     |                                                                                                                                                                  | 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.                   |
| 8s.         | Modern Theology (the Canadian work) ..                                                                                                                           | 8s4d.       |                |            |                         |
| 6d.         | Nightingale Discussion (Immortality of the Soul) ..                                                                                                              | 7d.         | 22c.           | 8d.        | 10d.                    |
| 1d.         | Nightingale Discussion (Immortality of the Soul) ..                                                                                                              | 1d.         | 8c.            | 2d.        | 3d.                     |
| 1d.         | Odology (Spiritualism explained) ..                                                                                                                              | 1d.         | 8c.            | 2d.        | 3d.                     |
| 8s6d.       | Pictorial Illustration of God-manifestation ..                                                                                                                   | 8s8d.       | d1.25          | 3s10d.     | 4s.                     |
| 6d.         | Prophecy and the Eastern Question ..                                                                                                                             | 7d.         | 21c.           | 8d.        | 10d.                    |
| 2d.         | Prophetic Diagrams (set of 3, coloured) ..                                                                                                                       | 2s4d.       | 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 ..                                                                                                                                        | 1d.         | 8c.            | 2d.        | 2d.                     |
| 10d.        | Shield, Christadelphian, No. 1 to 16 ..                                                                                                                          | 10d.        | 55c.           | 1s2d.      | 1s6d.                   |
| pr. doz.    |                                                                                                                                                                  | per doz.    | per doz.       | per doz.   | per doz.                |
| 2d.         | Slain Lamb ..                                                                                                                                                    | 2s4d.       | 11c.           | 3d.        | 4d.                     |
| 2d.         | Statement of the Faith ..                                                                                                                                        | 2d.         | 11c.           | 3d.        | 3d.                     |
| 2d.         | Tabernacle in the Wilderness (illustrated) ..                                                                                                                    | 2s4d.       | 11c.           | 3d.        | 4d.                     |
| 2s6d.       | Twelve Lectures (cloth) ..                                                                                                                                       | 2s10d.      | d1.15          | 3s2d.      | 3s10d.                  |
| 8s.         | ditto ditto (leather) ..                                                                                                                                         | 8s4d.       | d1.33          | 3s8d.      | 4s4d.                   |
| 8d.         | Vindication (Reply to "Christadelphianism Exposed.")                                                                                                             | 8d.         | 15c.           | 4d.        | 5d.                     |
| 1d.         | 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.

Parties sending for books or pamphlets, or back Nos. of any serial publication, would save

No. 178. — April 1, 1879.

# 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.

## CONTENTS:

|                                                                 |     |                                    |     |
|-----------------------------------------------------------------|-----|------------------------------------|-----|
| The Rich and the Poor . . . .                                   | 145 | The Anglo-Israelite Discussion 170 |     |
| Pulpit Perplexities . . . . .                                   | 146 | The Truth in Bedford . . . . .     | 173 |
| The Ways of Providence . . . .                                  | 150 | EDITORIAL . . . . .                | 176 |
| Job and his Friends . . . . .                                   | 158 | Signs of the Times . . . . .       | 177 |
| Sunday Morning at the Birming-<br>ham Christadelphian Ecclesia, |     | The Hine Discussion . . . . .      | 183 |
| No. 106 . . . . .                                               | 161 | Extracts from Correspondence       | 183 |
| "Will Christ Come Soon?" . . .                                  | 165 | Intelligence . . . . .             | 187 |

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.

**THE NEXT NUMBER OF THE *Christadelphian*.**—This may be a week late, in consequence of the occurrence of the Hine discussion in the fourth week in April. We shall get it out on the last Thursday of April if possible, but more probably it will not appear till the first Thursday in May.

**THE Birmingham quarterly contribution in aid of brother Ashcroft takes place in a few weeks.** We have to thank a good many in other places (including F.B.P. £1) for taking part.

**H.W.H.**—The *Christadelphian* has gone regularly to the address you gave in Michaelmas. We cannot account for its non-delivery.

**E.M.**—The "meats forbidden by the law of Moses" are not forbidden us who are not under that law. We must decline articles intended to favour a contrary doctrine.

**E.S.**—"Hope or Eternal Despair" unsuitable. The idea is good; the aim no less, but execution not equal to the conception. Pardon us. We should prefer to give another verdict.

**G.J.E.**—The translation you quote of Genesis i. 80 is incorrect. So is the common version. Some remarks on the subject anon.

**W.G.**—Your exegesis of "Spirits in Prison" is not critically sustainable. It converts a substantive into a present participle and ignores the usage of the Greek construction. We are sorry to have to decline publication.

**B.H.**—Babies ought not to be taken to meetings, especially those for the breaking of bread. They interfere with the object for which the meetings are held. They ought to be kept at home till they are old enough to behave. There is a time for everything. We may find a place for some of your remarks next month.

**ANGLO-ISRAELISM REPUTED.**—This is now on sale at the office, price 2d.; by post 2½d. There have been many orders during the month. The pamphlet was delayed over a week through the neglect of the London printer to send us a parcel. It was on supply in London a considerable time before it came to Birmingham.

**THE DISCUSSION WITH MR. HINE.**—This is fixed to take place in Exeter Hall. The dates have been changed to suit the vacancies at the Hall. The dates fixed are Monday, Tuesday and Wednesday, April 21st, 22nd and 23rd. Prices of admission, 2s., 1s. and 6d. Surplus to go to Sunday Hospital Fund. Particulars on page 188.

**A SISTER.**—It is not unscriptural to save money, provided it is saved for a scriptural reason. Fear for the future cannot be said to be such in view of Luke xii. 22-31. Money saving at the best is a dangerous business. We cannot do better than refer you to Luke xii. 15-21. But we are not to be improvident. A servant of Christ is a wise steward.

**BELL.**—The tract on this subject published by brother Charles Reid, photographer, Young-st., Wishaw, Scotland, in reply to a clerical exposition, has met with a ready sale. He says, "It was thought 700 copies would more than supply the demand; but recently, it has been found necessary to print the third thousand." He will send it to any British address for 1½d. in stamps.

**W.L.S.**—It is from no lack of queries that "Answers to Correspondents" have not appeared in recent numbers of the *Christadelphian*, but from sheer inability to crowd them in with other duties. The conduct of the *Christadelphian* is not the only thing the Editor has to look after. We are hopeful of resuming Answers by and by. We purpose attending to your letter next month.

**THE PECULIAR APPEAL.**—Brother Cameron, of Delbog Aviemore, desires to acknowledge the receipt of a goodly number of portraits. It is a pleasure to him in his solitude to have them. He also acknowledges, in addition to portraits, from an ecclesia £1; an ecclesia 10s.; an ecclesia 266d.; a brother 266d.; and a brother a book—*The Bible Vindicated*; and a brother some Biblical newspapers, for all of which he feels very thankful.

**BROTHER A. MEDICOTT, 14, Albert Terrace, Barnsbury Road, London,** wishes it stated that Bibles at the price of the paper are still obtainable through him, without any advantage to him except the pleasure of serving brethren and sisters with Bibles at a price otherwise unattainable. A number have obtained the Bibles to their satisfaction. The one that is found most suitable is the broad margin edition, 7-in. by 5½-in., with various aids to study at the end. It is 12s.6d., postage extra, but could not be had for this money in any other way.

**C.C.**—Our judgment (which you have asked) is unfavourable to the idea of brethren emigrating to the Holy Land. In the first place such a step, if taken with a view to livelihood, is bound to end in failure for a variety of reasons we need not enumerate. In the second place, as brethren we have no business there at present. We have nothing to do with the preliminary settlement of Israel after the flesh. It is only as the Lord's accepted brethren that we have any relation to the Land of Promise, and only then when He has prepared it for inheritance. Till we are declared such at the judgment seat, it is our duty to faithfully fill the post of our probation in the land of the alien wherein we have been called.

**I.L.**—We must decline the publication of the prospectus. The proposal to raise a *Christadelphian Palestine Emigration Fund* will not receive the approval of prudent men in Christ. Such a scheme is outside the channel of our duty as the brethren of Christ. We have nothing to do, as such, while on probation, with "the building up of Zion" in the active way proposed; and any attempt in that direction could only divert us from the real work that belongs to us, of working out our salvation by a patient obedience of the commandments of Christ in our present surroundings of evil. If it pleased God to put it into the heart of men with wealth to employ it in such a direction, the fact would be interesting, and their movements watched with a well-wishing curiosity; but the attempt to organise the miles of the poor for such a thing could not fail to be mischievous and end in burlesque.

**C.S.**—It may be that there is a double measurement concealed in the "times" of prophetic chronology—first the lunar and then the solar; but there is no evidence of it. The evidence in favour of the lunar being the only one intended consists in the apocalyptic paraphrase of "time, times and half a time" by "a thousand, two hundred and three score days."—(Compare Rev. xii. 6 and 14.) The only circumstance of weight on the other side is the fact that the true year is 365½ days more or less. Still, there is no decisive weight in this. A true year is not the term of measurement employed by the Spirit, but the conventional Jewish cycle of 12 months of 30 days each. The arithmetical value of this is fixed and seems to preclude the elasticity suggested. The coincidences you mention are nevertheless remarkable. We shall see. We have not long to wait (1884). The general result is to show that though able to recognise the time of the end, "we know neither the day nor the hour."

LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

These acknowledgments are published from month to month that correspondents may know that their letters are received and attended to, without being privately communicated with. Private acknowledgment is a simple impossibility, in such a large number of cases with so much else to do. Recognising this, let no one consider himself or herself slighted in not receiving acknowledgment through the post. It is a necessary rule not to do it.

Letters intended for the Editor's eye only should be marked "private;" some letters are marked "private" when there is nothing private in them. It is desirable this should be avoided, as marking a letter "private" is likely to lead to delay in its being attended to. Intelligence letters should be sent by the 15th of the month. They should be written on note paper size, on one side only.

BRITISH.—Feb. 22nd, J. Shepherd, W. Coutts, H. Phillips, A. Mackie; 24th, J. S. Dixon, W. H. Andrew, J. W. Moore, A. Knock, B. Lowe, E. Constable; 25th, J. King, A. Macdougall; 26th, C. Weale, J. Richards, T. H. Curry, J. Watson, T. Nisbet, F. Peel; 27th, A. M. Dibol (2); 28th, W. Silverwood, J. Hopcroft, T. P. B.; Mar. 1, C. Weale, A. Hopper, T. Hodge, T. Rees; 3rd, J. E. Jarvis, S. Davies, T. Chalmers, H. Phillips; 4th, W. Powell, W. Lewin, W. Booth, W. Osborne, T. Parker, C. Cullingford, J. W. Thirtle, R. W. Thorp, H. F. Wagstaff, W. Buckler; 5th, J. Grant, A. Andrew, T. Randles, W. Delprat, R. Johnstone, J. Cook, J. Pride, A. Hopper, A. M. Dibol; 6th, W. F. Otridge, J. Scott, A. McKillop, J. Shepherd, H. Mitchell, F. Chitty, W. Cooper, G. Baker, P. W. Whitehead; 7th, W. Cameron, W. Delprat, T. Barker, T. N. Parker, O. C. Holder, J. Hunter, H. Leah; 8th, W. O. Emlyn, H. F. Wagstaff, M. L. Rolfe, W. Mullin; 10th, J. Lovett, A. Andrew, J. Gibbons, J. Colbourn, R. Sanderson, J. W. Thirtle, D. Wilson, D. J. Luce, L. Jones; 11th, H. Leah, J. H. Dibol, J. Hunter, T. Sykes, T. Ingram, T. Betts, W. Blount, H. Sulley, R. Ashcroft; 12th, J. Atkinson, A. Kirk, T. Haining, J. U. Robertson; 13th, W. Jagger, J. Heywood, J. H. White, A. Sister, T. W. Gamble, B. Messenger, J. Yardley, G. A. Wilson; 14th, J. Kirkland, R. Bairstow, W. H. Andrew, H. Collins, S. A. Garside, J. J. Andrew, J. U. Robertson; 15th, R. Whitworth, C. W. Clark, T. Randles, J. Leask, A. Jannaway, R. M. Skeats, T. B. Eames, T. Betts, J. King, C. Cullingford, J. H. Dibol, M. L. Rolfe, R. Dyson, D. Lewis, J. J. Andrew, W. Blount; 17th, T. Randles, H. S. Budgett, T. Betts, A. Jannaway, P. Phillips, R. Carruthers, W. Silverwood, W. Anderson, J. Leask, W. F. Otridge; 18th, G. Baker, J. Kay, W. Buckler, W. Booth, C. Reid, A. Medlicott, G. Wait, G. Taylor, D. Muir, T. Royce, M. Johnson, J. Morgan, F. Peel; 19th, J. Heywood, J. Henderson, Mr. Bellamy, J. U. Robertson, E. Lucas, T. C. Nichols; 20th, C. Roberts, T. Richards; 21st, W. Booth, Miss Moyle, G. Goatley; 22nd, J. Henderson, W. Jeffries, A. Macdougall, W. Johnson.

FOREIGN.—Feb. 24th, J. W. Oakley, W. Gunn, W. S. Cox; 25th, E. J. Lasius; 27th, S. P. Sylversen; Mar. 1st, S. Boyley; 3rd, E. J. Lasius, C. H. Evans, J. Banta, W. M. Pickering, C. C. Mann; 4th, W. H. Westbrook, S. P. Sylversen; 5th, E. F. Mitchell, H. W. Hudson; 7th, G. J. Emery; 10th, L. G. Tuttle, S. Boddy, P. Aitken, W. Roberts, W. L. Skeats, A. Packie, H. E. Garcken; 17th, W. R. Holmes, A. Miller, A. Ward; 18th, S. Harvey, H. E. Garcken; 19th, J. Luxford, L. T. Nichols; 20th, W. Gunn, C. Robertson, M. M. Neillie; 22nd, A. Pitts.

DESPATCH OF PARCELS DURING THE PAST MONTH.

Feb. 22nd, H. Phillips, W. Coutts, J. Shepherd; 24th, A. Kirk; 25th, W. S. Lee, T. Wilson; 26th, J. H. Dibol, T. H. Curry, C. Weale; 27th, O. C. Holder, F. Peel; 28th, W. Silverwood (2); Mar. 1st, J. Hopcroft, W. Cameron, A. Hopper, A. M. Dibol (2); 3rd, W. T. Parker, D. Hunt, C. F. Cheese, H. Phillips, J. E. Jarvis; 4th, W. Booth, Miss Morris, W. Lewin, W. Powell, Mrs. Westbrook, P. Sylversen, H. T. Wagstaff; 5th, J. Skelton, S. Harvey, C. Cullingford, J. Cook, J. Pride, E. F. Mitchell (2); 7th, T. N. Parker, J. Glasgow, H. Leah, W. F. Otridge, J. Hunter, T. Tanner, J. Scott, O. C. Holder, M. Sharpe, J. C. Gamble, J. Shepherd, P. W. Whitehead, H. Mitchell, W. Delprat; 8th, W. O. Emlyn, W. Miller; 10th, J. Gibbon, J. W. Thirtle, P. Aitken, D. Wilson; 11th, T. Royce, T. Ingram; 12th, D. Wilson, A. Kirk, J. Atkinson; 13th, J. Heywood; 14th, G. H. Kidd, W. H. Andrew, W. Mullin; 15th, R. M. Skeats, R. Whitworth, C. W. Clark; 17th, H. Vevsey, W. Buckler, H. Leah, V. Collyer, G. Baker, T. B. Evans, P. Phillips, J. H. Dibol, T. Sykes, J. Heywood, P. W. Whitehead, F. Chitty, T. N. Parker, W. Taylor, R. W. Thorpe, J. W. Thirtle, C. Firth, C. W. Rolfe, J. Atkinson, H. F. Wagstaff, F. R. Winterburn, F. Hodgkinson, T. Aspin, T. Randles, C. Smith, W. Hage, J. U. Robertson, R. D. Robertson, R. Ashcroft, J. Grant, W. Cooper, J. Pride, J. Richards, B. Messenger; 18th, E. Carruthers, J. Kay (5), S. Harvey, G. Baker, W. Anderson, D. Muir, W. G. Mackay, H. J. Morgan, J. Fletcher, W. W. Holmes, C. Creed, J. Luxford, C. W. Clark; 19th, J. Henderson, E. Lucas, Mr. Bellamy, P. T. Southall, M. Johnson; 20th, C. Packman, C. Robertson, T. Richards; 21st, Miss Moyle, W. Booth (2); 22nd, J. Henderson, Miss Catermole, W. Jeffries, W. Johnson, J. Atkinson.

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,  
88, 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

AMERICAN LETTERS TO ENGLAND.—Intelligence communications and letters to the Editor must be sent, as usual, to R. Roberts, Atheneum 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.

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, APRIL, 1879.

CARRIAGE INCLUDED.

| Nett Price. |                                                                                                                                                                  | In Britain. | To the States. | To Canada. | To Australia & N. Zealand. |
|-------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------|----------------|------------|----------------------------|
| 2d.         | Anglo-Israelism Refuted .. .. .                                                                                                                                  | 2½d.        | 11c.           | 3d.        | 3d.                        |
| 1s6d.       | Apostasy Unveiled (a Discussion with Dr. Thomas) ..                                                                                                              | 1s8d.       | 90c.           | 1s10d.     | 2s2d.                      |
| 3d.         | Baptists and the Millenium .. .. .                                                                                                                               | 3½d.        | 16c.           | 4d.        | 5d.                        |
| 5d.         | Book Unsealed, with Coloured Diagrams .. .. .                                                                                                                    | 5½d.        | 25c.           | 6d.        | 8d.                        |
| 1s6d.       | Bradlaugh Discussion .. .. .                                                                                                                                     | 1s7d.       | 70c.           | 2s.        | 2s2d.                      |
| 2s.         | ditto ditto (limp cloth) .. .. .                                                                                                                                 | 2s2d.       | 85c.           | 2s6d.      | 2s6d.                      |
| 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.                        |
|             | 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 .. .. .                                                                                                                                      | 1s1d.       | 35c.           | 1s2d.      | 1s4d.                      |
| ½d.         | Catalogue of Christadelphian Works .. .. .                                                                                                                       | 1d.         | 5c.            | 1½d.       | 1½d.                       |
| 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.                      |
| 8d.         | Coming Events in the East .. .. .                                                                                                                                | 9d.         | 38c.           | 11d.       | 1s.1d.                     |
| 2d.         | Declaration of First Principles .. .. .                                                                                                                          | 2½d.        | 11c.           | 3d.        | 4d.                        |
| 9d.         | Defence of the Faith .. .. .                                                                                                                                     | 10d.        | 55c.           | 11d.       | 13d.                       |
| 7s6d.       | Dr. Thomas's Life and Work .. .. .                                                                                                                               | 8s0½d.      | d3.00          | 8s9d.      | 9s10d.                     |
| 6s6d.       | Elpis Israel .. .. .                                                                                                                                             | 7s2d.       | d2.75c.        | 9s2s.      | 10s5d.                     |
| 8s6d.       | ditto (leather) .. .. .                                                                                                                                          | 9s2½d.      | d3.60c.        | 9s11d.     | 11s6d.                     |
| 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.                     |
| 13s8d.      | ditto ditto ditto " II. .. .. .                                                                                                                                  | 14s4d.      | d5.60          | 15s6d.     | 17s7d.                     |
| 13s8d.      | 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) .. .. .                                                                                                                         | 3½d.        | 18c.           | 4d.        | 4d.                        |
| 2d.         | Herald of the Kingdom (old Nos.) .. .. .                                                                                                                         | 2½d.        | 11c.           | 3d.        | 3d.                        |
| 2s6d.       | Hymn Book, with music (leather) .. .. .                                                                                                                          | 2s9d.       | d1.05          | 3s10d.     | 3s10d.                     |
| 3s.         | ditto ditto (extra leather, gilt) .. .. .                                                                                                                        | 3s9½d.      | d1.33          | 3s8d.      | 4s4d.                      |
| 1s.         | Index to Eureka .. .. .                                                                                                                                          | 1s½d.       | 50c.           | 1s8d.      | 1s6d.                      |
| 7d.         | Index to Elpis Israel .. .. .                                                                                                                                    | 7d.         | 22c.           | 8d.        | 10d.                       |
| 1s.         | Jesus Christ and Him Crucified .. .. .                                                                                                                           | 1s½d.       | 50c.           | 1s6d.      | 1s6d.                      |
| 1s8d.       | ditto ditto (in cloth) .. .. .                                                                                                                                   | 1s5½d.      | 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 .. .. .                                                                                                                                             | per 100     | per 100        | per 100    | per 100                    |
| 2s6d.       | Meaning of the Christadelphian Movement .. .. .                                                                                                                  | 2s7d.       | 2s7d.          | 2s8d.      | 2s10d.                     |
| 8d.         | Man Mortal .. .. .                                                                                                                                               | 9½d.        | 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.                       |
| 2d.         | Prophetic Diagrams (set of 3, coloured) .. .. .                                                                                                                  | 2½d.        | 11c.           | 3d.        | 3d.                        |
| 6d.         | Phanerosis (God-manifestation) .. .. .                                                                                                                           | 7d.         | 38c.           | 8d.        | 10d.                       |
| 1s.         | Querist, No. 1 and 2 .. .. .                                                                                                                                     | 1s.         | 40c.           | 1s4d.      | 1s8d.                      |
| pr. 100     | Question and Questions .. .. .                                                                                                                                   | 1½d.        | 8c.            | 2d.        | 2d.                        |
| 1d.         | Shield, Christadelphian, No. 1 to 16 .. .. .                                                                                                                     | 10d.        | 55c.           | 1s2d.      | 1s6d.                      |
| pr. doz.    | Shield, Christadelphian, No. 1 to 16 .. .. .                                                                                                                     | per doz.    | per doz.       | per doz.   | per doz.                   |
| 2d.         | Slain Lamb .. .. .                                                                                                                                               | 2½d.        | 11c.           | 3d.        | 4d.                        |
| 2d.         | Statement of the Faith .. .. .                                                                                                                                   | 2½d.        | 11c.           | 3d.        | 3d.                        |
| 2d.         | Tabernacle in the Wilderness (illustrated) .. .. .                                                                                                               | 2½d.        | 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.                        |
| ½d.         | Who are the Christadelphians? .. .. .                                                                                                                            | 1d.         | 5c.            | 1½d.       | 1½d.                       |

All communications must be addressed to ROBERT ROBERTS, Athenaeum Rooms, Temple Row, Birmingham; to whom also Post Office orders and cheques or bank drafts, must be made payable.

Remittances may be sent in postage stamps up to the value of 10s.; larger amounts are preferred in the form of P.O. or bank draft, the cost of which may be deducted from the remittance. The letter accompanying the remittance should always specify distinctly what the money is for, and whether the books have already been had, or are to be sent.

Parties sending for books or pamphlets, or back Nos. of any serial publication, would save unnecessary trouble and disappointment if, before sending, they would look at the list of

No. 179. — May 1, 1879.

# 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:

|                                                                                      |     |                                                                                 |     |
|--------------------------------------------------------------------------------------|-----|---------------------------------------------------------------------------------|-----|
| A Faithful Testimony not Un-<br>charitable . . . . .                                 | 195 | Lessons . . . . .                                                               | 216 |
| The Ways of Providence . . . . .                                                     | 196 | Inspiration of the Scriptures . . . . .                                         | 219 |
| Things New and Old from the<br>Treasures of the Spirit . . . . .                     | 203 | The Jews and the Land of Israel . . . . .                                       | 221 |
| Sunday Morning at the Birming-<br>ham Christadelphian Ecclesia,<br>No. 107 . . . . . | 207 | Three Days' Debate on Anglo-<br>Israelism in Exeter Hall, Lon-<br>don . . . . . | 224 |
| God's Altar of Sacrifice . . . . .                                                   | 212 | EDITORIAL . . . . .                                                             | 228 |
| Job and his Friends . . . . .                                                        | 214 | Signs of the Times . . . . .                                                    | 229 |
| Four New Years and their<br>Lessons . . . . .                                        |     | Extracts from Correspondence . . . . .                                          | 232 |
|                                                                                      |     | Intelligence . . . . .                                                          | 235 |

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 interesting "Extracts from Correspondence" are held over.

INTELLIGENCE from Dundee and Taunton has been inadvertently omitted.

Y.—Received for brother Ashcroft, 10s. Other contributions have been received and privately acknowledged.

SWANSEA.—The signed declaration is too late for the present number. We purpose giving it place next month.

BROTHER ASHCROFT has been compelled to delay Pulpit Perplexities. It is partly made up for by his account of the Hine Discussion, on page 225.

PUBLICATION OF THE HINE DEBATE.—This is in a London printer's hands, and being pushed on with all haste. It may fairly be looked for in about three weeks.

As foreshadowed last month, this number of the *Christadelphian* is a week late, in consequence of the pre-occupations arising out of the Anglo-Israel Debate in London.

R. W.—New Zealand bank notes may be sent in payment of books; but they only represent 90 per cent of their value when they arrive in England. A one-pound note only counts for 18s.

WE note with regret the complaints of the sometimes bad printing of the *Christadelphian*. We do our best to keep matters up to the mark. Where there is failure, we bespeak patience. There are many causes.

W. L. S.—We fully purposed dealing with your letter this month, but the large amount of time occupied in connection with the Hine Discussion—before and after—has put it out of our power; and so with several other letters, which it is our purpose to notice in due time.

AN ANXIOUS BROTHER.—A person, "unacquainted with the two covenants" (the promise of the land, and throne, and life, in relation to both) would be a person ignorant of the elements of the gospel, and therefore an unfit subject for baptism; but a person may know and believe the promises on both heads without being enlightened on the technicalities of the particular form of the promises expressed in the word "covenant." Children grow—natural and spiritual. We must distinguish between substance and form.

M. G. L.—The much larger price charged for *Christadelphian* publications in the United States than in Britain, Canada, or any other country, is due to the fact that the United States Government levy a heavy protective duty on the

books at New York. When Ocean freight, a 25 per cent *advalorem* duty, and inland carriage at both ends, are paid, a large increase in price has naturally taken place. Finally, though United States' paper is at par, it cannot be exchanged in England without considerable discount. The result is not at all "mysterious." A word of explanation to your astonished friend ought to make him feel ashamed of the notion of "swindle."

THE BRETHREN IN TOWNS MR. HINE MAY VISIT.—Brother Boshier writes: "It might be well to suggest to the brethren, through the *Christadelphian*, that they should introduce the Hine Discussion, when published at every meeting where he or his party are advertised to lecture. They might do this by procuring bills and distributing them, (bills to be had at 6d. per 100 on application at the Office). Until the Discussion is ready, they might use the 'Memorial Hall Reply Lecture.' The suggestion is good if it be carried out in a spirit of inoffensive and kindly persistency, and with a simple desire to make the most, without rudeness, of a large opening for the circulation of the testimony of God.

REVIEWS OF "ANGLO-ISRAELISM REFUTED."—See brother Hodgkinson's recommendation, in letter from brother Andrew, appearing on page 232. The places to which copies have been sent for review are Ashton-under-Lyme, Bedford, Birkenhead, Birmingham, Blackburn, Blackpool, Bolton, Bridgnorth, Brierley Hill, Bristol, Burnley, Cheltenham, Chester, Chesterfield, Crewe, Derby, Dorking, Dorchester, Dudley, Durham, Dewsbury, Enfield, Frome, Gloucester, Grantham, Gravesend, Halifax, Heckmondwike, Hereford, Huddersfield, Keighley, Leamington, Leeds, Leicester, Lincoln, Liverpool, Maidstone, Manchester, Monmouth, Newton, Newark, Newcastle-under-Lyme, Normanton, Norwich, Nottingham, Ormskirk, Peterborough, Salford, Scarborough, Shipston-on-Stour, Sheffield, Stamford, Tamworth, Taunton, Tewkesbury, Tipton, with Great Bridge, Walsall, Warrington, Warwick, West Bromwich, Whithy, Wellingboro', Winsford, Wigan, Weston-super-Mare, Great Yarmouth, Cardiff, Swansea, Aberdeen, Dundee, Edinburgh, Glasgow, Inverness, Spalding, York. If brethren coming across newspaper notices in any of those places, of this or the Hine Discussion, will cut them out and send them to the office, it will allow of an interesting collection of opinion.

*In the Printer's hands, and will shortly be Published,*

# THREE NIGHTS' DEBATE,

IN EXETER HALL LONDON, APRIL 21, 22 and 23, 1879, between

MR. EDWARD HINE, (Author of *FORTY-SEVEN IDENTIFICATIONS*);

AND THE

EDITOR OF THE *CHRISTADELPHIAN*, on the question

"Is the British Nation identical with the Lost Ten Tribes of Israel?"

LORD WILLIAM LENNOX, IN THE CHAIR.

*There will also be Published, as an Appendix to the Debate,*

A LECTURE,

Delivered by the EDITOR of the *Christadelphian*, on the Sunday succeeding to the Debate, in MYDDLETON HALL, ISLINGTON, LONDON, on

*The true position of Britain in relation to the coming Restoration of Israel and the Re-establishment of the Kingdom of David, under Christ, in ascendancy over all Nations on the Earth.*

Also a Statement of some matters omitted from the Debate, and answers to various letters received.



LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

BRITISH.—Mar. 24th, B. Sawden, J. Grant, H. Parsons, S. A. Garside, W. Coutts, J. Howatson; 25th, J. W. Thirtle, T. Randles, J. W. Moore, C. F. Timme, T. Haining, T. H. Vernon, C. Cullingford, W. Bailey, J. Ashwell, J. H. Dibol; 26th, H. B. Timperley, H. Parsons, J. W. Thirtle, G. C. Hawkins, W. Smith, F. E. Willson, M. L. Rolfe, F. Peel; 27th, C. Barber, J. Henderson, M. Redman, J. U. Robertson, J. Grant, J. Caunce, J. Ballantyne, F. Peel, Miss Catermole, H. Phillips; 28th, W. Booth, W. Osborne, A. Campbell, C. Weale, J. M. Armstrong, A. Seward, D. Clarke, J. Walker, A. Scott, W. Wallace, H. Leah, S. Ashcroft; 29th, J. D. Jackman, J. Long, J. P. Jones; 31st, J. W. Thirtle, J. Gall, M. A. Hayes, T. Fisher, Mrs. Gibbons, E. W. Jenkins, H. Board, Miss Crutenden, J. Richards; April 1st, J. Bell, C. Heslop, J. Jenkins, J. Ashwell, H. Phillips, T. Bore, J. W. Thirtle, J. Wood, K. Wright, A. Bedder, W. A. Nicklin, H. Moyer, G. Baynes, D. Atkins, "Rev." J. C. Watts, A. Scott; 2nd, S. Ashcroft, J. Crowther, T. Royce, H. Parsons, W. H. Hatton; 3rd, L. P. Chitty, H. Phillips, J. U. Robertson, J. Haynes, W. Dick, T. Varley, R. Carruthers; 4th, F. Pitman, J. Padmore, C. Cullingford, A. Stone, Mrs. Gibbons, C. F. Timme; 5th, W. Beddoes, W. Delpratt, W. Jefferies; Mrs. Kenyon, D. Young; 7th, J. J. Andrew, W. Usher, J. Kirkland, J. F. Rutter, W. Smith, W. Buckler; 8th, W. Usher, T. Randles, J. Grant, T. Sawyer, G. Baker, M. S. Shimbsole, J. Whitaker; 9th, S. A. Garside, G. Waite, Dr. Lazonby, J. Preece, T. R. Adams, R. A. Smith; 10th, C. Killick, W. H. Hatton; 12th, G. Baker, J. Bell, Miss Alford, T. Swindell, J. Haynes, H. Leah, G. Wallis, "Rev." A. Bowden, T. Haining; 14th, W. Smith, H. Board, Miss Crosley, J. Handyside; 15th, J. Leask, W. H. Jones, H. Collen, J. Heywood, G. A. Wilson, C. M. Allinson, G. White, G. Baker, J. G. Thompson, W. Booth; 16th, T. Randles, J. Fowler, J. McCann, W. Johnson, J. Wragg, W. Kerr, R. Wright; 17th, J. J. Andrew, Dr. Weaver, S. A. Garside, F. E. Willson, J. H. Dibol; 18th, F. Mallinder, W. Booth, A. E. Smith, R. Evans, R. M. Skeats, Anonymous, J. T. Gardiner, J. H. Dibol; 19th, J. T. Hawkins, W. Taylor, J. Mealand; 21st, T. Clockdale, A. Brother, R. Smallwood, W. H. Hatton; 22nd, T. Gamble, E. Cornish, J. D. Jackman; 23rd, W. Kerr, J. Skinner; 24th, W. Taylor, W. Grant, E. Cornish, J. U. Robertson, F. Walker, T. Chalmers, W. P. Cross; 25th, F. Peel, T. Parkes; 26th, J. Slack, T. B. Eames, W. P. Cross, F. Walker.

FOREIGN.—Mar. 24th, N. A. H. Murphy, M. G. Lee, J. W. Boggs, F. W. Vosmer; 25th, W. P. Hooper; 26th, C. Creed; 29th, H. Lovell; April 1st, D. P. Ross, M. Cook; 4th, Mrs. Gunn; 8th, L. S. Tafford, H. Ruechel, A. Pitt, F. E. Henderson, C. H. Evans, E. J. Lasius; 14th, J. Faulk, J. H. Beck, R. Wilson, E. E. Mackay, M. Greenlee, J. H. Snelson; 15th, J. Coddington; 16th, W. W. Holmes; 21st, T. E. Henderson, M. E. Spaulding; 23rd, E. W. Conyers.

DESPATCH OF PARCELS DURING THE PAST MONTH.

Mar. 24th, J. Grant, N. A. H. Murphy, J. Howatson, H. Parsons, W. Coutts; 25th, T. Randles, J. U. Robertson, J. Ashwell, W. Bailey, C. Cullingford, F. W. Vosmer (3), T. H. Vernon, C. F. Timme, J. W. Moore, T. Haining; 26th, G. C. Hawkins, W. M. Jones, H. B. Timperley, T. E. Wilson, H. Parsons, W. Smith; 27th, O. C. Holder, F. Peel, Mr. Redman, J. Caunce, J. Henderson, Miss Catermole; 28th, W. Smith, S. Ashcroft, H. Phillips, W. Osborne, C. Firth (2), C. Weale, C. Smith (2), J. Wallace, W. Wallace, A. Leoft, A. Campbell, A. Seward, H. Leah (3), S. Smith, 36 *Anglo-Israel* to various addresses; 29th, J. D. Jackman, J. Long; 31st, J. Richards, E. W. Jenkins, Miss Crutender, Mrs. Goodwin, G. Owen, Mrs. Gibbons, M. A. Hayes, T. Fisher, J. Gale, H. M. Board (2), "Rev." J. C. Watt; April 1st, J. Wood, J. U. Robertson, R. Wright, T. Bore, J. Jenkins, A. Scott, D. Atkins, W. Nicklin, G. Baynes, A. Bedder, C. Heslop, H. Moyer, D. P. Ross (10); 2nd, T. Royce, W. H. Hatton, S. Ashcroft, H. Parsons, J. Pepper; 3rd, T. Varley, J. Haynes, W. Dick; 4th, J. Padmore, C. Cullingford; 5th, W. Delpratt, Mrs. Kenyon, D. Young, W. Beddoes, Mrs. Gibbons, C. F. Timme; 7th, W. Smith, J. F. Rutter, W. Usher; 8th, T. Randles, Mrs. Blaws (2), Miss Graydon, G. Baker, C. H. Evans, F. E. Henderson, J. H. Tilt, J. Whitaker, M. S. Shimbsole, T. Sawyer; 9th, S. A. Garside, J. Preece, Dr. Lazonby, T. Carter, T. Kenock, T. R. Adams; 10th, 59 *Coming Events* to various addresses, R. A. Smith; 12th, H. Leah, J. Murray, "Rev." A. Bowden, J. Haynes, S. T. Swindell, C. Howatson, Miss Alford; 15th, A. Millar (box by ship), J. Heywood, J. Handyside, J. H. Black, Miss Crosley, M. Greenlee, H. M. Board (2); 16th, J. Coddington, W. Kerr, J. G. Thompson, J. Fowler (2), J. Corbett, R. Simons (11); 17th, Dr. Weaver, A. Harwood, F. E. Wilson (2), 21 *Coming Events* to various addresses, T. Randles, W. Fowler, M. Mead; 18th, R. M. Skeats, W. Booth (2), J. T. Gardiner, R. Evans, J. H. Dibol, T. Mallander; 19th, W. Booth, J. Mealand; 21st, R. Smallwood, T. Clockdale, W. H. Hatton (3); 22nd, E. Cornish, V. Collyer; 23rd, E. W. Conyers; 24th, W. Grant, F. Walker, T. Chalmers, W. P. Cross, J. U. Robertson; 25th, F. Peel, F. Walker, T. Parkes, A. Miller (7); 26th, T. B. Evans, J. Slack, T. E. Clegg.

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.

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, MAY, 1879.

CARRIAGE INCLUDED.

| Nett Price. |                                                                                                                                                                  | In Britain. | To the States. | To Canada. | To Australia N. Zealand |
|-------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------|----------------|------------|-------------------------|
| 3d.         | Anglo-Israelism Refuted                                                                                                                                          | 2½d.        | 11c.           | 3d.        | 3d.                     |
| 1s6d.       | Apostacy Unveiled (a Discussion with Dr. Thomas)                                                                                                                 | 1s8d.       | 90c.           | 1s10d.     | 2s2d.                   |
| 3d.         | Baptists and the Millenium                                                                                                                                       | 3½d.        | 16c.           | 4d.        | 5d.                     |
| 5d.         | Book Unsealed, with Coloured Diagrams                                                                                                                            | 5½d.        | 25c.           | 6d.        | 8d.                     |
| 1s6d.       | Bradlaugh Discussion                                                                                                                                             | 8s8d.       | 70c.           | 2s.        | 2s2d.                   |
| 2s.         | ditto ditto (linp cloth)                                                                                                                                         | 2s2½d.      | 85c.           | 2s6d.      | 2s8d.                   |
| 2s6d.       | ditto ditto (superior edition)                                                                                                                                   | 2s10d.      | £1.20          | 3s2d.      | 3s10d.                  |
| 2d.         | Bible Companion                                                                                                                                                  | 2½d.        | 11c.           | 3d.        | 3d.                     |
| 1d.         | Bible and the School Boards                                                                                                                                      | 1½d.        | 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), bound vols. at the published price |             |                |            |                         |
| 1s.         | Chronikon Hebraikon                                                                                                                                              | 1s1d.       | 85c.           | 1s2d.      | 1s4d.                   |
| 1½d.        | Catalogue of Christadelphian Works                                                                                                                               | 1d.         | 5c.            | 1½d.       | 1½d.                    |
| 2d.         | Catechesis                                                                                                                                                       | 2d.         | 8c.            | 3d.        | 4d.                     |
| 4d.         | Clerical Theology Unscriptural                                                                                                                                   | 5d.         | 22c.           | 6d.        | 8d.                     |
| 2s.         | Children's Magazine                                                                                                                                              | 2s4d.       | £1.00          | 2s8d.      | 3s4d.                   |
| 3s.         | ditto ditto (bound in cloth)                                                                                                                                     | 3s4d.       | £1.90          | 3s8d.      | 4s4d.                   |
| 8d.         | Coming Events in the East                                                                                                                                        | 9d.         | 38c.           | 11d.       | 1s.1d.                  |
| 2d.         | Declaration of First Principles                                                                                                                                  | 2½d.        | 11c.           | 3d.        | 4d.                     |
| 9d.         | Defence of the Faith                                                                                                                                             | 10d.        | 55c.           | 11d.       | 13d.                    |
| 7s6d.       | Dr. Thomas's Life and Work..                                                                                                                                     | 8s0½d.      | £5.00          | 8s9d.      | 9s10d.                  |
| 6s6d.       | Elpis Israel                                                                                                                                                     | 7s2d.       | £2.75c.        | 9s2d.      | 10s8d.                  |
| 8s6d.       | ditto (leather)                                                                                                                                                  | 9s2½d.      | £3.60c.        | 9s11d.     | 11s6d.                  |
| 7s6d.       | Eureka { Dr. Thomas's } Vol. I.                                                                                                                                  | 8s2d.       | £3.20          | 9s1d.      | 10s6d.                  |
| 10s6d.      | Eureka { Exposition of } " II.                                                                                                                                   | 11s7d.      | £4.60          | 12s9½      | 14s10d.                 |
| 10s6d.      | Eureka { the Apocalypse, } " III.                                                                                                                                | 11s9d.      | £4.70          | 12s2d.     | 13s10d.                 |
| 9s6d.       | ditto ditto (in leather) Vol. I.                                                                                                                                 | 10s2d.      | £3.90          | 11s1d.     | 12s6d.                  |
| 13s8d.      | ditto ditto ditto " II.                                                                                                                                          | 14s4d.      | £5.60          | 15s6d.     | 17s7d.                  |
| 13s8d.      | ditto ditto ditto " III.                                                                                                                                         | 14s6d.      | £5.68          | 15s11d.    | 18s7d.                  |
| 8d.         | Everlasting Punishment not Eternal Torment                                                                                                                       | 8d.         | 38c.           | 10d.       | 1s.                     |
| 2d.         | Eternal Life (Lecture by R. Roberts)                                                                                                                             | 2d.         | 8c.            | 3d.        | 4d.                     |
| 7d.         | Finger-posts, Bible, Nos. 1 to 12                                                                                                                                | 9d.         | 38c.           | 11d.       | 1s.1d.                  |
| pr. 100     | Good Confession (a Conversation)                                                                                                                                 | 8½d.        | 18c.           | 4d.        | 4d.                     |
| 2d.         | Herald of the Kingdom (old Nos.)                                                                                                                                 | 2½d.        | 11c.           | 3d.        | 3d.                     |
| 2s6d.       | Hymn Book, with music (leather)                                                                                                                                  | 2s9½d.      | £1.05          | 3s1d.      | 3s10d.                  |
| 3s.         | ditto ditto (extra leather, gilt)                                                                                                                                | 3s8½d.      | £1.33          | 3s8d.      | 4s4d.                   |
| 1s.         | Index to Eureka                                                                                                                                                  | 1s1½d.      | 50c.           | 1s3d.      | 1s8d.                   |
| 7d.         | Index to Elpis Israel                                                                                                                                            | 7d.         | 22c.           | 8d.        | 10d.                    |
| 1s.         | Jesus Christ and Him Crucified                                                                                                                                   | 1s1½d.      | 50c.           | 1s6d.      | 1s8d.                   |
| 1s5d.       | Ditto ditto (in cloth)                                                                                                                                           | 1s5½d.      | 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                                                                                                                                                     | per 100     | per 100        | per 100    | per 100                 |
| 2s6d.       | Meaning of the Christadelphian Movement                                                                                                                          | 2s7d.       | 2s8d.          | 2s8d.      | 2s10d.                  |
| 8d.         | Man Mortal..                                                                                                                                                     | 9½d.        | 40c.           | 11d.       | 1s4d.                   |
| 1s.         | Modern Theology (the Canadian work)                                                                                                                              | 1s1d.       | 50c.           | 1s2d.      | 1s4d.                   |
| 3d.         | 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.                     |
| 2s6d.       | Prophecy and the Eastern Question                                                                                                                                | 8s8d.       | £1.25          | 3s10d.     | 4s.                     |
| 8d.         | Prophetic Diagrams (set of 3, coloured)                                                                                                                          | 7d.         | 21c.           | 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.      | 1s8d.                   |
| pr. 100     | Shield, Christadelphian, No. 1 to 16                                                                                                                             | 1½d.        | 8c.            | 2d.        | 2d.                     |
| 10d.        | Slain Lamb                                                                                                                                                       | 10d.        | 55c.           | 1s2d.      | 1s6d.                   |
| pr. doz.    | Statement of the Faith                                                                                                                                           | per doz.    | per doz.       | per doz.   | per doz.                |
| 2s.         | Tabernacle in the Wilderness (illustrated)                                                                                                                       | 2½d.        | 11c.           | 3d.        | 4d.                     |
| 2d.         | Twelve Lectures (cloth)                                                                                                                                          | 2½d.        | 11c.           | 3d.        | 3d.                     |
| 2s6d.       | ditto ditto (leather)                                                                                                                                            | 2½d.        | 11c.           | 3d.        | 3d.                     |
| 8s.         | Vindication (Reply to "Christadelphianism Exposed.")                                                                                                             | 2s10d.      | £1.15          | 3s2d.      | 3s10d.                  |
| 8d.         | Who are the Christadelphians?                                                                                                                                    | 8s4d.       | £1.33          | 3s6d.      | 4s4d.                   |
| 1d.         |                                                                                                                                                                  | 8d.         | 15c.           | 4d.        | 5d.                     |
| 1d.         |                                                                                                                                                                  | 1d.         | 5c.            | 1½d.       | 1½d.                    |

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.

No. 180. — June 1, 1870.

# 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:

|                                                                                              |                                                                                         |
|----------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------|
| The Gospel of the Kingdom and<br>the Great Salvation, One and<br>the same Thing .. . . . 241 | Sunday Morning at the Birming-<br>ham Christadelphian Ecclesia,<br>No. 108 .. . . . 262 |
| Pulpit Perplexities .. . . . 247                                                             | The Debate in Exeter Hall .. . . . 267                                                  |
| The Ways of Providence .. . . . 250                                                          | EDITORIAL .. . . . 273                                                                  |
| Things New and Old from the<br>Treasures of the Spirit .. . . . 257                          | Signs of the Times .. . . . 274                                                         |
|                                                                                              | Extracts from Correspondence 278                                                        |
|                                                                                              | Intelligence .. . . . 281                                                               |

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.

J.S.D.—“ Paul’s Visit to Lystra ” by and bye.

It will be seen that the Hine Debate is now ready.

“ SUNDAY MORNING ” is this month by brother Ashcroft.

R.W.—A brother has written to say he can get more than 18s. for the New Zealand £1 bank note. It may be reckoned at about 18s. 8d.

T.R.—Dr. Cumming has not accepted the Hine theory. The report seemed to have some foundation; but Mr. Cornall writes to the *Rock* in Dr. Cumming’s name to contradict it.

T.P.—The “ six hundred and first year ” mentioned in Gen. viii. 13, is the 601st year of Noah’s life—(see Gen. vii. 11)—not A.M. 601. Hence the difficulty is without foundation.

A.B.—We cannot now send books through the post to the United States. There has been a change in the postal laws, of which mention has been made several times in the *Christadelphian*.

BRO. ARTHUR ANDREW writes that according to the tickets taken at the doors of Exeter Hall, the average attendance for the three nights would only be 782 per night. Some of the estimates of attendance were therefore over the mark.

F.C.—It is our duty to “ submit to every ordinance of man ” that is not in opposition to the ordinances of God. It is therefore a matter of conscience to correctly report the ages of children travelling by rail, and to pay accordingly.

B.F.—We are precluded from conducting ordinary private correspondence. We wrote once because your case seemed to require it. Understand that private silence does not mean indifference. It is a reluctant necessity forced on us.

A NUMBER of newspaper notices of *Anglo-Israelism Refuted* have arrived at the office, and will be published when completed. Meanwhile the *Hine Debate* has been sent for review, and may command more newspaper attention. Any one coming across notices of this will oblige by transmitting them to the office.

E.B.—Your liberal co-operation thankfully accepted. By such help the weight of heavy burdens is lightened. It is customary for magazines of all sorts to parade these burdens. While we keep the burdens veiled, we will not deny their existence when the question is raised, nor refuse to be grateful for help in

labour performed for the Lord’s sake. By such assistance, men become fellow-helpers to the truth, which is served by the labours assisted.

T.B.S.—The “ Prophetic Conference,” to be held at Wimbledon, June 4th & 6th, of clergymen, “ on subjects connected with the second advent of the Lord,” is more interesting than a conference to denounce the doctrine. It is interesting as a token of the general interest in the subject that exists in the world at the present time; but you will be disappointed if you expect anything effective or truly scriptural from a meeting inspired by “ very rev. deans ” and “ rev. prebendaries.”

“ GRATEFUL EMBARRASSMENT.”—Brother Ashcroft, who is trying to develop a piano tuning business, writes: “ I have again to record my sense of grateful embarrassment. But for the help that the Father has vouchsafed through ‘ the poor of this world,’ the enemy would have wagged his head at us ere this. But it seems as though such triumph is not to be permitted him. Albeit, if it were, we should endeavour to say, as did God’s servant Job: ‘ Shall we receive good at the hand of the Lord, and shall we not receive evil?’ I am hopeful, however, that the need for these quarterly benefactions will soon cease, and that the resources of the brethren will flow elsewhere in larger measure.”

ALL AND SUNDRY.—See intelligence from Guelph. This is the way to work the bookselling department. Brethren in a given place can run a limited risk without burden; but consider the combined effect of many such risks concentrated at the office. We have before explained that the books in the office are the property of the printer, and that we are merely his agent for their disposal. When the books are out of the office we are responsible, which compels us to work on the principle of pre-payment. From this we must not depart. It is a duty to owe no man anything, and we must not be dragged into the infraction of this duty. Some think it is infringed already by the unpaid-for books in the office. This is a mistake. These books are not ours, with one or two exceptions: they are the printer’s, and we are in no way responsible for them till they are out of the office. This situation is legally defined in a written and signed agreement. We find it necessary to repeat this explanation because of some who treat with the office as a place of business in which books are to be obtained on credit.

# THE HINE DEBATE

NOW READY.

PRICE ONE SHILLING.

LETTERS SINCE THE ISSUE OF LAST NUMBER.

BRITISH.—April 28th, J. J. Andrew, A. H. Rogers, T. Wooller, T. Sixsmith, J. O'Neil; 29th, C. Killick, J. U. Robertson, M. Stewardson, W. Usher, C. F. Timme, E. Bellamy, W. H. Hatton, R. A. Smith; 30th, F. Peel, A. Jannaway, W. P. Prichard, F. Wilson, C. S. Briggs, S. E. Harris, W. Grant, R. Caddick; May 1, C. Reid, H. S. Icke, J. McCulloch, J. Smith, J. Davis; 2nd, W. Booth, W. Delpratt, C. Roberts, T. H. C. Firth; 3rd, T. Betts, F. Peel, J. Davies, J. U. Robertson, H. Phillips; 5th, D. Young, E. Pitt; 6th, J. Morgan, T. Mankin, T. J. Thornhill, S. Roberts, M. Redman, T. Phillpotts, A. Birkenhead, J. Hawkins, T. Boshier; 7th, J. Howie, T. Smith, J. N. Millar, J. W. Dibol; 8th, J. U. Robertson, J. W. Dibol, J. Heywood, G. A. Wilson, T. Chalmers, J. S. Middleton, J. Grant, C. Cullingford, W. P. P.; 9th, O. C. Holder, F. Walker, R. M. Skeats, T. Baldwin, H. Leah, J. Lellan, J. G. Wilson; 10th, W. Delpratt, G. F. Binet, C. Smith, T. H. Vernon; 12th, J. W. Thirtle, A. Scott, E. G. Hine, J. D. Jackman; 13th, W. P. Prichard, W. Mullin, C. W. Clark, T. Nisbet, S. W. Gilmore, F. Cheetham, M. A. Hayes; 14th, P. W. Freeland, W. Grant, S. A. Garside, W. H. Andrew, W. McAlpine, J. Daniel, R. Dyson, H. Collins, W. H. Hatton; 15th, J. M. Armstrong, R. Bairstow, W. H. Jones, T. Betts, J. Hawkins, J. Heywood, J. D. Luce, Miss England, W. Cameron, G. Prues, T. H. Vernon, G. Taylor, M. Rees, J. W. Moore, W. Whigham; 16th, J. Heywood, W. Usher, A. Jannaway, T. N. Parker, J. Morgan, W. E. Coles, J. Loake, J. Anderson, J. Kirkland, W. Grant; 17th, J. Wragg; 19th, W. Cundall, J. Richards, J. W. Moore, J. Wragg, T. Monday, T. W. Gamble, W. H. Hatton; 20th, F. R. Winterburn, W. Grant, W. Atkins, C. Cullingford, E. Whiting, E. Jones, W. H. Andrew, G. A. Birkenhead; 21st, J. W. Moor, M. Redman, J. U. Robertson, R. A. Smith, A. Sanderson, S. Caven, W. McAlpine, J. Heywood, H. G. Morris, J. Hall, D. Atkin, W. Whigham; 22nd, J. Kay, H. Leah, J. Bowker, J. Leask, T. Chalmers, R. H. Caddick, A. Spiers, S. A. Garside, W. Smith, R. Carruthers, J. Ross, B. Wallace, A. Harwood; 23rd, I. Heywood, G. Baker, S. A. Garside, W. Wade, A. Chadwick, Miss Whiting, H. Collins, D. Young, T. Parkes, W. Mullin, R. Oliver, S. Caven, A. Sister, C. Cullingford; 24th, W. Grant, J. Heywood, J. P. Jones, A. Clare, C. Cullingford, A. Dowie, "Rev." J. Hall, J. Pattinson; 26th, G. Baker, G. A. Birkenhead, W. H. Andrew, J. M. Armstrong, Mrs. Brown, W. T. Harward, E. Jones, C. Smith.

FOREIGN.—April 28th, J. Banta (2), J. W. Boggs, J. S. Tomlin, W. P. Hooper, C. Vredenburg; 29th, J. M. Robbins, M. G. Lee; 12th, J. Bishop, R. Wilson, L. T. Nichols; 14th, E. Beck; 17th, S. T. Blessing; 20th, W. H. Wood, J. Coddington, C. H. Evans; 21st, W. L. Skeels; 26th, L. Fenton, H. P. Brinkerhoff.

DESPATCH OF PARCELS DURING THE PAST MONTH.

April 28th, T. Wooller, A. H. Rogers, A. E. Curtis, Mrs. Godin, J. O'Neil; 29th, C. Killick, H. Phillips, W. H. Hatton, E. Bellamy, E. F. Timme, R. A. Smith; 30th, C. S. Briggs, F. Wilson, S. E. Harris, Mrs. Lambert, H. Phillips, W. Grant (4); May 1st, O. C. Holder, F. Peel, H. Phillips, W. Boshier, C. Roberts, F. Peel; 5th, G. Armitage; 6th, J. Morgan, J. U. Robertson, A. Birkenhead, T. Mankin; 7th, J. N. Miller, J. Hawkins, J. W. Dibol; 8th, Mr. Hawkins, C. Cullingford, T. Chalmers; 9th, R. M. Skeats, F. Walker, O. C. Holder, J. Menzies, T. Baldwin; 10th, G. J. Binet, T. H. Vernon; 12th, Mrs. Meikle (2), J. D. Jackman, A. Scott; 13th, W. Muller (3), S. A. Garside (3), P. W. Freeland, W. McAlpine, W. Gilmore, C. Cullingford; 15th, Miss England, T. H. Vernon, G. Prue, J. W. Moore; 16th, W. Whigham, W. Cole; 19th, W. Cundall, C. Smith, W. Johnson, J. Coddington, R. A. Smith, C. Firth, D. Young, G. Armitage, T. Mankin, T. J. Thornhill, M. Redman, J. S. Middleton, J. Heywood, C. Smith, F. Cheetham, M. A. Hayes, W. Prichard, T. H. Vernon, T. N. Parker, J. C. Gamble, J. Grant, J. Richards, F. R. Winterburn, F. Hodgkinson, W. Smith, W. W. Holmes, J. Coombe, J. Kitchin, J. Luxford, W. G. Mackay, S. Risien, C. Creed, J. B. Eaton, H. J. Morgan, J. Wragg (2), J. W. Moore; 20th, C. H. Evans, G. Loake, C. Cullingford (2), E. Whiting, W. H. Wood, B. Franklin, V. Collyer, G. Baker, G. A. Birkenhead (4), W. McAlpine, A. Sanderson, Miss Morris, J. W. Moore, S. Caven (2), E. Jones; 22nd, J. Heywood, J. U. Robertson, R. Ashcroft, W. H. Hatton, S. A. Garside, H. Leah, R. Carruthers, W. Ingleby, J. Haining (2), A. Harwood, R. W. Thorp, W. Smith, D. Atkins, W. Whigham, T. Chalmers, S. Caven, J. Kay (3), W. Ingleby; 23rd, J. U. Robertson, S. A. Garside (2), R. Oliver, J. Smith, W. Wade, A. Chadwick, C. Cullingford, E. Sulley; 24th, A. Dowie, T. Randles, T. Davis, *Hine Debate* to Editors of 92 Newspapers, the same to Her Majesty the Queen, Sir Moses Montefiore, Earl Beaconsfield, Mr. Gladstone, Dr. Cumming, Rabbis Adler and Emmanuel, Canon Bowly, and "Revs." Mursell, Dale, St. Clair, &c.; 26th, Mrs. Brown, R. Attwood, E. Jones, W. T. Harwood.

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,  
88, 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, 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 green backs 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, JUNE, 1879. CARRIAGE INCLUDED.

| Nett Price. |                                                                                                                                                                  | In Britain. | To the States. | To Canada. | To Australia & N. Zealand |
|-------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------|----------------|------------|---------------------------|
| 2d.         | Anglo-Israelism Refuted                                                                                                                                          | 2½d.        | 11c.           | 3d.        | 3d.                       |
| 1s6d.       | Apostasy Unveiled (a Discussion with Dr. Thomas) ..                                                                                                              | 1s8d.       | 90c.           | 1s10d.     | 2s2d.                     |
| 3d.         | Baptists and the Millenium                                                                                                                                       | 3½d.        | 16c.           | 4d.        | 5d.                       |
| 5d.         | Book Unsealed, with Coloured Diagrams ..                                                                                                                         | 5½d.        | 25c.           | 6d.        | 8d.                       |
| 1s6d.       | Bradlaugh Discussion                                                                                                                                             | 8s8d.       | 70c.           | 2s.        | 2s9d.                     |
| 2s.         | ditto ditto (Imp cloth)                                                                                                                                          | 2s2d.       | 85c.           | 2s6d.      | 2s8d.                     |
| 2s6d.       | ditto ditto (superior edition)                                                                                                                                   | 2s10d.      | d1.20          | 8s2d.      | 3s10d.                    |
| 2d.         | Bible Companion ..                                                                                                                                               | 2½d.        | 11c.           | 3d.        | 3d.                       |
| 1d.         | Bible and the School Boards ..                                                                                                                                   | 1½d.        | 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), bound vols. at the published price |             |                |            |                           |
| 1s.         | Chronikon Hebraikon ..                                                                                                                                           | 1s1d.       | 35c.           | 1s2d.      | 1s4d.                     |
| 1½d.        | Catalogue of Christadelphian Works ..                                                                                                                            | 1d.         | 5c.            | 1½d.       | 1½d.                      |
| 2d.         | Catechesis ..                                                                                                                                                    | 2d.         | 8c.            | 3d.        | 4d.                       |
| 4s.         | Clerical Theology Unscriptural ..                                                                                                                                | 5d.         | 22c.           | 6d.        | 8d.                       |
| 3s.         | Children's Magazine                                                                                                                                              | 2s4d.       | d1.00          | 2s8d.      | 3s4d.                     |
| 3s.         | ditto ditto (bound in cloth)                                                                                                                                     | 3s4d.       | d1.30          | 3s8d.      | 4s4d.                     |
| 8d.         | Coming Events in the East ..                                                                                                                                     | 9d.         | 38c.           | 11d.       | 1s.1d.                    |
| 2d.         | Declaration of First Principles                                                                                                                                  | 2½d.        | 11c.           | 3d.        | 4d.                       |
| 3d.         | Defence of the Faith ..                                                                                                                                          | 10d.        | 55c.           | 11d.       | 13d.                      |
| 7s6d.       | Dr. Thomas's Life and Work ..                                                                                                                                    | 8s0½d.      | d3.00          | 8s9d.      | 9s10d.                    |
| 6s6d.       | Elpis Israel ..                                                                                                                                                  | 7s2d.       | d2.75c.        | 9s2d.      | 10s9d.                    |
| 8s6d.       | Ditto (leather)                                                                                                                                                  | 9s2½d.      | d3.60c.        | 9s11d.     | 11s6d.                    |
| 7s6d.       | Eureka { Dr. Thomas's } Vol. I.                                                                                                                                  | 8s2d.       | d3.20          | 9s1d.      | 10s6d.                    |
| 10s6d.      | Eureka { Exposition of } " II.                                                                                                                                   | 11s7d.      | d4.60          | 12s9½      | 14s10d.                   |
| 10s6d.      | Eureka { the Apocalypse, } " III.                                                                                                                                | 11s9d.      | d4.70          | 13s2d.     | 15s10d.                   |
| 9s6d.       | ditto ditto (in leather) Vol. I.                                                                                                                                 | 10s2d.      | d3.90          | 11s1d.     | 12s6d.                    |
| 1s8d.       | ditto ditto ditto " II.                                                                                                                                          | 14s4d.      | d5.60          | 15s6d.     | 17s7d.                    |
| 1s8d.       | 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) ..                                                                                                                              | 3½d.        | 18c.           | 4d.        | 4d.                       |
| 2d.         | Herald of the Kingdom (old Nos.) ..                                                                                                                              | 2½d.        | 11c.           | 3d.        | 3d.                       |
| 1s.         | Hine Debate (are Englishmen Israelites?)                                                                                                                         | 1s1½d.      | 50c.           | 1s8d.      | 1s8d.                     |
| 3s6d.       | Hymn Book, with music (leather)                                                                                                                                  | 2s9½d.      | d1.05          | 3s1d.      | 3s10d.                    |
| 3s.         | ditto ditto (extra leather, gilt)                                                                                                                                | 3s9½d.      | d1.33          | 3s8d.      | 4s4d.                     |
| 1s.         | Index to Eureka                                                                                                                                                  | 1s1½d.      | 50c.           | 1s8d.      | 1s8d.                     |
| 7d.         | Index to Elpis Israel                                                                                                                                            | 7d.         | 22c.           | 8d.        | 10d.                      |
| 1s.         | Jesus Christ and Him Crucified                                                                                                                                   | 1s1½d.      | 50c.           | 1s6d.      | 1s6d.                     |
| 1s8d.       | Ditto ditto (in cloth)                                                                                                                                           | 1s5½d.      | 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 ..                                                                                                                                                  | per 100     | per 100        | per 100    | per 100                   |
| 2s6d.       | Meaning of the Christadelphian Movement ..                                                                                                                       | 2s7d.       | 2s8d.          | 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.       | 3s4d.          | 3s4d.      | 3s4d.                     |
| 6d.         | Odology (Spiritualism explained) ..                                                                                                                              | 7d.         | 22c.           | 8d.        | 10d.                      |
| 1d.         | Odology (Spiritualism explained) ..                                                                                                                              | 1½d.        | 8c.            | 2d.        | 3d.                       |
| 2s6d.       | Pictorial Illustration of God-manifestation ..                                                                                                                   | 3s8d.       | d1.25          | 3s10d.     | 4s.                       |
| 6d.         | Prophecy and the Eastern Question ..                                                                                                                             | 7d.         | 21c.           | 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.                       |
| 10d.        | Shield, Christadelphian, No. 1 to 16 ..                                                                                                                          | 10d.        | 55c.           | 1s2d.      | 1s8d.                     |
| pr.doz.     | Slain Lamb ..                                                                                                                                                    | per doz.    | per doz.       | per doz.   | per doz.                  |
| 2d.         | Statement of the Faith ..                                                                                                                                        | 2½d.        | 11c.           | 3d.        | 4d.                       |
| 2d.         | Statement of the Faith ..                                                                                                                                        | 2½d.        | 11c.           | 3d.        | 4d.                       |
| 2d.         | Tabernacle in the Wilderness (illustrated)                                                                                                                       | 2½d.        | 11c.           | 3d.        | 4d.                       |
| 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.                       |
| 1½d.        | Who are the Christadelphians?                                                                                                                                    | 1d.         | 5c.            | 1½d.       | 1½d.                      |

All communications must be addressed to **ROBERT BOWERS**, Athenaeum Rooms, Temple Row, Birmingham; to whom also Post Office orders and cheques or bank drafts, must be made payable.

Remittances may be sent in postage stamps up to the value of 10s.; larger amounts are preferred in the form of P.O. or bank draft, the cost of which may be deducted from the remittance. The letter accompanying the remittance should always specify distinctly what the money is for, and whether the books have already been had, or are to be sent.

Parties sending for books or pamphlets, or back Nos. of any serial publication, would save unnecessary trouble and disappointment if, before sending, they would look at the list of supply set forth above. We often receive orders for books that are sold out.

Purchasers of books must, in every case, pay carriage, except when the price is stated to be inclusive of postage, or the book or pamphlet is post free. The omission of some to observe this

No. 181. — July 1, 1879.

# 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:

|                                                                                         |     |                                                  |     |
|-----------------------------------------------------------------------------------------|-----|--------------------------------------------------|-----|
| The Gospel of the Kingdom and<br>the Great Salvation, One and<br>the same Thing .. .. . | 289 | Poetry—"Against such there is<br>no Law" .. .. . | 317 |
| The Ways of Providence .. .. .                                                          | 298 | The Anglo-Israel Controversy ..                  | 317 |
| Sunday Morning at the Birming-<br>ham Christadelphian Ecclesia,<br>No. 109 .. .. .      | 304 | Extracts from Correspondence                     | 320 |
| The Bible True .. .. .                                                                  | 310 | EDITORIAL .. .. .                                | 325 |
|                                                                                         |     | Signs of the Times .. .. .                       | 325 |
|                                                                                         |     | Answers to Correspondents ..                     | 329 |
|                                                                                         |     | Intelligence .. .. .                             | 331 |

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.

THE Birmingham quarterly contribution in aid of brother Ashcroft takes place shortly. Co-operation from other parts will be acceptable. The piano-tuning business is coming on. Brother Ashcroft, excusing himself from writing "Pulpit Perplexities" for this number, says his fingers are stiff with the work he has had.

S.—The colour of the cover last month was unusual because the right colour had run out of stock.

L.F.—So far as we can judge from your statement, you are not bound to give the promise required.

THE HINE DEBATE IN THE UNITED STATES.—A supply of the Hine Debate has been sent to sister Thomas, and can be obtained by remitting half a dollar to her address.

D. S.—Thanks for the balance of £5 which is given to the Lord in being devoted to the maintenance of an agency consecrated wholly to His work.

J. R.—The sermon received is interesting for your friend's sake, if not for its own. Perhaps it represents a greater degree of progress than we can judge of in our ignorance of the antecedents.

J. W. T.—Thanks for your offer of assistance in proof reading. In some cases it would be very welcome and valuable, but as a rule, we should not be able practically to avail ourselves of your kindness.

WRITERS FOR THE *Christadelphian*.—These should never use large sheets of paper to write their communications on. Note paper size, plain writing, and on one side of the paper only are important points to notice.

A single brother, 47 years of age, of fourteen years' good character from one firm, able to make himself useful in an ecclesia, would be glad to find employment as office porter, gate keeper, or in any other post of trust. Address J. Monaghan, 18, Sherdley Street, Crown Street, Liverpool.

THE TEMPLE OF EZEKIEL'S VISION.—Brother Sulley writes: "Brother J. J. Andrew, who has just been here, suggests I should spend a few days in London before finishing my work on the temple plan, in order to inspect any publication which may be in the British Museum bearing on the subject. The idea is a good one, and I shall try to avail myself of his invitation."

BOOKS TO AMERICA.—A box of books has been despatched to sister Thomas. The box contains 28 parcels ordered and paid for by letter to this side of the Atlantic, which cannot be posted here, but which, on the arrival of the box, will be posted by sister Thomas in New York, and we trust will safely reach their several destinations.

C.S.—The bread and wine question, as regards the quality of the articles employed, is not worth discussion. It is a crotchet, and liable to lead to harm. Enough has been said in the *Christadelphian* in past times: see article entitled, "The Memorial Cup and the Wine Question" (*Christadelphian* for 1873, page 88, and remarks last month, page 288, in P.S. to intelligence from Galveston, U.S.A.)

SISTER BEHENNA (left with five children).—Enquiries having been made as to sister Behenna's standing in the faith, brother ~~Randall~~ writes: "She returned, after a long absence, in

opposition to her husband. Her husband died out of fellowship. She has been a regular attender for the last five months." Several small contributions have been sent to the office. We shall forward others that may be sent.

ELLAND.—The intelligence was not kept out intentionally, but taken out at the last moment, after being in type, along with a paragraph from Aberdeen, to make the matter fit. Nevertheless, as the withdrawal from brother Drake has since been objected to on apparently good grounds, we must now withhold it, as simply not committing ourselves to one side or other of a doubtful matter.

T.A.T.—"All manner of sin shall be forgiven unto men" except the sin against the Holy Spirit.—(Mark iii. 28.) This is Christ's declaration. Involuntary acts are not sin; and even as voluntary act, the sin you speak of is not a sin against the Holy Spirit, and therefore not "unto death." Make confession, forsake your sins, humble yourself before God, and God will receive you.

ERRATA.—Those acquainted with Greek will have observed that in an "Extract from Correspondence" in last month's *Christadelphian*, ζωη was erroneously spelled ξωη. In the remarks on Genesis 1-30, the word *chayah* in line five, column one, of page 281, should have read *nephesh chaytah*, and  $\text{חַיָּה}$  on line four, of column two, should have been  $\text{חַיָּה}$ .

G.D.—Time, or the want of it, has prevented communication. The breaking of bread doubtless has its meaning in the breaking of the body of Christ. The body was both "given" and "broken" for us. Christ's consent was the giving; the crucifixion was the breaking which mutilated hands and feet and brought the intrusion of the Roman spear. The facts do not depend upon doubtful readings. It is an old controversy which common sense may decide. A pity it should become a crotchet.

REVIEWS OF THE HINE DEBATE.—Only one review (the *Christian News*) has so far appeared. The preface probably interferes with a press popularity. The "rule Britannia" doctrine is the thing that pleases patriotic editors and reviewers. To "stain the pride of all (British) glory and bring into contempt the honourable of the land" (Isa. xxiii. 9) is to blast the prospects of any book guilty of it. But we prefer to speak the truth without any weakening. Paul, the model of all true brethren, says, "If I yet pleased men, I should not be the servant of Christ."

J.W.C.—We have sent 40 copies of the Hine Debate to the London address given. We have not "declined to discuss the nature of resurrection and judgment." We have discussed it in times past. If we do not discuss it now, it is because we seek to act on the principle inculcated in Heb. vi. 1. We cannot, like some American papers, be always discussing first principles. Such are "unskilful in the word of righteousness." We want to be getting on. Resurrection and judgment are first principles, and we cannot compromise them any more than the doctrine of immortality connected with them. That you cannot see eye to eye with us, we regret; but we can only accept the situation and act according to the best of our discernment; as in the sight of the Lord, who will judge every man's work.



LETTERS SINCE THE ISSUE OF LAST NUMBER.

BRITISH.—May 27th, O. C. Holder, J. W. Moore, W. H. Andrew, B. Sawden, W. H. Smith, J. Ruston, "Rev." T. H. Edwards, W. H. Farmer, J. Hardwick, J. Smith, J. Young, T. Boyd, J. H. Newson, W. Ripley; 28th, W. Delpratt, F. Walker, W. Smith, W. Dew, J. H. Dibol, J. Alexander, G. S. Stone, C. Embleton, J. Wood, J. Ballantyne, J. McIntosh, W. H. Hatton, Mrs. Cook, J. Richards; 29th, W. Booth, M. H. F. M. Ritson, A. W. Tomlinson, D. Macrae, J. H. Newson, F. Peel, T. Fisher, R. Carruthers, J. Smith, J. Pool, T. Rees, J. S. Middleton; 30th, J. W. Asheman, G. Dickenson, J. Heywood, J. W. Thirtle, T. E. Wilson, H. Leah, J. Young, F. Peel, H. Greenhalgh; 31st, S. Davis, J. Loake, W. H. Hatton, J. T. Hawkins, T. Howard, G. Baker; June 3rd, T. Betts, A. M. Goodacre, G. F. Lake, E. Telford, D. Marr, J. Alexander, J. Berwick, J. Atkinson, A. Allan, T. Randles, F. Walker, W. Riding, F. Mallander, C. Smith, J. H. Dibol, G. Slater, J. Scott, T. Royce, T. Leigh, J. Boyd, W. Powell, D. Drake, S. H. Slade, W. Cundall, J. Howatson, A. Campbell, D. Campbell, "Rev." S. Allwood, G. Owen, W. Dew; 4th, F. Cheetham, J. Hirst, W. Delpratt, S. A. Garside, W. Downie, T. Sykes, R. Carruthers, A. Boughton; 5th, J. M. Armstrong, A. Allan, "Rev." J. F. Greensworth, J. Walker, W. Buckler, G. Wooller, A. Dowie, G. F. Lake, J. Whittaker, F. Hodgkinson, W. Taylor; 6th, O. C. Holder, F. R. Winterburn, T. Randles, E. Wiseman, G. A. Birkenhead, J. Yule, M. Andrew, W. Hollier; 7th, G. F. Lake, W. H. Smith and Son, Mrs. Badcark, T. Randles, C. Embleton; 9th, W. Smith, A. N. Robinson, A. L. Marling, W. Smith, F. Peel (2); 10th, E. Sampson, "Rev." W. H. Girling, S. A. Garside, T. J. Thornloe, Mrs. McIntosh, R. Phillips, T. Royce, J. U. Robertson, R. Bairstow, E. E. Coles, D. Gaskin, J. L. Lewin, J. Woollard, A. Brown, J. Aster, J. Watson, D. Strathearn, G. T. Boyd, J. Mortimer; 11th, W. Smith, S. A. Garside, D. Drake, Mrs. Asquith, J. Morgan, J. Poulson, J. Brown, J. Jarrett, R. Forbes, J. Glasgow, J. Monaghan, S. Hayward; 12th, G. Baker, R. Hsieh, T. R. Adams, G. Dick, A. Murray, A. Scott, J. Leask, R. D. Robertson; 13th, W. H. Andrew, O. C. Holder, A. Willis, V. Collyer, R. Bairstow, A. Tait, G. A. Birkenhead, J. Johnson, T. Swindell, F. Cheetham, J. Mortimer, W. Ripley; 14th, W. Smith, E. Blount, J. U. Robertson, R. Dyson, W. H. Andrew, L. V. Rendall, C. B. Falkner, J. Wraggs, J. Jarret, W. Grant, J. Ferguson, D. Atkins; 16th, J. Grant, J. G. Wilson, J. P. Jones, W. Mullin, W. H. Jones, L. Moore, J. Lellan, E. Wells, T. Randles, H. S. Icke, T. Rae, W. Usher, H. E. Greenhalgh; 17th, A. Andrew, J. U. Robertson, E. Wiseman, G. T. Boyd, T. Coupe, R. D. Robertson, W. Silverwood, J. Loake, M. Radford, C. B. Falkner, M. Stewardson, H. Mitchell, J. Young, T. Howard, Mr. Wfendell, A. L. King; 18th, G. A. Wilson, J. Cook, R. Carruthers, W. E. Coles, G. A. Birkenhead, J. Elliott, "Rev." J. Thompson, J. Clulow, W. Hardy; 19th, J. U. Robertson, C. B. Falkner, Mrs. Fowler, W. Taylor; 20th, O. C. Holder, S. Peacock, W. Usher, Anonymous, J. M. Armstrong, J. Cale, S. E. Rees, S. Caven, W. Smith; 21st, H. Gaydon, C. Smith.

FOREIGN.—May 27th, J. A. Paterson; 29th, W. F. Swift; June 3rd, S. F. Gratz, W. P. Hooper; 5th, T. A. White; 6th, J. W. Crichton; 7th, E. J. Lasius, T. A. Trusler, C. H. Evans; 9th, W. Roberts, W. W. Holmes, J. Finch, J. D. Tomlin, W. G. Burd; 11th, W. Cameron; 16th, B. Franklin, C. C. Mann, E. Greaves; 17th, C. H. Evans; 20th, E. F. Mitchell.

DESPATCH OF PARCELS DURING THE PAST MONTH.

May 27th, W. H. Farmer, H. R. Brinkerhoff, J. Smith, T. H. Edwards, J. Ruston; 28th, J. H. Dibol, C. Embleton, G. S. Stone, "Rev." W. B. Gley, J. Hardwick, W. Dew, W. Ripley, W. Delpratt, J. Wood; 29th, O. C. Holder, F. Peel, Mrs. Cook, J. F. Shepperd; 30th, F. Peel, J. Heywood, T. Royce, G. Baker, F. E. Wilson, W. H. Andrew, W. Booth, J. M. Asheman, J. Kay (3), J. Alexander, "Rev." A. Mursell, J. Bland, F. M. Ritson, F. Walker, J. Pool, T. Fisher, J. W. Thirtle, W. Booth; 31st, W. Buckler, W. F. Swift (2), S. Dawes, H. Greenhalgh (2), T. A. Moore, Mrs. Whitfill, W. Hardy; June 3rd, T. Leigh, W. Cundall, G. Slater, D. Drake, S. H. Slade, A. Campbell, "Rev." S. Allwood, T. Jocks, J. Scott, J. Young, G. F. Lake, J. Atkinson, W. Riding (3), J. Berwick, A. Allan, W. Powell, E. Telford, D. Marr, F. Mallander, J. Howatson, W. Dew, E. Edgecombe, N. Watson, C. Smith; 4th, Simpson Brothers, J. Young (2), Mr. Goodacre, J. G. Downie (2); T. Sykes, W. Delpratt, G. Dixon, T. H. Aston, "Rev." R. Young; 5th, J. Whittaker, J. Chandler, "Rev." T. Greensmith, Mrs. Collett, T. A. White, J. Walker; 6th, R. M. Skeats, A. Boughton, W. Dent (2), E. Wiseman, M. Andrew, F. R. Winterburn (2), G. A. Birkenhead, J. Yule, W. Hollier; 7th, C. H. Evans (2), "Rev." A. Mursell, J. Coddington, Mrs. Badcark, C. M. Taylor, P. H. Sims, C. Embleton, G. F. Fowler; 9th, G. U. Robertson, W. Smith, A. L. Marling; 10th, F. Wallis, R. Bairstow, J. Woollard, Mrs. Cook, E. Sampson, Mrs. McIntosh, R. Phillips, "Rev." W. H. Gosling, J. L. Lewin (2); 11th, J. Mortimer, "Rev." A. Mursell, J. Aster, W. Smith, J. Brown, J. Poulson, R. Forbes, J. Jarrett, A. Brown, J. P. Jones; 12th, T. R. Adams, A. Scott, A. Murray, J. K. Gillies, D. Cameron, S. Hayward (2), 13th, W. Smith, W. H. Andrew, R. D. Robertson, A. Willis, Mr. Darnell, J. Johnson; 14th, J. U. Robertson, C. B. Falkner, J. Jarrett, J. Ferguson; 16th, J. P. Jones, L. Moor, J. Lellan; 17th, J. U. Robertson, J. Woollard, T. Howard, T. Coupe, J. Shelton, Captain Moor (2), H. Mitchell, M. Stewardson, E. Wiseman, M. Radford, Mr. Wfendell; 18th, R. Carruthers, C. H. Evans (2), J. Clulow, J. Thompson, J. Elliott, M. Rees; 19th, A. Brown, C. B. Falkner; 20th, C. Smith, W. Usher, S. Peacock, W. Smith.

BOOK PURCHASERS IN THE UNITED STATES.

In consequence of the New York Post Office refusing 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*.

AMERICAN LETTERS TO ENGLAND.—Intelligence communications and letters to the Editor must be sent, as usual to R. Roberts, Atheneum 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.

CANADA.—We can send books, as usual, to Canada through the post, direct from Birmingham. The matters spoken of above apply to

# CHRISTADELPHIAN PUBLICATIONS

IN SUPPLY, JULY, 1879.

CARRIAGE INCLUDED.

| Nett Price. |                                                                                                                                                                 | In Britain. | To the States. | To Canada. | To Australia & N. Zealand. |
|-------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------|----------------|------------|----------------------------|
| 2d.         | Anglo-Israelism Refuted                                                                                                                                         | 2½d.        | 11c.           | 8d.        | 8d.                        |
| 1s6d.       | Apostacy Unveiled (a Discussion with Dr. Thomas)                                                                                                                | 1s8d.       | 90c.           | 1s10d.     | 2s2d.                      |
| 3d.         | Baptists and the Millennium                                                                                                                                     | 3½d.        | 16c.           | 4d.        | 5d.                        |
| 5d.         | Book Unsealed, with Coloured Diagrams                                                                                                                           | 5½d.        | 25c.           | 6d.        | 8d.                        |
| 1s6d.       | Bradlaugh Discussion                                                                                                                                            | 1s8d.       | 70c.           | 2s.        | 2s2d.                      |
| 2s.         | ditto ditto (himp cloth)                                                                                                                                        | 2s2d.       | 85c.           | 2s8d.      | 2s8d.                      |
| 2s6d.       | ditto ditto (superior edition)                                                                                                                                  | 2s10d.      | d1.20          | 3s2d.      | 3s10d.                     |
| 2d.         | Bible Companion                                                                                                                                                 | 2½d.        | 11c.           | 8d.        | 3d.                        |
| 1d.         | Bible and the School Boards                                                                                                                                     | 1½d.        | 8c.            | 2d.        | 2d.                        |
|             | Christadelphian—a 1 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                                                                                                                                             | 1s1d.       | 35c.           | 1s2d.      | 1s4d.                      |
| 4d.         | Catalogue of Christadelphian Works                                                                                                                              | 1d.         | 5c.            | 1½d.       | 1½d.                       |
| 2d.         | Catechesis                                                                                                                                                      | 2d.         | 8c.            | 3d.        | 4d.                        |
| 4d.         | 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.                      |
| 8d.         | Coming Events in the East                                                                                                                                       | 9d.         | 38c.           | 11d.       | 1s1d.                      |
| 2d.         | Declaration of First Principles                                                                                                                                 | 2½d.        | 11c.           | 8d.        | 4d.                        |
| 9d.         | Defence of the Faith                                                                                                                                            | 10d.        | 55c.           | 11d.       | 14d.                       |
| 7s6d.       | Dr. Thomas's Life and Work                                                                                                                                      | 8s0½d.      | d3.00          | 8s9d.      | 9s10d.                     |
| 6s6d.       | Elpis Israel                                                                                                                                                    | 7s2d.       | d2.75c.        | 9s2s.      | 10s3d.                     |
| 8s6d.       | ditto (leather)                                                                                                                                                 | 9s2½d.      | d3.60c.        | 9s11d.     | 11s6d.                     |
| 7s6d.       | Eureka { Dr. Thomas's } Vol. I.                                                                                                                                 | 8s2d.       | d3.20          | 8s2d.      | 10s6d.                     |
| 10s6d.      | Eureka { Exposition of } " II.                                                                                                                                  | 11s7d.      | d4.60          | 12s9½d.    | 14s10d.                    |
| 10s6d.      | Eureka { the Apocalypse, } " III.                                                                                                                               | 11s9d.      | d4.70          | 13s2d.     | 15s10d.                    |
| 8s6d.       | ditto ditto (in leather) Vol. I.                                                                                                                                | 10s2d.      | d3.90          | 11s1d.     | 12s6d.                     |
| 13s8d.      | ditto ditto " II.                                                                                                                                               | 14s4d.      | d5.60          | 15s6d.     | 17s7d.                     |
| 18s8d.      | ditto ditto " III.                                                                                                                                              | 14s6d.      | d5.68          | 15s11d.    | 18s7d.                     |
| 8d.         | Everlasting Punishment not Eternal Torment                                                                                                                      | 8d.         | 38c.           | 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.         | Hine Debate (are Englishmen Israelites?)                                                                                                                        | 1s½d.       | 50c.           | 1s3d.      | 1s8d.                      |
| 2s6d.       | Hymn Book, with music (leather)                                                                                                                                 | 2s9½d.      | d1.05          | 3s1d.      | 3s10d.                     |
| 3s.         | ditto ditto (extra leather, gilt)                                                                                                                               | 3s9½d.      | d1.33          | 3s8d.      | 4s4d.                      |
| 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.                      |
| 1s9d.       | ditto ditto (in cloth)                                                                                                                                          | 1s5½d.      | 60c.           | 1s9d.      | 1s11d.                     |
| 1s.         | Jew Discussion                                                                                                                                                  | 1s.         | 50c.           | 1s2d.      | 1s4d.                      |
| 2d.         | Kingdom of God                                                                                                                                                  | 2d.         | 8c.            | 3d.        | 4d.                        |
| 8d.         | Leaflet for Meetings Everywhere                                                                                                                                 | 8d.         | 25c.           | 10d.       | 1s2d.                      |
| pr. 100     | Light-bearer                                                                                                                                                    | 2s7d.       | per 100        | per 100    | per 100                    |
| 2s6d.       | Meaning of the Christadelphian Movement                                                                                                                         | 9½d.        | 40c.           | 11d.       | 2s10d.                     |
| 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.                        |
| 3s6d.       | Pictorial Illustration of God-manifestation                                                                                                                     | 3s8d.       | d1.25          | 3s10d.     | 4s.                        |
| 6d.         | Prophecy and the Eastern Question                                                                                                                               | 7d.         | 21c.           | 8d.        | 10d.                       |
| 2d.         | Prophetic Diagrams (set of 3, coloured)                                                                                                                         | 2½d.        | 11c.           | 3d.        | 3d.                        |
| 7d.         | Phanerosis (God-manifestation)                                                                                                                                  | 7d.         | 38c.           | 10d.       | 10d.                       |
| 1s.         | Querist, No. 1 and 2                                                                                                                                            | 1s.         | 40c.           | 1s4d.      | 1s5d.                      |
| pr. 100     | Question and Questions                                                                                                                                          | 1½d.        | 8c.            | 2d.        | 2d.                        |
| 10d.        | Shield, Christadelphian, No. 1 to 16                                                                                                                            | 10d.        | 55c.           | 1s2d.      | 1s8d.                      |
| 1s doz.     | Slain Lamb                                                                                                                                                      | 2½d.        | 11c.           | 3d.        | 4d.                        |
| 2d.         | Statement of the Faith                                                                                                                                          | 2½d.        | 11c.           | 3d.        | 3d.                        |
| 2s.         | Tabernacle in the Wilderness (illustrated)                                                                                                                      | 2½d.        | 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.")                                                                                                            | 9d.         | 15c.           | 4d.        | 5d.                        |
| 1d.         | 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. 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 general publication, would save

No. 182. — Aug. 1, 1879.

# 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 ORTHO-  
DOXY, WITH A VIEW TO MAKING READY

A PEOPLE PREPARED FOR THE LORD.

EDITED BY ROBERT ROBERTS.

## CONTENTS :

|                                                                                      |     |                                                |     |
|--------------------------------------------------------------------------------------|-----|------------------------------------------------|-----|
| The Ten Kings at the Lord's<br>Appearing . . . . .                                   | 337 | The Jews and Christ 200 Years<br>ago . . . . . | 360 |
| Pulpit Perplexities . . . . .                                                        | 341 | Space . . . . .                                | 362 |
| The Ways of Providence . . . . .                                                     | 344 | Death by Sin . . . . .                         | 364 |
| Seasons of Comfort . . . . .                                                         | 351 | The Anglo-Israel Controversy . . . . .         | 365 |
| Sunday Morning at the Birming-<br>ham Christadelphian Ecclesia,<br>No. 110 . . . . . | 354 | EDITORIAL . . . . .                            | 370 |
|                                                                                      |     | Signs of the Times . . . . .                   | 372 |
|                                                                                      |     | Extracts from Correspondence . . . . .         | 375 |
|                                                                                      |     | Intelligence . . . . .                         | 378 |

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 ADVANCE;  
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.

THE Birmingham quarterly contribution in aid of brother Ashcroft takes place shortly. Co-operation from other parts will be acceptable. The piano-tuning business is coming on. Brother Ashcroft, excusing himself from writing "Pulpit Perplexities" for this number, says his fingers are stiff with the work he has had.

CORRESPONDENTS.—Absence from home all the month compels omission of Answers.

F.C.—Your letter received and read: but it is impossible we can judge of the matter without personal investigation, which is not possible at present.

W.H.A.—Yes, "Joseph," on line 20, page 23 of the Hine debate should be Judah. It does not, however, make much difference to the lucidity of Mr. Hine's argument.

S.F.G.—Your two letters were duly received. We had intended writing, but have been held back by circumstances. We regret being unable to think you did right by marrying, first wife being yet alive.

B.F.—There are reasons why the appeal should not be made. This we regret for your sake. We are powerless to help as you require. What we can do is only a drop in the bucket, we can only pray, besides.

T.S.E.—Mere rumour or surmise is untrustworthy, or worse: it is usually misleading. You will gather the real state of the case from the article on page 351 of the present number, entitled "Seasons of Comfort." The judgment seat will reveal secrets good and evil.

J.F.—We are obliged to avoid private correspondence. We sympathise with your distress. We can only say, do not be unduly cast down at what any man may say or do. Christ's true brethren while faithful are shepherds—merciful men. We commend to your notice Psa. xxxvii. 5 and Is. li. 7, 12.

W.G.—Your long letter received and considered: also one from the party concerned. It is difficult to judge in such a case without a face to face examination of parties. There is something wrong, probably on both sides. We should hesitate to act, except to the extent of your suggestion—silence

UNITED STATES, CANADA, AUSTRALIA AND NEW ZEALAND.—The price of the book referred to on page 351 of the present number of the *Christadelphian*, ("Seasons of Comfort,") would

be in the countries named:—to the United States, 34 dollars; Canada, 8s.6d.; Australia and New Zealand, 9s.

E.A.—Do not believe the rumours you hear touching the late brother Blount's affairs, or the action of his surviving representative—sister Blount. We have personally investigated. There are facts that look strange at first sight; but everything is capable of a righteous explanation. Composition is merely a present protection. There will be payment in full if the Lord prosper. *Of this* we have taken guarantee.

SISTER STILLARD.—Your letter received with thanks. we are not able to supply information. We should write privately did other engagements allow. Remember a time of unmingled fellowship awaits all the scattered children of the Lord when Christ comes. Separation and trial and even hardships is the order of the day till then. All true sons and daughters have their share.

THE CASE OF SISTER BEHENNA.—By a printer's mistake, in "Notes" last month, the number of children left on the hands of sister Behenna was stated to be five instead of twelve, as had been correctly stated previously. It is now said (from Mumbles and Sale) that it was not in opposition to her husband, but in compliance with his wishes, that she returned to fellowship nineteen months before his death. We know nothing of the matter personally, but this appears to be the truth. Perhaps the former statement (made by a correspondent in good faith) meant "in opposition to her husband's example." Her previous retirement from fellowship was in company with others, and not on account of misbehaviour.

W.E.C.—The *Bible True* department of the *Christadelphian* contains since its commencement (especially in connection with the appendix to the Bradlaugh discussion) sufficient matter of a nature to counteract the reasonings of Paine, Mill, Colenso & Co. It requires, however, a clear head, pure conscience, and some acquaintance with men and literature to be able to make effectual use of it. The young person in question may attain to these in due time. Meantime, let him know that others have come through the struggle before him, with victory on their side, to experience afterwards a feeling of surprise they should have had any struggle at all. We are glad you have obtained employment.

## NEW BOOK.

# SEASONS OF COMFORT

LETTERS SINCE THE ISSUE OF LAST NUMBER.

BRITISH.—June 21st, Mrs. F. Thursby; 23rd, J. Lillyman, A. Willis, Anonymous, D. Wedd; 24th, Mrs. Clement, S. Peacock, L. Cutler, W. Saunders, Mrs. Thursby, R. Melrose, J. Gill; 25th, W. Smith, J. Bland, J. A. Robertson, W. Kelly, J. Malcomson, T. Randles, G. Morris, T. A. Fairbourn, W. C. Dobson; 26th, S. Ashcroft, T. W. Gamble, J. Merrils, M. Lang; 27th, Anonymous, T. Swindle, C. Pelly, W. Kelly, "Rev." E. Singletop, T. H. Curry, M. Stewardson, "Rev." W. Barker, G. Hammond, J. Hirst; 28th, T. Randles, R. Birstow, T. Rees, G. Thompson, A. Birkenhead, R. Carruthers, M. Lang, J. Leask, T. Nisbet; 30th, W. Owlter, R. Carruthers, T. W. Gamble, A. Birkenhead, D. Atkins; July 1st, S. Hancock, H. Phillips, W. Coutts, J. Heywood, H. F. Wagstaff, J. Bell, D. Goodkin, R. Wood, W. H. Andrew, V. Collyer; 2nd, E. Waddoup, J. Armstrong, Anonymous, W. Ker, J. D. Jackman, R. H. Martin, T. Sykes, W. Mills, W. F. Roche; 3rd, Anonymous, S. A. Garside, L. Holland, J. Anderson, S. G. Hayes, A. H. Rogers, T. Boshier; 4th, E. Sawden, W. Cameron, J. Davis, R. M. Skeats, J. T. Hawkins, G. Taylor, F. H. Curry; 5th, G. Baker, W. E. Moulds, W. Brown, G. T. Bond, T. H. Vernon, E. A. Talbot; 7th, J. Leask, Anonymous, M. Mellor, J. Jones, G. Dick, T. Haining, C. Chitty; 8th, S. A. Garside, J. Poulson, J. Allen, D. Shaw, H. Mundy; 9th, B. Sawden, W. Smith, W. Jefferies, F. E. Wilson, G. A. Birkenhead, J. Haze, A. Macdougall, M. Rees, R. Hodgson; 10th, Anonymous, F. Pitman, Miss Cattermole, T. Betts, T. Craig, W. P. Cross, A. Sleep, S. Hancock, W. Unsworth, B. Sawden, J. Hirst, W. Cundall, W. H. Hatton; 11th, J. Davis, Anonymous, E. Burley, T. Nisbet, F. Bishop, T. Rees, W. Mullin, A. Macdougall, J. Grant, J. Board, S. Ashcroft; 12th, S. Richards, T. Parkes, W. Smith; 14th, T. N. Parker, T. Royce, J. Jones, T. Haining, A. T. Rae; 15th, S. Hancock, O. C. Holden, W. H. Jones, C. Jones, H. Pym, R. Birstow, D. McCann, J. H. Dibol, J. Leask, W. L. Rolfe, G. Wilson, G. Baker, F. H. Curry, Miss Steer, G. Waite, A. Sleep, H. Phillips, R. Huddleston, W. Smith, J. Kirkland, T. Storrs, J. Blackmore, T. Randles, H. Collins; 16th, A. T. Jannaway, J. Heeley, W. D. Pride, S. Ashcroft, J. Wrag, W. Crundell, W. Otter, A. Sister, J. Mortimer, W. Grant; 17th, H. Sulley, W. E. Coles, J. Jordan; 18th, G. Baker (2), R. Lockhart, W. H. Andrew; 19th, A. Dowie, A. Macdougall, W. Smith; 21st, J. J. Beercoft, W. Hardy; 22nd, R. Ashcroft, H. Heyes, J. Atkinson, E. J. Law, J. Fisher, J. W. Royce, A. Marrior; 23rd, T. Williams, J. Harrison, J. Armstrong, J. Hirst, H. Roberts, J. H. Chamberlain, A. T. Grimes, W. Smith; 24th, J. Henderson, J. Leask, E. J. Lowe, J. J. Beercoft, Anonymous, T. Grimes; 25th, D. Laverock, W. Unsworth, J. Fisher, C. Roberts.

FOREIGN.—June 23rd, F. Sykes; 24th, E. J. Lasius; 26th, S. Risien, W. W. Jones; 30th, W. G. Mackay; July 1st, A. North; 5th, M. A. Stillard, A. Ladson; 7th, R. Simons, W. W. Holmes, W. H. Reeves, J. Faulk, A. W. Dalgarno; 8th, W. Gunn, T. Trezise; 12th, A. Pitt (2), 15th, E. J. Lasius; 21st, B. Franklin; 22nd, W. N. Brown, H. Fish, C. C. Mann.

DESPATCH OF PARCELS DURING THE PAST MONTH.

June 21st, T. Thursby; 23rd, J. Lillyman, D. Wedd, "Rev." A. Mursell; 24th, E. Cutler, Mrs. Thursby; 25th, J. Malcomson, W. Kelly, G. Morris; 26th, V. Collyer, F. Peel, M. Lang, T. A. Fairbourn, J. Merrils, W. W. Jones; 27th, O. C. Holder, M. Stewardson, C. Pelly, E. Singletop, W. Baker, W. Kelly, J. Malcomson; 28th, Miss Birkenhead, "Rev." A. Mursell; 30th, R. Carruthers, Mr. Pool, Miss Birkenhead; July 1st, H. Phillips, W. Booth, W. Coutts, H. F. Wagstaff; 2nd, W. Kerr, E. Waddoup, R. H. Martin, R. D. Robertson; 3rd, J. Anderson, R. M. Skeats, J. D. Jackman, A. Higgenson, D. Saunders, "Rev." A. Mursell, R. Sykes, S. G. Hayes; 4th, F. H. Curry, W. Cameron; 5th, T. H. Vernon, Mrs. Way, E. A. Talbot, G. T. Boyd, W. Brown, W. E. Moulds, A. Ladson; 7th, R. Symons, J. Faulk, Mrs. Nelson (2), D. Davidson, T. Haining, A. B. Todd, M. Mellor, J. Jones, A. W. Dalgarno (5); 8th, "Rev." A. J. Murray, W. Sinclair, A. Williamson, "Rev." A. Gunn, J. Gunn, D. Sinclair, W. McKay, W. Rae, Mrs. Murray, "Rev." Munro, "Rev." McKay, D. McKay, "Rev." Cumming, Captain Dutton, L. Evans (2), H. Mundy, D. Shaw, W. Anderson, J. Allen; 9th, F. E. Willson, W. Ingleby, W. Smith, W. Jefferies, T. Trezise, Mr. Needy, J. Banta, H. Randle, W. M. Jones; 10th, Miss Cattermole, J. Sleep, S. Craig, N. P. Cross, S. Hancock; 11th, W. Mullin, (2); 12th, S. Ashcroft, J. Parkes, A. Pitt, W. Smith; 14th, T. N. Parker, J. Young; 15th, J. Blackmore, J. H. Dibol, R. M. Skeats, W. Johnson, Miss Steer, H. Phillips, (2), A. Sleep (2), R. Huddleston, M. L. Rolfe, T. Storrs; 16th, W. Crundell, W. D. Price, W. Smith; 17th, J. Jordan; 18th, G. Baker, J. Jones, R. Lockhart; 19th, A. Macdougall, (2), W. Maxwell, F. Peel, W. Whitehead; 21st, J. J. Beercoft, D. Hicks; 22nd, J. W. Royce (2), J. Fisher; 23rd, J. H. Chamberlain, T. Williams, C. Smith, J. Hirst, H. Roberts, W. Smith, A. T. Grimes; 24th, T. Grimes; 25th, T. Randles, J. Fisher, E. J. Low (2), G. H. Kidd.

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

AMERICAN LETTERS TO ENGLAND.—Intelligence communications and letters to the Editor must be sent, as usual to H. 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.

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, AUG., 1879.

CARRIAGE INCLUDED.

| Nett Price |                                                                                                                                                                   | In Britain. | To the States. | To Canada. | To Australia & N. Zealand |
|------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------|----------------|------------|---------------------------|
| 2d.        | Anglo-Israelism Refuted .. .. .                                                                                                                                   | 2½d.        | 11c.           | 3d.        | 3d.                       |
| 16d.       | Apostasy Unveiled (a Discussion with Dr. Thomas) ..                                                                                                               | 18d.        | 90c.           | 1s10d.     | 2s2d.                     |
| 3d.        | Baptists and the Millenium .. .. .                                                                                                                                | 3½d.        | 16c.           | 4d.        | 5d.                       |
| 5d.        | Book Unsealed, with Coloured Diagrams .. .. .                                                                                                                     | 5½d.        | 25c.           | 6d.        | 8d.                       |
| 16d.       | Bradlaugh Discussion .. .. .                                                                                                                                      | 18d.        | 70c.           | 2s.        | 2s2d.                     |
| 2s.        | ditto ditto (limp cloth) .. .. .                                                                                                                                  | 2s2d.       | 85c.           | 2s6d.      | 2s6d.                     |
| 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.                       |
|            | 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 .. .. .                                                                                                                                       | 1s1d.       | 35c.           | 1s2d.      | 1s4d.                     |
| ½d.        | Catalogue of Christadelphian Works .. .. .                                                                                                                        | 1d.         | 5c.            | 1½d.       | 1½d.                      |
| 2d.        | Catechesis .. .. .                                                                                                                                                | 2d.         | 8c.            | 3d.        | 4d.                       |
| 4d.        | Clerical Theology Unscriptural .. .. .                                                                                                                            | 5d.         | 22c.           | 6d.        | 8d.                       |
| 2s.        | Children's Magazine .. .. .                                                                                                                                       | 2s4d.       | d1.00          | 2s6d.      | 3s4d.                     |
| 3s.        | ditto ditto (bound in cloth) .. .. .                                                                                                                              | 3s4d.       | d1.30          | 3s6d.      | 4s4d.                     |
| 8d.        | Coming Events in the East .. .. .                                                                                                                                 | 9d.         | 38c.           | 11d.       | 1s1d.                     |
| 2d.        | Declaration of First Principles .. .. .                                                                                                                           | 2½d.        | 11c.           | 3d.        | 4d.                       |
| 9d.        | Defence of the Faith .. .. .                                                                                                                                      | 10d.        | 55c.           | 11d.       | 13d.                      |
| 7s6d.      | Dr. Thomas's Life and Work .. .. .                                                                                                                                | 8s0½d.      | d3.00          | 8s9d.      | 9s10d.                    |
| 6s6d.      | Elpis Israel .. .. .                                                                                                                                              | 7s2d.       | d2.75c.        | 9s2s.      | 10s6d.                    |
| 8s6d.      | ditto (leather) .. .. .                                                                                                                                           | 9s2½d.      | d3.60c.        | 9s11d.     | 11s6d.                    |
| 7s6d.      | Eureka { Dr. Thomas's } Vol. I. .. .. .                                                                                                                           | 8s2d.       | d3.20          | 9s1d.      | 10s6d.                    |
| 7s6d.      | 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.                    |
| 1s8d.      | ditto ditto ditto " II. .. .. .                                                                                                                                   | 14s4d.      | d5.60          | 15s6d.     | 17s7d.                    |
| 1s8d.      | ditto ditto ditto " III. .. .. .                                                                                                                                  | 14s6d.      | d5.68          | 15s11d.    | 18s7d.                    |
| 8d.        | Everlasting Punishment not Eternal Torment ..                                                                                                                     | 8d.         | 39c.           | 10d.       | 1s.                       |
| 2d.        | Eternal Life (Lecture by R. Roberts) .. .. .                                                                                                                      | 2d.         | 8c.            | 3d.        | 4d.                       |
| 7d. 100    | Finger-posts, Bible, Nos. 1 to 12 .. .. .                                                                                                                         | 9d.         | 38c.           | 11d.       | 1s1d.                     |
| 3d.        | Good Confession (a Conversation) .. .. .                                                                                                                          | 3½d.        | 18c.           | 4d.        | 4d.                       |
| 2d.        | Herald of the Kingdom (old Nos.) .. .. .                                                                                                                          | 2½d.        | 11c.           | 3d.        | 3d.                       |
| 1s.        | Hine Debate (are Englishmen Israelites?) .. .. .                                                                                                                  | 1s½d.       | 50c.           | 1s3d.      | 1s8d.                     |
| 2s6d.      | Hymn Book, with music (leather) .. .. .                                                                                                                           | 2s9½d.      | d1.05          | 3s1d.      | 3s10d.                    |
| 3s.        | ditto ditto (extra leather, gilt) .. .. .                                                                                                                         | 3s9½d.      | d1.38          | 3s8d.      | 4s4d.                     |
| 1s.        | Index to Eureka .. .. .                                                                                                                                           | 1s½d.       | 50c.           | 1s3d.      | 1s8d.                     |
| 7d.        | Index to Elpis Israel .. .. .                                                                                                                                     | 7d.         | 22c.           | 8d.        | 10d.                      |
| 1s.        | Jesus Christ and Him Crucified .. .. .                                                                                                                            | 1s½d.       | 50c.           | 1s6d.      | 1s8d.                     |
| 1s8d.      | Ditto ditto (in cloth) .. .. .                                                                                                                                    | 1s5½d.      | 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.                     |
| 2s. 100    | Light-bearer .. .. .                                                                                                                                              | per 100     | per 100        | per 100    | per 100                   |
| 2s6d.      | Meaning of the Christadelphian Movement ..                                                                                                                        | 2s7d.       | per 100        | 2s8d.      | 2s10d.                    |
| 8d.        | Man Mortal .. .. .                                                                                                                                                | 9½d.        | 40c.           | 11d.       | 1s3d.                     |
| 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.                       |
| 3s6d.      | Pictorial Illustration of God-manifestation .. ..                                                                                                                 | 3s8d.       | d1.25          | 3s10d.     | 4s.                       |
| 6d.        | Prophecy and the Eastern Question .. .. .                                                                                                                         | 7d.         | 21c.           | 8d.        | 10d.                      |
| 2d.        | Prophetic Diagrams (set of 3, coloured) .. .. .                                                                                                                   | 2½d.        | 11c.           | 3d.        | 3d.                       |
| 6d.        | Phanerosis (God-manifestation) .. .. .                                                                                                                            | 7d.         | 88c.           | 8d.        | 10d.                      |
| 1. 100     | Querist, No. 1 and 2 .. .. .                                                                                                                                      | 1s.         | 40c.           | 1s4d.      | 1s8d.                     |
| 1d.        | Question and Questions .. .. .                                                                                                                                    | 1½d.        | 8c.            | 2d.        | 2d.                       |
| 1. 100     | Sect Everywhere Spoken Against .. .. .                                                                                                                            | 10d.        | 55c.           | 11d.       | 1s1d.                     |
| 10d.       | Shield, Christadelphian, No. 1 to 16 .. .. .                                                                                                                      | 10d.        | 55c.           | 1s2d.      | 1s6d.                     |
| 4s. 2      | Slain Lamb .. .. .                                                                                                                                                | per doz.    | per doz.       | per doz.   | per doz.                  |
| 2d.        | Statement of the Faith .. .. .                                                                                                                                    | 2½d.        | 11c.           | 3d.        | 4d.                       |
| 2d.        | Statement of the Faith .. .. .                                                                                                                                    | 2½d.        | 11c.           | 3d.        | 4d.                       |
| 2d.        | Tabernacle in the Wilderness (Illustrated) .. ..                                                                                                                  | 2½d.        | 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.        | 6d.                       |
| 2d.        | What is the Truth? Pilate's Question Answered ..                                                                                                                  | 2½d.        | 11c.           | 4d.        | 6d.                       |
| ½d.        | 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

No. 183. — Sept. 1, 1870.

# 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 :

|                                                                                      |     |                                                |     |
|--------------------------------------------------------------------------------------|-----|------------------------------------------------|-----|
| The Overthrow of the Kingdoms<br>of Men . . . . .                                    | 385 | Young Men and their Tempta-<br>tions . . . . . | 396 |
| Pulpit Perplexities . . . . .                                                        | 388 | The Ways of Providence . . . . .               | 404 |
| Sunday Morning at the Birming-<br>ham Christadelphian Ecclesia,<br>No. 111 . . . . . | 392 | Paul's Visit to Lystra . . . . .               | 409 |
| The Promises to the Seven<br>Ecclesias . . . . .                                     | 396 | "Seasons of Comfort" . . . . .                 | 412 |
|                                                                                      |     | EDITORIAL . . . . .                            | 417 |
|                                                                                      |     | Signs of the Times . . . . .                   | 418 |
|                                                                                      |     | Answers to Correspondents . . . . .            | 424 |
|                                                                                      |     | Intelligence . . . . .                         | 428 |

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.

THE insertion a second time in this corner, of the notice appearing last month, was due to a printer's error.

**ERRATUM.**—Brother Atkins writes to say that in "Death by Sin," which appeared last month, on page 364, column 2, line 12 from bottom, "every truth" should read "*this* truth."

**D.A.**—The seventh day crotchet would lead to disfellowship if persisted in: because it is setting up a ground of acceptance before God outside the gospel. We shall not cease to desire the avoidance of this issue.

**F.H. (H.)**—We know of no scriptural reason why a sister should not give thanks for the bread and wine at a private and special coming together such as you describe at the bedside of a sick sister. The only interdict in the apostolic writings refers to the public assemblies of the saints. Sisters are spoken of as "praying and prophesying" on other occasions.—(1 Cor. xi. 5; Acts xxi. 9.)

Brother Charles S. Briggs, 26, Kingston Road, Bagby Fields, Leeds, appeals on behalf of sister Pratt, of Morpeth, who has been in great distress for ten months, through illness and want of work. The brethren in Leeds have assisted her, but are unable to do all that is necessary. Contributions forwarded to him, at the address given, will be thankfully acknowledged through the post.

**ANONYMOUS.**—It would be a favour if you would spare yourself the expense and us the trouble of the letters you send. We heartily believe in God and the worthlessness of man; but we cannot afford time to read such incoherent and purposeless outpours. We are obliged to pass them into the waste paper basket unread. We feel some sorrow at this, and would implore you not to subject yourself and us to an objectless infliction.

**SEVERAL ENQUIRERS.**—The subscription for *Seasons of Comfort* is going on as well as could be expected. We shall not wait for the number asked for before publishing, though keeping our eye on that number as a desirable one to attain for the purpose in view. There will be a sufficient number to pay the printer long before that figure is reached, of course; and we need not wait beyond pay-printer point. The book will gradually go afterwards. For other particulars we must refer to the article appearing on page 412.

**J.K.**—There is no connection (no human connection at all events) between the projected publication of *Seasons of Comfort* and the private circular, on another matter, which you have seen. The prospectus of *Seasons of Comfort* was in type before the "sequel" referred to in the circular had begun to come into existence. It is a mere coincidence that the two things should come together—or rather, not together, but so closely one after the other. We must not

used: but some, especially such as travel or have to do their reading at irregular times and places, find the *Bible Companion* inconvenient to carry about with them. To obviate this, some have marked their Bibles through with the dates at the head of the chapters. To those who cannot find time to do this, a device adopted by brother Trussler, of Birmingham, will be welcome. He has photographed the whole *Bible Companion* on one small sheet which can be pasted on the inside of the boards of even a small Bible. We can obtain the photograph for any who may desire them, at 4d. each.

**THE FORTHCOMING ANALYTICAL CONCORDANCE.**

Brother Thirtle, of Hanley, says:—"I have, since ordering this, read some of Mr. Young's earlier works, which, I suppose, as they are being sold, are endorsed by him still—or recognised as calculated to *teach truth*. Well, he believes βαπτω to mean to *cover*, and not to *immerse*, and holds that the ordinance is by *pouring*; he is in the dark as to the Bible use of *sheol*, *nephesh*, *hades*, *psuche*, and other words as well. This will of course, detract from the reliability of his book; and it is hoped that those using it will bear in mind that he is after all a *Presbyterian*."

**THE TEMPLE OF EZEKIEL'S VISION.**—Brother Sulley writes in reference to this:—"I fear you will wonder at the long time occupied in the work. There are two reasons. One is the amount of labour required, and the other is the little time that can be spent to do it in, while seeking to earn one's daily bread, (a by no means easy matter in these hard times). With regard to the amount of work required to be done, you will appreciate my meaning when I tell you I am carefully examining every passage of Scripture which appears to have even a remote bearing on the subject in hand. Then every word of doubtful translation is carefully examined in connection with every passage where said word occurs throughout the Bible, besides consulting all critical information which can be obtained on the point. In fact, all my energy is at present concentrated on the 'specificities' of the Temple. In this work I have been assisted by two brethren, one of whom (brother Thirtle, of Hanley), is fixed somewhat as I am for spare time. And as I set much store by his assistance, I am much dependent on him for progress. Were I a competent Hebrew scholar, I might get on faster. All I can do is to avail myself of the critical labour of others. My plan is to write out each verse in the margin of a sheet of demy paper, and then note every fact or argument in the body of the paper. By this means I hope to get the whole matter clear, and finally develop a correct and concise paraphrase of the text. I thank all brethren who have sent me any information on the Temple. Further communications would be acceptable. My desire



LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

These acknowledgments are published from month to month that correspondents may know that their letters are received and attended to, without being privately communicated with. Private acknowledgment is a simple impossibility, in such a large number of cases with so much else to do. Recognising this, let no one consider himself or herself slighted in not receiving acknowledgment through the post. It is a necessary rule not to do it.

Letters intended for the Editor's eye only should be marked "private;" some letters are marked "private" when there is nothing private in them. It is desirable this should be avoided as marking a letter "private" is likely to lead to delay in its being attended to. Intelligence letters should be sent by the 15th of the month. They should be written on note paper size, on one side only

BRITISH.—July 26th, A. T. Grimes, D. Hepburn, F. E. Willson; 28th, T. N. Parker, T. Barber, C. Hopper, A. Sleep, J. Langford, S. Whitehead, G. Ashton; 29th, Anonymous, C. E. Jefferies, R. Lockhart, J. B. and, E. Stephens, J. Howatson, T. Parkes, A. Macdougall, J. Fisher; 30th, A. Holden, H. Sulley, W. Unsworth; 31st, T. Mankin, D. Atkins; Aug. 1st, E. Phelps, C. E. Jefferies, W. Unsworth; S. R. Kitchen, J. Wells; 2nd, J. Chambers, W. Chambers, J. Hall, E. Voice, W. Lane, W. Taylor, J. Pride; 5th, W. H. Skeaton, H. Hughes, O. C. Holder, R. Wright, T. Royce, W. Smith, M. Barton, J. Langford, A. Newitt, J. Howatson, M. A. Hayes, C. Firth; 6th, J. Hardwick, R. Tripp, H. Leask; 7th, W. Chambers, J. W. Edwards, A. M. Gains, J. H. Chamberlain, G. Birkenhead, A. Holden, "Sympathy." B. Messenger, T. Brown; 8th, J. Langford, J. U. Robertson, M. Godber, A. H. Rogers, M. H.; 9th, J. Leask, J. Andrew, J. W. Thirtle, R. Dyson, J. Barton; 11th, C. Hopper, B. Sawden, G. Marshall, R. H. Gardiner; 12th, M. Rees (2), J. Davis, Anonymous, J. McCann; 13th, C. M. Allenson, W. Silverwood, J. M. Armstrong, G. Lillie, G. Middleton, J. Mycroft, T. Haining, R. Lockhart, W. Rodd, C. W. Clark, J. W. Dibol; 14th, J. Ferguson, G. A. Birkenhead, C. Collingford, R. Hardy, G. T. Boyd, D. Atkins, V. Collyer, J. H. Dibol, F. Hanson, J. Hawkins (2); 15th, W. Smith, J. T. Atkins, J. Kirkland, J. Wrasag, J. Andrew, W. Hardy, W. Atkins, R. Hodgson, J. W. Thirtle, R. Dyson, J. Anderson; 16th, R. Oliver, A. Brown, Anonymous, G. A. Wilson, H. Collens, A. Hopper, T. Handles, W. H. Andrew; 18th, S. A. Garside, A. Dowie, J. Smith, C. Smith, G. Baker, H. Sulley, G. Marshall, W. E. Helm; 19th, W. Smith, A. Macdougall, J. Langford, Anonymous, J. Bland, T. C. Brown, T. H. Hart, J. Davis, M. Hamilton, A. Williams; 20th, G. T. Boyd, J. Alexander, A. Mellop, E. Sampson; 21st, C. Dalglish, S. A. Garside, W. Smith (2), C. Roberts, C. S. Biggs, H. Sulley, J. Gale; 22nd, D. Tull; 23rd, S. Ashcroft, J. Hopcroft, J. C. Hodgson, J. J. Andrew, Mrs. Phillips, T. Sketchley, H. Hardy, A. Jane, W. Smith (2); 25th, S. A. Garside, T. Parkes, W. Thomson, C. Roberts, W. Buckler, G. Baker, J. Shephard, W. E. Coles.

FOREIGN.—July 26th, A. P. Blackwell; 28th, G. Balmain, W. H. Wood, L. Fenton, H. Shields, W. Gilmour; 29th, D. L. Whitaker; Aug. 5th, E. J. Lasius, J. J. Hawkins, J. Rainbow, W. Braithwaite, B. J. Dowling, C. Morrison, J. Michael; 6th, E. Seyb; 11th, W. S. Alford; 12th, C. S. Simmons, H. J. Moore; 23rd, L. T. Nichols; 25th, M. Timm.

DESPATCH OF PARCELS DURING THE PAST MONTH.

July 26th, F. E. Willson; 28th, T. N. Parker (2), T. Barber, A. Sleep, J. Langford (2), S. Whitehead, R. Ashcroft, W. Gilmour, A. Macdougall, C. Jefferies, R. Lockhart, E. Stevens, Miss Hopper, J. Sayer, D. L. Whitaker, T. N. Parker; 30th, H. Sulley; 31st, O. C. Holder, F. Peel; Aug. 1st, C. Jefferies, J. Wells; 2nd, E. Voice, W. Chambers, J. Hall, W. Lane; 5th, O. C. Holder, W. Smith, J. Barton, A. Newitt, J. Howatson, J. Rainbow (4); 6th, Moore and Henderson, J. Michael (4), W. Braithwaite (2), W. Hardy (2), B. J. Dowling (2), R. Tripp; 7th, J. Hardwick, J. W. Edwards, B. Messenger, M. Rees, J. H. Chamberlain, W. Chambers; 8th, M. Godber (2), T. Brown; 9th, R. Dyson, W. Booth, J. Langford, J. W. Thirtle, J. Andrew (2); 13th, N. Silverwood, W. Trimmell, J. C. Keeney (2), J. McCann, (2), G. Marshall, M. C. Allinson; 14th, R. Hardy, W. Rodd, G. T. Boyd, G. Middleton, R. Lockhart, G. Lillie; 15th, R. M. Skeats, J. Hawkins, J. Andrew, W. Smith; 16th, A. Brown, J. Smith, T. H. Hart, T. C. Brown, W. E. Helm, J. Langford, W. Smith; 20th, M. Hamilton; 21st, S. A. Garside, W. Smith; 22nd, C. Dealtry, D. Tull; 23rd, S. Ashcroft, T. Sketchley; 25th, W. Thomson, W. Buckler, J. Shepherd.

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, Atheneum 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.

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, SEPT., 1879.

CARRIAGE INCLUDED.

| Nett Price. |                                                                                                                                                                  | In Britain. | To the States. | To Canada. | To Australia & N. Zealand. |
|-------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------|----------------|------------|----------------------------|
| 2s.         | Anglo-Israelism Refuted                                                                                                                                          | 2s.         | 11s.           | 3s.        | 3s.                        |
| 1s6d.       | Apostasy Unveiled in Discussion with Dr. Thomas                                                                                                                  | 1s6d.       | 90c.           | 1s10d.     | 2s2d.                      |
| 3s.         | Baptists and the Millennium                                                                                                                                      | 3s.         | 16s.           | 4s.        | 5s.                        |
| 5s.         | Book Unsealed, with Coloured Diagrams                                                                                                                            | 5s.         | 25c.           | 6s.        | 8s.                        |
| 1s6d.       | Bradlaugh Discussion                                                                                                                                             | 1s6d.       | 70c.           | 2s.        | 2s2d.                      |
| 2s.         | ditto ditto (dimp cloth)                                                                                                                                         | 2s2d.       | 85c.           | 2s6d.      | 2s8d.                      |
| 2s6d.       | ditto ditto (superior edition)                                                                                                                                   | 2s10d.      | d1.20          | 3s2d.      | 3s10d.                     |
| 2s.         | Bible Companion                                                                                                                                                  | 2s.         | 11c.           | 3s.        | 3s.                        |
| 1d.         | Bible and the School Boards                                                                                                                                      | 1d.         | 8c.            | 2d.        | 2d.                        |
|             | Christadelphian—a 1 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                                                                                                                                              | 1s.         | 35c.           | 1s2d.      | 1s4d.                      |
| 4d.         | Catalogue of Christadelphian Works                                                                                                                               | 4d.         | 5c.            | 1s.        | 1s.                        |
| 2d.         | Catechesis                                                                                                                                                       | 2d.         | 8c.            | 3d.        | 4d.                        |
| 4d.         | Clerical Theology Unscriptural                                                                                                                                   | 4d.         | 22c.           | 6d.        | 8d.                        |
| 2s.         | Children's Magazine                                                                                                                                              | 2s4d.       | d1.00          | 2s2d.      | 3s4d.                      |
| 3s.         | ditto ditto (bound in cloth)                                                                                                                                     | 3s4d.       | d1.30          | 3s8d.      | 4s4d.                      |
| 8d.         | Coming Events in the East                                                                                                                                        | 9d.         | 38c.           | 11d.       | 1s.1d.                     |
| 2d.         | Declaration of First Principles                                                                                                                                  | 2s.         | 11c.           | 3d.        | 4d.                        |
| 9d.         | Defence of the Faith                                                                                                                                             | 10d.        | 55c.           | 11d.       | 13d.                       |
| 7s6d.       | Dr. Thomas's Life and Work                                                                                                                                       | 8s0d.       | d3.00          | 8s6d.      | 9s10d.                     |
| 6s6d.       | Elpis Israel                                                                                                                                                     | 7s2d.       | d2.75c.        | 9s2d.      | 10s4d.                     |
| 8s6d.       | ditto (leather)                                                                                                                                                  | 9s2d.       | d3.60c.        | 9s11d.     | 11s6d.                     |
| 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.                     |
| 18s3d.      | ditto ditto ditto " II.                                                                                                                                          | 14s4d.      | d5.60          | 15s6d.     | 17s7d.                     |
| 18s3d.      | ditto ditto ditto " III.                                                                                                                                         | 14s6d.      | d5.68          | 15s11d.    | 18s7d.                     |
| 8d.         | Everlasting Punishment not Eternal Torment                                                                                                                       | 8d.         | 33c.           | 10d.       | 1d.                        |
| 2d.         | Eternal Life (Lecture by R. Roberts)                                                                                                                             | 2d.         | 8c.            | 3d.        | 4d.                        |
| 7d. 10s.    | Finger-posts, Bible, Nos. 1 to 12                                                                                                                                | 9d.         | 38c.           | 11d.       | 1s.1d.                     |
| 8d.         | Good Confession (a Conversation)                                                                                                                                 | 8s.         | 18c.           | 4d.        | 4d.                        |
| 2d.         | Herald of the Kingdom (old Nos.)                                                                                                                                 | 2s.         | 11c.           | 3d.        | 3d.                        |
| 1s.         | Hine Debate (are Englishmen Israelites?)                                                                                                                         | 1s1d.       | 50c.           | 1s3d.      | 1s8d.                      |
| 2s6d.       | Hymn Book, with music (leather)                                                                                                                                  | 2s9d.       | d1.05          | 3s1d.      | 3s10d.                     |
| 3s.         | ditto ditto (extra leather, gilt)                                                                                                                                | 3s9d.       | d1.33          | 3s6d.      | 4s4d.                      |
| 1s.         | Index to Eureka                                                                                                                                                  | 1s1d.       | 50c.           | 1s8d.      | 1s8d.                      |
| 7d.         | Index to Elpis Israel                                                                                                                                            | 7d.         | 23c.           | 8d.        | 10d.                       |
| 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                                                                                                                                                     | 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.         | Modern Theology (the Canadian work)                                                                                                                              | 1s.         | 50c.           | 1s2d.      | 1s4d.                      |
| 6s.         | Nightingale Discussion (Immortality of the Soul)                                                                                                                 | 3s4d.       | ...            | ...        | ...                        |
| 6d.         | Odology (Spiritualism explained)                                                                                                                                 | 7d.         | 22c.           | 8d.        | 10d.                       |
| 1s.         | Pictorial Illustration of God-manifestation                                                                                                                      | 1s.         | 8c.            | 2d.        | 3d.                        |
| 3s6d.       | Prophecy and the Eastern Question                                                                                                                                | 3s8d.       | d1.25          | 3s10d.     | 4s.                        |
| 6d.         | Prophetic Diagrams (set of 3, coloured)                                                                                                                          | 7d.         | 21c.           | 8d.        | 10d.                       |
| 2s.         | Phanerosis (God-manifestation)                                                                                                                                   | 2s.         | 11c.           | 3d.        | 3d.                        |
| 6d.         | Querist. "o. 1 and 2                                                                                                                                             | 7d.         | 38c.           | 8d.        | 10d.                       |
| 1s. 100     | Question and Questions                                                                                                                                           | 1s.         | 40c.           | 1s4d.      | 1s4d.                      |
| 1d.         | Sect Everywhere Spoken Against                                                                                                                                   | 1d.         | 8c.            | 2d.        | 2d.                        |
| 4d. 100     | Shield, Christadelphian, No. 1 to 16                                                                                                                             | 10d.        | 55c.           | 11d.       | 1s1d.                      |
| 10d.        | 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                                                                                                                                           | 2s.         | 11c.           | 3s.        | 3s.                        |
| 2d.         | Tabernacle in the Wilderness (illustrated)                                                                                                                       | 2s.         | 11c.           | 3s.        | 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.        | 5s.                        |
| 2d.         | What is the Truth? Pilate's Question Answered                                                                                                                    | 2s.         | 11c.           | 4d.        | 6d.                        |
| 4d.         | Who are the Christadelphians?                                                                                                                                    | 4d.         | 5c.            | 1s.        | 1s.                        |

Orders for publications must be addressed to ROBERT ROBERTS, Athenaeum Rooms, Temple Row, London, W., to whom all 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 also state if 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 attention of some to observe this makes this notice necessary.

No. 181—October 1, 1870.

# 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:

|                                                                                        |     |                                                        |     |
|----------------------------------------------------------------------------------------|-----|--------------------------------------------------------|-----|
| Nebuchadnezzar's Image Inter-<br>preted . . . . .                                      | 438 | Daniel's Four Beasts . . . . .                         | 462 |
| The Ways of Providence . . . . .                                                       | 438 | The New Pamphlet by Dr.<br>Thomas's Daughter . . . . . | 463 |
| Things New and Old from the<br>Treasures of the Spirit . . . . .                       | 444 | Jehovah our Guide, &c. . . . .                         | 463 |
| Sunday Morning at the Birm-<br>ingham Christadelphian Ec-<br>clesia, No. 112 . . . . . | 448 | EDITORIAL . . . . .                                    | 464 |
| The Bible True . . . . .                                                               | 452 | The Signs of the Times . . . . .                       | 467 |
| "Seasons of Comfort." . . . .                                                          | 458 | Sundry Difficulties . . . . .                          | 472 |
|                                                                                        |     | "Conditional Immortality" . . . . .                    | 473 |
|                                                                                        |     | Intelligence . . . . .                                 | 474 |

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.

J.H.—The article on the Jews acceptable, and will probably appear next month.

S.B.S.—We appreciate the aims of those who suggest the raising of the price of the books; but we have not as yet formed the purpose to do this. There is a prospect that the need for easement will be met another way.

ERRATA.—These frequently occur; but in most cases they are self-evident to the intelligent reader. Where they are not serious it is better to let them go, than perplex readers with an array of references never consulted. We make an exception in the case of the mistake by which in the article last month, on "Paul's Visit to Lystra" (page 410, col. 1, line 34), "a blind unintelligent fate" was made to read "a blind intelligent fate."

W.C.—The rule in ordering the *Christadelphian* (which we find to be a necessary one) is not to send a request on a post card; but in a letter containing the remittance necessary to cover amount of subscription. One of the cases necessitating "*Seasons of Comfort*" results largely from the neglect of this rule.

BRETHREN VISITING LONDON.—Such will accommodate themselves on very moderate terms, and help a struggling brother and sister, by engaging apartments with brother and sister King, 7, Madras Place, Holloway Road, N. It is necessary on the other hand to remind brother and sister King of the paragraphs in past times headed "Beware of Impostors."

J.T.H.—The idea of having local addresses—meeting places or otherwise—printed on tracts and pamphlets, &c., has been suggested in previous days. Practically, it is found that the best way is for those desiring these addresses to take the tracts obtained from Birmingham or elsewhere, to their local printer, who for a mere trifle will print any name or address required.

S.D.—The project of printing works on the truth in the Welsh language was mooted before. The work of translation was begun and a subscription actually commenced to pay the printer, but nothing came of the enterprise. We should have no heart in appealing to the brethren a second time in support of the enterprise, unless providential indications were much more distinct than they are.

BROTHER McKillop asks:—"Can you recommend any books suitable for children from eight to twelve years of age? I have had the *Children's Magazine*. They have gone through this several times, and would perhaps have done so again had it not got into the hands of Mr. Spurgeon's sister, and my mother-in-law, who committed it to the flames." We wish we could give a satisfactory answer to the foregoing enquiry. We should like to start vol. ii. of the *Children's Magazine*. Some day, should the Lord tarry, we may be able to do so; meanwhile, present duties fill our hands.

T.N.—Thanks for your painstaking letter on the subject of printers' estimates and the publication enterprise in general. We purposed a private reply before now, but have not found it in our power. Some of your figures surprise us. Most of them may be useful. But as regards the formation of a company, the sale of books is far too meagre for anything of this sort. Such an affair might be successfully launched, but would certainly stick in the middle of the stream. Affairs will have to remain for the present on their present footing; but the hints and facts elicited will be useful in another direction. Many thanks to all who have contributed their counsel.

J.H.—We have seen the pamphlet entitled *Redemption*, by Mr. W. H. Farmer. It calls for no serious notice. The writer while discarding the error of substitution, falls into the insipid views entertained by the Unitarians, on the particular topic treated, failing to apprehend the divine side of the crucifixion as a declaration of the righteousness of God, with a view to establishing a propitiatory or meeting point where God could be just and yet the justifier of him that believeth in Jesus—(Rom. iii. 25, 26). The pamphlet is, in fact, a resuscitation of the No-Adamic-condemnation-to-anybody theory, advocated in London some time ago, and conclusively answered by brother Andrew, in the *Christadelphian* for February, 1876, page 57, in the article entitled "Adam's Sin and Condemnation as affecting his Posterity."

LONDON DEPOT—R. M. Skeels, 69, Upper Street, Islington.

## THE CHRISTADELPHIAN.

SEE NOTICE ON THE SUBJECT OF THE RENEWAL OF  
SUBSCRIPTION TO THE *CHRISTADELPHIAN* ON PAGE 464  
IN THE PRESENT NUMBER.

### 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. 25th, A. Andrew; 26th, W. Buckler, R. Hosie, G. T. Boyd, J. W. Mawe; 27th, R. H. Attwood, G. A. Birkenhead, D. Drake, W. Paulson, D. Campbell, J. Leask, J. Boler, J. Browne; 28th, A. H. Williams, J. H. Moore, D. J. Martin, D. Drake; 29th, O. C. Holder, R. Hosie, S. Cavez, L. P. Chitty, Anonymous, J. Browne; 30th, J. T. Hawkins, D. J. Martin, T. W. Gamble, W. Thamey, J. Robertson, A. T. Grimes; Sep. 1st, J. Shelton, J. H. Dibol, W. H. Webb, H. A. Cleveland, T. Randles, D. M. Logan, J. Poulson; 2nd, W. Beddoes, J. Scrimgeour, C. W. Clark, R. Dyson, G. Drake, J. Heywood, G. A. Birkenhead, C. Cullingford; 3rd, J. M. Armstrong, S. A. Garside, E. Griffin, A. Scott, H. Randle; 4th, W. Atkin, W. H. Hatton, S. A. Garside, C. Firth, C. Summerson, D. Whitehead; 5th, W. Booth, S. A. Hodgson, H. Phillips, W. Jefferies, T. Sketchley, E. Griffin, T. Chaplow, F. Hodgkinson, G. Tyler; 6th, J. Bellamy, J. Grant, D. Hepburn, D. A. L. Gaskin, J. Wallis, W. Heggie, E. Stroud; 8th, W. H. Chandler, W. Mullin, J. Gillies, J. Pettigrew, J. Eldridge; 9th, W. Booth, D. M. Logan, J. Morgan, S. A. Garside, J. Ashcroft, T. Nisbet, J. W. Thirtle, J. M. Armstrong, C. Firth, J. Vickey, A. Hopper, C. Cullingford, D. Campbell, W. Strapps, J. Lang, F. Hodgkinson, T. Sykes; 10th, R. Goldie, G. A. Birkenhead, S. Williams, S. A. Jagger, H. S. Osborne; 11th, W. Mullin, M. S., J. Gale, J. Sanders, A. MacDougal; 12th, J. Jenkins, W. Parry, W. Coutts, E. McAlpin, J. Slack, P. Phillips, J. W. Dibol, J. Davis, S. W. M., J. Ashcroft, T. Royce; 13th, G. Wait, A. Morris, J. Hawkins, D. Hepburn, W. Grant, J. Mitchell, Anonymous, W. M. Scott; 15th, W. Booth, J. H. White, E. S. Evans, G. Baker, G. A. Wilson, R. Hodgson, J. Hawkins, J. Kay, J. King, T. Mondey, W. Smith, J. Leask, A. Jane; 16th, F. R. Winterburn, T. Randles, J. Yardley, A. Morris, C. W. Denham, R. Hosie, L. Spencer, J. Thatcher, A. Scott, J. Mortimer, J. Wells, W. Turner, J. Wareham; 17th, J. S. Dixon, F. Peel, S. A. Garside, A. Jannaway, D. Hepburn, C. Cullingford, T. Bore, G. Taylor, G. Wait; 18th, W. Silverwood, F. Reeve, A. Morris, T. Brandwood, J. Hopcraft, W. Smith, S. Davies; 19th, W. Booth, W. Atkins, R. Hosie, R. E. Stanforth, A. Morris, G. Wagstaff; 20th, J. T. Hawkins, J. Cullen, E. A. Talbot, J. H. Chamberlain.

FOREIGN.—Aug. 25th, W. Cooke, D. P. Ross; 29th, J. Banta; 30th, J. Coddington; Sep. 1st, J. Betts, W. W. Holmes, W. Roberts, A. Ward; 2nd, W. J. Evans; 3rd, R. H. Gresham, G. Wade, C. Vredenburgh, W. G. Burd, E. J. Lasius; 8th, J. Laird, S. T. Norman; 9th, M. G. Lee; 15th, A. North, L. Fenton, A. B. McDaniel; 16th, W. H. Hacking, J. Gardner; 19th, J. O. Woodruff, R. Shiells.

### DESPATCH OF PARCELS DURING THE PAST MONTH.

Aug. 26th, R. Hosie (2), J. W. Mawe, D. P. Ross (7), G. A. Birkenhead, W. Paulson; 28th, A. M. Summers, C. Holder, F. Peel, J. W. Moore; 29th, S. Caven, T. E. Clegg, (2) Mr. Cantwell; 30th, J. Browne, T. Grimes, V. Collyer, W. Thamey, J. Robertson (3), J. Martin; Sept. 1st, J. Betts (4), H. Cleveland, W. H. Webb, D. M. Logan, W. Anderson, W. Roberts (7); 2nd, C. Firth, Mr. Talbot, G. Drake, G. Blockay (5), J. Browne, H. Reid; 4th, G. Wade, J. Young (2); 5th, J. Wallis, W. Booth, S. Whitehead, T. Chaplow, T. Sketchley, E. Griffin, G. Tyler (2); 6th, E. Strand, J. Bellamy, W. Heggie, Mr. Parry; 8th, W. Mullin, (2), J. Pettigrew; 9th, J. Morgan, (3), J. Vickey, W. Strapps, W. Booth, C. Cullingford, A. Hopper, M. G. Lee, W. Johnson, Mrs. Trunnie (2), Mr. Haycroft, W. Booth; 11th, J. Sanders; 12th, J. Slack; 13th, J. Mitchell, A. Morris, J. Ashcroft; 15th, G. Baker, R. Hodgson; 16th, J. Thatcher, G. Ford, A. Morris, J. Wells, C. W. Denham, R. Hosie, W. H. Hacking; 17th, F. Peel, S. A. Garside, J. Wareham, J. Thatcher, Cullingford, J. Gardener; 18th, T. Smith, A. Morris, T. Branwood; 19th, W. Booth, R. R. Stainforth; 20th, J. Collins, E. A. Talbot, J. H. Chamberlain, J. Stephenson, Mrs. Slade.

### 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.

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, OCT., 1879.

CARRIAGE INCLUDED.

| Nett Price. |                                                                                                                                                                   | In Britain. | To the States. | To Canada. | To Australia & N. Zealand |
|-------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------|----------------|------------|---------------------------|
| 2d.         | Anglo-Israelism Refuted .. .. .                                                                                                                                   |             |                |            |                           |
| 1s6d.       | Apostasy Unveiled (a Discussion with Dr. Thomas) ..                                                                                                               | 1s8d.       | 90c.           | 1s10d.     | 2s2d.                     |
| 3d.         | Baptists and the Millenium .. .. .                                                                                                                                | 3d.         | 5c.            | 4d.        | 5d.                       |
| 5d.         | Book Unsealed, with Coloured Diagrams .. .. .                                                                                                                     | 5d.         | 25c.           | 6d.        | 8d.                       |
| 1s6d.       | Bradlaugh Discussion .. .. .                                                                                                                                      | 1s8d.       | 70c.           | 2s.        | 2s2d.                     |
| 2s.         | ditto ditto (limp cloth) .. .. .                                                                                                                                  | 2s2d.       | 85c.           | 2s6d.      | 2s8d.                     |
| 2s6d.       | ditto ditto (superior edition) .. .. .                                                                                                                            | 2s10d.      | d1.20          | 3s2d.      | 3s10d.                    |
| 2d.         | Bible Companion .. .. .                                                                                                                                           | 4d.         | 11c.           | 3d.        | 3d.                       |
| 4d.         | ditto Photograph .. .. .                                                                                                                                          | 4d.         | 20c.           | 6d.        | 8d.                       |
| 1d.         | Bible and the School Boards .. .. .                                                                                                                               | 1d.         | 8c.            | 2d.        | 2d.                       |
|             | Christadelphian—all the back nos., from 1864, (except first 6 months of 1870, the whole of 1871, and first 3 months of 1872), bound vols. at the published price. |             |                |            |                           |
| 1s.         | Chronikon Hebraikon .. .. .                                                                                                                                       | 1s1d.       | 35c.           | 1s2d.      | 1s4d.                     |
| 4d.         | Catalogue of Christadelphian Works .. .. .                                                                                                                        | 1d.         | 5c.            | 1d.        | 1d.                       |
| 2d.         | Catechesis .. .. .                                                                                                                                                | 2d.         | 8c.            | 3d.        | 4d.                       |
| 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.      | 4s4d.                     |
| 8d.         | Coming Events in the East .. .. .                                                                                                                                 | 9d.         | 38c.           | 11d.       | 1s.1d.                    |
| 2d.         | Declaration of First Principles .. .. .                                                                                                                           | 2d.         | 11c.           | 3d.        | 4d.                       |
| 9d.         | Defence of the Faith .. .. .                                                                                                                                      | 10d.        | 55c.           | 11d.       | 13d.                      |
| 7s6d.       | Dr. Thomas's Life and Work .. .. .                                                                                                                                | 8s0d.       | d3.00          | 8s9d.      | 9s10d.                    |
| 6s6d.       | Elpis Israel .. .. .                                                                                                                                              | 7s2d.       | d2.75c.        | 9s2s.      | 10s7d.                    |
| 8s8d.       | ditto (leather) .. .. .                                                                                                                                           | 9s2d.       | d3.60c.        | 9s11d.     | 10s10d.                   |
| 7s6d.       | Eureka { Dr. Thomas's } Vol. I. .. .. .                                                                                                                           | 8s2d.       | d3.20          | 9s1d.      | 10s0d.                    |
| 1s6d.       | Eureka { Exposition of } " II. .. .. .                                                                                                                            | 11s7d.      | d4.60          | 12s9d.     | 14s10d.                   |
| 1s6d.       | Eureka { the Apocalypse, } " III. .. .. .                                                                                                                         | 11s9d.      | d4.70          | 12s2d.     | 13s10d.                   |
| 9s6d.       | ditto ditto (in leather) Vol. I. .. .. .                                                                                                                          | 10s2d.      | d3.90          | 11s1d.     | 12s6d.                    |
| 1s8d.       | ditto ditto " II. .. .. .                                                                                                                                         | 14s4d.      | d5.60          | 15s6d.     | 17s7d.                    |
| 1s8d.       | ditto ditto " III. .. .. .                                                                                                                                        | 14s6d.      | d5.88          | 15s11d.    | 18s7d.                    |
| 8d.         | Everlasting Punishment not Eternal Torment .. .. .                                                                                                                | 8d.         | 38c.           | 10d.       | 1s.                       |
| 2d.         | Eternal Life (Lecture by R. Roberts) .. .. .                                                                                                                      | 2d.         | 8c.            | 3d.        | 4d.                       |
| 7d. 10d.    | Finger-posts, Bible, Nos. 1 to 13 .. .. .                                                                                                                         | 9d.         | 38c.           | 11d.       | 1s.1d.                    |
| 3d.         | Good Confession (a Conversation) .. .. .                                                                                                                          | 3d.         | 18c.           | 4d.        | 4d.                       |
| 8d.         | Herald of the Kingdom (old Nos.) .. .. .                                                                                                                          | 8d.         | 11c.           | 9d.        | 9d.                       |
| 1s.         | Hine Debate (are Englishmen Israelites?) .. .. .                                                                                                                  | 1s1d.       | 50c.           | 1s3d.      | 1s8d.                     |
| 2s6d.       | Hymn Book, with music (leather) .. .. .                                                                                                                           | 2s0d.       | d1.05          | 3s1d.      | 3s10d.                    |
| 3s.         | ditto ditto (extra leather, gilt) .. .. .                                                                                                                         | 3s8d.       | d1.33          | 3s6d.      | 4s4d.                     |
| 1s.         | Index to Eureka .. .. .                                                                                                                                           | 1s1d.       | 50c.           | 1s8d.      | 1s6d.                     |
| 7d.         | Index to Elpis Israel .. .. .                                                                                                                                     | 7d.         | 22c.           | 8d.        | 10d.                      |
| 1s.         | Jesus Christ and Him Crucified .. .. .                                                                                                                            | 1s1d.       | 50c.           | 1s6d.      | 1s6d.                     |
| 1s3d.       | ditto ditto (in cloth) .. .. .                                                                                                                                    | 1s5d.       | 60c.           | 1s9d.      | 1s11d.                    |
| 1s.         | Jew Discussion .. .. .                                                                                                                                            | 1s.         | 50c.           | 1s2d.      | 1s4d.                     |
| 2s.         | Kingdom of God .. .. .                                                                                                                                            | 2d.         | 8c.            | 3d.        | 4d.                       |
| 2d.         | Leaflet for Meetings Everywhere .. .. .                                                                                                                           | 8d.         | 25c.           | 10d.       | 1s2d.                     |
| 6d. 10d.    | Leaflet for Meetings Everywhere .. .. .                                                                                                                           | 2s7d.       | 2s6d.          | 2s8d.      | 2s10d.                    |
| 2s6d.       | Light-bearer .. .. .                                                                                                                                              | 9d.         | 40c.           | 11d.       | 1s4d.                     |
| 8d.         | Meaning of the Christadelphian Movement .. .. .                                                                                                                   | 1s1d.       | 50c.           | 1s2d.      | 1s4d.                     |
| 1s.         | Man Mortal .. .. .                                                                                                                                                | 3s4d.       |                |            |                           |
| 3s.         | Modern Theology (the Canadian work) .. .. .                                                                                                                       | 7d.         | 22c.           | 8d.        | 10d.                      |
| 1d.         | Nightingale Discussion (Immortality of the Soul) .. .. .                                                                                                          | 1d.         | 8c.            | 2d.        | 3d.                       |
| 6d.         | Odology (Spiritualism explained) .. .. .                                                                                                                          | 1d.         | d1.35          | 3s10d.     | 4s.                       |
| 3s6d.       | Pictorial Illustration of God's Manifestation .. .. .                                                                                                             | 3s3d.       | 21c.           | 8d.        | 10d.                      |
| 6d.         | Prophecy and the Eastern Question .. .. .                                                                                                                         | 7d.         | 11c.           | 8d.        | 9d.                       |
| 2s.         | Prophetic Diagrams (set of 3, coloured) .. .. .                                                                                                                   | 2s4d.       | 38c.           | 8d.        | 10d.                      |
| 8s.         | Phanerosis (God's manifestation) .. .. .                                                                                                                          | 7d.         | 38c.           | 1s4d.      | 1s8d.                     |
| 1s. 10d.    | Querist, No. 1 and 2 .. .. .                                                                                                                                      | 1s.         | 40c.           | 2d.        | 2d.                       |
| 1d.         | Question and Questions .. .. .                                                                                                                                    | 1d.         | 8c.            | 11d.       | 1s1d.                     |
| 8d. 10d.    | Sect Everywhere Spoken Against .. .. .                                                                                                                            | 10d.        | 55c.           | 1s2d.      | 1s6d.                     |
| 10d.        | Shield, Christadelphian, No. 1 to 18 .. .. .                                                                                                                      | per doz.    | per doz.       | per doz.   | per doz.                  |
| 3s. doz.    | Slain Lamb .. .. .                                                                                                                                                | 2s4d.       | 11c.           | 3d.        | 4d.                       |
| 2s.         | Statement of the Faith .. .. .                                                                                                                                    | 2s4d.       | 11c.           | 3d.        | 4d.                       |
| 2s.         | Tabernacle in the Wilderness (illustrated) .. .. .                                                                                                                | 2s4d.       | 11c.           | 3d.        | 4d.                       |
| 2s6d.       | Twelve Lectures (cloth) .. .. .                                                                                                                                   | 2s10d.      | d1.15          | 3s2s.      | 3s10d.                    |
| 8s.         | ditto ditto (leather) .. .. .                                                                                                                                     | 3s4d.       | d1.33          | 3s8d.      | 4s4d.                     |
| 8s.         | Indication (Reply to "Christadelphianism Exposed.") .. .. .                                                                                                       | 3d.         | 15c.           | 4d.        | 5d.                       |
| 2s.         | What is the Truth? Pilate's Question Answered .. .. .                                                                                                             | 2s4d.       | 11c.           | 4d.        | 6d.                       |
| 1d.         | Who are the Christadelphians? .. .. .                                                                                                                             | 1d.         | 5c.            | 1d.        | 1d.                       |

All communications must be addressed to HOSKIN HOSKINS, 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 sent, or how many 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.

No. 185—November 1, 1879.

# 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:

|                                                                                        |     |                                                           |     |
|----------------------------------------------------------------------------------------|-----|-----------------------------------------------------------|-----|
| Nebuchadnezzar's Image Inter-<br>preted . . . . .                                      | 481 | clesia, No. 113 . . . . .                                 | 505 |
| Character Before and Aftersub-<br>mission to the Truth . . . . .                       | 486 | Sabbath Keeping (by a Daughter<br>of Sarah.) . . . . .    | 509 |
| The Ways of Providence . . . . .                                                       | 493 | The Antitypical Holy Place and<br>its Occupants . . . . . | 512 |
| The Jews from a Gentile point<br>of view . . . . .                                     | 498 | EDITORIAL . . . . .                                       | 513 |
| Sunday Morning at the Birm-<br>ingham Christadelphian Ec-<br>clesia, No. 113 . . . . . |     | Signs of the Times . . . . .                              | 514 |
|                                                                                        |     | Extracts from Correspondence . . . . .                    | 519 |
|                                                                                        |     | Intelligence . . . . .                                    | 524 |

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.

H.S.—The article "Ought we to Smoke?" was intended for the present number, but has had to be held over for want of space.

H.K.—The word translated "fornication," in Acts xv. 29, is not *porkai* but *porneias*, and means what it is translated to mean, and not swines' flesh. There is no such word in the original as *porkai*.

SISTER BRIGGS, of Leeds, desires any brother passing in the neighbourhood of Stockton-on-Tees, to call on Sister Collins, 24, Joseph street, Portrack lane, Stockton-on-Tees, with a view to assisting in the obedience of the truth a friend whom sister Collins has been instrumental in enlightening. Let sister Collins beware of impostors making use of this request.

BROTHERN VISITING LONDON. — Such will accommodate themselves on very moderate terms, and help a struggling brother and sister, by engaging apartments with brother and sister King, 7, Madras Place, Holloway Road, N. It is necessary on the other hand to remind brother and sister King of the paragraphs in past times headed "Beware of Impostors."

INSPIRATION.—Any one holding that New Testament history is not inspired, and that Colenso's views of the Pentateuch are right, is unquestionably unfit for fellowship on the part of those who believe in the fulfilment of Christ's promise that the Spirit would guide the apostles in their testimony for Him, and his doctrine concerning Moses and the prophets, that the Scripture cannot be broken.

BOOKS FOR THE CHILDREN.—Brother CHARLES FISHER of Halifax, responds to brother Mc.

Killop's enquiry last month for books suitable for children. He recommends *Sunday Afternoon*, an illustrated book, published by Messrs. Bagster and Sons. He encloses specimen page. It is a series of pictures and poems upon the Old Testament History. The pictures are good and the literary work apparently attractive and excellent. There are 3,500 Scripture questions, 72 plates, and 118 poems. The only drawback is the price—8s.6d. On the same subject, brother A. Andrew recommends the publication of a list of the Sunday school prizes distributed at Birmingham. This suggestion may be acted on next month.

YOUNG'S ANALYTICAL CONCORDANCE.—This work is now published and is undoubtedly one of the best works of the kind ever brought out. It not only answers all the purposes of an English concordance (much more complete than Cruden's), but also a Greek and Hebrew lexicon and concordance as well, all in one exhaustive plan. It enables an ordinary reader to judge of the sense of an original word by noticing and comparing its uses in all the passages where it occurs. The author's definition of the meaning of an original word may sometimes be faulty, from theological bias, as pointed out by brother Thirtle; but the correction where necessary (which is rare) will be supplied by the list of passages, and by reference to purely lexicographical works. See brother Atkin's remarks in extracts from Correspondence this month. We can procure the work for any who may desire it. The price is high, 36s. cloth; 42s. half-bound.

---

## SEASONS OF COMFORT.

---

We are now in a position to set the printer to work. In a few weeks we shall hope to say "Now Ready." The book will be tastefully got up in a good style, by a London printer.

It will be understood that this does not mean the removal of the burden causing the publication, but merely laying the foundation for it. The amount subscribed enables us to pay the sum charged by the printer for printing a large edition of the work. The relief will gradually come with every copy hereafter sold.

We have further letters of a very cordial nature on the subject; but probably enough has been already published. At all events, there is no room for anything that might have appeared.

We now commit the matter in its future working out to the blessing of Jacob's God, and give thanks to Him, and to all of whom He has made use in what has been already accomplished.—Price 7s.10d.



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.—Sept. 22nd, W. Booth, J. G. Williams, F. Peel, S. Davis; 23rd, S. E. Cooke, J. Moore, G. Slater, J. Syder, J. Robertson, R. M. Skeats, W. Smith, E. Wood, A. MacDougal, A. T. Grimes; 24th, W. Beddoes, J. J. Powell, T. S. Swindell, J. W. Thirtle, H. Phillips, C. Jones, S. E. Strand, D. Campbell, Mrs. Erskine; 25th, F. Wallis, G. R. Pidgeon, W. Anderson, A. Dowie, G. Parker, E. Phelps; 26th, W. Smith, J. Dodge, T. Brandwood; 27th, O. C. Holder, J. Mycroft, T. Monday, W. Cundall, M. E. Rees; 29th, J. S. Gordon, F. Miller, W. Kerr, W. Smith; 30th, G. Lowe, C. Sharpe, C. Emmerson, J. Ross, H. Stickland, D. Marr, H. Sulley, W. Cundall, C. Cullingford; Oct. 1st, W. Whitehead, S. A. Jagger, J. Gold; 2nd, F. W. Kemp, W. Grant, J. Alexander, E. Godber, R. Ashcroft, F. Messenger, D. Cooper, W. Wallace, W. Turner; 3rd, J. Thackers, T. Moudey, E. Sampson, J. Lilyman, J. Leask, J. Gillies, J. Ballantyne, C. W. Clarke, E. Bcllamy, F. G. Reeve; 4th, G. Baker, G. Slater, G. Meese, C. Sharp, Mrs. Dealtry, J. Young; 6th, H. Sulley, J. W. Thirtle, M. E. Ross, J. Marsh; 7th, A. Smithson, J. E. Cornish, W. Mullin, G. Bradfield, D. Cullingford, J. Cooke, D. Campbell, T. Royce; 8th, O. C. Holder, D. Roberts, G. Taylor, S. G. Hayes, J. Heeley, F. Need; 9th, T. Nisbet, T. Royce, A. L. King; 10th, W. Yearseley, T. Illellows, F. Walker, A. Inglis, J. Hawkins, A. MacDougall, J. Robertson, T. Royce; 11th, J. Walker, C. Embleton, E. Rees, R. R. Stainforth; 13th, C. Firth, W. Smith, W. Grant, T. Belts, T. Silenus, W. Smith, B. Lowe, G. Wagstaff, H. Collens; 14th, W. H. Andrew, S. A. Garside, A. W. Longbottom, H. Hughes, J. Heywood, C. Killock, T. S. Swindell, H. K., S. Caven, J. H. Dibol, J. Shelton, J. S. Gordon, C. M. Allenson, P. A. Hutchinson, J. Colebourn, J. Brown; 15th, C. Hanway, J. Hage, W. R. Otter, S. A. Smith, D. Marr, W. E. Coles, J. Hodger, M. G. Brabyn, G. Baker, T. Randles; 16th, J. Atkinson, P. A. Hutchinson, J. Nivison, W. Mullon, W. Scott, J. Rushton, A. Jannaway, T. Bosber; 17th, J. Martin, O. C. Holder, D. Gaskin, A. Jannaway, E. Harris, J. M. Armstrong; 18th, G. A. Thody, H. Ward; 20th, W. Jefferies, J. L. Lewin, E. Briggs, C. Cullingford, T. Nisbet; 21st, J. W. Pickup, J. U. Robertson, H. Munday, O. C. Holder, J. W. Look, J. Booth, D. Gaskin; 22nd, J. Bland, E. Rees, J. Wragg; 23rd, T. N. Parker, F. Need, R. Oliver, P. Tucker, G. Morris, Anonymous, Mrs. Berry; 24th, T. Royce, J. Henderson; 25th, J. Lothian, W. Beaumont, J. Matthews, J. Henderson.

FOREIGN.—Sept. 22nd, H. Fish; 23rd, A. Hall, M. Dunn; 26th, G. Balmain, W. A. Harris; 27th, W. H. Brains, 29th, A. Millar, H. Usher; 30th, E. Thomas; Oct. 1st, J. Belts; 3rd, W. C. Shaw, W. A. Oatman, E. J. St. John; 6th, H. Fish; 10th, R. Strathearn, J. T. Wallace; 13th, G. E. Franklin, L. C. Thomas; 20th, L. T. Nichol, M. Wiser, E. Lasius; 21st, W. H. Wood; 22nd, C. H. Evans, W. H. Hacking; 25th, M. Hooper.

DESPATCH OF PARCELS DURING THE PAST MONTH.

Sept. 22nd, J. G. Williams; 23rd, A. M. Skeats (2), J. Robertson (3), J. Moore, A. MacDougall, E. Wood, M. Dunn; 24th, C. Jones, S. Howatson, S. C. Strand, J. Johnson; 25th, O. C. Holder, F. Peel, G. R. Pidgeon, W. Anderson; 26th, T. Brandwood; 27th, O. C. Holder, W. Braine, M. E. Rees, J. Mycroft (2); 29th, R. Howard; 30th, D. Marr, H. Stickland, J. Ross, A. Millar (2), Miss Tamahill, S. A. Garside, D. L. Whitaker, J. Belts; Oct. 1st, C. Cullingford, W. Roberts (2), W. Whitehead, F. W. Kemp, W. Wallace, J. Alexander, D. Cooper, E. Messenger, E. Godber (3), W. Turner, J. Belts, (2); 3rd, J. Thatcher, J. Lillman, Mr. Allford, J. Gillies (2); 4th, J. Young, G. Meese; 6th, W. Tirmell; 7th, J. Marsh, J. Smithson, C. Cullingford, G. Bradfield, W. Mullin (2), J. Cooke; 8th, O. C. Holder, S. Jardine (3), Miss Hopper; 9th, F. Need, T. Royce; 10th, T. Illellows, F. Walker, J. Robertson, A. Inglis; 11th, F. Need, Mr. Dorset, C. Embleton (3), M. Rees (8), R. R. Stainforth; 13th, T. Lellan, G. E. Franklin; 14th, S. A. Garside, A. W. Longbottom; 15th, G. Todd, S. A. Smith, C. Hannay, L. T. Thomas, J. H. Thomas, J. Rodgers; 16th, J. Atkinson, H. Willett, J. Nivison, J. Rushton; 17th, O. C. Holder, J. Henderson, J. M. Armstrong; 18th, J. A. Robertson, G. A. Thody; 20th, E. Briggs, H. Munday (2), O. C. Holder; 22nd, J. Leask, C. H. Evans, W. H. Hacking; 24th, T. Royce, A. Nickles, J. Henderson, Mrs. Berry; 25th, J. Lothian, W. Beaumont, J. Matthews, J. Henderson.

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

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 green backs 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., 1879.

CARRIAGE INCLUDED.

| Nett Price. |                                                                                                                                                                   | In Britain. | To the States. | To Canada. | Australia & N. Zealandu |
|-------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------|----------------|------------|-------------------------|
| 9d.         | Anastasis (Resurrection and Judgment) .. .. .                                                                                                                     | 9d.         | 38c.           | 11d.       | 1s1d.                   |
| 2d.         | Anglo-Israelism Refuted .. .. .                                                                                                                                   | 2½d.        | 11c.           | 3d.        | 3d.                     |
| 1s6d.       | Apostacy Unveiled (a Discussion with Dr. Thomas) ..                                                                                                               | 8d.         | 90c.           | 1s10d.     | 2s2d.                   |
| 3d.         | Baptists and the Millennium .. .. .                                                                                                                               | 3½d.        | 16c.           | 4d.        | 5d.                     |
| 5d.         | Book Unsealed, with Coloured Diagrams .. .. .                                                                                                                     | 5½d.        | 25c.           | 6d.        | 8d.                     |
| 1s6d.       | Bradlaugh Discussion .. .. .                                                                                                                                      | 1s8d.       | 70c.           | 2s.        | 2s2d.                   |
| 2s.         | ditto ditto (limp cloth) .. .. .                                                                                                                                  | 2s2d.       | 85c.           | 2s6d.      | 2s8d.                   |
| 2s6d.       | ditto ditto (superior edition) .. .. .                                                                                                                            | 2s10d.      | d1.20          | 3s2d.      | 3s10d.                  |
| 2d.         | Bible Companion .. .. .                                                                                                                                           | 2½d.        | 11c.           | 3d.        | 3d.                     |
| 4d.         | ditto Photograph .. .. .                                                                                                                                          | 4½d.        | 20c.           | 6d.        | 8d.                     |
| 1d.         | Bible and the School Boards .. .. .                                                                                                                               | 1½d.        | 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), bound vols. at the published price. |             |                |            |                         |
| 1s.         | Chronikon Hebraikon .. .. .                                                                                                                                       | 1s1d.       | 35c.           | 1s2d.      | 1s4d.                   |
| 1½d.        | Catalogue of Christadelphian Works .. .. .                                                                                                                        | 1d.         | 5c.            | 1½d.       | 1½d.                    |
| 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.                   |
| 3½d.        | Coming Events in the East .. .. .                                                                                                                                 | 9d.         | 38c.           | 11d.       | 1s1d.                   |
| 2½d.        | Declaration of First Principles .. .. .                                                                                                                           | 2½d.        | 11c.           | 3d.        | 4d.                     |
| 3d.         | Defence of the Faith .. .. .                                                                                                                                      | 10d.        | 55c.           | 11d.       | 13d.                    |
| 7s7d.       | Dr. Thomas's Life and Work .. .. .                                                                                                                                | 8s0½d.      | d3.00          | 8s9d.      | 9s10d.                  |
| 8s6d.       | Elpis Israel .. .. .                                                                                                                                              | 7s2d.       | d2.75c.        | 9s2d.      | 10s3d.                  |
| 8s6d.       | ditto (leather) .. .. .                                                                                                                                           | 9s2½d.      | d3.60c.        | 9s11d.     | 11s6d.                  |
| 7s6d.       | Eureka { Dr. Thomas's } Vol. I. .. .. .                                                                                                                           | 8s2d.       | d3.20          | 9s1d.      | 10s6d.                  |
| 10s6d.      | Eureka { Exposition of } " II. .. .. .                                                                                                                            | 11s7d.      | d4.60          | 12s9½d.    | 14s10d.                 |
| 10s6d.      | Eureka { the Apocalypse, } " III. .. .. .                                                                                                                         | 11s9d.      | d4.70          | 13s2d.     | 15s10d.                 |
| 9s6d.       | ditto ditto (in leather) Vol. I. .. .. .                                                                                                                          | 10s2d.      | d3.90          | 11s1d.     | 12s6d.                  |
| 13s6d.      | ditto ditto ditto " II. .. .. .                                                                                                                                   | 14s4d.      | d5.60          | 15s6d.     | 17s7d.                  |
| 13s6d.      | ditto ditto ditto " III. .. .. .                                                                                                                                  | 14s6d.      | d5.63          | 15s1½d.    | 18s7d.                  |
| 8d.         | Everlasting Punishment not Eternal Torment ..                                                                                                                     | 8d.         | 33c.           | 10d.       | 1s.                     |
| 8d.         | Eternal Life (Lecture by R. Roberts) .. .. .                                                                                                                      | 2d.         | 8c.            | 3d.        | 4d.                     |
| 7d. 10d.    | Finger-posts, Bible, Nos. 1 to 12 .. .. .                                                                                                                         | 9d.         | 38c.           | 11d.       | 1s1d.                   |
| 8d.         | Good Confession (a Conversation) .. .. .                                                                                                                          | 8½d.        | 18c.           | 4d.        | 4½d.                    |
| 8d.         | Herald of the Kingdom (Old No. 5) .. .. .                                                                                                                         | 2½d.        | 11c.           | 3d.        | 3½d.                    |
| 1s.         | Hinc Debate (are Englishmen Israelites?) .. .. .                                                                                                                  | 1s1½d.      | 50c.           | 1s3d.      | 1s9d.                   |
| 2s6d.       | Hymn Book, with music (leather) .. .. .                                                                                                                           | 2s9½d.      | d1.05          | 3s1d.      | 3s10d.                  |
| 2s6d.       | ditto ditto (extra leather, gilt) .. .. .                                                                                                                         | 3s3½d.      | d1.33          | 3s8d.      | 4s4d.                   |
| 7d.         | Index to Eureka .. .. .                                                                                                                                           | 1s1½d.      | 50c.           | 1s3d.      | 1s8d.                   |
| 7d.         | Index to Elpis Israel .. .. .                                                                                                                                     | 7d.         | 22c.           | 8d.        | 10d.                    |
| 1s5d.       | Jesus Christ and Him Crucified .. .. .                                                                                                                            | 1s1½d.      | 50c.           | 1s6d.      | 1s8d.                   |
| 1s5d.       | ditto ditto (in cloth) .. .. .                                                                                                                                    | 1s5½d.      | 60c.           | 1s9d.      | 1s11c.                  |
| 2d.         | Jew Discussion .. .. .                                                                                                                                            | 1s.         | 50c.           | 1s2d.      | 1s4d.                   |
| 2d.         | Kingdom of God .. .. .                                                                                                                                            | 2d.         | 8c.            | 3d.        | 4d.                     |
| 6d. 10d.    | Leaflet for Meetings Everywhere .. .. .                                                                                                                           | 8d.         | 25c.           | 10d.       | 1s2d.                   |
| 2s6d.       | Light-bearer .. .. .                                                                                                                                              | 2s7d.       | d1.15          | 2s8d.      | 2s10d.                  |
| 3s.         | Meaning of the Christadelphian Movement ..                                                                                                                        | 9½d.        | 40c.           | 11d.       | 1s4d.                   |
| 3s.         | Man Mortal .. .. .                                                                                                                                                | 7s1d.       | 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.                     |
| 3s6d.       | Pictorial Illustration of God-manifestation ..                                                                                                                    | 3s8d.       | d1.25          | 3s10d.     | 4s.                     |
| 6d.         | Prophecy and the Eastern Question .. .. .                                                                                                                         | 7d.         | 21c.           | 8d.        | 10d.                    |
| 2d.         | Prophetic Diagrams (set of 3, coloured) .. .. .                                                                                                                   | 2½d.        | 11c.           | 3d.        | 3d.                     |
| 6d.         | Phanerosis (God-manifestation) .. .. .                                                                                                                            | 7d.         | 33c.           | 8d.        | 10d.                    |
| 1s. 10d.    | Querist, No. 1 and 2 .. .. .                                                                                                                                      | 1s.         | 40c.           | 1s4d.      | 1s8d.                   |
| 1d.         | Question and Questions .. .. .                                                                                                                                    | 1½d.        | 8c.            | 2d.        | 2d.                     |
| 2d.         | Revealed Mystery .. .. .                                                                                                                                          | 2½d.        | 11c.           | 3d.        | 4d.                     |
| 8d. 10d.    | Sect Everywhere Spoken Against .. .. .                                                                                                                            | 10d.        | 55c.           | 11d.       | 1s1d.                   |
| 10d. 11d.   | Shield, Christadelphian, No. 1 to 16 .. .. .                                                                                                                      | 10d.        | 55c.           | 1s2d.      | 1s6d.                   |
| 2d.         | Slain Lamb .. .. .                                                                                                                                                | 2½d.        | 11c.           | 3d.        | 4d.                     |
| 2d.         | Statement of the Faith .. .. .                                                                                                                                    | 2½d.        | 11c.           | 3d.        | 3d.                     |
| 2d.         | Tabernacle in the Wilderness (illustrated) ..                                                                                                                     | 2½d.        | 11c.           | 3d.        | 4d.                     |
| 2s6d.       | Twelve Lectures (cloth) .. .. .                                                                                                                                   | 2s10d.      | d1.15          | 3s2d.      | 3s10d.                  |
| 3s.         | ditto ditto (leather) .. .. .                                                                                                                                     | 3s4d.       | d1.33          | 3s8d.      | 4s3d.                   |
| 8d.         | Vindication (Reply to "Christadelphianism Exposed.")                                                                                                              | 8d.         | 15c.           | 4d.        | 5d.                     |
| 2d.         | What is the Truth? Pilate's Question Answered                                                                                                                     | 2½d.        | 11c.           | 4d.        | 6d.                     |
| 1d.         | Who are the Christadelphians? .. .. .                                                                                                                             | 1d.         | 5c.            | 1½d.       | 1½d.                    |

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 remittance should always specify distinctly what the money is for, and

No. 186.—December 1, 1879.

# 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:

|                                                                              |                           |     |
|------------------------------------------------------------------------------|---------------------------|-----|
| The Professors <i>versus</i> the                                             | Notes on Isaiah, No. 1    | 552 |
| Apostles                                                                     | May we know what this New |     |
| Pulpit Perplexities                                                          | Doctrine Is?              | 556 |
| Ought we to Smoke?                                                           | Coming Oneness            | 560 |
| Sunday Morning at the Bir-<br>mingham Christadelphian Ec-<br>clesia, No. 114 | EDITORIAL                 | 561 |
| The Ways of Providence                                                       | Signs of the Times        | 562 |
|                                                                              | Intelligence              | 566 |

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.

THE next number of the *Christadelphian* will be sent from the new list. If anyone does not receive it it will be because the name has not been entered in the new list, and this will be because there has not been a renewal of subscription. We are obliged to work by system. We pray one and all beforehand to realize this, and not to construe the non-receipt of the *Christadelphian* as a personal slight.

J.W.T.—The note on "Jerusalem" will be acceptable to the readers of the *Christadelphian* when opportunity favours its appearance.

By a printer's omission, the article on page 596 in the present number ("Ought we to Smoke?") appears without the name of the writer: brother Sulley, of Nottingham.

"SEASONS OF COMFORT."—The work is in the hands of the printer, but we cannot say "Now Ready." We shall not use these words till the books are actually in the office. We thank many who have subscribed during the month.

"AN ECCLESIAL COPY."—Brother R. Wright, of Lincoln, orders an extra number of the *Christadelphian*, and observes that it is paid for out of the first-day collections, for lending it to such as might not otherwise see it though desirous of doing so.

THE CHRISTADELPHIAN FOR 1880.—We thank the large number who have sent their subscriptions during the month, and for the expression of their appreciation and good wishes. Their co-operation is helpful in maintaining a work which in a human sense could easily be prevailed against.

W.N.B.—We shall probably act on your suggestion to publish the articles on *The Ways of Providence* as a separate volume (*a la* "Seasons of Comfort,") when the series is complete. The desire for this has been expressed by several, who have said what you say, that "it would be an excellent book to lend to orthodox believers, as a way of bringing them to look at the truth."

BROTHER GUNN, of Walkerton, Canada.—The voluminous correspondence received. It will probably answer your purpose to publish the fact that in the judgment of yourself, brother McNeillie and brother Evans, who have investigated the matter in dispute between brethren S. F. Gratz and R. H. Gresham, brother Gresham is innocent of the charges brought against him; and that you do not consider S. F. Gratz ought to be any longer recognized by the brethren. The fact of bigamy doubtless results in this, irrespective of the matters involved in the documents forwarded.

DR. YOUNG'S CONCORDANCE.—Brother Thirtle after mentioning that there were two or three printers' errors in his note last month, remarks, "I have written to brother Atkins privately about Dr. Young's concordance, in connection with which he mentioned my name last month. I am not going to criticise Dr. Young. I prize his work, and know it is without equal. I observe that you think my caution was timely. If brother Atkins looks under the different English headings where particular Hebrew and Greek words are found, he will see that greater uniformity might have been observed. I could not think of accepting the idea of *βαπτίζω* meaning 'to consecrate.' There are many considerations against such a rendering. Dr. Young is, be it known, a strong anti-immersionist; and his definition is that of those who 'consecrate' babes by sprinkling, pouring, or dipping. Used with caution. Dr. Young's work is, in every respect, worthy of recommendation to those wanting such an important help to the study and exposition of the sacred Scriptures."

A.A.—The following is a list of books that have been used as prizes in the Birmingham Sunday School: Bible, Hymn Book, *Elpis Israel*, Twelve Lectures, Bible Atlas, *Josephus*, Hallam's Middle Ages of Europe, *Throne of David*, *Pillar of Fire*, *St. Paul at Rome*, *From Egypt to Sinai*, *The Land and the Book*, *The Judgments of Jerusalem*, *Stories from the History of Rome*, *The Treasures of the Deep*, *Natural History of the Bible*, *Stories of the Reformation*, *The Ocean and its Wonders*, *The Exodus*, *Egypt*, *Prince of the House of David*, *Treasury of the Animal World*, *The Kings of Israel*, *Narratives from the Old Testament*, *Manners and Customs of the World*, *Threads of Knowledge*, *Bible Jewels*, *Daily Texts*, *Bible Pictures*, *History of Solomon*, *The Book of Books*, *Ruth*, *The Prodigal Son*, *Ark Alphabets*, *Sketches of Jewish Life*, *Hebrew Heroes*, *Natural History*, *Bonar's Days and Nights in Eastern Lands*, *Thompson's Scripture Characters*, *Ninmo's Young Men of the Bible*, *Cruden's Concordance*, *Ruined Cities of Bible Lands*, *Bible Dictionary (Beeton)*, *Traditions of Palestine*, *History of Crusades*, *Lost Cities brought to Light*, *Jerusalem*, *Pictorial and Descriptive*, *Jordan and its Valleys*, *Tables of Stone*, *Story Pictures from the Bible*, *Thompson's In the Holy Land*, *Scripture Manners*, *Kitto's Palestine*, *Eastern Manners*, *Wanderings over Bible Lands and Seas*, *Browne's Tabernacle*, *Reformation D'Aubigny*, *Travels in many Lands*, *History of the Saracens*, *Jerusalem and its Environs*, *History of Joseph*, *Moses*, &c., *Naomi*, *Jesus Christ and Him Crucified*. [The foregoing list is supplied by sister Turney.]

## 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.—Oct. 27th, P. Tucker, W. McAlpine, J. S. Dixon; 28th, J. Leask, R. M. Skeats, F. E. Wilson, W. R. Troman, W. Blair, T. Royce; 29th, J. K. Gillies, J. Fletcher, F. Peel, Mrs. Power, T. Leish; 30th, A. Birkenhead, W. Scott, W. H. Shelton; 31st, S. Asquith, R. Carruthers; Nov. 1st, J. W. Thirtle, R. Harrison; 3rd, W. Raine, J. Chapple, W. Smith, M. Andrew; 4th, J. P., R. Hosie, J. Hemmings, J. U. Robertson, B. Atkinson, D. Marr, M. Nesbit, C. Smith, D. Atkins; 5th, G. Waite, J. Hirst, T. W. Gamble, C. S. Tyler, J. Howatson, J. Morgan, R. Aysthorpe, G. St. Clair, G. Tyler, W. Judd; 6th, T. Sketchley, J. W. Thirtle, D. Hepburn, M. Stapleton, C. Firth, J. Kirkland, F. Need; 7th, J. Hirst, W. Smith, M. Birkenhead; 8th, A. Sykes, Mrs. Erskine, A. Roughton; 10th, D. Hepburn, J. Shelton, J. Hopcraft, W. Mitchell, W. Raine, R. A. Booth, J. R. Galt; 11th, O. C. Holder, D. Drake, T. Rees, W. Mitchell, C. Barber, Mrs. Powell, A. W. Longbottom, J. Henderson, J. Hall, E. A. Talbot, W. E. Coles, J. Hollier; 12th, W. Stevenson, T. Gamble, A. Sykes, W. Johnson, D. Hepburn, T. Holland, A. Rood; 13th, J. Eldridge, R. Carvie, W. Grant, A. H. Rogers, D. Marr, R. Carruthers, R. R. Stainforth; 14th, S. A. Garside, J. Bland, J. Robinson, T. Sykes, T. Haining, W. Stevenson, A. McKillop, C. Roberts, J. Rushton, M. Andrew, T. Royce, M. Johnson; 15th, S. A. Garside, R. Dyson, F. Cheatham, T. Betts, W. H. Andrew, G. Taylor, M. Savage, F. R. Winterburn, T. Watson, J. Anderson, J. Leask, A. L. King; 17th, J. Yardley, A. Paul, J. Wragg, J. Niveson, J. M. Armstrong, F. Chatwin; 18th, S. A. Smith, W. Ingleby, J. Watson, D. Marr, M. Andrew, D. Gaskin; 19th, F. Reeves, H. D. Tannock, S. Caven, A. Hopper, H. Young, D. Rogers, F. Wall, W. Beeston; 20th, T. Betts, J. M. Armstrong, J. Young, W. Buckler; 21st, M. A. Parkes, T. Parkes, O. C. Holder, R. Wright, R. Carruthers, J. Lillyman, C. Cullingford, W. Hardy, E. Corbett; 22nd, G. J. Cuckow, J. Hirst, M. Lowden, C. Thompson, W. Beeston.

FOREIGN.—H. Fish, J. Mckellar, T. T. Fowkes, J. Michael, A. Larson; 29th W. Gunn (2), C. Creed; 30th, T. D. Tuttle; 31st, N. B. Bendy; Nov. 3rd, L. Jones; 4th, W. Gunn; 7th, S. T. Blessing, Z. D. Bugbee, J. W. White; 10th, M. E. Spalding, C. Lagard, D. Lockhart, W. N. Brown, W. G. Kollmyer, L. Fenton P. Atkin; 11th, W. Gunn; 12th, T. Williams; 17th, S. E. Smead, W. A. Oatman, E. J. Lasius, J. Banta, W. Gunn; 18th, C. W. Tomkins, A. North, W. C. B. Gilliam, C. H. Morse, H. Fish; 22nd, J. B. Paton, J. J. Smith

## DESPATCH OF PARCELS DURING THE PAST MONTH.

Oct. 27, P. Tucker, W. McAlpine; 28th, F. E. Willson, M. R. Troman, J. Mitchel; 30th, O. C. Holder, R. M. Skeats, F. Peel; Nov. 1st, R. Harrison; 3rd, J. Chapple, W. Raine; 4th, D. Marr, R. Ashcroft, Mrs. Power, J. Hemmingway, Mrs. Nesbit; 5th, C. S. Tyler, J. Hirst, A. Marvin, J. Henderson, E. Aysthorpe; 6th, W. Stapleton, D. Hepburn (2); 7th, W. Smith, F. Need, J. W. White; 8th, A. Sykes; 10th, J. R. Galt; R. A. Booth, W. Raine, J. Hopcraft, C. Lagard, (5); 11th, W. Cooper, A. W. Longbottom, Mrs. Powell, W. Mitchell, J. Henderson, E. A. Talbot; 12th, V. Collyer, W. Stevenson, E. Hawkins; 13th, R. Carruthers, R. R. Stainforth, J. Scott; 15th, S. A. Garside, M. Johnson, F. R. Winterburn; 17th, J. Niveson, A. A. Paul; 18th, D. Marr (6), H. Fish, W. C. B. Gilliam (4), M. Johnson, H. D. Tannock (2); 19th, W. Beeston; 20th, W. Buckler, J. Wilkinson, O. C. Holder, J. Lillyman, T. Parkes; 22nd, E. Edwards, Mrs. Lowden, M. A. McRie, W. Beeston.

## 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.

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, DEC., 1879.

CARRIAGE INCLUDED.

| Nett Price. |                                                                                                                                                                   | In Britain. | To the States. | To Canada. | Australia & N. Zealand |
|-------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------|----------------|------------|------------------------|
| 9d.         | Anastasis (Resurrection and Judgment) .. .. .                                                                                                                     | 9d.         | 38c.           | 11d.       | 18d.                   |
| 2d.         | Anglo-Israelism Refuted .. .. .                                                                                                                                   | 2½d.        | 11c.           | 3d.        | 4d.                    |
| 1s6d.       | Apostasy Unveiled (a Discussion with Dr. Thomas) ..                                                                                                               | 8s6d.       | 90c.           | 1s10d.     | 2s2d.                  |
| 3d.         | Baptists and the Millennium .. .. .                                                                                                                               | 3½d.        | 16c.           | 4d.        | 5d.                    |
| 5d.         | Book Unsealed, with Coloured Diagrams .. .. .                                                                                                                     | 5½d.        | 25c.           | 6d.        | 8d.                    |
| 1s6d.       | Bradlaugh Discussion .. .. .                                                                                                                                      | 1s8d.       | 70c.           | 2s.        | 2s2d.                  |
| 2s.         | ditto ditto (Himp cloth) .. .. .                                                                                                                                  | 2s2d.       | 85c.           | 2s6d.      | 2s8d.                  |
| 2s6d.       | ditto ditto (superior edition) .. .. .                                                                                                                            | 2s10d.      | £1.20          | 3s2d.      | 3s10d.                 |
| 2d.         | Bible Companion .. .. .                                                                                                                                           | 2½d.        | 11c.           | 3d.        | 3d.                    |
| 4d.         | ditto Photograph .. .. .                                                                                                                                          | 4½d.        | 20c.           | 6d.        | 8d.                    |
| 1d.         | Bible and the School Boards .. .. .                                                                                                                               | 1½d.        | 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), bound vols. at the published price. |             |                |            |                        |
| 1s.         | Chronikon Hebraikon .. .. .                                                                                                                                       | 1s1d.       | 35c.           | 1s2d.      | 1s4d.                  |
| 1½d.        | Catalogue of Christadelphian Works .. .. .                                                                                                                        | 1d.         | 5c.            | 1½d.       | 1½d.                   |
| 2d.         | Catechesis .. .. .                                                                                                                                                | 2d.         | 8c.            | 3d.        | 4d.                    |
| 4d.         | Clerical Theology Unscriptural .. .. .                                                                                                                            | 5d.         | 22c.           | 6d.        | 8d.                    |
| 2s.         | Children's Magazine .. .. .                                                                                                                                       | 2s4d.       | £1.00          | 2s8d.      | 3s4d.                  |
| 3s.         | ditto ditto (bound in cloth) .. .. .                                                                                                                              | 3s4d.       | £1.30          | 3s8d.      | 4s4d.                  |
| 8d.         | Coming Events in the East .. .. .                                                                                                                                 | 9d.         | 38c.           | 11d.       | 1s.1d.                 |
| 2d.         | Declaration of First Principles .. .. .                                                                                                                           | 2½d.        | 11c.           | 3d.        | 4d.                    |
| 9d.         | Defence of the Faith .. .. .                                                                                                                                      | 10d.        | 55c.           | 11d.       | 13d.                   |
| 7s6d.       | Dr. Thomas's Life and Work.. .. .                                                                                                                                 | 8s0½d.      | £3.00          | 8s6d.      | 9s10d.                 |
| 6s6d.       | Elpis Israel .. .. .                                                                                                                                              | 7s2d.       | £3.75c.        | 9s2d.      | 10s2d.                 |
| 8s6d.       | ditto (leather) .. .. .                                                                                                                                           | 9s2½d.      | £3.80c.        | 9s11d.     | 11s6d.                 |
| 7s6d.       | Eureka { Dr. Thomas's } Vol. I. .. .. .                                                                                                                           | 8s2d.       | £3.20          | 9s1d.      | 10s6d.                 |
| 10s6d.      | Eureka { Exposition of } " II. .. .. .                                                                                                                            | 11s7d.      | £4.80          | 12s9d.     | 14s10d.                |
| 10s6d.      | Eureka { The Apocalypse, } " III. .. .. .                                                                                                                         | 11s9d.      | £4.70          | 12s2d.     | 13s10d.                |
| 9s6d.       | ditto ditto (in leather) Vol. I. .. .. .                                                                                                                          | 10s2d.      | £3.90          | 11s1d.     | 12s6d.                 |
| 15s6d.      | ditto ditto ditto " II. .. .. .                                                                                                                                   | 14s4d.      | £5.80          | 15s6d.     | 17s7d.                 |
| 13s6d.      | ditto ditto ditto " III. .. .. .                                                                                                                                  | 14s6d.      | £5.88          | 15s11d.    | 18s7d.                 |
| 8d.         | Everlasting Punishment not Eternal Torment ..                                                                                                                     | 8d.         | 38c.           | 10d.       | 1s.                    |
| 2d.         | Eternal Life (Lecture by E. Roberts) .. .. .                                                                                                                      | 2d.         | 8c.            | 3d.        | 4d.                    |
| 7d. 100     | Finger-posts, Bible, Nos. 1 to 12 .. .. .                                                                                                                         | 9d.         | 38c.           | 11d.       | 1s1d.                  |
| 8d.         | Good Confession (a Conversation) .. .. .                                                                                                                          | 3½d.        | 18c.           | 4d.        | 4d.                    |
| 2d.         | Herald of the Kingdom (old Nos.) .. .. .                                                                                                                          | 2½d.        | 11c.           | 3d.        | 3d.                    |
| 1s.         | Hine Debate (see Englishmen Israelites?) .. .. .                                                                                                                  | 1s1½d.      | 50c.           | 1s6d.      | 1s8d.                  |
| 2s6d.       | Hymn Book, with music (leather) .. .. .                                                                                                                           | 3s6½d.      | £1.05          | 3s1d.      | 3s10d.                 |
| 3s.         | ditto ditto (extra/leather, gilt) .. .. .                                                                                                                         | 3s9½d.      | £1.33          | 3s8d.      | 4s4d.                  |
| 1s.         | Index to Eureka .. .. .                                                                                                                                           | 1s1½d.      | 50c.           | 1s6d.      | 1s8d.                  |
| 7d.         | Index to Elpis Israel .. .. .                                                                                                                                     | 7d.         | 32c.           | 8d.        | 10d.                   |
| 1s.         | Jesus Christ and Him Crucified .. .. .                                                                                                                            | 1s1½d.      | 50c.           | 1s6d.      | 1s8d.                  |
| 1s6d.       | ditto ditto (in cloth) .. .. .                                                                                                                                    | 1s5½d.      | 50c.           | 1s6d.      | 1s11d.                 |
| 1s.         | Jew Discussion .. .. .                                                                                                                                            | 1s.         | 50c.           | 1s2d.      | 1s4d.                  |
| 2d.         | Kingdom of God .. .. .                                                                                                                                            | 2d.         | 8c.            | 3d.        | 4d.                    |
| 2s6d.       | Light-bearer .. .. .                                                                                                                                              | 2s7d.       | 8c.            | 2s8d.      | 3s.                    |
| 8d.         | Meaning of the Christadelphian Movement ..                                                                                                                        | 9½d.        | 40c.           | 11d.       | 1s4d.                  |
| 1s.         | Man Mortal .. .. .                                                                                                                                                | 1½d.        | 50c.           | 1s2d.      | 1s4d.                  |
| 8s.         | Modern Theology (the Canadian work) .. .. .                                                                                                                       | 8s4d.       |                |            |                        |
| 6d.         | Nightingale Discussion (Immortality of the Soul)                                                                                                                  | 7d.         | 22c.           | 8d.        | 10d.                   |
| 6d.         | Oology (Spiritualism explained) .. .. .                                                                                                                           | 1½d.        | 8c.            | 2d.        | 3d.                    |
| 1s.         | Pictorial Illustration of God-manifestation ..                                                                                                                    | 8s6d.       | £1.25          | 8s10d.     | 9s.                    |
| 3s6d.       | Prophecy and the Eastern Question .. .. .                                                                                                                         | 7d.         | 21c.           | 8d.        | 10d.                   |
| 6d.         | Prophecy and the Eastern Question .. .. .                                                                                                                         | 7d.         | 21c.           | 8d.        | 10d.                   |
| 2d.         | Prophetic Diagrams (set of 3, coloured) .. .. .                                                                                                                   | 2½d.        | 11c.           | 3d.        | 3d.                    |
| 6d.         | Pterosis (God-manifestation) .. .. .                                                                                                                              | 7d.         | 38c.           | 8d.        | 10d.                   |
| 1s. 100     | Querist, No. 1 and 2 .. .. .                                                                                                                                      | 1s.         | 40c.           | 1s4d.      | 1s6d.                  |
| 1d.         | Question and Questions .. .. .                                                                                                                                    | 1½d.        | 8c.            | 2d.        | 2d.                    |
| 2d.         | Revealed Mystery .. .. .                                                                                                                                          | 2½d.        | 11c.           | 3d.        | 4d.                    |
| 8s. 100     | Sect Everywhere Spoken Against .. .. .                                                                                                                            | 10d.        | 55c.           | 11d.       | 1s1½d.                 |
| 10s. 2s.    | Shield, Christadelphian, No. 1 to 16 .. .. .                                                                                                                      | 10d.        | 55c.           | 1s2d.      | 1s6d.                  |
| 2d.         | Slain Lamb .. .. .                                                                                                                                                | 2½d.        | 11c.           | 3d.        | 4d.                    |
| 2d.         | Statement of the Faith .. .. .                                                                                                                                    | 2½d.        | 11c.           | 3d.        | 4d.                    |
| 2d.         | Tabernacle in the Wilderness (illustrated) ..                                                                                                                     | 2½d.        | 11c.           | 3d.        | 4d.                    |
| 2s6d.       | Twelve Lectures (cloth) .. .. .                                                                                                                                   | 2s10d.      | £1.15          | 3s2d.      | 3s10d.                 |
| 8s.         | ditto ditto (leather) .. .. .                                                                                                                                     | 3s4d.       | £1.33          | 3s5d.      | 4s4d.                  |
| 8d.         | Vindication (Reply to "Christadelphianism Exposed.")                                                                                                              | 8d.         | 15c.           | 4d.        | 5d.                    |
| 2d.         | What is the Truth? Pilate's Question Answered                                                                                                                     | 2½d.        | 11c.           | 4d.        | 6d.                    |
| 1½d.        | Who are the Christadelphians? .. .. .                                                                                                                             | 1½d.        | 5c.            | 1½d.       | 1½d.                   |

All communications must be addressed to ROSS & 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 trouble by stating the books or numbers they would look at the list of supply set