

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.

*"Unto you that fear my Name will the Sun of Righteousness arise with healing in his
beams."—(MALACHI.)*

VOLUME XVII.

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

MDCCCLXXX.

CONTENTS OF VOLUME XVII.

	Page		Page
ARTICLES BY DR. THOMAS :		The Stream of Time	70
The Dr. in London 1, 49, 97, 145, 193,	241	Doctrinal Synonyms	210
Picture of the 19th century... ..	289	Cause and Effect	211
Night or day?	337	Profane History	211
Practical Bearing of the Truth	360	The Truth	212
Questions Concerning the Devil	385	POETRY :	
Nebuchadnezzar's Image	389	Psalm I.	28
He, the Comforter	389	The Return of Israel	40
The Duty of the Brethren	391	The Bridegroom	70
Who Baptised the Apostles?	433	Walking with the World	40
The Glory of Christ's Coming	436	The Two Olive Trees	74
Elijah in Heaven	438	Jerusalem	112
The Sufferings of Jesus	439	Seasons of Comfort	120, 166
Scriptural Religion	440	New Year's Greeting	176
Spirits in Prison	441	Looking for His Appearing	217
The Truth Forty Years Ago	481	Groans in Hope	255
The True Mission of Religion	486	Psalm xlii.	263
The Work of the Truth under Difficulties	529	Aphorisms	322
The Light of Nature	532	The Unbeginning Past	351
ARTICLES BY BROTHER ASHCROFT :		Autumnal Gleanings	457
What the Bible Really Teaches	8	The Leper	504
Pulpit Perplexities	100	Multum in Parvo	548
The Titles of the Psalms	198	The Age to Come	553
Diary of a Christadelphian 246, 292, 343, 393	488	EXTRACTS FROM CORRESPONDENCE :	
The Divine Nature	488	The Political Situation, 38, 173, 175, 220, 270, 316, 317, 368	368
Sunday Morning at the Christadelphian Ecclesia, Birmingham, 21, 61, 104, 162, 213, 264, 306, 347, 396, 447, 495,	542	Seasons of Comfort, 39, 271, 272, 463	463
Ways of Providence, 11, 55, 108, 150, 202, 250, 297, 353,	408	Bishop and Vicar	42
MISCELLANEOUS ARTICLES :		Watch	42
Jerusalem	17	The First and the Last	81
Wisdom	18	Spirits in Prison	82
Day of Adam's Transgression	26	The Forthcoming New Version	82
Wrong Opinions	71	Laodiceanism	82
Effectual Working	122	No Compromise	83
Britain in Relation to Tyre	156	Comfort	83
Notes on the Use of the Hymn Book, 170, 218, 269		Are Believers Under the Law? 84,	127
Russia in the Latter Years	256	Mother Shipton's Prophecies 126,	408
The Golden Candlestick	311	The 2,300 Days	126
The Three Heavens	313	The Sowing Time	129
The Wedding Feast	324	Daniel's Image	129
Ezekiel's Temple 362, 414, 501,	560	Ways of Providence	131, 462
Suggestive Holiday Trip	416	The Teman Gathering	132, 223
The End of Gog	452, 507	Completely Subject	172
Prophetic Epochs	454	Spiritual Refreshment	175
Down the Centuries	535	The Jewish Race	224
The Times and Seasons	549	Israelites in Assyria	225
THINGS NEW AND OLD :		No-Willism in 7th Century	225
Spray	66	The Man of Sin	272
Death Penalties	67	The Dr.'s Enemies	273
Prophetic Proverbs	68	The Apocalyptic Lectures, 272, 273,	404
The Apostolic Ecclesias	69	Able Teachers	274
		Private Letter of the Dr.	315
		Relapse of Christianity	317
		What the Signs Say	317
		Our Preparedness	318
		Training of Children	318
		Sunday School Tickets	319
		Letter from a Jew	320
		Utterances of Science	369

	<i>Page</i>		<i>Page</i>
Truth, Simple and Compound ...	370	Peace and Joy	132
Improvements in Palestine ...	371	The Analogy of Egypt	177
"The Visitor"	405	Beaconsfield's Mission	227
Seaside Reflection	405	Good Tidings to Zion	275
Fate of Germany	405	Downfall of France and Turkey	326
Times and Seasons	407	The Attitude of Servants	371
Jesus Died for Himself	461	Turkey and the Powers	421
Book Clubs	273, 461	Ways and Means	465
Preaching Israel's Return	462	Striving together	515
Fraternal Gathering Suggested	464	VARIOUS:	
Stirring Times	510	The New Version	29
Adam's Nature	510	The Dangerous Sect	30, 178
Letter from a Minister	510	Bible Numerals	31
So-called Good Men	511	Awful Orthodoxy	31
ADDRESS AT THE YOUNG MEN'S SOCIETY:		Prophetical Conference	73
The Study of the Bible	401, 442	A Papal Monstrosity	74
ILLUSTRATIONS:		Destruction of the Earth	75
Map of the Holy Oblation	502	Books for the Children	114
PALESTINE AND THE JEWS:		Seasons of Comfort	119
Regeneration of Palestine 32, 426,	520	Modern Sermonising	133
Physical Aspects of the Holy Land	73	The People's Leaders	177
Palestine Surveyed	36, 514	Rome and Jerusalem	226
Palestine, Past and to Come ...	37	Campbellism	457
The Jews at Rome	38	Lectures on the Apocalypse	555
Jewish Signs	76, 182	INTELLIGENCE:	
Colonization Schemes, 77, 327, 331,	422, 425, 519	Aberdeen 43, 139, 186, 281, 337,	522
Persecution of the Jews	177	Arrandale	337
Steam Power at Jerusalem	182	Arbroath	522
Jewish Views	182	Bewdley	139
What will lead the Jews back? ...	183	Bilston	522, 568
Railways for Palestine 228, 233,	332	Birkenhead	43, 186, 524
Good Tidings to Zion	275	Bagthorpe	567
Prospects of the Holy Land ...	424, 467	Belfast	568
The Outlook in the East	424	Birmingham, 43, 86, 139, 186, 234,	568
Migration to the Holy Land ...	471, 366	281, 333, 378, 426, 474, 522,	568
SIGNS AMONG THE NATIONS:		Blackpool	139, 474
Public Events	29	Blantyre	139
Anglo-Turkish Convention	34	Bradford-on-Avon	87, 235, 427
Turkish Decline, 35, 137, 180, 276,	329, 374, 421, 467, 518	Brierley Hill	187, 235, 333
The Nature of the Times	75	Bristol 43, 87, 140, 187, 235, 427,	522, 568
Russia Arming... ..	77	Burton-on-Trent	427
Political Straws	80	Cardiff	187, 333
Warlike Situation, 135, 179, 181,	372, 517	Cheltenham	44, 187, 334, 474
The European Struggle	136	Crewe	474
Political Euphrates	137	Cumnock	43, 87, 187, 235
Russia and Britain	138	Cupar	235
World-stirring Events	227	Dalbeattie	427
Effects of English Elections	228	Derby	188, 474, 522, 569
Ottoman Putrefaction	526	Dundee	88, 334, 522
Eastern Question re-opened, 328,	372, 423, 517	Devonport	235, 334, 427
European Powder Magazine	330	Dudley 44, 87, 140, 334, 427, 474,	522
Condition of Asia Minor	365	Duddleston	378
The Eastern Avalanche	375	Dumfries	235, 566
After Turkey's disappearance ...	423	Edinburgh, 88, 140, 188, 282, 334,	378, 427, 475, 523, 569
Attitude of Greece	469	Elland	282, 475
ANSWERS TO CORRESPONDENTS:		Frome	45, 524
The Hymn Book and Strangers ...	184	Galashiels	44, 88, 236, 334, 378
Inspiration	185	Glasgow 44, 88, 140, 188, 236, 282,	378, 428, 475, 524, 569
Duty in Relation to Politics	185	Gloucester, 140, 188, 236, 334, 428,	475, 524
The Nature of Marriage	185	Grantham	45, 140, 236
EDITORIAL INTRODUCTIONS:		Grantown	379
The Bridegroom's Approach	29	Great Bridge, 45, 88, 140, 236, 282,	379
Our Hope in Trouble	75	Greenock	379, 475

	<i>Page</i>		<i>Page</i>
Great Yarmouth	89, 282,	Toronto	239
Halifax	89, 188, 282, 428,	Scholl's Ferry	240
Hanley	89, 188,	NEW SOUTH WALES:	
Harston	524	Sydney	144
Huddersfield	189, 236, 335, 379,	NEW ZEALAND:	
Irvine	90,	Auckland	478
Jarrow-on-Tyne	379,	Balaclutha	94, 191
Keighley	90, 282, 428, 476,	Christchurch	94
Kettering	141	East Invercargill	479
Kidderminster, 45, 90, 147, 189, 237,		Dunedin	94, 431, 528
282, 335, 379, 428, 476, 524,	570	Moscow	192
Lathones	189	Roslyn	528
Leamington	335, 379,	Greenisland	192
Leeds	90, 336,	Parnell	192, 279
Leicester	45, 90, 476,	Shannon	182
Llandegla	526	Timaru	192
Lincoln 92, 189, 282, 379, 476, 524,	571	Walder	192
Liverpool 142, 186, 237, 282, 476,	524	AFRICA:	
London, 45, 92, 190, 237, 282, 379,		Pietermaritzburgh	47, 286, 382, 528
428, 526,	571	Graaf Reinet	285
Manchester	142, 282, 430,	WEST INDIES:	
Matlock	92, 142, 237,	Hamilton	432
Miles Platting	190,	UNITED STATES:	
Newburgh	430	Albany	95
Norman Cross	380	Auburn	95
Nottingham	92, 237, 476,	Barry	431, 528
Ormskirk	526,	Baltimore	95
Perth	238	Bonville	239
Peterborough	238, 430,	Boston	288
Pilsey	92	Blanco	95
Plymouth	142	Burnet	95
Pontypridd	142,	Cavendish	288, 382
Radstock	380	Centre Point	288
Riddings	46, 92, 190,	Capron	239
Ripley	93, 238, 380,	Davenport	144, 382
Scarborough	527,	Elmira	479
Small Heath	284	Galveston	288, 336
Sheffield	143, 238,	Grape Creek	431
Shipston-on-Stour	284	Harvard	95, 240
Spalding	97, 447, 527,	Hesper	95
Stockport	46, 190, 336, 380,	Kankakee	288
Swansea, 46, 93, 143, 190, 238, 284,	336, 380, 430,	Lanesville	48
572	190	Longton	240
Tewkesbury	478	Mason	140
Torquay	284	Marshland	95
Tranent	93,	Modina River	95
Treworder	478	Norfolk	336, 528
Walker-on-Tyne	143,	Newark	382
Warwick	430	Richmond	382
Warrington,	47, 94, 190, 284	Rochester	382
Wolverhampton	94, 143, 284	Scholls Ferry	240, 382, 431
Whitby	527	Springfield	432
Wishaw	94, 143,	Shannon	95
AUSTRALIA:		Stevens	96
Collingwood	191	Tideonte	383
Gippsland	94	Valley Spring	96
Balmain	287,	Walder	288
Melbourne	143,	Wanconda	432
Wandiligong	143	Washington	480
Wild's Meadow	94	Waterloo	96
New South Wales	238	Webberville	240, 480
CANADA:		West Hoboken	572
Guelph	47, 336, 430, 478,		

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. 187.

JANUARY, 1880.

Vol. XVII.

DR. THOMAS IN LONDON TEN YEARS AGO.

THE following are extracts from letters written ten years ago by a brother in London to a brother in another part of the country. They will doubtless be read with interest by every one, as the subject does not get stale with the lapse of time.

I.

September 13th, 1869.

Yesterday was quite a red-letter day in the history of the ecclesia, being the first day on which we have had the pleasure of hearing the truth from him whom God has chosen as His instrument for enlightening a few in this dark and benighted generation, and whose written expositions we have so often perused with intense pleasure.

The Doctor commenced his address by reading the first chapter of Colossians. He then expressed his pleasure at meeting so many in the truth in this great city, who though not many in comparison with the multitudes around us were, nevertheless, many compared with the number at his visit to London twenty years ago, for at that time it was impossible to muster two holding the truth as it is in Jesus.

The chapter opens by speaking of Paul as an apostle. This led him to speak of Paul being called and sent as an apostle. He briefly narrated the incidents of his conversion, and contrasted Saul the bitter opponent of Jesus with Paul the apostle of Jesus, remarking that Paul was put right himself before being sent to put others right. This was precisely what everyone else should do—

first learn, believe, and obey the truth, and then induce others to do the same. God had graciously offered to be at peace with us, and it depended entirely on ourselves whether or not we become reconciled to him. God was not, as he was frequently represented at revivals, a vindictive, wrathful being, requiring to be appeased by loud talking or noisy praying, to make Him more ready to convert people than He now is. At such meetings they prayed earnestly for God to send down His Holy Spirit to convert people; the clergy represented themselves as very anxious that the people should be converted, and the sinners themselves were supposed to be very anxious for their own conversion; and yet they were not converted. The only conclusion, therefore, if "orthodoxy" were right, was, that it was God's fault the people were not converted. But the custom at revivals being wrong, there was no need for such a conclusion. God had already done all that He possibly could to save men, by sending Jesus as a Saviour and causing a revelation of His will to be given to mankind. It now only remained for those wishing to be saved to comply with the conditions. The prevalent custom of representing God as a vindictive being, ready to devour mankind, and requiring a more benevolent being in the person of Jesus to intercede with him, was a custom transferred from Paganism to the Apostasy. For the Pagans had an idea that their gods were ready to devour their own offspring, and hence they did all they could by noises and laceration of the body, &c., to prevent them. God was not to be propitiated in any such way. All who come to Him must be drawn to Him, as Jesus had said, drawn by the power of love upon scripturally understanding the manifestations of God's love as revealed by the prophets. For it was the goodness of God which led men to repentance. Those who had so heard and learned the prophets as to be drawn to the Father, recognised Jesus as the Christ crucified, and in all such a new man was developed—that

is, a new mode of thinking; a disposition like Christ's when he said, "Not my will, but thine be done." Previously to this a man merely manifested the thinkings of the flesh, but afterwards he exhibited the thinkings of the spirit. This was easily tested by conversing with him or hearing him talk. Anyone who wanted to hear the old man need only to go to the churches and chapels of the land, and there they would find him seated in the pulpit.

He next referred to Jesus as "the image of the invisible God," which he said, did not mean in regard to his physical appearance, but to the development of his character. If we wanted to know what God was, mentally and morally, we must look to Jesus. At his first appearing, he was a manifestation of God's character in an imperfect medium, but since then he had been perfected. At his second appearing, therefore, God's character would be manifested through a perfect medium. Before his crucifixion he was the image of God, mentally and morally, but when he comes again he will be the image of God intellectually, morally and physically, for he has been made of the same nature or substance as God. God was spirit (not a spirit) which instead of being, as some people supposed, an immaterial, unsubstantial, invisible thing, was the most substantial and material thing in existence. What we call matter was corruptible. The "orthodox" described God as being without body or parts; they had thus reduced their God into a nonentity, and were therefore practically atheists. But Jesus is not the only being whom God has promised to endow with the same nature as Himself; the brethren of Jesus are to be conformed to the same image. Between him and them a discrepancy now exists; but this will not always continue: for he is to be endowed with power which will enable him to transform his brethren from corruptible to incorruptible beings. Before departing to heaven he said that all power had been given to him, but there

must be some limit to this, for Paul afterwards said that now we see not all things put under him. There was no discrepancy between the two statements. Jesus was speaking of his having all power to remit sins, by virtue of which he sent forth his disciples to preach repentance and remission of sins unto all nations, beginning at Jerusalem. Whereas Paul was speaking of power in regard to things political. A time was coming when, with the aid of his brethren previously conformed to his image, all things would be subdued to his power. Until then he had promised that wherever two or three were gathered together in his name, he would be with them. He was not present physically, either visibly, or invisibly. Therefore there must be some other sense in which he was present—and that was by faith. All who were able to assemble *in his name* had Jesus dwelling in their hearts by faith, or in other words had the word of Christ dwelling in them richly. In that sense only was Jesus present in our assemblies now.

II.

September 22nd, 1869.

On Sunday morning, the doctor commenced his address by saying that on the previous Sunday we had considered the character of Paul, under the old man and under the new man, intellectually and morally, and also the spirit-man in its full manifestation, of which we were to form a part, if accepted. He then read them the same chapter again (Col. 1), which, he said, commenced by the apostle speaking of God as a Father, thereby showing that the saints occupied the position of sons; and as Jesus was also a son of God (pre-eminently so) they must of necessity be his brethren. This was so plain that the wonder was, that any in the truth should for one moment doubt it.

The "hope laid up in heaven" was referred to by Paul in Col. iii. 2 to 4—being, "Christ our life." The posses-

sion of this hope was predicated upon being "risen with Christ." The Ephesians, who were once dead in trespasses and sins, had been quickened. How James answers the question when he says, "Of his own will begat he us by the Word of truth." The truth vitalizes a man, becomes a source of life to him, and when he is subjected to it, he does things which he would not do as a natural man.

Was it necessary to go above to the sky, to seek those things which were above? No. For Christ was to come to us. Our affections were to be set upon things above, because Christ was there, he being our life, the resurrection, the king of Israel, and priest after the order of Melchizedek. So that it could truly be said that "in him all fulness dwells."

Approval by Christ was based upon an "if." This should be carefully remembered. It would, indeed, be a great honour to be presented to God by Christ, in the presence of immortal angels—for Christ to have to say of us, individually mentioning us by name when presented to his Father, "this was one who was faithful and zealous for the truth amid the opposition of men, who resisted the allurements of the world, and was not ashamed of me." That day would be one of mutual admiration—we admiring Christ, and he us. On the other hand, what a disgrace it would be if he had to bring us before God as unfaithful servants, for he had said that those who denied him he would deny before his Father!

As a nobleman, Jesus had gone into a far country to receive authority, to establish a kingdom. The mansions of his Father's house, intended for the abode of the righteous, were not there, for the house was not now in existence; it was in ruins, for it consisted simply of the kingdom of Israel. The term "house" was frequently used in the Scriptures for a nation or kingdom. Paul said that "Moses was faithful in all his house"—that is, the house of Israel. When that house was re-established there would be no vacancy or want of space in it. There

would be room for all for whom it was designed. It was to prepare this place that Jesus had gone to heaven. He had not been idle during the last 1,800 years. He had been doing what is recorded in that wonderful book given to John. He had been developing the various events which were there described in symbol. All human affairs were under his control, or superintendence, and they had all been tending towards the same end. When they arrived at the desired crisis, he would come back to the earth, introduce the supernatural into human affairs and carry on the story. The things on which our affections were to be set would not then be above but below. What was the good of now setting our affection on the things on the earth, such as to be President of America, or occupy a high position in the political or social world in this country, seeing that all these things were sure, ere long, to be abolished? To do so would be to place ourselves on the losing side. But to set our affection on things above was to place ourselves on the winning side.

A man was dead in trespasses and sins in being under the sentence of death and engrossed in sin. A man professing the truth and not walking according to the truth had only a fearful looking for of judgment before him; for Paul plainly said that if we walked after the flesh, we should die. This was no figure, as would be found when appearing at the judgment-seat, where, if unfaithful, we should be condemned by our own account, and out of our own mouths.

The statement "Your life is with Christ" showed that it was not in ourselves, and, therefore, contradicted the popular theory that we possessed our life now. So also the statement that when Jesus shall appear we shall appear with him in glory, contradicted the belief in going to glory at death. "The hope laid up in the gospel." When people heard the gospel, they heard of this hope. But Protestants did not possess the gospel, and therefore did not know this hope. What they preached was not salvation, but

damnation and ruin. They openly said that if it was not for hell and the devil, they would not trouble themselves about religion. It was true they did not speak of them in the contemptuous manner which was implied in the tone of his (the speaker's) voice, for they were afraid of mentioning the devil by name, for fear of offending him. They therefore spoke in a solemn, mysterious manner of "the dark future." "Every creature under heaven." This did not mean that the gospel had been preached to the whole world, including China, &c., but to every creature under the Roman heaven. To construe this into meaning the whole world, various theories had been invented. Thus Thomas the apostle was supposed to have been sent to India to preach the gospel. If so, there would undoubtedly be some knowledge of it among the Jews now in India, descended from the Jews who lived there 1,800 years ago; wherever the apostles went some trace had been left behind—a knowledge, more or less corrupt, of the gospel of the kingdom. Instead of this, however, it was the universal testimony of travellers that the natives in that part of the world were quite ignorant of apostolic teaching.

In the present day we could only reason and quote Scripture in proclaiming the truth, but the apostles could not only do this, but, in addition, they could prove that what they said was true by working miracles. Thus they came, not in the words of man's wisdom, but in demonstration of the Spirit and with power.

III.

September 29th, 1869.

On Sunday morning last, the Doctor commenced his address by reading Col. i. 9-14. In these verses, he said, Paul prayed that the saints at Colosse might be filled with the knowledge of God's will, in all wisdom and spiritual understanding. Paul was not satisfied with their beginning to take in knowledge, but was anxious that they

should always be filling in their earthen vessels, in order that those vessels might ultimately become vessels of silver and gold. If we wish to become such we must respond to this prayer. In 2 Peter i. 5-8, the things to be added are enumerated. They are to be added by means of the power planted within us, namely, the Spirit, which is the truth. The knowledge Paul and Peter refer to, is not a knowledge of what men call science, but a knowledge of God and His promises,—things of which scientific men are as ignorant as Hottentots.

Even in the present time we are, by this knowledge, endowed with a power which enables us to be partakers of the divine nature, mentally and morally; but we shall not become partakers of that nature, physically, until the resurrection. If we do not now conform ourselves to God's image, as manifested in Jesus Christ, mentally and morally, we shall not hereafter be conformed to that image physically. In saying "he that lacketh these things are blind," Peter has in view those who were not continuing in obedience. This leads to the remark that if it was not possible in the apostles' days, when the powers of the Spirit were in operation, to keep out from the ecclesias those who became a disgrace to the truth, how could it be expected we should keep them out now? It was necessary not only to obey the truth by immersion, but to continue in obedience. In apostolic times, there were a number of disobedient believers and deniers of the faith, who were very troublesome, several of whom were mentioned by name by the apostles.

Rom. viii. 1 was sometimes used to prove that there was no condemnation for any who were in Christ Jesus. If, however, the verse were completed, it showed that it referred only to those in Christ who walked not after the flesh but after the Spirit. Those who thus distorted this passage, were generally that class which walked after the flesh, and therefore they were condemned by it.

Constantine, sometimes called the

first Christian Emperor, in the early part of his public career, honoured both Apollo and Christ. At last, for political purposes, he let Apollo go, and stuck only to Christ. In those days it was customary to immerse believers, and as he learnt that immersion would remit all his previous sins, he put it off till three days before his death, in order that he might obtain the greatest possible enjoyment out of this life. In the present day many people acted in the same way, thinking that their action at the time of immersion would last them all the rest of their life.

The apostle John makes a distinction between sins unto death and sins not unto death. For the latter we may ask forgiveness, but not for the former.

The only way to fill our vessels is to study God's word. It is possible to know God's will in outline and theory, and not be filled with it in all spiritual understanding. Some are like this, and don't know how to apply their knowledge. And very often those who know the least think they know the most. In connection with God's word there is what the apostle calls "a spiritual understanding;" which is a getting at all things signified in the words used by the Spirit. Thus Paul in Heb. ii. 13, quotes from Isa. viii. 18, the words "Behold I and the children which God hath given me," and applies them to Christ. As used in the first instance by the prophet, they had reference to Isaiah and his three children, who are mentioned by name. If the prophet had been asked if anything more was meant by them, he would have been unable to give any explanation, for in 1 Pet. i. 10, it is recorded that the prophets did not understand all they wrote. Their fuller meaning was revealed to the apostles, who preached the spiritual understanding of the words written by the prophets. The three sons of Isaiah, and Isaiah himself, were men of sign or wonder. The apostle's application of this passage shows that it has a double reference—in the first instance to

Isaiah, and in the second instance to Christ. Isaiah is typical of Jesus, and his sons of Christ's brethren. When Christ comes again, then will he and his brethren be men of signs and wonder to Israel. Another instance of a similar kind is to be found in the quotation in Matt. ii., from Hosea, "Out of Egypt have I called my son." The prophet uses it as referring to an historical fact,—the bringing of the twelve tribes out of Egypt; but by Matthew applying it to Jesus we see that it was also prophetic, and had a double application.

IV.

October 4th, 1869.

Yesterday morning, Dr. Thomas gave us the last Sunday morning address which we shall have the pleasure of hearing from him this year. He prefaced it by reading the 8th chapter of Romans, a most interesting, valuable, and fertile portion of Scripture. It was written, he said, not to mere Roman citizens, not to Jesus and proselytes of the synagogue living at Rome, nor to Pagans, but to the saints called to Christ's kingdom and glory. They were called by Christ, not personally, but by his apostles; to hear them is the same as hearing Christ, and to hear him is the same as hearing God. They were called therefore by an invitation from God through the apostles. When the Jews on the day of Pentecost heard it from Peter, they accepted it. Among these were some Jews from Rome, who afterwards returned home and founded an ecclesia, or church, in that city;—not a church as commonly understood, but a called-out assembly (for that is the meaning of the ecclesia) composed of those who had received and accepted an invitation from heaven.

In reading the epistles, it was necessary to remember to whom they were written; not to all mankind, as the Universalists believed, but to the adopted sons and daughters of God.

All mankind were not God's children, neither was God the Father of all men. In passing a Unitarian chapel last week he (the speaker) observed a board announcing that those attending it worshipped the One God, the Father of Jesus Christ and of all men. This was false, for it was not God, but the Devil, that was the Father of all men; and instead of worshipping God they worshipped the devil.

What was affirmed in the Bible of the devil had nothing whatever to do with heaven, but with this earth. When John said Jesus was the Lamb of God to take away the sin of the world, it was the same as saying he was the one who should destroy the devil. All the political and ecclesiastical organizations of the day were manifestations of sin, or of the devil, and therefore a part of that which Jesus was manifested to destroy. None of these denominations were to be found in the Word except to be denounced as harlots. When these were abolished, then will the knowledge of God cover the earth. But even then there will be sin, for mortal flesh will still exist, and as long as this is the case there must be sin. At the end of 7,000 years from the Creation, sin would be completely abolished, and the kingdom in its priestly and mediatorial phase would cease to exist. The kingdom would not be totally abolished, but its constitution would be changed. After that there would be no priest's sacrifices, or mediatorships upon the earth. Neither would there then be any religion. Before the fall of man there was no such thing as religion; this was apparent when the word was understood. Religion was that system of means devised by God to heal the breach between Himself and man. It was devised for the purpose of reconciling man to God and not of reconciling Himself to man, as taught by Paganism and popular Christianity. All the systems of false religion were based upon this idea, that it was necessary for men to do something to appease God and make Him favourable to them.

The phrase "carnal mind" was not the exact meaning of the words in the original. It should be the "thinking of the flesh." This kind of thinking was exemplified in the theology of the day. The thinking of the spirit was found only in the word. What were called the spiritual things of the clergy were not worthy of examination, because they were the utterances of those who know no more about the Scriptures than they do about the Koran. These two systems of thought, the thinking of the flesh and the thinking of the spirit were as opposite in their character as were flesh and spirit.

Paul described himself and the other apostles as "ambassadors to proclaim the word of reconciliation." To fulfil this position it was necessary they should have credentials. These consisted of the signs and miracles which attested what they said. Those assuming to be similar ambassadors should be asked for similar credentials, whether they be archbishops, bishops, or clergymen. If they could not supply them they must be impostors. This was no doubt a hard word to apply to them, but nevertheless it was true. The archbishop of Canterbury would not hesitate to call Joe Smith and Brigham Young impostors, because they pretended to be that which they were not. In this we could agree with him. But the same test must be equally applicable to his own case. If it was not it was worth nothing. He assumed to be an ambassador of Christ, but he could not produce his credentials; therefore he pretended to be that which he was not, and as a consequence was an impostor. It was necessary to speak thus plainly in order to open the eyes of the deluded followers of these blind leaders.

In saying that Christ "was made sin for us," Paul did not mean that he was made an actual sinner, but that

he was made a sin-offering for us. Our iniquities were laid upon him. He bare our sins in his body, on or to the tree. On what principle? If we knew the nature of sacrifice in type and antitype, we could answer. Under the Mosaic law, on the day of Atonement the High Priest first offered for his own sins and then for the people's, —to cover up their transgressions. Hence it was called a day of covering or atonement. There were two goats, one for Jehovah, which was slain, and one for Israel, called a scape goat. On the head of the latter was laid, or supposed to be laid, a mountain of sins, committed during the previous year. A clean person then led it away into the wilderness. In the same way our sins were laid on Christ, who carried them away by going to the Father in heaven.

His body was also an offering for sin, like that of the goat slain. It was a complete offering, for after his resurrection and quickening, his body was of quite a different nature from what it was before crucifixion. His old body no longer existed. His new body was the same in shape, but different in nature. The high priest in his case was the Eternal Spirit, and our transgression laid on him constituted the victim.

The interesting question to us was, How do we obtain a personal benefit from this sacrifice? By faith, for the apostle says we walk by faith. Just as, in ordinary life, when walking we expect to get to somewhere, so in walking by faith we expect to arrive at some destination. We get to the cross, not literally, but by faith, and so our sins are remitted, being regarded as having been borne by Christ on the cross. The world, whose sins were laid on him, was that world which will ultimately be composed of all the faithful.

WHAT THE BIBLE REALLY TEACHES.

IN THE OPINION OF AN EMERITUS PROFESSOR AT UNIVERSITY COLLEGE, LONDON.

AT the close of a lecture, on a recent Sunday evening, it was announced to us that a gentleman in the audience wished to have some conversation with us. We were accordingly introduced to one who proved to be a person of culture and independent means (about fifty years of age). He was acquainted with our parentage, and had been a pupil under the same master who had taught us the rudiments of an English education. Thinking he might be wishful to know somewhat more of the truth than can be well presented in a single lecture, we yielded to his entreaties and went with him to his house. He soon informed us that he also had discarded all ecclesiastical religion, and had brought himself no little trouble by so doing—his former friends having all given him the cold shoulder. We hoped that such a sacrifice would in his case be more than compensated by the satisfaction which arises from the conscious possession of the truth, but we were amazed when it presently transpired that he had accepted the dismal alternative which rejects the Scriptures and trusts to what are pompously designated "the dictates of moral sense." We were ushered into a splendidly-upholstered library, whose shelves were mainly devoted to Theistic and Agnostic literature, of which there is a far greater quantity in the world than we had been accustomed to think. "You see," said he, "though I have given up church and chapel-going, I have not arrived at your conclusions: I don't think you have found the right thing yet. Would you be willing to renounce Christadelphianism if I could show you that it's not the truth?" "Certainly" we replied. "Demolish the evidence on which I base my faith, and I will not cling to it for a single day." Then sundry Theistical works were brought down of which we confessed our entire ignorance. Had we read Newman's *Phases of Faith*? Our

only knowledge of the book was derived from a somewhat unsatisfactory reply, by Henry Rogers, several years ago, under the title *Eclipse of Faith*. Our friend thereupon remarked that there was a very extensive department of Bible criticism we obviously know nothing about; and if we would promise to read it, he would send us a variety of printed matter that would put everything in its proper light, and deliver us from Bibliolatry for evermore. Our reply was, that we had early gone into the question of the claims of the Scriptures to be considered divine, and it had been answered to our entire satisfaction. We had never been in the habit of refusing to examine clever criticisms of an unfavourable character; but that so far our faith had remained unshaken, and we were quite convinced that it is impossible to account for a multitude of historic facts, except on the hypothesis of the truth of the Bible. Was a divine revelation impossible? And if so, does the impossibility rest with God, or with man, or with the medium of communication between the two? Was such a revelation impossible? If so, on what grounds? And who are the proper judges of improbability in such a case? Was the fact of DEATH capable of rational explanation apart from the Bible? "Here, now, Mr. B., you have a race of beings existing under every variety of condition, ranging from abject misery and squalor to opulence and comfort—all fond of life and prepared to use measures to prolong it—but *all dying*. I want you to give me a good reason out of this library of yours for this mournful and most distressing circumstance. You say men are the children of God, and that the opening chapters in Genesis are entirely legendary and mythical—what explanation have you that will shed any light upon such stern matters-of-fact as the coffin and the cemetery? If all people upon earth are sons and daughters of

God, why does He permit them to die? And if death is not an event of divine appointment, *how* comes it to pass—where, when and by what means did it originate?” The reply to this question neither reflected credit upon our friend’s theological position, nor was calculated to enhance his reputation for candour, nor caused us to set a very high value upon his large and costly collection of books. It was to the effect that all flesh and blood animals died after a certain time *because they could not longer keep alive*. We suppose this is about as good an answer as Philosophy or Science is able to give. After much desultory conversation, during which our friend contrived to get as far away as possible from the fact of man’s corruptibility and the question of a future state, we separated; and in the course of a few posts we received two books, by Newman, one entitled *Religion not History*, and the other, *Phases of Faith, or Passages from the History of my Creed*.

The author of these works (Francis William Newman) is brother to “Cardinal” Newman. The two men have taken very opposite courses, which, however, terminate in the same place. They present a theological contrast exceedingly striking and peculiar. The one is a representative of a huge system of imposture which has dominated Europe for many a benighted century: while the other is “Emeritus Professor of University College, London,” and both were, if we are correctly informed, fellow students with Mr. Gladstone, at Oxford. At any rate, the name of the author of *Phases of Faith* stands for great Gentile condition. His appears to be a very varied culture, for he has written a *Handbook and Dictionary of Modern Arabic*—also a *Treatise on The Difficulties of Elementary Geometry*—another on *The Philosophical Classification of National Institutions*: besides translating English poetry into Latin verse, and *Homer’s Iliad* into unrhymed English metre. He has, moreover, written a work in which he claims “*A Common Basis for Judaism,*

Christianity and Mohamedanism—also something about *The Soul; its Sorrows and its Aspirations*, and some *Didactic Religious Utterances, &c., &c.*

It is certainly interesting to find a man of such parts, who (though he rejects the Bible) declares that the Scriptures do not teach the principal doctrines which are gravely propounded from pulpits in their name. On accepting our friend’s offer of the book, we were not without hope that it would be found to contain matter that would be useful to the readers of these pages—for it is dreary and unprofitable work to read the ravings of these sceptical writers for their own sake. With this view, we have waded through a mass of plausible criticism whose aim is to substitute for the words of the prophets and apostles the vapourings of the unenlightened human brain, and get men to trust their “moral sense” rather than Christ or Paul. We have been impressed with the facility with which one who knows the truth can often answer such objections when an orthodox theologian would be compelled to be either evasive or dumb. The following extracts about the gospel will shew that Mr. Newman, as far as knowledge is concerned, was at one time “not far from the kingdom of God.” With it we conclude the present paper, and shall hope, if God permit, to furnish similar confirmations of other parts of the truth from the same interesting source on a future occasion:—

“Indeed the received books of the Christian Canon itself make clear what was the primitive gospel or good news. It was the proclamation of a coming *Divine kingdom on earth, in which Messiah should rule in person, and his saints sit on thrones by his side.* [Italics Newman’s.] If people will shut their eyes, they cannot see this; but the fact is as clear as can be. A truly fascinating proclamation it was, to a world trampled down under Roman tyranny. Messiah was to descend from heaven, not at the end of the *world* (as our English version erroneously has it), but at the end of

the age. A new and blessed age was thereby to be established. The times of refreshing were to come from the presence of the Lord, who would send to the cruelly wronged nations Jesus the Christ for restitution or re-establishment of all things, according to the words of the holy prophets. The glorious prophets held up in Daniel and Isaiah especially had long been the delight of the Jews. They were necessarily the infant-good of Christian Church. From this source it learned of what kind the kingdom of God would be: to have renounced these glowing predictions would have been suicide. Neither James, John, Peter, nor Paul, could have dreamed of such a procedure: only a later age, after Jerusalem had perished, could deride as "Jewish" the glorious hope of Messiah's earthly rule, unveiled in Hebrew prophecy. Even a Hebrew psalmist, without allusion to a Messiah, had announced that Jehovah would get the victory over the heathen with His right hand and holy arm; and make known His salvation to the end of the earth; therefore he calls on all the people to rejoice and the floods to clap their hands, because Jehovah *was coming* to judge the world in righteousness. His kingdom was to be fundamentally new, exterior and visible, a real kingdom of heaven on earth. All Pagan rulers were to be dethroned. The day of the Lord of Hosts was to be against all that was proud and lifted up, against high towers and fenced walls, against fleets, war horses and chariots and royal pomp. The pride of all glory was to be stained: the honourable of the earth were to be brought into contempt. The Lord alone was to be King: let the earth rejoice!—Truly this righteous rule is, as it was, 'the desire of all nations.' When announced as *imminent*, in conjunction with the stern call to repent of sin and be converted to a holy life,—a call to which the conscience of mankind responded,—it is not wonderful that so many listened and believed. Not that this gospel was

'good news' to everybody. Of course it was not so to the princes of this world, against whose power it was proclaimed. Roman Emperors were able to understand so much. But 'the day of the Lord' was not only to overthrow all that is high and mighty; it was also to burn up the meaner sinners. Some one has said that Christianity is founded on the doctrine of hell fire; *which seems to me an error, if hell mean an eternal or a lasting fire* [Italics ours]; but undoubtedly the doctrine of *God's fiery wrath* against sinners on 'His great day' was cardinal to Christianity. In Isaiah, as in the Apocalypse, Messiah was to tread the winepress of God's wrath, and to stain all his raiment with blood. According to the other notion, also military, a fire was to go before him, and burn up his enemies, the wicked of every class.

. . . . All who had heard the Primitive gospel, understood that it was a day of vengeance as well as of mercy, a day sudden and sharp. . . . A day to be wished for by saints, but to be dreaded by the wicked and by obstinate unbelievers. That this great consummation, the bringing down from above a divine King, accompanied by angels and by saints raised from the dead, who would destroy tyrannies and idolatries, was to come *speedily*, is attested in the first three gospels and in the Apocalypse, in the Epistles of James and Paul, and in the first Epistle of Peter." [The writer here proceeds to elaborate an argument against the gospel of the kingdom, based on the fact that it was not established in the life-time of the apostles, and considers that this renders their testimony in other particulars untrustworthy].

On page 14 of *Religion not History*, he proceeds: "The broad fact now specially pressed, may be briefly stated thus: 'The original gospel taught the *speedy* return of Christ from heaven in *visible* glory and power to establish a righteous rule over the *earth*.' With Paul it was clearly an axiom. When he wishes to dissuade Christians from going to law with one another before

heathen magistrates, what is his argument? 'Know ye not that *the saints shall judge the world?* And if the world is judged by you, are ye unworthy to judge the smallest matters? Know ye not that *we shall judge angels?*' [The writer then quotes Luke xxii. 28-30, where Jesus promises that the apostles shall eat and drink at his table in his kingdom, and sit on thrones, judging the twelve tribes of Israel, and remarks as follows]:

"No man of common sense ever used such plain prosaic language without expecting to be understood literally. To invent a spiritual interpretation of such words is against common sense. Whether Jesus did or did not utter them, is too hard a question for me to decide; but they never could have passed as his, in a book accounted sacred, unless a most vivid belief in a literal kingdom had possessed the collective church.

In the Apocalypse the saints are to sit with Christ on his throne, and to wear crowns, and be kings and priests, and reign on the earth. To give up this magnificent dream — this delicious

expectation of a speedy and total overthrow of human misrule, by the direct interference of miracle, was very difficult and painful; but at last the progress of time made it inevitable, in spite of the vast authority of the Apocalypse, as the writing of John the apostle. The belief in the 'millennium' lasted on with the vulgar and with some eminent Christians, after the most thoughtful and educated men of the church had abandoned it and frowned upon the Apocalypse as did Luther."

The foregoing is a fair sample of much that may be extracted from the writings of a man who for years has employed his genius upon the vain task of destroying the only foundation of human hope. Such quotations will serve to shew that when unbiassed culture is brought to the perusal of the Scriptures the result is favourable to the truth in at least some of its essential elements, and demonstrative of the unscriptural character of those traditions which constitute the Christendom of the present day.

ROBERT ASHCROFT.

THE WAYS OF PROVIDENCE,

AS AUTHENTICALLY ILLUSTRATED IN BIBLE HISTORY.

No. 16.

OUR last notice brought us to David's escape into exile. His life in exile, as a hunted fugitive among the fastnesses of Israel's mountains, would be very interesting and profitable to follow. It would be inconsistent, however, with the aim of these papers to indulge in the tempting pursuit. We are not dealing with the life of David in a biographical sense. We merely look at it, as at the life of others, for reliable lessons on the ways of Providence. We have already seen several.

We pass over the days of his exile with a single reflection as to these days as a whole. Why was David subjected to exile at all? They were dreadful days to David. They were days of discomfort, days of hardship, days of despair. He did not hope to emerge in safety from them. He said: "I shall now perish one day by the hand of Saul."—(1 Sam. xxvii. 1). In the light of what came after—deliverance out of all trouble and promotion to the highest honour and wealth—we probably fail to estimate correctly the darkness and bitterness of the preceding years to David in the absence of any certainty on

his part as to how events would come out. Some of the most sorrowful of the psalms were doubtless written at this time, and owe their character doubtless, in the first instance, to the circumstances of the moment. For example: "Be merciful unto me, O God, for man would swallow me up: he fighting daily oppresseth me. Mine enemies would daily swallow me up, for they be many that fight against me, O thou Most High."—(Psalm lvi). "My heart is sore pained within me: and the terrors of death are fallen upon me."—(lv. 4). "Deliver me from mine enemies, O my God; defend me from them that rise up against me. Deliver me from the workers of iniquity, and save me from bloody men. For lo, they lie in wait for my soul; the mighty are gathered against me: not for my transgression nor for my sin. They run and prepare themselves without my fault: awake to help me, and behold."—(lix). "I am weary of my crying: my throat is dried, mine eyes fail while I wait for my God. They that hate me without a cause are more than the hairs of my head."—(lxix). Though these words are intended by the Spirit in David as a foreshadowing of the sufferings of David's greater son, they are unquestionably the expression of David's own strong feelings in the first place, and reflect to us the bitterness of the time he spent in the wilderness of Ziph and other desert regions in Judah, while "driven out from abiding in the inheritance of the Lord."—(1 Sam. xxviii. 19). The question for consideration is, why was "a man after God's own heart" subjected to this rough experience? Why was the possession of the crown, so solemnly guaranteed by the hand of Samuel, the Lord's prophet, preceded by a season of cruel banishment from the dwellings of men, and of the bitterest humiliation it was in the power of Saul to inflict? The answer is to be found in David's own words: "It is good for me that I have been afflicted." Experience is necessary to ripen goodness of character: and to be a ripening experience, it must be an evil experience. Prosperity enfeebles: adversity braces up and purifies. This is a lesson a man almost learns for himself, but it wants the addition of divine instruction to see it rightly and clearly. It is only up to a certain point that adversity acts beneficially. When is that point reached, and how is adversity then to be arrested? Natural discernment can throw no light here. That God knows and that God regulates the operation, we could never know as natural men. We require to be told it. We have been told it. The thing told has been written, and we may read it in the Scriptures in many and divers forms. The thing revealed to us is this, that "whom the Lord loveth He chasteneth" (Heb. xii. 6), and that in such cases, He "will not suffer us to be tempted above that we are able to bear, but will with the temptation also provide a way of escape that we may be able to bear it."—(1 Cor. x. 13) This lesson is conveyed to us, not only in the form of express declaration, but in the form of illustration in many signal instances. Joseph and Moses have been before us as signal examples: now it is David. What we have to realize in his case is, that it was of God that he was suddenly driven from a position of honour and comfort while yet a very young man, and sent out among the rigours of an outlawed life, for the perfecting of his character, for his preparation for the unbounded exaltation and blessedness

that awaited him as a victorious wearer of Israel's crown. Yet though of God, *it was brought about in a perfectly natural way.* This is the point of the case. Saul became jealous of him; and after intriguing against him, threw off the mask and gave open effect to his enmity, and compelled David to flee for his life, and remain in concealment among the mountains.

The lesson is obvious (and the study of scriptural matters is vain if it bring not with it a lesson that is "good and profitable unto men"): our troubles may come about in a perfectly natural way, and yet may be of God who knows how to regulate human speech and action (without interfering with human will), as to bring about results that shall be His own contrivance, while apparently the issue of human purpose merely. In this there is comfort for all who may be in distress, who fear God and do His commandments. There is no more important discernment of the ways of Providence than this.

One incident, bearing in another direction, deserves notice, before passing on to the consideration of David's uprising to prosperity. In the course of his wanderings before the face of Saul, David came with his men to Keilah. It was told Saul that David was come to Keilah. Saul rejoiced at the fact, considering that after long eluding pursuit, David had at last put himself in a trap by taking refuge in a walled town. Saul prepared to go and surround Keilah and catch David. David heard of Saul's preparations and of his intentions. The question was, What should David do? Should he remain in Keilah or make off into the open? This depended upon whether Saul would really come, and whether if he came, the men of Keilah would stand by him or give him up to Saul. By the hand of Abimelech, the priest, David made enquiry of God on the subject. David said, "O Lord God of Israel, Thy servant hath certainly heard that Saul seeketh to come to Keilah to destroy the city for my sake; will Saul come down as Thy servant hath heard? And the Lord said, *He will come down.* Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the Lord said, They will deliver thee up."—(1 Sam. xxiii. 10-12). On receiving this information, David left the place with all speed; "And it was told Saul that David was escaped from Keilah, and *he forbore to go forth.*"—(verse 13). The noticeable feature lies in the fact that Saul did not go down to Keilah after David had been divinely informed he would do so. This might appear contradictory if it were not recognized in its true character as an illustration of the reasonable nature of all divine statements. According to some popular conceptions on the subject, the answer "He (Saul) will come down," was the inflexible fiat of destiny which nothing in heaven or earth could interfere with. People in general would treat it as an absolute statement—that the coming down of Saul was a matter of fixed futurity—whereas it is evident that like many statements we hear, it contained an unexpressed condition, taken for granted as a matter of course. "He will come down"—*if you stay here.* "The men of Keilah will deliver you up"—*if they have the chance.*

There is more than one illustration of this in the Scriptures. "Yet forty days and Nineveh will be destroyed," Jonah was made to say: but the Ninevites

humbled themselves, and Nineveh was not destroyed at the end of forty days, though Jonah patiently waited out the time to see the event. An unexpressed condition was bound up in the proclamation: "Yet forty days and Nineveh will be destroyed"—*if they repent not*. So in Paul's shipwreck (Acts xxviii), though angelically assured of the safety of every man in the ship (22-24), Paul told the centurion that if the sailors deserted the ship, the lives of the rest could not be saved (31); from which it follows that Paul understood the divine intimation that he had to be subject to the employment of the right means: "God hath given thee all them that sail with thee"—*if proper measures be adopted*. This association of implied condition with apparently positive statement is expressly enunciated in Jeremiah xviii. 7: "At what instant I shall speak concerning a nation and concerning a kingdom to pluck up and to pull down and to destroy it, if that nation against whom I pronounced turn from their evil, I will repent of the evil that I thought to do unto them."

We must now look at David as he steps from adversity to the throne. We watch the process in the light of the following intimation subsequently addressed to David: "I (Jehovah) gave thee the house of Israel and the house of Judah."—(2 Samuel xii. 18). The bestowal of the throne of David was a divine act. Therefore in observing the circumstances by which David passed to that position, we observe a divine procedure, and learn a lesson in the ways of Providence. Some of those circumstances we have already looked at. It remains for us to note him at Ziklag, to which he and his men had been assigned by Achish, king of Gath. They hear that war is on the point of breaking out between Israel and the Philistines. They repair to the scene of coming conflict in the character of a Philistine contingent—with what purpose (whether to fight against Israel or the Philistines) is not stated, though the Philistines suspected the latter. Achish, who had also mustered to the fray, forced David to return to Ziklag, and take no part in the battle. On arriving back at Ziklag, David and his 600 men who were expecting to join their families where they had left them, found Ziklag in ashes, and not a living soul in the place. A band of Amalekites had attacked and burnt the place in their absence. They gave themselves up to a transport of grief—each man for his wife and family.—(1 Samuel xxx. 6). Looking upon David as the indirect cause of their misfortune, "they spake of stoning him," "but David encouraged himself in the Lord his God." Never were David's prospects darker than at this moment. Yet he was on the verge of day-break. When the power of weeping had been exhausted, the question what was to be done pressed itself. Pursuit of the marauding band was suggested by David and sanctioned by God. Pursuit resulted in capture and in the recovery of the stolen families. David's troubles were nearing an end. In the midst of the joy of domestic re-union, tidings came of the battle between Israel and the Philistines, the discomfiture of the former, and the death of Saul and his sons in battle. When the mourning natural to such news was over, the question presented itself, What was the wisest thing next to be done in the circumstances? David had adopted the prudent measure of conciliating the heads

of the tribe of Judah. He had sent them a present out of the stuff taken from the Amalekites who had burnt Ziklag, during his subsequent pursuit of them, saying, "Behold a present for you of the spoil of the enemies of the Lord." Quite a long list is given of the places to which these presents were sent.—(1 Samuel xxx. 27-31). This was a discreet paving of the way—not in the nature of bribery, but a legitimate though politic predisposing of the situation for what had been divinely appointed and was evidently impending—the choice of David as Saul's successor. It is an instance of what Saul referred to when he said he was told that David dealt "very subtilly."

The way was not quite open though Saul was dead, for Saul had left a son—Ishbosheth—whom Abner, Saul's commander-in-chief, proclaimed king in his stead. The course to be pursued must have been a hard problem for David to decide. Should he remain in the enforced exile with the practical freedom and independence of a minor chieftain's life? or should he attempt to return to his country at the peril of his head under Saul's successor? He asked counsel of the Lord. Here David enjoyed a privilege denied to our day. It may be said we have as much liberty to ask the Lord's direction as David had. Ay, but what about the receiving of an answer? here is where the difference lies. Saul "enquired of the Lord," but "*the Lord answered him not*, neither by dreams, nor by Urim, nor by prophets."—(1 Samuel xxviii. 6). We ask, but we do not receive an answer in the direct and satisfactory way David did. "David enquired of the Lord, saying, shall I go up into any of the cities of Judah? And the Lord said unto him, Go up (a short reply—two words: but of what value compared with a whole volume of human disquisition). And David said, Whither shall I go up? And He said, Into Hebron." Two words again, but what a world of strength and comfort in them to David. Of what unspeakable consequence a single word of recognition and guidance would be to us in our dark and deserted day. Have we no guidance then? Yes, but not of this sort. God has not changed: the testimony remains true that the eyes of the Lord are over the righteous and that His ears are open to their cry: that our heavenly Father knoweth what things we have need of, and will direct our steps in the attainment of them in the way best suited to our needs as His children. But the day of open communication was suspended for a time, when, after the final word by the hand of the Lord Jesus, the apostacy came in like a flood and submerged the light in darkness. It was a day spoken of beforehand, that it would come when there would be a famine, "not a famine of bread, nor a thirst for water, *but of hearing the words of the Lord*," when men should run to and fro, seeking the word of the Lord and should not find it" (Amos viii. 11, 12); when there should be "no answer from God."—(Micah iii. 7). If it be said that in this God has changed, that whereas He answered before, now He answers not; the objector has only to be reminded that before David was born, there had been a similar period of silence because of Israel's sins. It is testified that in the days of Samuel's childhood, "The word of the Lord was precious in those days: *there was no open vision*."—(1 Samuel iii. 1). For everything there is a season and a time. There is a time to speak, and there is a time to be

silent. This is true of God as well as man. He has spoken much in times past, "at sundry times and divers manners:" now He is silent, and His very silence is indicative of His estimate of the state of things at present prevailing on earth. Before sin entered into the world, intercourse with Him, through the medium of His glorious angelic representatives, was a daily occurrence. After sin had entered, Adam was expelled from this privileged relation, and could only approach Him suppliantly through sacrifice before the austere cherubic symbol. From that day to this is a long stride in the development of godlessness upon earth, and explains the dead silence characteristic of these times of "darkness covering the earth and gross darkness the people." In the day of restoration, the tabernacle of God will be with men, and He shall be their God and they shall be His people. Joy and honour, and light and gladness will accompany this communion with God. Meanwhile, it is ours only to pray, and in faith commit our way to Him who seeth in secret; it is not our privilege to receive the direct and explicit guidance that David received in the case before us. It is cruelty to ourselves to imagine what is not. Our wisdom is to recognize the exact measure of our privileges; embrace them and walk up to them in full, but not to assume that we are in David's position and get answers where we get none.

It may be suggested that David's privilege in this respect precludes our use of him as illustrating the ways of Providence. In truth the opposite view is the more logical one. If we find that in the case of the man after God's own heart, who enjoyed almost the honour of Moses, in speaking face to face with the Almighty One of Jacob, David had to act his part in the process by which God accomplished His purpose concerning him, and that God accomplished that purpose by working in David in a perfectly natural way, obviously it is much more binding on us (if there be any difference) to act with a similar practical wisdom in our ways, and to recognise that God does not act toward us independently of natural circumstance, but by means of, or in co-operation with them, when they are used in the spirit of fear before Him, faith in Him, and submission to all His revealed requirements.

Having received so direct an answer as to which city of Judah he should repair to, "David went up thither to Hebron." Arrived there, the men of Judah, whom David had propitiated in the way already referred to, "came and anointed David king over the house of Judah."—(2 Sam. ii. 5). His jurisdiction at first was very circumscribed in comparison to the portion promised to him as "captain over Israel"—the whole twelve tribes. He was but king of Judah only, while Ishbosheth, Saul's son, was "king over Gilead and over the Ashurites, and over Jezreel and over Ephraim, and over Benjamin and over all Israel."—(2 Sam. ii. 9). Here we have to ponder the gradualness of the divine operations, and the faith required of those who are the subject of them. David had been anointed by Samuel as king over the whole house of Israel. It would not have been an unnatural view of this anointing to suppose that it meant the instantaneous installation of David, when the moment arrived for giving it effect into the full possession of the throne of Saul. Instead of

that, David was first the popular head of the army, then the king's son-in-law, next an exile under royal disfavour, next a mountain chieftain, next a Philistine auxiliary, then the accepted monarch of a small section of the kingdom of Israel, before the full development of the divine purpose was reached. And each step in the process was the natural outcome of David's action in the one going before. This ought to give us an enlarged view of the ways of God in all matters,—whether as to our own individual affairs, or as to the development of the glorious purpose of God upon earth at the coming of Christ. As Dr. Thomas used to say "God is never in a hurry: He has plenty of time." There is nothing of the flash-of-lightning order in His works in the past, and this is the lesson for the future.

David's patience was tried, and David's faith was rewarded. His star rose steadily in the eastern sky, showing with a brilliancy increasing every moment: "David waxed stronger and stronger, and the house of Saul waxed weaker and weaker," until at last the kingdom of Saul collapsed, and David's authority was established in all the land.

But we find we must devote another chapter to the case of David.

EDITOR.

JERUSALEM.

AMONG the many meanings which have been assigned for the name of Jerusalem, the following have found most favour: Possession of Peace, Inheritor of Peace, Foundation of Peace, and Vision of Peace. Such an interesting city must have a name of great significance. The city was first called Salem. Some say this word means "summit," and is derived from a verb meaning "to be high." Were it not for several other considerations such critics would doubtless endeavour to account for the word Jerusalem in as dry and uninteresting a way. If, as part of the longer word just mentioned, Salem means "peace," does it not as the appellation of the city with whom the name of Melchizedec is associated? A good exponent says, in Hebrews vii. 2, that Melchizedec was first by interpretation king of righteousness, and after that also king of Salem, which is king of peace. This is very satisfactory. This city was afterwards called Jebus, which means trodden down. Judah could not drive the Jebusites from the city, but David succeeded in doing so. What is the meaning of that most expressive name, Jerusalem? In

some measure the city enjoyed peace when the period of its down-treading by the Jebusites was ended. It realised the blessing foreshadowed in its former name, Salem. Surely Jerusalem is also a name of prophetic import; and the syllables of the word should be parted and accounted for with the least possible addition or alteration; also, of course, in accordance with the genius of the language, and in the light of Scripture history. From this city Peace will be spoken to the nations; it will be the habitation of Peace, Righteousness, and Holiness. This Salem comes from **שָׁלוֹם** (*shalom*) and means "peace"—prosperity of every kind. How do we account for **יְרֵחוֹ** (*yeru*)? Does it not come from **יָרַח** (*yavah*) "to pour upon in floods?" Jerusalem then is equal to saying, "He (Jehovah) will pour peace on thee in floods;" or "He will flood thee with prosperity." In view of this interpretation of the word, read Isaiah lxvi., 10, 12: "Make joyful with Jerusalem, and be glad for her, all ye that love her; rejoice mightily over her, all ye

who mourn for her; for thus saith Jehovah: *Behold I will turn peace upon her like a river, and the glory of the nations like an overflowing torrent.*" The same Hebrew verb from which the word Jebus is derived, is used to designate the present treading-down of Jerusalem. Here is an instance, the words being, of course, prophetic when spoken: "The people of thy holiness have possessed it but a little while: our adversaries have trodden down Thy sanctuary."

(Isaiah lxiii., 18.) When David drove the Jebusites from the consecrated spot, it was called "the city of David." There comes however, one from the way of Edom, who shall again clear the city of its spoilers, and then it shall be called Jehovah Shammah—Jehovah is there. Then there will be no necessity to call the city by her prophetic name, for she will be the city of Jehovah, the Zion of the Holy One of Israel.

J. W. T.

W I S D O M.

It is written: "Out of the mouth of babes and sucklings hast thou (Jehovah) perfected praise," and further, "Thou hast hid these things from the wise and prudent and revealed them unto babes." The wise and the prudent referred to are those that are so in their own eyes, possessing a vast amount of knowledge in temporal affairs, but lacking the one thing needful. From this it will at once be seen that it is of no use to go to the great men of the earth for any information on this subject, for as it was in the days of Jesus, so it is now, they know not the wisdom of God, for had the rulers of the world in his day known it, Paul says they would not have crucified the Lord of Glory—(1 Cor. i. 2). So true is it that great men are not always wise; neither do the aged understand judgments, yet days should speak, and multitude of years should teach wisdom; but in the majority of cases it does not do so. But there is a spirit in man, and the inspiration of the Almighty giveth them understanding. We come with an enquiring mind, desiring to know something more definite concerning wisdom. What is it? Is it worth seeking after and striving for? It is apparent to any thinking mind that we do not possess it by nature, for it is written, "Vain man would be wise, though he be born like a wild ass's colt; and, therefore, it must, if possessed, be acquired in some way. This being the case, the first question of importance to every one desiring to obtain it is, where are we to find it? And in seeking a reply to this, we cannot do better than follow the guidance of Elihu, who attributes it to the inspira-

tion of the Almighty. God has used this medium in His holy men of old, and the result has been that they have used His words and expressed His mind, so that it can be said, God has spoken, and His oracle is with us to this day under the name of the Holy Bible. Therefore we cannot do better than ask Him, through that channel where wisdom dwells. The answer is to be found in Job xii. 12. With the ancient is wisdom, and in length of days is understanding. With God is wisdom and strength. He hath wisdom and understanding. We cannot help but feel the bold, clear truth of this decided statement, especially when we look around us on the manifold, mighty, and wonderful works of God displayed in all the universe, and come to the conclusion that the Creator and Sustainer of it all must be in possession of undervived wisdom, knowledge, and discretion. God is wisdom. But what is the value of this attribute of the Deity, is what we want to arrive at when, in the possession of man. This is a very interesting part of this subject, and in ascertaining its worth to us, it will be the best to go to Solomon's account of it, as he can speak from experience. Eccles. ix. 16.—Wisdom is better than weapons of war. Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard. Prov. iv. 7, &c.—Wisdom is the *principal thing*; therefore get wisdom, and with thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honour when thou dost embrace her. She shall give to thine head an ornament of grace, a crown of glory shall she deliver to thee. Take

fast hold of instruction, let her not go; keep her; for she is *thy life*.

Dan. xii.—They that be wise shall shine as the brightness of the firmament. Prov. iii. 13, &c.—Happy is the man that getteth understanding, she is a *tree of life* to them that *lay hold* upon her, and happy is everyone that retaineth her. And Jehovah, addressing the man who is led by His Spirit, says, "My son, let not them depart from thine eyes: keep sound wisdom and discretion, so shall they be *life* unto thy soul, and *grace* to thy neck. The wise shall inherit glory." These are a few of the testimonies of Him who cannot lie, of the value of wisdom to him that findeth, layeth hold of, keepeth and retaineth it; but these are only a small sample, and it will be profitable before taking up the next thread of the skein, to examine a few more of a similar import. Prov. xix. 8.—He that getteth wisdom loveth his own soul; he that keepeth understanding shall find good. Eccles. vii. 11.—Wisdom is as good as an inheritance, yea better too. For wisdom is a defence, and money is a defence, but the excellency of knowledge is, that wisdom *giveth life* to them that have it. Can anything that we know of then exceed the value of this precious commodity, which is a well-spring of life to him that hath it; and can anyone who fully recognises its worth neglect to possess himself of it? We must not. And with this in view, we enter upon the next phase of this very interesting subject. How is this pearl beyond price to be obtained? It can be purchased; but not with filthy lucre. Prov. xxiii. 23.—Buy the truth, and sell it not: also wisdom, and instruction, and understanding. But the price, well, it is to be had for the seeking, without money, and without price in cash. Seek as for hid treasure, ask and ye shall receive. James i. 5.—If any man lack wisdom let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him. Can anything be more definite than this? Then let us come to God, and make the first step towards the possession of wisdom by casting away our own vain ideas, and being willing to receive instruction from His precious word. Job, in the days of old, made the same inquiry that we are now doing. Job xxviii. 20.—Whence, then, cometh wisdom? and where is the place of understanding? The answer he received from the Spirit of God will exactly meet our

case.—(verses 23 and 28.) God understandeth the way thereof, and He knoweth the place thereof, and unto man He said: Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding; and Solomon reiterates the statement in Prov. ix. 10. The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy is understanding.

Moses exhorted the children of Israel for this reason to fear the Lord, in warning them to keep His statutes and commandments faithfully. He said this will be your wisdom, and your understanding in the sight of the nations which shall hear all these statutes, and shall say surely this great nation is a wise and understanding people.—(Deut. iv. 6). But unfortunately for them they did not follow his wise counsel, but proved themselves as the Lord predicted they would, a nation void of understanding; and foreseeing this, He said, "O that they were wise, that they understood this, that they would consider their latter end."—(Deut. xxxii. 28). We may learn a lesson from this, for these things are written for our benefit, that it is a part of wisdom to consider our latter end, or in other words to be *ready*, by settling accounts with the adversary whilst we are in the way with him. The children of Israel were however to the natural observer very wise and prudent, they had a very great zeal for God, but it was not according to knowledge, they were very particular in the observance of feasts and ceremonies, and the outward observance of the Sabbath, they tithed mint and cummin, and appeared to be righteous, but all this was abomination in the eyes of God, because they neglected the law, judgment, mercy, and truth, and therefore the Lord speaks of them as follows: Jer. iv. 22—"My people are foolish, they have not known Me, they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge." This was God's estimation of them, He looked on their hearts, and observed the mainspring of all their actions, and therefore as they loved the praise of their fellow men, and what they did was to be seen of them, they were when weighed in His balances, found wanting. In their own eyes they were the sons of God, and children of Abraham, Moses' disciples, and very learned in the law, and more righteous than the dogs of the

Gentiles around them, but in all this (though, thank God, there were exceptions) they only displayed their own conceit, and made themselves more obnoxious to the Lord, for the proud He knoweth afar off, and saith, woe unto them that are wise in their own eyes, and prudent in their own sight. Therefore the wrath He foretold came upon them to the uttermost.

Let us take timely warning from these examples, and humble ourselves under the mighty hand of God, be willing and obedient, that we may be exalted by Him and not abased, and eat the good of the land of promise, and delight ourselves in the abundance of peace in the future age. Had the Jews done this it had been well with them and their children for ever, and the blessing of Abraham would have descended upon them. But unfortunately for them they leaned to their own understanding, and the flesh deceived them, and instead of being the children of Abraham, they proved themselves as a nation, in all but the accident of birth, children of the devil, a seed of evildoers. They were wise in their own conceit, and according to God's testimony there is more hope of fools than of such—(Prov. xxvi. 12).

The sons and daughters of the Almighty have each a profitable lesson from the fall of the Jews. Let us remember and take heed to our ways. We are not to elevate our heads, and boast against the Jews, lest we also become wise in our own conceit, and meet with God's just reprobation, but ever remember that it is by the grace of God we are what we are. We were once (and I am now speaking of those who have received the truth as it is in Jesus, and passed through the door), blind, and alienated from the life of God through ignorance, and if now we see and know, it is because He has enlightened the eyes of our understanding. We possess no good thing that we have not received from Him. Let us ever keep this in view that we may remain little in our own eyes. The apostle James (iii. 13) gives us one of the best examples of showing us the way to manifest superior wisdom: "Who is a wise man, and endued with knowledge among you? Let him show out of a good conversation his works, with meekness of wisdom." This is a personal question, and it rests with each one of us to prove, by our conscience in the sight of God, that the test can be

applied to us satisfactorily. If we know that it is otherwise, and there is bitter envying and strife in our hearts, glory not, and lie not against the truth, for the apostle says: this wisdom descendeth not from above, but is earthly, sensual, and devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first sure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. The wisdom from beneath we all possess by nature, more or less; we inherit it from our mothers' womb, it is part of the carnal mind; but the pure heavenly wisdom which is so valuable and such a beautiful adornment, we have to acquire by steady perseverance, and it is desirable that we should know the best way of obtaining it, so that we may not unnecessarily waste our frail strength. The advice of Solomon will materially assist us in this, if we allow ourselves to be guided by it. Prov. xiii. 20.—He that walketh with wise men shall be wise; but a companion of fools shall be desolate. The only wise men that we know of in this our day are Jesus Christ, the prophets and apostles, and those who walk with them. Though the former are not personally with us, yet the testimony of their minds remain in the word, and we can, in this way, at any time, walk with them, and open a conversation on those things that it is of the utmost importance we should enquire about, if we desire to be perfect. The beauty of these holy men of old is that we can join their company at any time, by looking at the Bible, and opening its pages to any one of their writings, and we can leave them as quickly, without fear of giving offence, by laying it down. But depend upon it, those who are the oftenest in their company will prove wisest in the end.

Jesus was, and is the wisdom of God, being His word, which He has magnified above all His name, manifested in flesh for the salvation of men believing in him. He said, search the Scriptures. He also said that the message he delivered, he received from his Father, that it was spirit and life, and would judge men in the last day. It was the word of the kingdom, the substance of Moses, and the prophets centred in him, for the testimony of Jesus is the spirit of prophecy, and observing this, we can understand that the testimony of the

Lord is sure, making wise the simple, and that whoso is wise, and (in what way do they display it) will observe these things, even they shall understand the loving-kindness of the Lord, for His secret is with them that fear Him. The wise, who hearken to the voice of God's word, shall understand, but the wicked, who reject it, shall not. The word, the word of the living God, the faithful Creator of all, believed and obeyed, is the key that unlocks the door of wisdom's house. The Holy Scriptures are able to

make us wise unto salvation through faith, which is in Christ Jesus. 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 all good works. 2 Tim. iii. 15, &c.—If we know these things, happy are we if we do them, that we may receive crowns of glory, and see the king, the wisdom of God in his beauty.

T. ROYCE.

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECOLESIA, No. 115.

“*Exhort one another daily.*”—PAUL.

BOTH in our reading (Hebrew iii.) and in our singing this morning, we are invited to contemplate Jesus in an aspect at once most exalted and most comforting. It is that aspect of his position which we are perhaps the last to apprehend. Many features of the truth strike us and engage our attention long before we rise to the glory and comfort of his priesthood. The first effect of the truth is probably to fascinate the enlightened imagination with the glory of the kingdom, or more probably still, to startle the mind with the strangeness of the discovery that all the world should think man immortal when he was nothing but a vanishing creature of the ground. It is a while before these two salient features of the truth are sufficiently assimilated with the mental man to leave the mind at liberty to rise to the higher facts of the glorious gospel. But by and bye, we settle down in the full acceptance of these elements of the truth, and the mind seeks to climb the higher ascents, that is, if growth takes place.

We must take care to grow. Some do not grow. Paul speaks of these Hebrews as being shortcoming in this matter. He

says, “When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.”—(v. 12). If the apostolically instructed could get into this state, our own danger must be greater. It may be said the question of growth is out of our control. A man may say, “Well, if I grow, I shall be thankful, but if I do not, how can I help it? it is the blame of what I am, and I did not make myself.” Let us beware of the pleasurable fallacy. There is only so much of reasonableness in it. Though we did not make ourselves, being made, much depends upon what we do as to what we become. If a man pursue healthy habits, he will be healthy; whereas if he neglect the bath, fresh air, exercise and wholesome food, he will become a weak and incapable man. Any one can see this in physical things. The same law holds good in spiritual things. If a man work by right rules in spiritual things, he will grow; if by wrong rules, the opposite will be his experience.

The first condition of spiritual health is indicated by Peter in the words “Desire

the sincere milk of the word *that ye may grow thereby.*" A man addicting himself to companionship with the word, in the daily and systematic reading thereof, will "grow." He will grow in himself and he will naturally cultivate the society of those of a similar taste, and receive the additional help that comes from wholesome association. As saith Solomon, "He that walketh with wise men shall be wise." The growing tendency coming from such of course will be not only to seek identification with "whatsoever things are lovely, and of good report," but to avoid everything of a contrary character, to stand not in the way of sinners, to lay aside of every weight, to cut off the right hand, to pluck out the right eye, to "flee youthful lusts and to follow righteousness, godliness, faith, love, patience, meekness." What can be the effect of such a seeking the good and eschewing the evil, but that "growth" which is constantly exhorted in all the apostolic epistles? If, on the contrary, a man make but an indifferent pursuit of the spirit, and unwisely mix himself with worldly pleasures and carnal friends and dangerous companions, his experience of the want of growth will be the result of his own course, and justly chargeable, in so far as his course is a voluntary one, to his own fault.

But we are here this morning in the channel of growth. We are here desiring to obey the apostolic exhortation to grow in the knowledge of God, our Saviour, and of the Lord Jesus Christ. We cannot better realize this object than by attending to the particular command before us; to "consider the apostle and high priest of our profession, Christ Jesus." Let us do so. Let us ponder what Paul proceeds to say of him: "Who was faithful to him that appointed him; as also Moses was faithful in all his house." We all know what it is to be faithful: it is to carry out the wishes of another in fulness and truth. The testimony is that Jesus did

this in relation to "Him that appointed him." He did what the Father desired him to do, whether they were disagreeable or otherwise. Of what significance is the fact to us? Because of the application Jesus himself gave it. "If ye keep my commandments, ye shall abide in my love, *even as I have kept my Father's commandments and abide in His love.*" The faithfulness of Christ as the basis of his acceptance with God is constantly placed before us as a lesson with reference to our own faithfulness as the basis of our acceptance with Christ. The words just quoted were spoken by Christ when on earth. When he had gone away into heaven he repeated the lesson in the communication to John in Patmos, in this form: "Be thou faithful unto death and I will give thee a crown of life." "He" that overcometh and keepeth my works to the end, to him will I grant that he sit with me on my throne, *even as I also overcame and am set down with my Father on His throne.* "This forces home a lesson entirely lost sight of in the popular religious ministrations of the day. It is the lesson of all Paul's epistles. It is the lesson of truth, as we shall find when we are face to face with the dread judgment seat before which we must all appear to give account and to receive according to the Judge's estimate of our deserts. In a sense, we never can deserve anything, but in so far as He has been pleased to appoint that certain things will command His approbation, it is no presumption to hope, and to aim that we may be presented before Him "with exceeding joy."

"This man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house." Here is something of profound meaning concerning "the apostle and high priest of our profession." It is doubtless one of those things to which Peter makes reference when he says of Paul's epistles: "in them are things hard to be understood." Paul

himself says of Christ: "of whom we have many things to say and *hard to be uttered*, seeing ye are dull of hearing." The expression reminds us of the remark of some of Christ's disciples when they listened to some of the statements he had made: "This is an hard saying; who can hear it?" And they showed their sense of the hardness of it by the fact recorded: "From that time, many of his disciples went back and walked no more with him."—(John. vi. 66). Let us not be like them. Let us not be repelled by the hardness of a matter concerning Christ, ever remembering that those who suffer themselves so to be exercised only discard one hardness for another and a worse. The intellect is bound to be confronted by "hardness"—(or that which is difficult of understanding)—in one form or other. "Nature" itself, which some men think easy, is an inscrutable problem at the foundation. Men see it is a fact and mistake their familiarity with a fact for understanding. Christ is the fact and more glorious than nature, for he is the impersonation of intelligent love, and the link with all that is glorious in destiny.

"He who hath builded the house hath more honour than the house:" how does this apply to Jesus as a reason why he should have more glory than Moses? Was not Jehovah the builder in both cases—by Moses and by Jesus? Truly; but there was a difference between Moses and Jesus: "Moses, verily, was faithful in all his house *as a servant*; . . . but Christ *as a son*."—(verses 5 and 6). Christ being a son was more than Moses in many ways. He was a manifestation of the Father which Moses was not: he could say "I and my Father are one," which Moses could not: he could say "He that hath seen me hath seen the Father," which Moses could in no wise affirm. He was "the word made flesh," which Moses was not. All this involved his being the builder of the house, in the

sense that "He that built all things, is God" (verse 4), and this man was God in manifestation, though a son, "who learnt obedience through the things that he suffered."—(Heb. v. 8). This brings with it a comfort concerning him which it is impossible to exhaust. When Israel saw Moses come out and go in among them, they saw but the servant and mouthpiece of the Terrible Majesty of the heavens—a man, one of themselves merely and only, though so highly honoured as to be spoken to by Jehovah, face to face, as a man speaks to his friend. Moses could tell them nothing but what he was authorised. He was merely an ambassador—strictly confined to his instructions. But when men saw Jesus, they stood in the presence of the Father mediately manifested. The Spirit, making him what he was as a man in the first instance, and abiding upon him without measure, after his baptism in the second place, made him what no man ever was before him—the personated exhibition and expression of the Father, everywhere present by his Spirit. So that the act of the one was the act of the other, as Jesus said: "The son can do nothing himself but what he seeth the Father do." The practical significance of this is that the work of Christ was the work of God. "God was in Christ reconciling the world unto Himself." Consequently, we have not to think of the Father as a distant personage propitiated through the intervention of Christ. The Father approaches us through and in Christ. If Christ were among us, he would say to us as he said to Philip: "Believest thou not that I am in the Father and the Father in me? The words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, He doeth the works."—(John xiv. 10).

What was thus true of him in the days of his flesh is much more true of him in the exaltation that God hath given him.

Paul's testimony is that "in him dwelleth *all the fulness of the Godhead bodily*."—(Col. ii. 9). Paul himself saw the physical evidence of this in the light "above the brightness of the sun" which felled and blinded him on his way to Damascus. The fact is symbolically illustrated in the Apocalypse by "the Lamb having seven horns and seven eyes"—all power and all perfection—as saith Jesus: "All power is given unto me in heaven and in earth" (Matt. xxviii. 18); and "I am he that searcheth the reins and hearts."—(Rev. ii. 23). The description of him as "the Lord the Spirit" completes the evidence on this point.

His relation to us in this exalted position, is that of a priest. "Let us consider him" in this relation, as Paul exhorts. What does it mean? Paul leaves us no doubt on the subject. There is no room for the idea that he is priest in any figurative sense. Paul not only says "we have a great high priest, passed into the heavens, Jesus the Son of God;" but he says "he ever liveth to *make intercession* for them that come unto God by him."—(Heb. vii. 25). Upon this fact he bases the injunction: "Let us therefore come boldly unto the throne of grace that we may obtain mercy, and find grace to help in time of need."—(iv. 16). Here is an office actively exercised by Jesus, of the sort suggested by the statement that "there is one God and one *Mediator between God and man*, the man Christ Jesus."—(1 Tim ii. 5). It is an asking of God for mercy on behalf of certain, as it is written in the Psalms: "Thou hast ascended on high: thou hast led captivity captive: thou hast received gifts for men, yea, *for the rebellious also*, that the Lord God might dwell among them."—(lxviii. 18).

At first sight, this idea might seem to clash with the other fact we have looked at, viz: that Jesus and the Father are a unity. It might be asked: if it be so that in the presence of Jesus, we

are in the presence of the Father, and that we need not to think of the Father as a hostile personage in the background, where is there room for this making of intercession on behalf of offenders? The answer is that though Jesus and the Father are one, that oneness (which is a oneness of the sort subsisting between the sun and a sunbeam) does not exclude the quality of separateness by which the Father is the Father, and the son the son. The same Jesus who said "I and my Father are one," also said "It is written in your law, the testimony of *two men* is true. I am *one* that bear witness of myself, and the *Father who sent me* beareth witness of me."—(John viii. 17, 18). The Father was in heaven when Jesus was on earth, and Jesus lifted up his eyes to heaven and said: "Father, the hour is come: glorify Thy son that Thy son may also glorify Thee." Afterwards, Jesus ascended to the Father, as he said: "And now I am no more in the world; but these (my disciples) are in the world, and *I come to Thee*."—(John xvii. 11). But this departure of Jesus to the Father did not put an end to their personal separateness. It still remains the fact that while "the head of every man is Christ, *the head of Christ is God*" (1 Cor. xi. 3); and while "ye are Christ's, *CHRIST IS GOD'S*."—(1 Cor. iii. 23). Therefore, let us never lose hold of the fact that Christ is "entered into heaven itself, now to *appear in the presence of God for us*."—(Heb. ix. 24). It is a fact to rejoice in and to be continually comforted by. We need not burden our minds with any conception of how this mediation is conducted. Whether Jesus speaks audibly to the Father in request for this one and that one, or whether, as is more probable, the request is conveyed by his unspoken wish, the result is the same to us, which is the important matter "for us poor mortal sinners." That is, the Father is pleased for Christ's sake, if Christ choose to make request, to forgive

such as may be asked for. There is, therefore, much practical reality of meaning in John's statement, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous."—(1 John ii. 1-2).

We stand in need of this consolation, for we must all experience Paul's dissatisfaction with himself, when he said: "The good that I would I do not, and the evil which I would not that I do,"—not that this means living in sin, but it means that there are heights of holiness and praise and well-doing to which the new man groaningly aspires; but to which he cannot attain in this state of humiliation; and that there are also necessities and infirmities of various sorts, from which this same new man would gladly be emancipated, but to which he is obliged to submit with the feeling of Paul, which led him to exclaim: "Oh, wretched man that I am!" It is a comfort to know that if we walk in love and obedience, with broken and contrite heart, trembling at the word, if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all iniquity.

This idea joins hands with what Paul intimates in the chapter we are considering, viz., that our possession of these privileges depends upon a certain mental state in relation to the hope. "Whose house are we if we hold fast the confidence and the rejoicing of the hope firm unto the end."—(Heb. iii. 6.) Nothing more completely disposes of the popular idea, fostered by the leaders of the people, that the nature of our "theological expectations," as they would term them, is a matter of indifference. The holding of "the hope" is essential to our acceptance with God: for "we are saved by hope," or by the hope, as it is in the original.—(Rom. viii. 21.) This hope is "the hope of Israel," as Paul told the Jews in Rome.

—(xxviii. 20.) It is a hope embracing many glorious elements,—the hope of eternal life, the hope of resurrection, the hope of change to the immortal, the hope of the coming of the kingdom, that is, of the restoration of the kingdom to Israel (Acts i. 1); the hope of a place in it, the hope of the blessedness covenanted to all nations of the earth in Abraham, in the day when Abraham himself shall "receive the promise," which he did not receive in the day of his pilgrimage, but which he saw afar off with the result of confessing he was a stranger and pilgrim upon the earth.—(Heb. xl. 13.) If a man be destitute of this hope, he is destitute of that which is well-pleasing to God: or if possessing it without "confidence and rejoicing," he is equally wanting of the condition which Paul says is necessary to constituency in the house of Christ.

Let us therefore listen to Paul, when he says further on in the chapter. "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 12). We are in constant danger while we are in the present evil world. Many things tend to dim the brightness of the hope in our minds. Let us take the precautions appointed for our help. Let us "give ourselves to reading" (1 Tim. iv, 13), pray without ceasing, and forsake not the assembling of ourselves together, as the manner of some is. In this way, we may hope, with the help we shall receive from within the veil, to keep ourselves unspotted from the world, and to receive at last that joyful welcome into rest and glory which awaits all the children of God, in the day of the Lord's promised return to the earth.

EDITOR.

THE DAY OF ADAM'S TRANSGRESSION.

CLOSELY related to such subjects as the Nature of Man, Life and Death, and Rewards and Punishments, is that of the Proving of Adam and Eve in the Garden of Eden; and it is important that we should clearly understand the divine command which they were prevailed upon to break, and the nature of the sentence passed upon them after their fall. While there is not much difficulty experienced in understanding the nature and effect of the sentence pronounced on the sin of our first parents, many have failed to satisfy themselves that the sentence was an exact carrying out of the threatening words addressed to Adam and Eve in the days of their innocence. The difficulty is briefly stated thus: "Adam died, as a result of his sin, at the age of 930—929 years after his transgression. God, however, had said to him, 'Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.' To strictly carry out this charge, therefore, it must be shown that Adam died directly after eating of the fruit of the forbidden tree; he should have died 'in the day of his eating.' This, then, is the difficulty. Some meet it by saying that the sentence was passed upon Adam on the day of his offence, and that, having forfeited his right to live, he was not much better than a dead man. Others think they find a solution of the difficulty by adopting the marginal rendering, "dying thou shalt die," which words they interpret to mean that after Adam sinned he became mortal, and ultimately—after a lapse of 900 years—he died.

Now, an English Bible should be suited to English people. It is not to be supposed that every reader of the English Bible will be acquainted with the idiomatic expressions or characteristic phraseology of the original tongues. If the authorised version of the Bible were a word for word translation, it would, in the Old Testament, give us the idiomatic expressions of the Hebrew tongue, and those expressions would, in a great many cases, require explanation before they would be intelligible to the ordinary English reader. The English Bible, however, does not claim to be a

literal translation, and we should not expect to find in the Old Testament Hebrew idiomatic expressions translated without explanation word for word into English. It cannot be denied that in many places the authorised version is painfully literal, and the ordinary reader, on meeting with such unfortunate passages is puzzled rather than enlightened. In the Hebrew sentence, rendered in Genesis ii. 17, "in the day that thou eatest thereof thou shalt surely die"—there are two idiomatic expressions. The one is literally translated, and without due regard being paid to its grammatical position; the other has been rendered into its English equivalent, and to explain it we have a marginal reading, which itself needs explanation. The Hebrew words rendered "in the day that thou eatest" are pronounced *b'yom alkalka*; and those rendered "thou shalt surely die," *moth tamuth*. There is no disputing the fact that *b'yom* sometimes means "in the day;" we say, however—and the lexicographers support us—that in such a grammatical connection as we have it here, *b'yom* cannot be translated as it is in the authorised version. Then, again, *moth tamath* may be rendered, as in the margin of the English Bible, "dying thou shalt die;" but how did the Hebrews understand these words? Neither of these expressions means what a literal translation, without regard to Hebrew idiom, would lead an ordinary Englishman to think they do; they require explanation, or they are calculated to mislead.

We will first consider the second clause, "dying thou shalt die." Some consider these words to have found verification on the day Adam sinned, by his becoming a corruptible creature, and ultimately dying. This, however, is not so. We have the Hebrew word "to die" repeated in two moods: the infinitive (*moth*) and the indicative (*tamuth*); *moth*, to die—dying; *tamuth*—thou shalt die. As the words stand, *certainty* is implied, and nothing more; so the authorised version is not far wrong in rendering the words, "thou shalt surely die." It is out of the question to suppose that a process of decay is implied in the words, for they were afterwards used to one of the descendants of Adam—Shimei (1 Kings ii. 37, 42), and we have no record of

Shimei having occupied a similar relation to life and death to that which Adam sustained before the fall. If it had been intended to express a continued or lasting process, the order of the Hebrew words would have been reversed. Shimei was mortal at the time of the threat which was couched in the strong terms, "thou shalt certainly die." Upon these words, also, all the emphasis rested in the charge made to Adam and Eve. Ostervald was not far wrong when, in his French Bible, in these verses in Kings he rendered *moth tamuth*: "*tu mourras sans rémission*"—thou shalt die without chance of pardon. The same Hebrew words might be similarly rendered in Genesis ii. 17.

We now proceed to the consideration of the other idiomatic expression in the sentence. The words are: *b'jom alkalka*, and the idiom consists in a word which might be translated "in the day" being so situated as to call for a different rendering. The Hebrew word for "day" is *jom*; but this word enters into the formation of several adverbial formulæ, of which we here have an instance. If followed by a substantive *b'jom* would have meant "in the day of;" but when it precedes a verb in the infinitive, as in Genesis ii. 17, it becomes an adverb of time, and assumes a different meaning. The noun *jom* has been variously rendered in the common version, and over sixty times we find it translated "time." With prepositional prefixes we find it rendered "when," "then," "now," &c. In the following passages *b'jom* is, in the authorised version, rendered "when:"—Levit. xiii. 14; Lev. xiv. 57; Deut. xxi. 16; 1 Sam. xx. 19; 2 Sam. xxi. 12; Ezek. xxxviii. 18. No one will contend that *b'jom*, followed by an infinitive, should be uniformly translated "in the day that." We shall show that such a translation would often be manifestly inaccurate; and that the meaning of *b'jom*, in such a grammatical position as in Genesis ii. 17 is "when," or "after that." If not in this particular, in others precisely similar, Fuerst, Ewald, and Gesenius agree in rendering *b'jom* "when;" Fuerst says it should, in 2 Sam. xxi. 12, be rendered "after that."

We read in 2 Sam. xxi. 12, that David went and fetched the bones of Saul from the men of Jabesh-gilead, who had stolen them from the street of Bethshan, "where the Philistines had hanged them, when the Philistines had slain Saul in

Gilboa." It is clear that here *b'jom*, which is translated "when," means "after that," for, according to 1 Sam. xxxi. 8, the Philistines did not find Saul before the day after the battle. So it was the day after he was slain that Saul was hanged. If *b'jom* means "after that" here, does it not also in Genesis ii. 17? It is a fact that Saul was not hanged on the day of the battle; it is also a fact that Adam did not die on the day of his transgression. The hanging of Saul took place after he was slain; the death of Adam took place after he sinned. Facts show in both cases that *b'jom* is used to indicate "after," and does not necessarily refer to any particular day.

In Genesis ii. 4 we read: "These are the generations of the heavens and of the earth when they were created in the day that the Lord God made the earth and the heavens." Here also we have *b'jom*, and the last words of the verse would read better, "after that the Lord God had made," &c. The earth and the heavens were not made in a day. Ostervald renders the word "*quand*" in this place; and Luther, in his German Bible, "*zu der zeit da*."

Passing by a number of instances in which *b'jom* is used in a similar sense, we come to 1 Kings ii. 37, 42, where we read that Shimei was threatened: "On the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die." We know that in this case death took place some time after the disobedience of Shimei, and yet the threat was regarded as having been fully carried into effect. Scripture history continually demonstrates the true meaning of *b'jom*.

In Isaiah xi. 16 it is promised that at a time yet future there will be a highway "for the remnant of His people, which shall be left, from Assyria, like as it was in the day that he came up out of the land of Egypt." It will be seen from Exodus xiii. that after the deliverance of Israel and before crossing the Red Sea, at least two days must have elapsed, the first night having been spent in camp at Succoth, and the second at Etham, where God began to direct the journey day and night by a pillar of cloud and a pillar of fire. The time referred to in Isaiah is clearly after that the children of Israel had come out of the land of Egypt, and without reference to any particular day. Again, we read

in Jeremiah xi. 4, 7, of the covenant God made with the children of Israel when He brought them out of the land of Egypt, saying, "Obey My voice and do them, according to all which I command you; so shall ye be My people, and I will be your God. . . . For I earnestly protested unto your fathers *in the day that I brought them out of the land of Egypt, . . . saying, obey My voice.*" It was after passing through the Red Sea, and three days into the wilderness (Exodus xv. 23), that—having been miraculously supplied with water—the people were told to hearken to God's voice; it was *in the third month* (Exodus xix. 1) after the departure from Egypt that the people came into the wilderness of Sinai, and pitched before the mount, and received the covenant of the law. This surely was not *in the day* they came out of Egypt. There is a similar reference in Jeremiah xxxi. 32, where as in a number of other places, *b'jom* compasses a considerable space of time, and means "after that." In a number of other places, including Jer. xxxiv. 13 and Ezek. xx. 5, 6; xxxvi. 33, *b'jom* is used in the sense of "when," or "after that," the verb being understood as equal to the perfect or pluperfect tense of our grammars.

It seems to have become so fashionable to believe that spiritual death was the death threatened to Adam and visited upon him *on the day* of his sin, that but little inquiry has been made as to the significance of the adverb *b'jom*. We have seen that, in a number of cases, *b'jom* could not have been used in the sense of "in the day that," but that it means "when," or "after that." We say that the passages quoted are sufficiently illustrative of the use of the

word, and show that no idea of a particular day was associated with it in the mind of a Hebrew, but that it specified the finishing of one act before something else could take place; and this we find in Genesis ii. 17. It is clear that as the threat was afterwards put in the form of a sentence, no particular day was intended. In the time of her innocence Eve, in her own language, expressed the charge thus: "Of the fruit of the tree in the midst of the garden God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die." This shows how the command was understood by the woman. If it were desired to say, "as soon as you have eaten thereof," or, "while you are eating thereof," it would have been most easy to have chosen other Hebrew expressions. It seems clear that the Creator used *b'jom* in the sense in which it is found to have been used generally, and that He carried out to the letter the threat He made, which threat we have no doubt is in meaning something very near our English: "For when (or, after that) thou hast eaten thereof, thou shalt die without chance of pardon." This leaves no room for the spiritual death of which some speak and write so much. *Moth tamuth* is the emphatic way of saying "thou shalt die;" *b'jom* is an adverb of time, and though made up of a preposition and a noun meaning "day," it does not, when found in this form before a verb in the infinitive, convey any idea of a measured period of time.

Thus is answered—and, as the writer believes, honestly and conclusively—one more objection frequently raised against a doctrine so plainly taught in the Holy Scriptures—human mortality.

J.W.T.

PSALM I.

IN EXPOSITORY VERSE.

BLESSINGS from God shall ever be
On him who walks aright,
Who heedeth not the godless talk
Of those who walk by sight;

Who standeth not in way of those
Whom law of sin doth guide,
Nor in the house of scornful fools
Doth enter to abide—

But, rather, in Jehovah's law
Doth show intense delight—
Hereon doth love to meditate
By daytime and by night.

He shall be like a spreading tree,
By running waters fed,
Whose season's fruit will never fail,
Nor healing leaves be dead.

Then shielded from all evil storms,
And blest by sun and rain,
Whate'er he sets his hand unto
Shall not be done in vain.

Not so the sowers to the flesh,
Devoid of Godly mind—
Like worthless chaff which men despise,
And scatter to the wind.

March, 1878.

When summoned to the Judgment Seat,
With those who right have done,
They'll not rise up to spirit life:
God's gift through His dear Son.

For Yahweh sees and doth approve
All those who walk by faith,
But such as disobey His word
Shall perish, as He saith.

J.J.A.

The Christadelphian.

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

JANUARY, 1880.

IN bidding good bye to the 70's, people (that is, enlightened people) turn their eyes in wistful expectation to the 80's. "We trusted that it had been he that should have redeemed Israel;" so said the two disciples to their unrecognised but most illustrious fellow traveller, now so much desired. Their brethren of the present moment can say something of the same sort. "We trusted that ere now, the Redeemer of Israel would have appeared." Our trust was with reason, as the many realised expectations of the past 30 years have shown, but the reason was misinterpreted somewhat on the point of time, though read aright in the main. The expiry of the papal period was taken as the marking point of the Lord's arrival, whereas it was but introductory to the time of it. Corrected by experience, we wait with undiminished but perhaps more patient expectation, knowing neither the day nor the hour, yet noting with gratitude the tokens of the Bridegroom's approach. Those tokens increase every moment. The state of the nations as a whole, the condition of the Turkish empire and the attitude of England in relation to the Asiatic portion of that empire, the sullen menace and threatening crouch of Russia and the upspringing of Israel's interests, are among the general indications increasingly manifest from month to month.

The terribly suffering state of the world gives anguish to the cry of the saints as they pray, "Come Lord Jesus, come

quickly." Public events diffuse uneasiness and apprehension. A scientific attempt to blow up the Emperor of Russia with dynamite as the train conveying him home was entering Moscow: the sudden and dangerous revival of Afghan hostility to the British, resulting in the British evacuation of Cabul and the environment of the British force: the reported discovery in Cabul of Russian correspondence with the late Ameer, dating as far back as 1873, showing Russia's deliberate antagonism to England; floods in Hungary and Spain, famine in upper Germany and divers places, the immense sufferings of the poor in England, and an untold catalogue of woe make us feel that the times of the Gentiles are closing in darkness and trouble. Happy is he that hath the God of Jacob for his refuge. Lord, arise: command deliverance for Jacob: set up the kingdom of long-standing promise. Let the glorious day arrive; let the shadows of the night flee for ever away!

THE NEW VERSION OF THE BIBLE.

One thing is likely to happen in 1880, and that is, the appearance of the new version of the Bible, upon which so many able men have been so long a time engaged. In an article in the *Churchman*, the writer says it is expected that the revised New Testament, at least, and possibly also parts of the Old Testament, will be published in the coming year, just 500 years after Wycliffe issued the first complete version of the holy Scriptures in the English language. In consequence of the finding of some older manuscripts, and the more critical study the New Testament has of late years received, the writer, who seems to speak with authority, states it is

not too much to say that in more than a thousand instances fidelity to the true text now ascertained requires a change in the present authorised version. He adds, however, which it is important to note, that in most cases the change would be slight. With regard to the nine years' work of the revisers, now drawing to a close, he says when an important reading is clearly a mistake of the copyists it will be discarded; when it is uncertain its doubtfulness will be stated in the margin. One great class of revisions which will be made will be the rendering of the same Greek word by the same English word throughout. For instance, while in one passage the word 'Atonement' occurs, the same word has in many cases been translated 'reconciliation;' the word translated 'hope,' which occurs thirty-two times, is rendered as 'trust' eighteen times; and 'Hades' and 'Gehenna' are translated by the same word hell in every case except one. The writer adds this significant remark, that "the issue of the new version will compel a revival of the study of the holy Scriptures."

In all this, there is reason for congratulation. It is a matter of satisfaction that after all the unsparring criticism, and diligent investigation of the past 500 years, the changes required by additional knowledge should be "slight." It is a proof that in all material respects, in the common version, the Scriptures are in our hands in the form in which they were delivered, and although the emendations in the new translation will be valuable, they are not essential to a right understanding of the holy oracles in their substance, when they are diligently studied.

As to an American article on the subject, in which the writer declares the result of the revision to be the confutation of the Bible's claims to inspiration, brother Gunn may rest content that it is a mere newspaper misrepresentation, reflecting the prepossessions of the writer. It is a construction of the facts resting now on no broader grounds than similar theories indulged in for the past hundred years particularly. Even if put forth by the revisers themselves, it would be of no weight. The inspiration of the Bible is not a question of scholarly criticism. The evidence of it rests upon facts in history, features and peculiarities in the character

of the Bible which are beyond the reach of the most ingenious or plausible hostility; and as to which the revisers themselves, not knowing the truth, are no authorities, while they may be excellent judges of ancient idioms and old MSS. and Greek and Hebrew caligraphy.

INFORMATION WANTED—AND SUPPLIED.

In the *Penny Post*, an ecclesiastical publication, apparently of extreme Ritualistic proclivities, a correspondent entitled "Athelney" asks for information concerning the "Christadelphians." He enquires "What are their heresies? Who are their leaders? Where were they founded? and by whom?" A second correspondent, writing under the *nom de plume* of "Alpha," volunteers an answer, which will show those who know the facts, how easy it is for the believers of the truth in every age to be misrepresented by those actually contemporary with them, and for whose statements, on account of contemporariness, great authority might be claimed. The information he gives is this: "As a party of Christadelphians have settled in the town where we live, I can inform 'Athelney' that amongst some of their heresies, are the following: They believe that they only (the Christadelphians) are saved, and that when they die, they will go to live with our Lord in Jerusalem; those who are unsaved, die as dogs. They believe their bodies are buried, their souls lost, but in no torment—simply *dead*. As an instance of their topics for lectures, the Sunday after the murderer Peace was hanged, the following appeared on their notice-board: 'Lecture for Sunday evening, 'Charles Peace, where is his soul?' Another time: 'Has man an immortal soul?' They also partake of the breaking of bread, 'after the manner of the apostles.'" ALPHA.

The same question is in the same paper thus answered with laconic accuracy, by brother Hodgkinson: "The Christadelphians belong 'to the sect everywhere spoken against' (Acts xxviii. 22); they were first called Christians at Antioch (Acts xi. 26); they have no heresies; their leaders are 'Jesus of Nazareth' and the apostles, by whom the 'sect' was founded in the first century."

NUMBERS IN THE BIBLE.

Mr. Samuel Sharpe, of London, makes the following contribution on this subject, to the *Jewish Chronicle*:

"There are three passages in the Hebrew Bible which seem to make it probable that the numbers were originally written by means of numeral letters. Two of these I consider faulty passages which, if they are to be corrected conjecturally, can be best corrected on the supposition that they had originally numeral letters rather than the numbers written by words at length. In 1 Sam. xiii. 1, where the English authorized version is badly translated, the Hebrew has 'Saul was aged xxx years when he began to reign.' Now, in such a case we naturally indulge ourselves in conjecturing what letter or letters may have been dropt by the careless scribe. In Hebrew it stands thus, 'Saul was שנה xxx בן when he began to reign;' and here the letter most likely to have been dropt in carelessness is ך, the last letter in the foregoing word. If so, Saul was fifty years old; and this is not an improbable age, for his reign was but short, and his younger son who succeeded him on his death was then forty years old. A second passage is 2 Sam. xv. 7, where we read, 'after forty years Absalom said to the king.' Here the sense requires us to reject this great length of time. If we conjecture that the numeral ך (forty), was here written, before the words at length were introduced, we shall see how easily שנת ך (forty years) may get written in mistake for the original שנתים (two years), which is a more probable length of time. There is a third passage which needs no correction, but admits a conjecture which is so far reasonable as to support our opinion that numeral letters were originally used. Let us suppose that Gen. xiv. 14 was originally written thus: 'And when Abram heard that his brother was taken captive, he armed his trained bands, men born in בית ויחיש, the house and hastened and pursued.' Now if the formative ך is dropped in carelessness, the ך becomes a suffix to בית and the three remaining letters get read as the numerals 318. We then have the passage as it at present stands in the Bible, 'men born in his own house and pursued.' The difficulty

attending the numbers in the Bible has led many persons to conjecture that numerals may have been used originally; and the passages quoted above go far to support the conjecture."

"AWFUL ORTHODOXY."

The monstrous logical results of popular theology, styled by a contributor "awful orthodoxy," are well illustrated in the following clipping from the *Inquirer*:—
"A SAD OUTLOOK FOR THE MAJORITY.—Mr. Talmage is not creating anything like the sensation which he has done in New York, and we are heartily glad of it. As a specimen of his teaching it may interest some to know that the Rev. J. T. Sunderland, of the United States, in a recent lecture at Ann Arbor, declaring that he had heard Mr. Talmage, in preaching, describe two persons presenting themselves to the angel at the Golden Gate, of whom the first, a mortal man, tells the examiner that he had done all the good he could; he had fed the hungry, clothed the naked, cared for the sick, &c. The answer came back, 'Away with him into outer darkness, where are weeping and wailing and gnashing of teeth.' The other knock is from a man steeped to his neck in guilt; and he says, 'I can't plead any good I have done; I plead the merits of the blood of Christ.' Open at once flew the heavenly gate, and a voice from the throne called out, 'Come in! heaven is for such as you.'" As another example of this awful orthodoxy, Mr. Sunderland quotes a sermon from Mr. Baylis, a leading Methodist Episcopal minister in Indianapolis:—"He that believeth not shall be damned. Honest in business, if he believeth not he shall be damned. If he give money to the Church and believeth not, he shall be damned. He may live so as to deserve a monument, if he believe not, shall be damned. He may give his time and money for the good of mankind, if he believe not he shall be damned." The celebrated Dr. Tiffany, of Chicago, affirms in a sermon that "murder is nothing to the sin of denying that Christ is God." And Henry Varley, the eminent Revivalist, addressed a crowd of Sunday school teachers in New York, saying, "that the very worst thing is to teach your children to be good. Teach them to accept Christ. That is all in all."—*The Inquirer*.

THE SIGNS OF THE TIMES.

"THE REGENERATION OF PALESTINE."

MR. GLADSTONE AND THE ANGLO-TURKISH CONVENTION.

TURKEY'S CONTINUED DECLINE.

THE JEWS AND THEIR AFFAIRS.

The crisis described in our last summary of the "Signs of the Times" came to an end, so far as the outside world is permitted to know, by Turkey giving in to the demands of England, and appointing Baker Pacha to superintend the introduction of reforms into Asia Minor. The London correspondent of the *Liverpool Daily Post* says that people in the Metropolis in government secrets, believe the appointment of Baker Pacha has more to do with military than reform measures in the Asiatic dominions of the Sultan. Russia's threatening attitude on the Armenian frontier suggests the advisability of England getting into some degree of readiness for the struggle which politicians foresee must take place between the two powers in that quarter of the world.

Be it as it may, reforms are the pretext; and reforms will doubtless to some extent be carried on concurrently with whatever military arrangements it may be considered necessary to make. Among those reforms, it is most cheering to see some indications of those having reference to the Jews and their land. The Editor of the *Jewish Chronicle* says he believes the Prime Minister of England has received with approval a suggestion for the establishment of industrial colonies of Jews in the Holy Land under the auspices of the Anglo-Turkish Convention. The article in which this statement is made is so interesting that we make no apology for quoting it entire. It is entitled

THE REGENERATION OF PALESTINE.

The idea that in our own days we should see Palestine re-organised, is sufficient to arouse the warmest interest in the minds of every Jew who has the least zeal for his race

or admiration for its brilliant history. The practical ways and means of bringing this about are engaging the attention of many very good and earnest people, and it is not by any means impossible that this inspiration, which seems at first sight so visionary, may actually be realised within no very long time. This state of flux in the Turkish Empire and the absolute necessity of some improvement there, encourage the supposition, and we believe it is quite true, that the Prime Minister of England has received with approval the suggestion that, under the shelter of the English Protectorate of Asia Minor, arrangements should be made for settling industrial colonies of Jews in Palestine. Prosperous colonies of German Christians are already resident in two or three exceptionally flourishing parts of that country. We have ourselves published a letter from a Jewish colonist who is farming at some distance from Jerusalem; and the Jaffa Agricultural School, under the presidency of Mr. Charles Netter, is well-known to our readers. More recently than the formation of any of the establishments to which we have referred, the subject was prominently taken up by the candidate for an English constituency, Mr. Cazalet, Liberal candidate for Mid-Kent. This gentleman has established manufactories with great success in Russia, and perhaps entertains the idea, which has occurred to many, of removing some of the large Jewish population which is known to be practised in agricultural pursuits in Russia, to the more favoured country of the Levant. Mr. Cazalet, in a pamphlet which is before us, enlarges at considerable length upon the ways and means of accomplishing the restoration of Syria. He does not regard Palestine as distinct from Syria, but treats the larger area *en bloc*, a treatment which is justified by the fact that many Jews have settled in Damascus and other parts of the province.

"No one can read the history of this part of the world without being astonished at the magnitude of the change which has come over it. The traveller in the land of Edom comes on the vast ruins of Petra, a great stone city, with the remains of temples, baths, aqueducts, in solid rock or marble, once busy with the resort of merchants, artisans, soldiers, and people of all kinds, now utterly deserted except by a few wandering Arabs, who occasionally pitch their tents in the silent market-place. Baalbek and Palmyra are other famous deserted cities of Syria. Wherever the traveller goes he finds ruins of aqueducts, fallen walls, broken columns, and great cities untenanted. The desert has encroached upon places which were once cultivated with all the careful labour of the *la petite culture*. The country has become

almost de-peopled through the rapacity of its governors or their inability to preserve peace. It can never be forgotten by anyone who reads history, that without a strong government to repress violence, communities of men are always liable to relapse into primitive savagery, and thus to lose the characteristics which enable man to survive at all. Without institutions, man is one of the feeblest of living things, and a race which loses its institutions dies away. In Syria, political institutions became long ago weak and corrupt; and the inevitable consequence was the physical and moral decay of the population. Mr. Cazalet gives a melancholy picture of the state of those who at present survive, and it is obvious that the tendency is to complete extinction and not to any recovery. Once, however, introduce a better government, and the individuals subject to it would develop powers of improvement of which they at present but rarely disclose the germ.

Syria, says Mr. Cazalet, has a population of two millions. Of this population, nearly 1,300,000 are Moslems. But these are not Turks; they are Arabs, and they hate the Turks with an undying hatred. The Christians number about 450,000. Of other sects, such as the Druses and Ansairieh, there may perhaps be 150,000; and there are 35,000 Jews. The Turks are few in number, strangers in race and language, hated by every sect and class, wanting in physical power, destitute of moral principle, and yet they are the despots of the land. The Arabs who thus form two-thirds of the whole of the population, and are for the most part lords of the soil, are with very few exceptions, completely illiterate, regardless of truth, dishonest in their dealings, and immoral in their conduct. In large towns the greater proportion of the upper class are both physically and mentally feeble, owing to the effects of polygamy, early marriages, and degrading vices. Out of such elements there is no possibility of creating a ruling class. The other sects are too few in number, and too bigoted and superstitious to be of any assistance in the government of the country. There was a chance, says Mr. Cazalet, for the regeneration of this country some years ago, when the Viceroy of Egypt conquered it from his suzerain the Sultan. It was England who interposed, and compelled Mehemet Ali to retire to the banks of the Nile. Lord Palmerston confessed to the French Ambassador that his purpose was to make Syria a desert in order to interpose an insurmountable barrier between the Sultan and his Egyptian vassal. So Mr. Cazalet states on the authority of Guizot's Memoirs. Whether or not this singular policy ever guided the English Government, it is certain that different motives now prevail. The acquisition of Cyprus is a sign that the

condition of Asia Minor will no longer be a matter of indifference to the great power which has already exercised a political influence for good greater than any of which we have had experience in the history of the world.

Discussing the means of restoring prosperity to Syria, Mr. Cazalet says that if the regeneration of Syria is to be attempted it must of necessity come from without, and can be brought about by an influx of an industrious and more enlightened people. The restoration of the Jews to their own land seems to him the only practicable means. This event need not prove in any way a strain on the resources of England. All that is required is that England should create the conditions under which a large number of Jews would gradually migrate of their own accord to Syria and Palestine. The first condition of such a movement is that law and order should be introduced under the English Protectorate. The greedy Pasha and the unjust judge must be got rid of. England must take the government of the country into her own hands. A second condition essential to the return of the Jews is, that some great work such as the construction of the Euphrates Valley Railway, should be undertaken by the English government. This would afford occupation for a vast number of mechanics and labourers, and serve as a guarantee that our protectorate would not be abandoned. Another influence which would greatly assist the colonization of the country would be to establish a college in the Holy Land, which would serve as a centre of Jewish philosophy and science. The total number of Jews throughout the world is variously estimated at from eight to ten millions. Of these the greater number—probably six millions—inhabit Russia, Roumania, and the old Polish provinces which now belong to Austria and Germany. The condition of the Jews in Russia is deplorable in the extreme. They are denied civil rights. They are forbidden to hold landed property. They are treated as aliens, and are restricted to limited areas in which they suffer from the evils of over-population. These conditions have induced many thousands of Russian Jews to migrate to America within the last thirty and forty years, and it may be confidently predicted that Syria, under the British protectorate, would offer still greater attractions. 'Nobody,' concludes Mr. Cazalet, 'who has any knowledge of the Jewish character, can for a moment doubt that if the Jews were restored to their country under an English protectorate they would prove true to our nation, and that Syria would become as firmly united to England as if it were peopled by our own countrymen.'

So speaks Mr. Cazalet as a purely English politician, and it cannot be denied that the

English have acquired by their protectorate to the Asiatic dominions of the Porte a right to deal with this question without consulting any of the other powers. Their part would perhaps be limited to establishing by their authority a small board, which would then administer Syria or Palestine as the case might be. Two or three able men, supported by the authority of a great European State and with power to levy an armed constabulary, would, if guided as they doubtless would be by wise economical principles, make in five years an enormous difference in the condition of the province. Instead of the scanty share of plunder extorted in all sorts of cruel and unthrifty ways from the provincials which now filters to Constantinople, the Porte would receive a regular tribute. Justice would be equitably administered, the taxes imposed with discrimination, and collected without illegal extortion. The Euphrates railway does not seem to us a necessary part of the scheme; but is doubtless desirable for its own sake. The first step of the new Board would be to regulate the Halucha, the alms-money which at present corrupts and demoralizes the Jewish population. A large influx of immigrants might indeed have the like effect without any positive regulation, since it would make the amount which each individual would receive too small to have much influence on his conduct. But it would be wiser to abolish the present distribution altogether, and to apply the moneys received to the endowment of a Hebrew University at Jerusalem. The International Palestine Commission is already collecting money for a modern school in Jerusalem. Mr. Samuel Montagu showed in our last how much this is needed, and the well-intentioned defence of the present state of things which Mr. Guedalla sends us this week cannot alter the facts as related by all impartial travellers. Efforts to improve elementary education in Jerusalem, can do nothing but good. It must be confessed, however, that praiseworthy as this movement is, it is too small. To cope with the needs of the situation a large measure and governmental powers are necessary, and their results might not only be most beneficial to poor and oppressed communities of Jews, but might powerfully promote and accelerate the civilization of the world.

THE ANGLO-TURKISH CONVENTION AND MR. GLADSTONE.

This article, from the *Jewish Chronicle*, foreshadows that one particular result of the Anglo-Turkish Convention, the anticipation of which imparted to that convention the interest felt in it by those who are looking and longing for the return of God's favour

to Israel. Once fairly begun, it will matter little, as regards the working out of it, which party gets into power in England. The Liberals, alike with the Tories, will accept the situation as they find it, and make the best of it. Mr. Gladstone referred to it in one of the numerous speeches he delivered during his week's tour in Scotland. He said in St. Andrew's Hall, Glasgow, December 5th, 1879, speaking of what he called "this interference in Asia Minor," "all I can say is that, right or wrong, I shall be glad if any good results are produced, whatever I may think of the means." Referring to the history of the Convention, he said: "We were told one fine day that we had become responsible for the good government of the whole of Turkey in Asia. Look at your maps, gentlemen, and see what the vast country is—seeing, I am afraid, with all of the consequences of bad government there. We—whose own affairs properly belonging to us are beyond our powers to deal with, and so are constantly running into arrear—by the action of the Government, have in the dark been involved with enormous powers; we have to be responsible for the good government of Turkey in Asia. You are sometimes told it is Asia Minor. It is all Syria, all Palestine, Assyria, Arabia—the whole of these vast countries which are placed under our responsibility; and if, gentlemen, any functionary of the Turkish Empire misconducts himself in any manner, it is now your affair." (Cheers).

How very satisfactory to the brethren looking for the Lord must be this exhibition of facts, after so long an anticipation of England's installation in this position.

The drying of the river Euphrates has resulted in this preliminary preparation of "the way." On this point, Mr. Gladstone also said:

"I wish to avail myself of this occasion for the purpose of clearly putting and clearly answering one question of importance—'Who is it that ought to possess, who is it that ought to sway, these rich and fertile countries which are known as comprising what are called the Balkan provinces?' It seems to be agreed that the time has come, that the hour is about to strike, if it had not struck already, when the real sway of Turkish power over these fair provinces must cease (hear hear, and cheers)—if it were only by reason of incompetence.

(Applause.) Who, then, is to have the succession of Turkey? From the bottom of my heart, and with the fullest conviction of my understanding, I will give you the reply, a reply which I am perfectly certain will awaken a free and generous and unanimous echo in your bosoms. That succession is not to pass in Russia. It is not to pass in Austria. It is not to pass in England under whatever name of Anglo-Turkish Convention—('hear, hear,' hisses, and cheers)—or anything else. It is to pass to the people of those countries; to those who have inhabited them for many long centuries; to those who had reared them to a state of civilization when the great calamity of Ottoman conquest spread like a wild wave over that portion of the earth, and buried that civilization in its overwhelming force. These people, gentlemen, are already beginning to enjoy the commencement of liberty. Four or five millions of Roumanians, who were nominally subject to Turkey, are now independent; two millions of Servians who were once political slaves are now absolutely free, three hundred thousand heroes such as Christendom cannot match, the men of Montenegro—(cheers)—who for 400 years have held the sword in hand, and never have submitted to the insolence of despotic power, these men have not only their freedom but the acknowledgment of their freedom, and take their place among the States of Europe. Bulgaria has reached virtual independence. The end of it all is, gentlemen, thus far, that not less than eight or ten millions of people have in one form or another been brought by degrees out of political servitude, and have been made virtually free. Gentlemen, I appeal to you to join me in the expression of the hope that under the yoke of no power whatever will those free provinces be brought. It is not Russia alone whose movements ought to be watched with vigilance. There are other schemes abroad. There is too much reason to expect that some portion of the statesmen of Austria will endeavour to extend her rule and fulfil the fatal prophecies that have been uttered, and cause a great change in the Balkan Peninsula to be only the substitution of one kind of supremacy for another. Let us place the sympathies of this audience on the side of order. (Cheers.) Rely upon it, the people who inhabit these provinces have no desire to trouble their neighbours—no desire to vex you or me. Their desire is peacefully to pass their human existence in the discharge of their duties to God and man, in the care of their families, in the enjoyment of tranquillity and freedom, in making happiness prevail in that portion of the face of the earth which was before the abode of misery and shame. But I say, gentlemen, that this is a fair picture, and one which should not be spoiled by the hand of man. I demand of

the authorities of this country, I demand it of our Government—and I believe you will re-echo the demand—(cheers)—that to no Russian scheme, that to no Austrian scheme, that to no English scheme—(cheers)—that to no scheme shall they lend a moment's countenance, but shall, with a kindly care, cherish and foster the blessed institutions of freedom that are beginning to prevail, nay, that are already at work in those emancipated provinces."

These remarks are interesting as showing that in the event of Mr. Gladstone coming into power at the next election (though it cannot be said to be by any means certain that the Tories will not come back), the downfall of Turkish power would be accepted, and the various provinces of the effete power settled on the principle of nationalities, and therefore Palestine for the Jews. If Beaconsfield come back to office, he will probably pursue his designs with less disguise than ever. In either case, God's purpose will be accomplished, and by the particular means employed, even if not obviously so. It often happens that things have to go back to get forward. Novices as we are in God's great ways, we are apt to imagine this mode of progress to be retrogression.

TURKEY GOING DOWN—ISRAEL COMING UP.

The London correspondent of the *Liverpool Daily Post* says: "The Porte's latest scheme for securing more money has come to a standstill. The Galata bankers insist that before the agreement is signed the new financial arrangements shall be communicated to the Powers. The incident is a curious illustration of the confusion and instability of Turkish affairs, and of the rapidity with which Turkey is sinking down into a dependent position. Her interests have become European property, and bankers refuse even to lend her a sum of money until the agreement on which the advance is made, has been approved by the Powers."

It is also stated that the purveyors of provisions for the Sultan's palace have refused to continue their supplies, on account of not getting their accounts paid.

Turkey going down, Israel coming up: this is in accordance with the character of the times, as divinely revealed. There are a variety of symptoms on the latter point as well as on the former.—The Free Church of Scotland, which has a special commission to look after its mission work among the Jews, has in its monthly publication an article on the return of the Jews to Palestine. It says:

"The land of their promised inheritance is rapidly becoming their own in fee. If we compare the present with eighty-three years ago, when the Sublime Porte permitted only three hundred to live within the walls of

the Holy City, the change is remarkable. Forty years since, the Porte modified this original order so that a large number could abide there; but they were shut up in narrow and filthy quarters, next to the dog and leper quarters, the objects of contempt and cruel oppressions. But even this quarter restriction was removed ten years ago. And now the ruling power is in the hand of Gt. Britain, the sceptre itself is in the hand of an Israelite, and Baron Rothschild holds a mortgage on Palestine as security for 200,000,000 francs loaned to the Sultan of Turkey. It looks very much as if accomplished fact had put itself in the place of prophecy. The Jews, after quarter restrictions were removed, bought all the land which could be obtained within the gates, and have built entire streets of houses within the gates. With the improvements inevitable from liberty and possession of home, have come kindred progressions in provisions of charity for the destitute and afflicted. The German Jews have sixteen of these. Two journals have been started, and in the Rothschild and other Jewish hospitals, 6,000 patients are under constant treatment. The Venetian Jews have given 60,000 francs to found a school of agriculture; and in evidence of a progress that shows divine care and intervention, the number of Jews has doubled in about ten years. In 1869 there were not more than seven thousand Jews shut up in their quarters; and though a vast improvement on the past, still they appear to us wretched enough to make the most careless sigh over the mighty fallen. But in the five succeeding years they increased to more than 13,000."

The *Jewish Chronicle* having spoken of this as "a jumble of facts and fiction," a correspondent wrote to ask which were the facts and which the fiction. The Editor replied: "The facts are those which refer to the recent increase in the Jewish population of Jerusalem; the fiction such statements as that 'Baron Rothschild holds a mortgage on Palestine as security for 200,000,000 francs loaned to Turkey.' It will be seen that this does not make much difference to the paragraph. It leaves its main features intact as undoubted facts. These are spoken to from a variety of sources. In the *Aberdeen Free Press* are the following remarks:—

"Emigration to Palestine for purposes of agricultural settlement must be regarded as at any rate not less hopeful than the agrarian improvement of Cyprus—the notable 'place of arms.' And we find the scheme advocated in all seriousness by Rev. James Neil, B.A., formerly incumbent of an English church in Jerusalem. Mr. Neil submits various considerations in favour of his proposal. Palestine was at one time so fertile as to be styled 'a land flowing with milk and honey;' and it still retains its great natural capabilities. The heavier

lands in some parts yield literally a hundredfold, and under irrigation four crops a year can be produced. The olive, the vine, the fig, and other fruit trees yield abundantly; while in the best situation the orange, lemon, citron, and other valuable fruits not so much associated with the country can be productively grown. The labour is exceedingly cheap; men for ordinary agricultural work being paid with 5s. or 6s. a week, and women with half that amount. The land yields without other manure than such as is produced by the animals kept, or by burning down stubbles. And while horses, mules, oxen, and camels can be bought cheap, they are also cheaply maintained. The fine climate and settled character of the seasons make it unnecessary to have farm buildings of other than the slightest description; even stacking of the crop is not necessary, as it may safely be exposed in a heap for several months to be thrashed at leisure. Such is the picture given. Palestine, we are further reminded, is within twelve days' steam voyage of England. Mr. Neil believes that an European immigration on a large scale would be a valuable means of regenerating the country. There are already small German settlements at Jaffa, Mount Carmel, and Jerusalem, which are successful as far as they go, but they are limited as to capital, and give attention to handicraft trades rather than to agriculture. We do not know that many intending emigrants will be tempted to think of Palestine; and yet it is difficult to say why they should not. To be sure, the 'unspeakable Turk' is there; but his dominance is by no means so great nor so potential for oppression and mischief as elsewhere."

We read that a fortnight ago, there died at Amersfoort (Holland) Heer M. Abrahamson, who after leaving some handsome legacies to several Jewish charities in Amsterdam and the Hague, bequeathed the bulk of his fortune, amounting to several hundred thousand guilders, to the Palestine Committee in Amsterdam, for the benefit of the charitable institutions in Jerusalem and other cities in the Holy Land. Only a few months ago the same gentleman sent the sum of 80,000 guilders to Jerusalem for the erection of a Jewish hospital in that city.

AN INTERNATIONAL SURVEY OF PALESTINE.

The *Jewish Chronicle* says:—"The special edition of the 'Survey of Western Palestine,' has been fully subscribed for, without advertisement or an appeal to the general public. The map is ready, and is only kept back for the memoirs which are to accompany it, and of which there are twenty-six—twenty by Lieut. Conder, and six by Lieut. Kitchen. The American Association for the

Exploration of Palestine have placed in the hands of the committee of the fund their map of Eastern Palestine with the accompanying memoirs, which have been compiled by the Rev. Dr. Selah Merrill, of New York, whose investigations of the Valley of the Jordan formed the subject of our leading article on August 8 last. So the English and American works united will comprise the largest and completest map of Palestine in existence, and will form a truly grand international undertaking. The finances of the society are in a highly prosperous condition. Not only has it been extricated from debt, but it has a balance at the bank of £522 17s. 11d. In addition, the society has become possessed during the fourteen years of its existence, of every valuable property, consisting of a large collection of antiquities, photographs, the copyright in three books, a great quantity of plans and drawings, and—the most valuable possession of all—the memoirs, map, plans and drawings of the survey of Palestine. In order to defend this property from piracy, the society is about to be registered as a limited liability company. All this is very satisfactory.

A mere glance at the full and varied contents of the four quarterly statements for 1879 will suffice to show how deserving of support these objects are. The year's work has resulted in the compilation of original articles on some of the most important subjects in connection with Palestine. Its peasantry, colonization, present condition, roads, water supply, irrigation, populousness, and bridges are all treated of, and they must possess a deep interest for those who are anxious to advance the welfare of our co-religionists residing in the Holy Land. Again, 'Artificial Tels,' 'Gerizim,' 'Zoar,' 'Jacob's Well,' 'Hagar's Fountain,' 'Plain of Shittim,' besides the articles in the present number on which we have dilated are all of primary importance to the Jewish student, as tending to confirm his belief in the Book and his attachment to the Faith, which are both so closely bound up with the topography, physical features, antiquities, manners and customs of the Holy Land."

PALESTINE, PAST AND TO COME.

Finally, a contributor in the *Jewish Chronicle* writing on "The Regeneration of Palestine," has the following passage in his second article:

"In the days of Jerusalem's greatness there might have been seen by any one looking across the gorge to Olivet, not only the olive and the vine and fig, but the myrtle, and the pine and the white blossoming almond. Jerusalem is to-day a Jewish poor-house or prison, and the Mohammedan holds the key. 'Trodden down by all in turn, Pagan and Frank and Tartar, sounds the dread anathema; trodden

down, beneath the oppressor; darkness shrouding thee. From every blessed influence of heaven, thus art thou lain for ages, ironbound as with a chain; thus art thou doomed to lie. Yet not for ever.'

Palestine, now lying low in the dust, may be restored to more than its pristine grandeur and glory. It is a land of mountains and plains and valleys. It has within itself almost every variety of soil and climate. The productiveness of the soil is amazing, wanting only water and culture. The olive and the fig and the vine grow luxuriously upon the mountain sides, and without artificial irrigation. When thus adorned with verdure, the scenery will be most picturesque, and whether seen in the sunlight or by the pale light of the moon, under a clear Oriental sky, it is not difficult to realize in imagination what it once was under a high state of culture, or what it will be in the future, 'when the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose.' The maritime plain is a natural wheat field, the plain of Esdraelon is not only fertile and easily watered, it is a line prepared by the hand of nature for a railroad across the Peninsula; the Jordan Valley is tropical and will bear tropical fruits, and with irrigation from the mountain springs and from the Jordan river, it will yield large exports of untold value, for which the markets of the world are waiting. There is wanted only a beneficent government, and patient industry, and all these things shall come to pass. The amelioration of the climate is dependent upon the education, and moral, spiritual and physical elevation of the people who inhabit it. Man's mission upon earth is 'to dress it and to keep it,' to subdue it, and to make it subservient to his interest. Its reclamation, after having been degraded, is by a return to normal conditions, so that soil and air and temperature and water may conjointly and harmoniously work for the highest good; for until now, the whole creation groaneth and travaileth in pain, waiting for the promised redemption. In view of the broadest generalisation of facts, it is not a mere figure of speech or an Oriental symbol, that the earth and the whole inferior creation is in corelation with man, the anointed superior and head. 'Of earthly sights Rome ranks as the third; Athens and Jerusalem are the other two; the three people of God's election—two for things temporal, and one for things eternal.' Thus says Arnold. Not Rome, but Jerusalem is to be the eternal city. True religion restored to its birthplace, will bring with it every other blessing: industry, thrift, enterprise, good government, art, commerce, order, and general prosperity, not of the people only, but of the soil and climate also; an amelioration of the condi-

tions of man's environment; grateful shades for the summer, protection from the rude blasts of winter, the rains in their seasons, and abundant harvests. The dew shall descend on the moor, Carmel shall rejoice, and the Cedars of Lebanon shall clap their hands. The old abundance is yet sleeping in the soil of Palestine, and it needs no miracle, but skilled industry and the blessing of God, to bring back the beauty and the wealth of the early ages of the Hebrew Monarchy."

THE CHANGE FOR THE JEWS AT ROME.

Speaking of city improvements in Rome, consequent on the downfall of the Papal power and the establishment of a Constitutional government, the *Jewish Chronicle* says:—

"The enclosure which has witnessed the oppression of the unfortunate Jews for centuries, is to be swept from the face of the earth, those dingy and dirty and dismal houses wherein our coreligionists had lived and married and died from father to son for untold generations, are to disappear from the Italian capital. To add to the irony of fate it is intended, it is said, to erect a Palace of Justice on the site of the demolished Ghetto! Justice, tempered with mercy, is to flourish where injustice and oppression and cruelty had ruled for centuries. The Ghetto, as most of our readers are aware, is situated in one of the most squalid and unhealthy quarters of Rome. It is subject to miasma, fever, and periodical inundations from the Tiber. The Jews, under the rule of the Vicars of Christ, were until recent times forbidden to live beyond its precincts. In those narrow and gloomy streets, our coreligionists, to the number of four or five thousand, earned with difficulty a scanty livelihood. Cut off from the rest of the population, huddled together in an insufficient space, they mostly gained their bread by huckstering and trading. They were not allowed to exercise the liberal professions, a Jew being unfit to prescribe for a sick man, or to plead in the forum. A

few well-to-do merchants and bankers certainly existed, but they dared not show signs of opulence, and the mass of the Jewish population was steeped in poverty. At sunset the gates of the Ghetto were closed, and the unfortunate Israelite found beyond them was punished by law, in addition to the risk of being attacked and ill-treated by the populace. The paternal government of the Popes must have loved its Jewish children, for it did not spare the rod. The Jews had, at stated periods, to run races for the diversion of the mob, and those who lagged behind were urged on with whips amidst the derisive shouts of the onlookers. When the late Pope ascended the throne he initiated his reign by some liberal reforms. Among these he relieved the Jews from several barbarous usages, and the gates of the Ghetto were thrown open. The reforms of Pius IX. did not last long, and Mazzini's predictions as to the incompatibility of liberalism with the Popedom were verified. On the return of the Pope, supported by French bayonets, the Jews gradually sank to their former oppressed condition. It was left to the government of Victor Emanuel to raise the Jews from their unhappy state. United Italy knows no distinctions among its citizens. At the entrance of the Ghetto there is still to be seen a church, wherein a certain number of Israelites were constrained annually to hear a sermon on the beauties and superiority of Christianity. Sir Isaac L. Goldsmid interceded on one occasion on behalf of his coreligionists, and we believe he procured a remission of the distasteful obligation. That Church and the Ghetto, let us hope, will soon disappear and with them the memory of past times and bitter oppression. Rome has witnessed the election of a Jewish mayor, and Signor Samuel Alatri has governed as chief Magistrate the city wherein his presence was only tolerated in one of its quarters. A still more remarkable spectacle will be the erection of a Palace of Justice on the site which had once been occupied by the Ghetto of Rome."

EXTRACTS FROM CORRESPONDENCE.

* * * If letters are not marked "private," the Editor considers himself at liberty to quote from them.

BRO. J. J. ANDREW, London:—"A review of the decade which has passed since . . . suggests reflection in regard to disappointed hopes, unforeseen trials, and unexpected successes, increased experience of human nature and the evils of which this world is full, combined with a more perfect knowledge of Him from whom cometh down every good and perfect gift. It is impossible for a mind enlightened in the truth, and actively exercised by it, to continue in existence without growing in wisdom. That

growth should be in proportion to individual ability and opportunity. If it be so, well for us; if not, then may we fear, rather than hope, for the return of our judicial Master. The political situation is again becoming interesting. The recent reports of England's peremptory demands on Turkey are probably anticipatory in Asia Minor. It, as seems probable, there is not to be a general election for another twelvemonth, the Beaconsfield ministry will endeavour, by a popular stroke of policy, to regain the

national approval which they have recently lost, in order to retain the reins of government. If their re-election be necessary for God's purpose, we may rest assured that one or more striking events will occur before the party-struggle for power arrives, which will have the effect of drowning the present torrent of adverse criticism, and substituting an applauding *vox populi*. We may, therefore, be on the eve of further startling events. On the other hand, if a Liberal Government be required to take part in, or permit, the next moves on the political chess-board, it is of importance to note several recent utterances of Liberal spokesmen, implying that they would feel in honour bound to carry out the treaties, of which they disapprove, made by the present office-holders. Either class of politicians can be used by God, and we know that He will choose the one adapted for the immediate purpose."

Brother A. J. RAE, London:—"I greatly desired to communicate with you on the arrival of the August number of the *Christadelphian*, but being exercised in another direction, on account of the hardness of the times, I was unable to do so. I pray you to accept the small offering I have to forward you; would I could make it more. My mind has dwelt pretty largely on the affairs relating to 'Seasons of Comfort.' From the stand-point from which it appears to my view, absolutely, you are not in a position in which you require sympathy. From my view, your attitude, in relation to the matter joined to 'Seasons of Comfort,' leaves sympathy out of the question altogether; and must, upon due consideration, increase the esteem and love of all noble-minded sons of God. In view of the fact that you have nobly carried the burden for some years, labouring to dissolve it, and yet rejoicing in your struggle—so much so, that even the 'alien' bore testimony to your gallantry, also the surprise elicited at the statement in the *Christadelphian*, I thank my God, and feel encouraged! Our relationship towards each other, as brethren of Christ, is as high above a legal one as the heavens are above the earth. Had you been a lender of money upon usury, the act then might have been unpardonable. We need not be surprised to learn of your being under a burden, 'as

if some strange thing had happened unto you; for has it not been the same of old, from the beginning of time. We need go no further back than Paul and Christ's day, unto the former by a brother was 'done much evil,' and the latter was betrayed by Judas. Moreover, we see, in their cases, that burdens and afflictions were the forerunner of the divine comfort, enabling them to rejoice in tribulation, that they may be in a position to 'comfort others as they, themselves, have been comforted of God.' And those who, like Paul, are 'set for the defence of the faith, may expect to share his sufferings, which were Christ's. Witness, 2 Cor. iv. 11, 'We who live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh;' verse 12, 'So then death worketh in us, but life in you.' The affliction of Paul being a basis for the rejoicing of the Corinthians, so, likewise, my beloved brother, your burdens in the truth have been a source of rejoicing in the truth in these latter days. That you had many keen trials and afflictions for Christ's sake I was fully convinced, and that alone, from the articles on 'The Ways of Providence,' to which you alluded as evidence of the Dispenser of Providence being a wise adjuster of 'ballast.' But I had concluded, from the mellow flavour of the wine, that the treading of the grapes had a long time ceased. I can conceive of one who has had no trials, successfully elucidating doctrine; but for him to unravel and elucidate a theme, such as the 'Ways of Providence,' is one of the 'moral impossibilities.' So *Seasons of Comfort*, and the matter of burden, are as inseparably bound up together as cause and effect, and, therefore, no misnomer. Every thoughtful brother, and especially those who have trod the thorny path under Divine sustenance, clearly sees in every position, and more especially in some of the 'Ways of Providence,' the man of faith, wrestling valiantly. Yea! even now, I can see him in God's full armour clad, the rugged height of faith ascending; in his right hand the sword of spirit grasped, each footstep tardily testing, lest treacherous step plunge him headlong into the engulfing abyss. Higher! higher still, he climbs, each nerve straining, till on mountain top he stands;

his head uplift by faith and hope, with gleam of heavenly light illumed, responded to by holy thrill, joy unspeakable, of faith of full assurance."

CHARLES EMBLETON, of Kirkcaldy: "Will you please kindly continue my copy of *Christadelphian*, 1880 (if so be). For my own part, I should consider it a great loss to miss it. I hope some of your remarks in reference to it, in last month, apply to none of subscribers. Also please forward, when published, copy of *Seasons of Comfort*. A similar work is not in existence (so far as I know). I, in my private opinion, think you have been guided to publish a work of that description, which will, no doubt, be of great value to many, being a collection, so to speak, of 'sermons, with something in them.'"

A CORRESPONDENT forwards the following acceptable clips. The first is good, so is the second, but requiring the qualification, here and there, which the intelligence of the scripturally-enlightened reader will enable him to supply:—

THE RETURN OF ISRAEL.

I will surely gather the remnant of Israel.—
(Micah ii. 12.)

And the Temple again shall be built,
And filled as it was of yore;
And the burden be lifted from the heart of
the world,
And the nations all adore;
Prayers to the throne of heaven,
Morning and eve shall rise,
And unto and not of the Lamb
Shall be the sacrifice.—FESTUS.

In many strange and Gentile lands—
(Micah v. 8.)

Where Jacob's scattered sons are driven,—
(Jer. xxiii. 8.)

With longing eyes and lifted hands,—
(Lam. i. 7.)

They wait Messiah's sign from heaven.—
(Matt. xxiv. 8.)

The cup of fury they have quaffed,—
(Isa. li. 17.)

Till fainted like a weary flock;—
(Isa. li. 20.)

But heav'n will soon withdraw the draught,—
(Isa. li. 22.)

And give them waters from the rock.—
(Exod. xvii. 6.)

What though their bodies, as the ground,—
(Isa. li. 23.)

Th' Assyrian long has trodden o'er!—
(Isa. lii. 4.)

Zion, a captive daughter bound,—

(Isa. lii. 2.)

Shall rise to know her wrong no more.—
(Isa. liv. 3, 4.)

The veil is passing from her eyes,—

(2 Cor. iii. 16.)

The King of Nations she shall see;—
(Zech. xiv. 9.)

Judea! from the dust arise!—

(Isa. lii. 2.)

Thy ransomed sons return to thee!—
(Jer. xxxi. 17.)

How gorgeous shall thy land appear,—
(Isa. liv. 12.)

When, like the jewels of a bride,—
(Isa. xlix. 18.)

Thy broken bands, all gathered there,—
(Zech. xi. 14.)

Shall clothe thy hills on every side!—
(Isa. xlix. 18.)

When on thy mount, as prophets taught,—
(Isa. xxiv. 23.)

Shall shine the throne of David's Son;—
(Ezek. xxxvii. 32.)

The Gospel's latest triumphs brought—
(Micah iv. 2.)

Where first its glorious course begun.—
(Luke xxiv. 47.)

Gentiles and kings, who thee oppressed,—
(Isa. lx. 14.)

Shall to thy gates, with praise repair;—
(Isa. lx. 11.)

A fold of flocks shall Sharon rest,—
(Isa. lxx. 10.)

And clustered fruits its vineyard bear.—
(Joel ii. 22.)

Then shall an Eden morn illumed—
(Isa. ii. 8.)

Earth's fruitful vales, without a thorn;—
(Isa. lv. 13.)

The wilderness rejoice and bloom,—
(Isa. xxxv. 1.)

And nations in a day be born.—
(Zech. ii. 11.)

The Lord His holy arm makes bare;—
(Isa. lii. 10.)

Zion! thy cheerful songs employ!—
(Zeph. iii. 14.)

Thy robes of bridal beauty wear,—
(Isa. lii. 1.)

And shout, ye ransomed race, for joy!—
(Isa. lii. 9.)

WALKING WITH THE WORLD.

The Church and the World walked far apart,
On the changing shore of time;
The World was singing a giddy song,
And the Church a hymn sublime.

'Come, give me your hand,' cried the merry
World,

'And walk with me this way;'
But the good Church hid her snowy hands
And solemnly answered, 'Nay,
I will not give you my hands at all,
And I will not walk with you;
Your way is the way to endless death,
Your words are all untrue.'

'Nay, walk with me but a little space,'
Said the World, with a kindly air;
'The road I walk is a pleasant road,
And the sun shines always there.
Your path is thorny and rough and rude,
And mine is broad and plain;
The sky above me is always blue,
No want, no toil, I know;
The sky above you is always dark,
Your lot is a lot of woe.
My path, you see, is a broad, fair one,
And my gate is high and wide;
There's room enough for you and me
To travel side by side.'

Half shyly the Church approached the World,
And gave him her hand of snow;
The old World grasped it and walked along,
Saying in accents low—
'Your dress is too simple to please my taste,
I will give you pearls to wear,
Rich velvets and silks for your graceful form,
And diamonds to deck your hair.'
The Church looked down at her plain white
robes,
And then at the dazzling World,
And blushed as she saw his handsome lip
With a smile contemptuous curled.
'I will change my dress for a costlier one,'
Said the Church, with a smile of grace;
Then her pure white garment drifted away,
And the World gave in their place
Beautiful satins and shining silks,
And roses and gems and pearls;
And over her forehead her bright hair fell,
Crisped in a thousand curls.

'Your house is too plain,' said the proud old
World;

'I'll build you one like mine;
Carpets of Brussels and curtains of lace,
And furniture ever so fine.'
So he builds her a costly and beautiful house,
Splendid it was to behold;
Her sons and her beautiful daughters dwelt
there,
Gleaming in purple and gold.
And fairs and shows in her halls were held,
And the World and his children were there;
And laughter and music and feasts were heard
In the place that was meant for prayer.
She had cushioned pews for the rich and great,
To sit in their pomp and pride;
While the poor folks, clad in their shabby suits,
Sat meekly down outside.

The Angel of Mercy flew over the Church,
And whispered, 'I know thy sin;'
Then the Church looked back with a sigh, and
longed

To gather her children in.

But some were off to the midnight ball,
And some were off to the play;
And some were drinking at gay saloons,
So quickly she went her way.
Then the sly World gallantly said to her,
'Your children mean no harm,
Merely indulging in innocent sports,'
So she leant on his proffered arm;
And smiled and chatted and gathered flowers
As she walked along with the World.

'Your preachers are all too old and plain,'
Said the gay World with a sneer;
'I will send you some of another stamp,
Brilliant and gay and fast,
Who will tell them that people may live as they
list

And go to heaven at last.
The Father is merciful, great and good,
Tender and true and kind;
Do you think that He would take one child to
heaven,

And leave the rest behind?'
So he filled her house with gay divines,
Gifted and great and learned,
And the plain old men who preached the Cross,
Were out of pulpits turned.

'You give too much to the poor,' said the World,
'Far more than you ought to do;
If the poor need shelter and food and clothes,
Why need it trouble you?
Go take your money and buy rich robes,
And horses and carriages fine,
And pearls and jewels and dainty food,
And the rarest and costliest wine.
My children, they dote on all such things,
And if you their love would win,
You must do as they do, and walk in the ways
That they are walking in.'

Then the Church held tightly the strings of her
purse,

And gracefully lowered her head,
And simpered, 'I've given too much away;
I'll do, sir, as you have said.'
So the poor were turned from her door in scorn,
And she heard not the orphans' cry,
And she drew her beautiful robes aside
As the widows went weeping by.
And the sons of the World and the sons of the
Church
Walked closely hand and heart;
And only the Master, who knoweth all,
Could tell the two apart.

Then the Church sat down at her ease and said
'I am rich, and in goods increased;
I have need of nothing, and naught to do
But to laugh and dance and feast.'

And the sly World heard her and laughed in his sleeves,

And mockingly said aside,
'The Church is fallen, the beautiful Church,
And her shame is her boast and pride.'

The Angel drew near to the Mercy Seat,
And whispered in sighs her name,
And the saints their anthems of rapture hushed,
And covered their heads with shame.
And a voice came down through the hush of heaven,

From Him who sat on the throne:—
'I know thy works, and how thou hast said,
I am rich; and hast not known
That thou art naked and poor and blind,
And wretched before My face,
Therefore from My presence I cast thee out,
And blot thy name from its place.'

Brother D. P. Ross, Toronto, Canada:—
"The *Christadelphian* has arrived. I have only had time to glance at its contents, and can sympathise with and will assist in carrying out the idea. I am always on the look out for its welcome arrival for a long time before it gets here. Those articles on the 'Ways of Providence,' are exceedingly interesting, and are put in a way that makes the subject very plain, and causes wonder (like a good many other things in relation to the truth) why we did not see those things before our attention had been called to them. 'The Extracts from Correspondence,' I also think a good idea. I know I read them with great pleasure, and it seems to make us acquainted with one another, although separated by long distances, and they enlist a sympathy for one another in our diverse situations. Although I have never expressed, in my letters to you, the pleasure with which I receive the monthly visits of the *Christadelphian*, you must not think that I do not feel any. I know your time must be fully occupied in a better way than reading the letters of those who write for the mere purpose of writing. My number is always eagerly looked for, and after I am done, some others, who cannot subscribe, have the liberty of reading it. If it were a publication, got up for *sale* or *profit*, the publisher might object to this. But as I feel assured that your only object is to benefit your fellow mortals by making known to them the means of obtaining to eternal life, I know you will not."

Brother ASHCROFT, of Birkenhead, referring to the extracts from Dean Stanley's article on "Baptism," says, "The effect

upon one's own mind of these clerical writings is to confirm the conviction expressed in the two last lines of the following epigram, which Dean Stanley quotes:—

'Bishop and vicar
Why do you bicker
Each with the other,
When both are right,
Or each is quite
As wrong as the other?'"

Brother ROYCE, of Peterbro'.—"We have no additions to communicate for the last number of the *Christadelphian* for 1879, but would like to say a few words of warning and comfort to the servants of our Master. Remember the words of Jesus, 'What I say unto you (the disciples) I say unto all, watch.' How necessary for us to have this in our remembrance now, for already the horizon is illumined with the streaks of the coming dawn, forewarning those who are at their post of duty, watching that the long-looked-for Sun of Righteousness, the glorious orb of perfect day is about to arise with healing in his beams, and reward his faithful ones. Those who are not on the alert and ready will find this light from heaven only recal their confusion and dismay. It will then be too late to rectify our error and bustle about our duties. The word proclaims, in tones of thunder, to the drowsy ones who, with listless step and half-heartedness, go about the Lord's work (holding the world and money in one hand, and the recompense of the reward promised by God in the other, as though testing the weight of each). Now is the accepted time. Now is the day of salvation. Delays are dangerous at any time, lukewarmness is nauseous and unprofitable in the affairs of life, but these complaints in the things of God and at the eleventh hour of the day of salvation are perilous in the extreme, seeing if even the most be made of the time remaining for work, there is none to lose. If any are sleeping, it is time to awake and see to the oil and lamps; unless this is done, the cry of anguish at the unpleasant opening of their eyes will be 'too late.' The new year is approaching steadily and surely, and so is the day of the Lord. Jesus is coming to claim his bride and inheritance. God grant that we may behold his face in righteousness and see him as he is. The light, thank God, is still kept burning in

this city, though, in some cases, the vessels that exhibit it are not of the best quality;

but those who dislike darkness do not mind this."

INTELLIGENCE.

ABERDEEN.—A course of lectures (in the west front room, Music Hall Buildings) has been in progress for some time. Brother Marr is the lecturer: the course advertised comprises thirteen lectures in all. They have been verbally reported as interesting and well attended.

BIRKENHEAD.—Brother Collens reports the immersion of the following on the 29th of November last, viz.—**MARY M. ROBINSON** (22), formerly Church of England; **MARGARET EATON** (23), wife of brother Eaton, also Church of England, and **MARY JANE PICKTHALL** (23), wife of brother Pickthall, neutral. He adds, "We have decided to engage a hall in Liverpool, if we can meet with a suitable one, for the purpose of lecturing and possibly for holding our meetings for the breaking of bread, instead of at Birkenhead, considering that it is our duty to hold forth the pure word of life in this large town, especially as the lectures in Birkenhead have been thinly attended of late."

BIRMINGHAM.—The cases of obedience to the truth during the month, have been as follow:—**MISS LUCY CUTLER** (22), photographer's assistant, formerly neutral; **MRS. MARIA SMITH** (36), formerly neutral; **HENRY SMITH** (36), gun action fitter, formerly neutral; **ALFRED WINBURY** (18), formerly Unitarian; **CHARLES ALFRED BOWER** (21), telegraphist, formerly neutral; **MISS HANNA J. WYATT** (18), formerly Church of England; **JOHN ANDREWS** (42), brass manufacturer, formerly Church of Christ—so called; **EDMUND PARKIN** (37), moulder, formerly neutral.

The Mr. Andrews mentioned in this list, has been a leading man among what are known as the "Campbellites." He has been more or less acquainted with the truth for some years, but only latterly has he become uneasy as to his position. Increasing conviction has resulted in re-immersion. He states that many in the congregation in Great Francis street chapel, where he has sustained a leading part, are prepared to follow his example. With a view to assist in this result, the Editor, at his request, delivered a lecture in Duddeston Ward Hall, near the chapel, on Monday evening, December 16th. The lecture was well attended, and many questions were put at the close.

The proposed meeting to hear and question Mr. St. Clair has been abandoned, in consequence of Mr. St. Clair's non-acceptance of the subject proposed to him, viz, to explain the life, character and writings of

Paul, in harmony with the idea that Christ had not risen.

Brother and sister Arrowsmith have returned to fellowship. James R. Mawson is no longer associated with the brethren, having resigned his place among them in consequence of his abandonment of the faith.

The lectures during the month have been as follow:—Nov. 30th, The false prophets of Israel's and Gentile times.—(Brother Roberts). Dec. 7th, The land question.—(Bro. Shuttleworth). 14th, The true Nonconformity.—(Brother Shuttleworth). 21st, The true Church establishment of the age to come.—(Brother Roberts).

BRISTOL.—Brother Baker reports four additions this month: the largest number ever reported from Bristol at one time. Nov. 16th, **ROBERT ELLIOTT** (19), son of brother Elliott, who meets with the Cumnock ecclesia, neutral; 23rd, **JOSEPH BRYANT** (37), nominally Independent; 30th, **EMANUEL J. CLOTHIER** (25), formerly an active worker among the Independents, whose minister has made some efforts to again entangle him in the meshes of superstition; 30th, **ALFRED REED** (23), formerly Baptist. Brother J. Bellamy has taken a situation in London, and removed thither, where he will be shortly joined by sister (wife) Bellamy. Brother Bellamy was the first fruits of the truth in Bristol, he will be greatly missed by the brethren, being a most diligent worker, and very punctual at all the meetings. Sister Lowe has left for Cardiff. "We have withdrawn from brother Monney through his disorderly walking. We are making efforts to make known the truth in the suburbs of the city. We have secured a hall for four Wednesday evenings in January, a similar effort to be made in February. The subjects of lectures for last month have been as follow: The devil: is he a fallen angel? The millennium: is it to be brought about by missionary enterprise? Who are the infidels of the present age? Will the earth be burnt up? Everlasting punishment. How long halt ye between two opinions?"

CUMNOCK.—Brother Haining reports that other two have been constrained by the comprehension and belief of the truth to cast their lot with the few in this locality who are holding on to it as the anchor of their souls. They put on the only one name whereby we can be saved by being immersed on 29th ult. Their names are as follow:—**MATHEW ROBB** (26), railway surfaceman,

and THOMAS SHAW (33), miner. Our earnest desire is that they may continue to realize even with more distinction as time proceeds the obligations and responsibilities of their altered positions, which never fail in assisting us to resist the wiles and seductive influence of the present evil world."

CHELTENHAM.—Brother Otter writes: "Since my last report, we have had the pleasure of adding one more to the number of those who are waiting for the appearing of the Lord: MRS. E. BRADLEY (21), Church of England, having seen her way out of the surrounding darkness into the glorious liberty of the gospel through the door of baptism, on Friday, December 5th. One also of our number has 'finished her course'—having 'fallen on sleep' after a long and painful illness. Sister Merrett, mother of our brother Merrett, died at Newnham, Gloucestershire, on December 4th, in the love and certain hope of a resurrection from among dead ones. May she attain a 'part in the first resurrection.'"

DERBY.—Brother Colbourn reports that JOHN PEGG put on the sin-covering name by immersion on the 22nd November, and now waits and watches in our company for the appearing of the promised Messiah. A most interesting and well-attended lecture was delivered, in our little upper room, on the 14th instant, by brother Sulley, of Nottingham, his subject being 'The aspect of affairs in the East, from a Bible point of view; things foretold, of which many are ignorant, and some things people expect to occur, which will never come to pass.' The argument was exceedingly well illustrated by means of a large coloured map, showing the political divisions of the countries comprising and those immediately surrounding the empire of Turkey previous to the year A.D. 1820. The process of drying up the river Euphrates was shown, as the lecturer advanced in his discourse, by the aid of a number of small flaps, hinged to the map, which, on being turned over, served to cover up the original boundaries, and exhibited in their places the re-arrangements that have been effected during the past 60 years. The device is a most ingenious one, and proved of great assistance to the lecturer in the elucidation of his subject. We have reason to hope that the effort will not have been made in vain."

DUNLEY.—Brother Reeve reports that the ecclesia has received another addition in sister Simms, wife of brother Simms, who has removed from Derby. "We continue holding our meetings for the proclamation of the truth and the sowing of the seed word, hoping that God will give the increase. The lectures since our last report have been as follow:—Oct. 19th, Baptism.—(Brother Reeve, of Dudley). Oct. 26th, The nature and destiny of man.—(Brother Dawes, of

Netherton). Nov. 2nd, The one faith, the one hope, and the one baptism.—(Brother Simms, of Dudley). Nov. 9th, Religion.—(Brother A. E. Davis, of Birmingham). Nov. 16th, Immortality.—(Brother Roberts, of Birmingham).

FROME.—Brother Hawkins writes:—"The brethren and sisters have been much cheered and edified by a visit from brother Shuttleworth, of Birmingham, who delivered an excellent lecture, in their meeting room, on November 23rd, to an attentive audience, which was larger than usual. We, therefore, thank God and take courage, hoping we may yet see some fruit of our labours. There was also a goodly number of brethren and sisters present on the occasion from Bradford-on-Avon, Banwell, and Radstock, with whom we spent a pleasant day."

GALASHIELS.—Brother Scott reports the addition of three to the little flock here. GEORGE TODE (21), immersed into the saving name, on the 16th November, largely connected with Choral Union Associations, which he has left, and now devotes his musical talents to the benefit of the truth, which is very cheering to us. He was brought in contact with the truth through brother Marr (now in Tranent) some time ago; also JANE, twin-sister to Janet (reported in the October number), and HELEN (18), daughters of our brother and sister McKelvie. They were immersed into the sin-covering name on the 23rd November, after making a good confession of the faith. We have been greatly cheered in the additions we have had within the last four months. Our number is raised from seven to twelve. We have had a course of six lectures, which was the means of bringing brother Tode in contact with us. We have all found the benefit of them. We had three of the brethren out from Edinburgh, brothers C. Smith, W. Grant, and Sinclair, who gave one lecture each, and a very impressive exhortation. Brother Alexander took the other three.

GLASGOW.—Brother Nisbet writes: "Since brother Leask wrote last month, we have had several additions to our number here. On Sunday, Nov. 30th, MR. JOSEPH YOUNG, miner, Kilsyth, who came to a knowledge of the truth through brother Jas. Jarvie, junr. (who has been sojourning in his native village of Kilsyth, since his partial recovery from the effects of a broken leg), was introduced into Christ by baptism; on the Sunday following, Dec. 7th, MRS. BIGGAD, wife of brother Biggad, put on the sin-covering name; and since then, brother Charles Hogg and wife, and their daughter Ann, who were in fellowship with the Tranent brethren, some four years ago, have applied for fellowship here, and will hereafter break bread with us. Lectures have been as follow:—Nov. 16th, Believing and doing.—(Brother T. Nisbet). 23rd,

Man not deathless.—(Brother Jas. Nisbet). 30th, Does the kingdom of God exist anywhere?—(Brother Robertson). Dec. 7th, Have the Messianic prophecies received an entire fulfilment?—(Brother D. Campbell). 14th, Salvation impossible without a resurrection.—(Brother Jas. Nisbet). 21, Why, and for whom did Christ die?—(Brother T. Nisbet).

GRANTHAM.—Brother Jno. T. Hawkins writes:—"We have, as you are aware, not been able lately to report any immersions. We are, nevertheless, earnestly holding up the truth, with the kind assistance of our worthy brothers Royce, of Peterbro', and S. Richards and H. Sulley, of Nottingham. I am pleased to say we have lately had very fair audiences, who, to all appearances, thoroughly appreciate the lectures given; and if it is the Master's pleasure, we may, ere long (if things continue) be able to report some fruit for our labours. It is very cheering, in these dark times, to see the increasing numbers that are brought within the covenants, and we may in a measure, I think, take this as a sign that the end is near. Many who have been looking into it for a long time and been unable to fully realise their position, but when they see the nations taking important steps, quickly in succession, in fulfilment of the great prophecies and the universal preparation for war, it no doubt warns them that the end is assuredly drawing on us. May we all be ready for it with our lamps trimmed and abundance of oil."

GREAT BRIDGE.—Brother Hollier reports that the lectures for the month have been as follow:—Nov. 2nd, Holy Spirit.—(Brother Woolliscroft). 9th, The blood of Christ.—(Brother Bishop). 16th, Religion.—(Brother Millard). 23rd, Equal to the angels.—(Brother Attwood). 30th, The Spirit in its various aspects.—(Brother Parsons). Dec. 7th, The Millennium.—(Bro. Taylor). Brother Samuel Davies, of Brierley, and sister Lizzie Webb, of West Bromwich, were united in wedlock, on the 1st inst.; they will in future meet with the Brierley Hill ecclesia.

KIDDERMINSTER.—Brother Bland writes: "We have to report this month, the addition of three other members to our ecclesia. On Nov. 22nd, the immersion took place of HENRY DAVIS (22), designer, lately an attendant at the Wesleyan Chapel, and secretary of the Young Men's Mutual Improvement Society held in connection with that place; but formerly a member of the Established Church; the other two brothers were immersed on Nov. 29th, FREDERICK SMITH (17), designer; and ALFRED WIMBURY (18), designer, both previously connected with the Church of England. The lectures for the month have been fairly attended. We had an excellent attendance at brother Meakin's lecture,—the largest

that we have yet had, and the audience was well rewarded with an eloquent and powerful lecture. It is, however, uphill work, but this must be expected—he that looketh back not being 'fit for the kingdom of God.' The extreme cold has, doubtless, prevented many from attending our meetings, the hall we meet in being draughty and exceedingly cold, and contrasting unfavourably with the soft-cushioned and well-heated churches and chapels of apostate Christendom. This state of things we have endeavoured to remedy; a stove—after much waiting—has been procured, but gives little heat, and another is ordered and expected this week, which, from its cost, ought to give us a good amount of warmth. We have agreed to advertise the meetings also, every week in a local paper, and this, with a paragraph summarising the weekly lecture, constantly keeps the subject before the attention of the public, and should do us good. It is ours to use every available means to spread the truth, to commend that work in prayer to God, and leave the result in His hands. The lectures for the month have been as follow:—Nov. 16th, Everlasting torment not taught in the word of God.—(Brother Betts, of Bewdley). 23rd, The Jews: will they return to their own land? If so, when?—(Brother J. Steward). 30th, Prophetic times and signs in relation to the imminent personal re-appearance of Christ upon earth—the overthrow of the throne of kingdoms—and the re-establishment of the kingdom of God, foretold in the 'sure word of prophecy.' 7th, The orthodox doctrine of hell weighed in the balances of truth, and found wanting.—(Brother J. Bland). 14th, The Bible the sure word of God. Why this book is not studied, and how to remedy the evil.—(Brother Betts, of Bewdley).

LEICESTER.—Brother Yardley reports that SARAH ANN BIRCH (20), passed through the waters of baptism on December 3rd, having been formerly associated with the sect known as the United Free Methodists. Our brother Hodgkinson of Norman Cross, paid us a visit on the 7th inst., and proclaimed the truth, his subject being, The broad way and the narrow, and where they lead to.

LONDON.—Brother A. Jannaway writes:—"There has been one immersion since last writing, viz., on the 10th December, THOMAS BARKER (brother in the flesh to our brother Barker), formerly Church of England. Brother and sister McKillop, whose removal was noticed in last month's number, under 'Enfield Lock' intelligence, were members of our ecclesia. We regret their loss, but are consoled by the fact that the righteous are ordered of the Lord. It may be interesting as well as suggestive to mention that we have recently started in connection with our ecclesia a Mutual Improvement Society, which has been, as far as it has gone, a

great success. The meetings are open to any of the brethren or sisters, but only members. Brethren of the London ecclesia are allowed to take part. On each evening there is an essay or address and reading from the Scriptures, followed by criticisms, though the undergoing of the latter is not altogether pleasant. It is, unquestionably, highly beneficial, as was borne out by one who said, after having been subjected to the ordeal, 'I had no idea I had so many faults.' We have also in accordance with a resolution, passed at the last quarterly meeting, decided to present every newly-immersed member with a *Bible Companion*, a copy of *The Rules of the Ecclesia*, and *A Statement of the First Principles of the Truth*. The special effect which we have been making in the Wellington Hall has been attended with very fair success, and the services of the brethren from the country a source of immediate enjoyment. We have engaged the hall for six months, definitely, and purpose striving by the end of that time to obtain one for a permanency equally large and situated in a more central part of London, for the convenience of all the brethren and sisters. The lectures have been as upon enclosed bills. The opening and second course of lectures are as follow:— Nov. 2nd, Christ's promised appearing again, the only hope for both dead and living.—(Brother Shuttleworth). 9th, Coming oneness in relation to human affairs.—(Brother J. J. Andrew). 16th, Signs false and true in relation to Christ's return.—(Brother Phillips). 23rd, The King of the Jews.—(Brother Hodgkinson). 30th, Bible promises of a future life, compared with the hopes of popular belief.—(Brother A. Andrew). Dec. 7th, What we may know of the Almighty Father of heaven and earth.—(Brother Roberts). 14th, The king of Babylon's vision.—(Brother J. J. Andrew). 21st, The gospel of the grace of God.—(Brother Elliott). 28th, The revealed purpose of God in connection with the Holy Land.—(Brother Atkins)."

RIDDINGS.—Brother Wragg reports the obedience of two more, viz., GEORGE ROBINSON (53), who has been a Baptist preacher over twenty years, and JOHN MARSHALL (39), for some time neutral, but had been a Campbellite. He first came in contact with the truth ten years ago through obtaining a copy of *Elpis Israel*. Their addition make up for the loss so to speak of our brothers Radford and Mitchell, who have formed an ecclesia at Ripley, two-and-half miles off, with the three other brethren whose immersion was recorded under Ripley last month. We need not say much about outdoor lecturing, but the result of our outdoor work has been encouraging, and we would advise a fair trial all this coming summer, if the Lord delays His coming. But we would advise only those

trying who have strength of voice and body.

STOCKPORT.—Brother Waite writes: "Our recent special effort on behalf of the truth has, so far as attendance goes, been eminently successful. On the 16th ult., brother Ashcroft lectured, his subject being Illustrations from personal experience of the embarrassment incident to all attempts to explain the Scriptures according to clerical views and doctrines. The lecture was listened to with profound attention, and must have made an equally profound impression on the intelligent and sincere portion of his audience. On the 23rd ult., brother Shuttleworth (of Birmingham), delivered two lectures—subjects: Afternoon.—Brotherhood; Brotherhoods of various kinds: racial, social, national and political, considered from a Bible point of view in relation to this present evil world and the better age to come. Evening—Death in the pot, or, the surrounding and long established systems of religious life-destroying adulterations of the truth as it is in Jesus. Sunday, November 30th, brother Dunn, of Warrington, lectured on the following subject: The Deity: His personality scripturally considered, shewing the impersonal God of Orthodoxy to be a carnal fiction. The Stockport brethren have been pleased not only with the good attendance on each occasion, but also with the efforts of the brethren who have, with much personal inconvenience, travelled considerable distances to lend their voices on behalf of the truth, not only to those outside, but also to those within the fold. A word of counsel how sweet it is, especially from the man whose daily walk reflects the light of truth within. Let all others refrain from exhortation, particularly in the assembly of the brethren."

SWANSEA.—Brother Randles reports the obedience of ALFRED CHIDZEY (22), who has been attending our meetings some time, and was immersed into the saving name, on the 10th inst. The lectures for the month have been as follow: Sunday, Nov. 16th, The house of Deity, its foundation, its building, its materials and chief corner stone.—(Brother Evans). 23rd, Jesus the Christ, very God, or, Son of God, which?—(Brother D. Clement). 30th, Christ is coming.—(Brother Shuttleworth). Dec. 7th, The cloud of witnesses: their faith, &c.—(Brother Evans). 14th, The land question: who are the rightful owners of the soil.—(Brother Clement). The subject on Nov. 30th formed part of the poster mentioned in last report. The words "Christ is coming" printed across the centre in large red capitals, made it attractive. I am sorry to say but few of the public were sufficiently struck with the subject to come and hear; however, we are not disheartened at the few characterizing all our movements just now. Since the lecture was given which so charmed

and delighted us, we have thought it good not to let it stop where it is, and threw out the suggestion to brother Shuttleworth, if he would write it, we would print and publish it in tract form. Brother Shuttleworth at once acquiesced, and has written it. It is now in the printer's hands, and will be ready in a few days, when we will advertise, publish and circulate it in Swansea. I will close by giving you the title page of the coming tract: CHRIST IS COMING. The substance of a lecture delivered in the Agricultural Hall, Swansea, Nov. 30th, 1879, by F. R. Shuttleworth of Birmingham. Christ: the alpha and omega of Bible revelation. Christ: the hope and future restorer of his own nation. Christ: the hope and final governor of all nations upon earth. Christ's coming and kingdom—the only hope of life and immortality, for both the dead and the living.

WARRINGTON.—Brother C. Roberts reports the commencement of a course of lectures during the past month, in a room in a more populous part of the town, in the very midst of the places of the enemies of the truth, to wit the Roman Catholic Church, Catholic Apostolic, Church of England, Congregational Church, and a Wesleyan Chapel. The following have been the subjects of lectures and the lecturers:—Nov. 2nd, The Bible, a revelation from God and the only instructor of man in spiritual things.—(Brother Dunn, of Warrington). 9th, "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God."—(John iii. 5).—(Brother J. U. Robertson, of Liverpool). * 16th, The crown for which Paul fought.—(Bro. Booth, of Crewe). 23rd, "A great wonder in heaven."—(Rev. xii).—(Brother Waite, of Stockport). 30th, Men not Christians by birth; things which must be known, believed, and obeyed by men before they can possibly be Christians, if the Bible is from God.—(Brother Dunn, Warrington).

CANADA.

GUELPH, Ont.—Brother Evans writes: "Our hearts are again gladdened by the return of two more to the profession of apostolic faith and practice, Mrs. MARY CRICHTON (37), wife of brother Crichton, and daughter of brother Hamby, of Norval; and Mrs. MARY ANN SHAW (37), formerly Episcopalian, wife of brother Shaw, reckoning themselves dead to the flesh and the world, i.e., sin, they were on 5th November buried in a grave of water, and through faith in the operation of God who raised Jesus Christ our Lord from the dead, were raised to walk in newness of life, for the present in the same mortal bodies, but presently in incorruptible ones and with Christ according to promise (Apoc. iii. 4); if found worthy in the day of inspection at

his return to earth, which by the signs, graciously vouchsafed us and now abounding, we believe to be imminent. We trust the new and holy state our sisters have acquired will be fully realized, and that we all may be alive and awake to righteousness, and thus be enabled to render our accounts without lamentation and fear, but with joy. A few others are reading and enquiring."

SOUTH AFRICA.

PIETERMARITZBURG.—Brother Boyley, reporting the arrival of brother and sister Bailey from England, remarks:—"You may depend upon it that we have already had some very joyous and happy meetings together, not only at our breaking of bread and the drinking of wine on Sundays, but every night. I have never before had such a use for my tongue as I have had since the arrival of our dear brother and sister. God be praised! I have prayed long and prayed earnestly for this, and in His 'Ways of Providence' He has at last sent me a living answer. Things are working for the benefit of our dear brother Rees, of Shrewsbury. I have sent in an application to the Emigration Board for him, and I have every reason to expect I shall get him and his dear sister wife and two children free passages to Natal. We shall then be an ecclesia of five waiting for the Lord from heaven. This is indeed a brightening prospect, after the years of solitude which I have spent here, but which are now at an end. You and all the faithful in Christ Jesus will thank God and rejoice with me. I sometimes think that some of those brethren at home who grow careless and neglect to attend the meetings would get ashamed of themselves if they could get a peep at us and see how happy we are to meet around the Lord's table. I think we should soon shame them from their indifference. Those who are alive to the beauty and preciousness of the truth and have spent years in isolation, know how to set full value on the opportunities at last afforded them of coming together to worship God in the ways and means and ordinances He has appointed. Try to make it known amongst the poor faithful saints, that we will help them to emigrate here, but we would like when they write to us to send us enclosed in their letters a written statement from you or from some faithful brother of good standing among the ecclesia—to state that they are true brethren in fellowship with us in the like precious faith, as it would then inspire us with confidence toward those who send to us to get them out. I will send you a newspaper by which, if you look at the supplement at the bottom of the advertising side, you will learn how I am enabled to bring out our brethren to me. I can get brother Rees out as carpenter. One of the influential men on the Board explained that

to my satisfaction, saying if I got a man out and was satisfied with him that is all that is required. I got brother Bailey out that way. He is working at his own trade as an engineer now. I see in the Gloucester intelligence that two brethren had left that place for the Cape of Good Hope, but their names were not mentioned, though it would be much better for them to have been so, as it gives brethren at a distance a better chance of finding out each other's whereabouts, and by that means communicating with each other. As it happens however, I received a letter from two brethren, dated from Gloucester, stating they would be coming to Cape Town shortly. I suppose that they are the two mentioned in the *Christadelphian*. I wrote, directing to the General Post Office, but have not heard from them again, as yet. Had they applied to me as brother B. did before he left Wales, I could have gotten them free passages to Natal, and the married one could have brought out his sister wife, who he says is left behind. I am sorry that they went to Cape Town as we lose the chance of their company, but it may be for a wise purpose. You remember publishing a letter from a D. M. Maartens, don't you? who wrote to me from Graaf Reinet. Well, that led to a correspondence between him and me concerning the things on subjects that are nearest our affections. I sent him first vol. *Eureka*, *Good Confession*, *Bible Companion*, &c., for which he seemed highly delighted; it is a long time since I heard from him. I do not know if he is going to be manifested as a son of God by obedience to the faith or not, but I should not be surprised to hear from him and the Gloucester brethren next mail. If you should get any communication from them, I hope to see it in the *Christadelphian*."

UNITED STATES.

DUNDEE (Wis).—Brother M. C. Eastman reports the addition to the all-saving name, of JOANNA BATES, the wife of brother Joseph Bates, on the 2nd of last April.

LANESVILLE (Va).—Brother Dr. L. Edwards writes: "Sister Rosina King wishes a copy of *Seasons of Comfort*; but as books cannot be sent by mail from England, we suppose we shall have to get them from sister Thomas when they are printed. You will notice that our brother Hardin Littlepage's name is absent from the list. He died on 2nd of Aug. last, in his 70th year. He was for nearly forty years a great lover of brother Thomas and his work, and in his later years one of the most solid and faithful Christadelphians among us. Though a poor man, he always said he could not

do without the *Christadelphian*, and the instructing and comforting assistance of brother Roberts, and as long as he lived and was able to pay for it, he expected to subscribe for the *Christadelphian*. He almost always officiated at the table, in the meetings of our ecclesia, and the leading feature of his admonitions was the reading and study of God's holy word, which he constantly commanded, with all the powers he possessed. You should know how much we miss him in our weekly gatherings, as he was a constant attendant. But leaving us strong in the faith to the last, we sorrow not as those who have no hope. We have had five additions by baptism, to our ecclesia, during the summer past, and two to our two brethren at Little Plymouth King and Queen. This seems slow progress; but if they could all walk circumspectly, redeeming the time, in these days of evil, we may consider it a great work, in view of the final result. If you, or some of your good writers in the *Christadelphian*, would publish an article on 'The relation of the ecclesia to the world. The world: what is it? The ecclesia: what is it, and what are its duties to the world? How far it may conform to the wise, prudent, and time-honoured customs of the world' (a quotation from one of our speakers), you would confer a favour, and help to elucidate what I regard a most important subject in our day."

MCMINNEVILLE.—There has been no intentional suppression of suitable intelligence from brother L. T. Nichols, and certainly not from any hostile impression produced by the letters of others. We have been unusually occupied the last five months, and there may have been oversight. We think of quoting from his letter just to hand, in next month's "Extracts from Correspondence."

RICHMOND (Va).—Brother Luxford reports the obedience of (now) sisters PORTER, MANN and THAXTON, formerly Campbellites.

WEBBERVILLE (Tex).—Brother W. A. Oatman, ordering the *Christadelphian* for Sam Johnson, says: "Brother Sam is one of five immersed by brother John Banta, at the close of a meeting, held at my house, the fore part of October; one of which is my wife. I immersed two previous to those, and expect to add another to our little faithful band, on Saturday next, which gives about twelve, and when brother Banta arrives, which we expect about Christmas to move here, he and wife will swell our number to fourteen, with strong probability of five or six others to be added ere long. We meet every first day of the week to attend to ordinances prescribed by the Master in memory of His shed blood for us and that He will come again."

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. 188.

FEBRUARY, 1880.

Vol. XVII.

DR. THOMAS IN LONDON TEN YEARS AGO.

No. II.

September 14th, 1869.

ON Sunday evening our little hall, which holds about 100, was completely crammed, which was very gratifying. It has never been so full on Sundays before. I scarcely expected quite so many, for we had not gone to much expense in making it known, on account of its smallness. All the other available halls in the neighbourhood, which are larger, are occupied on Sundays by some section of the apostacy, or we should have taken one of them.

The Doctor commenced by reading 1 Tim. iii., interposing occasional remarks as he proceeded—such as that a bishop in apostolic days was not a man selected by the statesmen of the particular political party which happened to have the upper hand at the time, to be paid at the rate of five or ten thousand a year. When he had concluded the chapter he stated that he had read it for the purpose of expounding the 15th verse, which he accordingly proceeded to do.

The “house of God” was not a consecrated building of brick or stone, such as we saw around us in the numerous churches and chapels of the land; for these were not pillars of the truth. Neither was it the various churches of Christendom or Anti-Christendom, as it should be called. They were merely rotten supports of their own lifeless creeds. We lived in a world of churches, each of which required an endorsement of its own particular creed. First there

was the Church of England with its Athanasian creed, which if we did not believe, we were threatened with damnation. Seeing, however, that it was devised 280 years after the time of the apostles, we need not trouble ourselves about it, for if people could be saved without it before it was devised, they could just as easily be saved without it afterwards. Then come the Presbyterians with their Westminster confession of faith, which they require their converts to accept. But there was no need to study all the creeds of Christendom to obtain an answer to the question, what is truth? To do so would occupy a life-time. There was a shorter cut by which the question might be solved, and that was by going to the Scriptures, which alone were able to make us wise unto salvation. Theoretically, Protestants had adopted the principle that everyone should be allowed to exercise their own private judgment on Bible questions; but they did not carry it out practically, as any one would soon find if they were to come to conclusions antagonistic to the recognised theology of the particular denomination to which they belonged; for they would assuredly be kicked out.

The "house of God" was simply a name for a community of people, built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone, in which dwelt the Spirit of God, as embodied in the truth. When a man believes in the truth, as incarnated in Jesus, the Spirit of truth dwells in him, and he is a temple in which God dwells. The Deity dwells not in temples made with hands, but in the minds of human beings, who individually and collectively constitute figurative temples formed or constructed by the operation of His Spirit or truth.

A knowledge of what "the church of the living God" was in the days of the apostles, or, in other words, of the truth, reveals to anyone the intense darkness which surrounds us. The apostles' teaching was endorsed by signs and wonders; but the clerical

teaching of this day is not. In following the pretended successors of the apostles, the people have forsaken the real thing for the false. The apostle Peter was first appointed to proclaim the truth as it was in Jesus. The rock on which the church was built was not Peter, but the Christ. Peter was simply constituted the holder of the keys. They were given to him alone, and not to any real or false successors of his; and he having used them, it was impossible for anyone else to make use of them. They were given to him because the lawyers of Israel had taken away the key of knowledge, neither going into the kingdom themselves, nor allowing others to go in. God was determined to restore the key to the Jews, and selected Peter for this purpose.

People now-a-days were in precisely the same position as the lawyers in Christ's day. They professed to believe the Bible; but in reality did not. And so numerous were the beliefs and creeds which professed to be founded upon the word of God, that it had become a common saying with some persons that anything could be proved from the Bible. Such an assertion as this was blasphemy against the Almighty. If it were true it would be better for him never to have spoken. If such a statement were to be made about his (the speaker's) writings, he would consider it an insult; but the fact was that only one thing could be proved from the Bible, and that was the truth.

One of the apostles was selected from among the rest, to restore the key, to prevent them all speaking at once. The first key was shown on the day of Pentecost, when Peter addressed a number of 'devout' Jews. His object was to show them the way to be saved. This fact proved that piety and devoutness could save no one. If it could, Mohammedans and Roman Catholics stood a better chance of salvation than did Protestants, for the former prayed seven times a day, and Catholics were well known to be much more exemplary in their prayers and penances than were

Protestants. The devoutness of the Jews was in relation to a divinely-appointed system of religion: so that there was not a complete parallel between the two. It must therefore be necessary for devout people now to do precisely the same things, as it was for devout Jews in Peter's time—that is, repent and be baptised, which, of course, comprised a belief of the truth. The apostles got at people's hearts, not by frightening them, but by putting the truth into their understandings. At that time there was only one baptism; but now there were many: none, however, were of any avail, but that which the apostles practised. It is described as a burial, or a planting, which necessitates a person being immersed, or completely covered over. Those who submitted to it were promised salvation; they were invited to a kingdom and glory. Collectively they then constituted the ecclesia, or called-out assembly of God. They did not enter the kingdom at baptism for it was not then established. It was to be set up in the days of ten kings, and, unlike all other kingdoms, it was not to be left to other people. It would bring to an end all other kingdoms and empires, the British Empire included. Consequently the words so frequently sung by church people were not true—"as it was in the beginning, is now, and ever shall be, world without end, amen." If this statement was true, the world would continue in its present state of wickedness for ever. Therefore he could not say "amen" to that. It was not God's purpose to convert all mankind by the preaching of the gospel, but simply to separate a community of people to be put into office as kings when the time comes for establishing the kingdom. It was true there were not many in the present day of this class; but this need not alarm anyone. Numbers, instead of proving the truth of any views, were rather a presumption against them, for the truth had always been in the hands of the few, and its counterfeit with the many.

September 28th, 1869.

Enclosed you will find a *newspaper report of the Doctor's lecture on the evening of Sunday week. It was the longest we have yet had from him; it lasted about two hours. In reading the 17th chapter of John, which is indeed a most important and beautiful portion of holy writ, the Doctor commented as usual, pointing out that when Jesus prayed he expressly stated that he prayed not for the world, and that, though the disciples were in the world they were said to be not of the world, which was the same, in sense, as Christ's statement that his kingdom was not of this world, or constitution of things then existing, which was the Mosaic. The newspaper report contains the main points of the lecture in a condensed form, so I have not much to add.

According to popular interpretation, Jesus did not say the truth when he declared that narrow was the way which leadeth unto eternal life, and few there be that find it, for it was generally taught that the way to life was very broad, and that many would find it. If we were not willing to learn of God's revealed will we must be content to be ignorant of it. It was fashionable now-a-days to say that Moses did not teach a resurrection and a future life. Nothing could be more false, for Exod. iii. 15 contained a prediction of the resurrection of Abraham, Isaac, and Jacob. To understand the mystery of godliness it was necessary to know the manifestor and the manifested, or medium of manifestation. It was owing to ignorance on these points that the Jews did not comprehend the hard sayings of Jesus, such as "Except ye eat my flesh, &c." They judged after the flesh. To understand the words of the Spirit it was necessary to adopt the rule of interpretation, based upon the Spirit. Jesus was the "body prepared" for God to dwell in as in a temple.

* See *The Ambassador*, Nov., 1869, p. 341.

October 12th, 1869.

The newspaper clipping* will give you a pretty good idea of the third Sunday evening's lecture, but on looking over my notes, I find they contain several observations not given in the printed report.

In the course of his lectures, Dr. Thomas said that the baptism of the Holy Spirit by Christ, which he promised, took place on the day of Pentecost, when the apostles were endowed with the Spirit. The motto of the United States was *E. Pheribus Unum*, which meant "from many to one;" because it consisted of a large number of states which made up in the aggregate one nation. But with Deity, in regard to the mystery of godliness, it was just the reverse. His mode of operation was from one to many. Prov. viii. 22 to 26 personifies wisdom, which is synonymous with the "word" in John, to know which gives life. The "word" was no less the Deity while manifest in flesh than it was previously, any more than a hand is less a hand when veiled in a glove than it is without such a covering. Jesus was the veil or glove with which the Deity was covered. Although John was six months older than Jesus, yet it was said that Jesus was preferred before him. It was the "word" or spirit in Jesus which was before John. Genesis 3rd chap. contains what may be called the constitution or kingdom of sin. To know the facts of the death of Christ is not sufficient. It is necessary also, to know the doctrines pertaining to them. The latter explain the former. To know of it, as we know of the death or crucifixion of the two thieves is not enough. After Christ's resurrection the apostles were commanded to baptize in the name of the Father, Son, and Holy Spirit; which shows that a certain relationship then existed between these three, which had not previously existed. The leaders of the Apostacy in the time of Constantine made an egregious mis-

take in attempting to define the existence of the Father, Son, and Holy Spirit, from the beginning—as embodied in the Nicene Creed. To be baptised into the name of Jesus Christ is the same as to be baptised into the name of the Father, Son and Holy Spirit, because Jesus is the manifestation of God in flesh by means of the Spirit. When the truth of the engrafted word gets into our understanding and leads to obedience by immersion then we are in the Father, Son and Holy Spirit. All things created are in God in a certain sense, that is physically, for "in Him we live and move and have our being." But a forgiven sinner is in God mentally and morally. There are at present two families in the world; the family of man, which is the manifestation of flesh only, and the family of God consisting of men who have been introduced into the Name, thereby constituting them a manifestation of God in an imperfect medium. These are yet to be manifested in a perfect nature, such as Jesus is now—since his glorification. When like Jesus, they will have the same relation to God that Jesus now has, for "things which are equal to the same thing are equal to each other." When this comes to pass then will they sing the song of Moses and the Lamb—a song which no one else can learn—and will reign on earth, not in heaven. If we were readers of the Bible the hearing of these things should lead us to ask whether they are true, and if so, we should ask how it is that the spiritual leaders of the present day teach contrary things, such as going to heaven at death, &c.

The foregoing lecture was a very beautiful one, and was so simple that the most ignorant might understand it if they only knew their mother tongue.

October 13th, 1869.

The last Sunday evening lecture of the Doctor's, as you would see from the newspaper report,* was based

* See *The Ambassador*, Dec. 1869, p. 377.

* See *The Ambassador*, Dec., 1869, p. 378.

upon the conversation between Jesus and Nicodemus. It was one of the most systematic lectures I have heard from him. After reading Jno. 3rd chapter, he said there were certain impossibilities in connection with the kingdom of God. Thus, in the sermon on the mount, Jesus said, "Except a man's righteousness exceed that of the Scribes and Pharisees, he cannot enter the kingdom of God." On another occasion he said, "Except a person be converted, and become as a little child, he cannot enter the kingdom of God;" that is, he must become teachable like a little child. He also told his disciples that "it was easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." This greatly surprised Peter, who said, "Who then can be saved?" To this Christ answered, "With men it is impossible, but with God all things are possible." The presentation of testimony alone to the rich, would have little or no effect upon them. But when God endowed the apostles with the Spirit to speak the word, and attested it by miracles, rich men were led to accept it, and then to empty themselves of their treasures, thereby reducing themselves to a level with the poor.

When a slave was bought in ancient times, all the property he possessed was considered as belonging to his master. So when a man is purchased by Jesus Christ, all he has becomes his master's, and he is the steward of those possessions. Hence Jesus said, "Make to yourself friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations." The phrase "mammon of unrighteousness" was a figurative description of riches. The injunction amounted to saying, "with the riches you possess, make to yourselves friends, who, when ye fail, can give you admission into everlasting habitations." Those friends are two—the Father and the Son. If the friendship of the Son can be secured we are sure of that of the Father. They are two very im-

portant and influential friends. If those in the faith who are rich do not devote their riches to Christ, they can have little or no hope of salvation. Paul counted all things but dross compared with the promised reward. So also must everyone else who wishes to enjoy the same blessing. If a prince royal or a lord were to embrace the truth, it would be no degradation to him if he were to disrobe himself of his empty titles,—bestowed by the breath of a sovereign, at her will and pleasure. To be a brother of Jesus Christ is a far greater honour than any which the rulers of this world can bestow.

The poor now have as much as they can do to make ends meet, and keep the wolf from the door. Their life is a state of continual misery. On believing the truth, a poor man is raised to high position, that of being the son of God. Thus the rich may rejoice in his debasement, and the poor in his exaltation. James says that the kingdom is promised to the poor of this world, who are rich in faith. If the Queen were to offer her kingdom to a poor man, at her death, it would be considered a great honour, and he would be anxious for the time to come for him to possess it. The "heir of all things" has promised a much better kingdom to the poor, and there is no need to wait for his death. As the Mediator of the covenant, he has already died to confirm it. It matters not whether a man be rich or poor so long as he has faith in God's promises. He can now become an heir of the kingdom, but not an inheritor until the heir of all things takes possession of it. Another impossibility in connection with the kingdom of God is, that the unrighteous cannot inherit it. The righteous, who will inherit it, are those who are subject to God's system of righteousness, not their own. Jesus enumerates a further impossibility when he says to Nicodemus, "except a man be born again he cannot enter the kingdom of God." To be "born again" is defined by Jesus as being "born of water and the Spirit." And to "see the kingdom" is

the same as to "enter the kingdom." This conversation is an illustration of the last clause of the previous chapter (ii.), which says that Christ "knew what was in man." Nicodemus showed great ignorance in the questions which he asked, and Jesus was aware of this beforehand. In saying "we know" Nicodemus meant that the class to whom he belonged—the Scribes and Pharisees—were aware that Jesus was a teacher sent from God. This fact is illustrated by Jesus in the parable of the vineyard, when he represents them as saying, "This is the heir, come let us kill him, and the inheritance shall be ours." The evidence which convinced Nicodemus that Christ was a teacher from God, consisted of the miracles he worked. The same test should be applied to all who now claim to be sent of God—the religious teachers of the age, from the Pope downwards. We know they are not so sent, because they don't teach God's doctrine. There were false apostles in Paul's day. No wonder there are such at the present time, 1,800 years after the days of the apostles. For Satan himself is transformed into an angel or messenger of light. The false apostles or satanic angels of light were the fathers so much talked about—the founders of the present great apostasy.

Moses predicted that a prophet like unto himself should arise, and Jesus was declared to be that prophet—not to hear whom, was to be cut off or destroyed. And Jesus said if he was rejected, those doing so would be punished. If a man believes Christ, and then, when his doctrine is presented to him, he refuses to believe that, he is just as much condemned as if rejecting Christ himself. The doctrine which he taught is the rule by which we are to be judged. There must be some standard or rule of judgment. The law under which we are placed is the law of faith or the gospel. If it were left to each man to determine his rule of judgment, there would be as many tests as there are creeds in existence; such as sincerity, the Westminster Confession,

the Thirty-nine Articles, &c. Paul preached the same gospel as Jesus, and in Romans ii. 12-16, Paul shows that Jesus will judge by that gospel. There is no subject, therefore, more important than to know what Jesus and the apostles preached. A part of it is set forth in being "born again." To be born from above and to be born again are the same things; for the birth comes from above. The word "born" signifies an emergence of the thing born from that in which it was previously concealed. Thus: plants, wheat, or barley are born from the earth, when they emerge from it.

Some, in the plenitude of their foolishness, say that water here means spirit. If so it would read "Except a man be born of Spirit and Spirit." This is nonsense, and the Spirit never spoke foolishness. It is true that water is sometimes used for spirit, but in that case it is said to emanate from the individual; not the individual to be in the water.—(See John vii. 38, 39.) This is illustrated in the case of the apostle, from whom it flowed out in streams, so that handkerchiefs touching them were endowed with healing power. Every man in the apostles' days was able to produce three witnesses to his Christianity,— "the water, the spirit, and the blood." He was able to show that the doctrine concerning them all concentrated in him. The witness of the water is baptism, that of the spirit is belief of what the spirit has taught, and that of the blood, an understanding of the doctrines pertaining to Christ's crucifixion, when he poured out his blood from sin. The absence of one of these proves fatal. Baptism, faith and hope, are all right in their place. A person "born of water" must previously have been concealed in water and emerged from it. Physically "spirit" means the power by which God creates and sustains all things. Mentally and morally, or spiritually, "the spirit is the truth" according to John; which is a better definition than can be got from the parsons of the day. This is not a matter of opinion, but of testimony. Jesus gives the same definition

when he says, "the words that I speak unto you, they are spirit and they are life." Can anything be plainer? They were vital words, for they were uttered by the spirit dwelling in Christ. And they were life because of leading to life. Creative spirit is only different from the spirit which is in the relationship which it bears. Before a person can be born he must be begotten. James says this begettal, in spiritual matters, is produced by "the word of truth." This is the seed from which is developed the new man. This word says he, is to be received with meekness, for it is able to save our souls. In saying "purify your souls in obeying the truth," James means, not simply believing the truth, but belief and obedience, for belief without obedience is of no use. Peter says that the word is a living power, producing life, not a dead letter, having no power unless accompanied by the spirit, as recently declared by a converted Jew. If the word is a dead letter, there was no use in Paul commanding Timothy to "preach the word." Such as are born of the word are "born not of blood, nor of the will of man, but of God.—(Jno. i. 11.) A man so begotten, gets new views, aspirations, ambitions, and hopes, and throws the past on one side, as of no further use, and asks what he must do next. He gets a disposition such as Christ's, to do only God's will. This

will of God is expressed by Jesus when he says, "He that believeth and is baptised shall be saved." No one is recognised as born of God, until born of the Spirit; and no one is born of the Spirit, until led by that Spirit to be born of water.

Thus there are three or four items comprised in being born again.

1.—To understand the truth.

2.—To believe the truth.

3.—To obey the truth.

4.—To be born of water.

But this is not the completion of the birth. A person so born is not yet spirit. He is only the spirit of a just man made perfect. His body requires to be changed like Christ's. His mortal body must be made alive by the Spirit; that is, it must be made incorruptible after the resurrection, for "flesh and blood cannot inherit the kingdom of God." When Jesus said "the wind bloweth where it listeth," he meant "the spirit bloweth where it listeth;" for the same word is used for "wind" in the first clause as is translated "spirit" in the last—"So is everyone that is born of the Spirit." The translators no doubt saw the absurdity of saying "So is anyone that is born of the wind." This may do for gassy people, of which there are so many now-a-days, for they truly are born of the wind. The Spirit was in Christ, and Nicodemus heard it, but could not tell whence it came, nor whither it went.

THE WAYS OF PROVIDENCE,

AS AUTHENTICALLY ILLUSTRATED IN BIBLE HISTORY.

No. 17.

DAVID reigned forty years after his divinely-directed arrival in Hebron. The various events that led to the extension and consolidation of his power from the time of this arrival till the day he sat enthroned in Jerusalem, undisputed monarch of the whole country from the Euphrates to the river of Egypt, would be interesting to follow: but they would not be sufficiently relevant to the object of these papers. As a fact, they would illustrate the Ways of Providence with David, but they would not enunciate them in that positive definite way which we aim to attain. There are several features of his reign that do so. The

first is not so direct as others, but still useful to consider. We refer to the circumstances leading to the covenant made with David.

This covenant occupies a prominent and important place in the economy of divine purpose. David referred to it, in his last words, as affording the groundwork of "all his salvation and all his desire."—(2 Sam. xxiii. 5.) Jehovah sheds importance upon it by offering to extend it to every one who submits to Him, saying "I will make an everlasting covenant with you, even the sure (or covenanted) mercies of David."—(Is. lv. 3.) He refers impressively to it thus: "My covenant will I not break nor alter the thing that is gone out of my lips. 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."—(Ps. lxxxix. 34-36.) Peter also refers to it in his address on the day of Pentecost (Acts ii. 29); and Paul indirectly alludes to it in speaking of "the *covenants of promise*" to which the Gentiles are by nature strangers.—(Eph. ii. 12.)

Now the striking fact in the case, as illustrative of the ways of Providence, is, that this covenant with David—(one of the leading pillars, as we may say, of the city having foundations)—was brought about, so far as David was concerned, by David's own natural spontaneous meditations and intentions concerning the work of God. We are told that the Lord having given David rest from all his enemies, he began to grow uneasy at the fact that while he dwelt in a palace, the ark of God was under a tent. He mentioned his feelings to Nathan the prophet, as much as to intimate that he begrudged his own personal comforts and enjoyments while the things of God were less well appointed; and that he would like to put up a substantial edifice for the divine service and honour. Nathan encouraged David in his view: "Go, do all that is in thy heart; for the Lord is with thee."—(2 Sam. vii. 3.) But that night, a different light was put upon the subject by the message that came to Nathan. David was forbidden to build the contemplated temple. Having shed much blood, he was declared unsuitable, in the divine fitness of things, for undertaking a work of worship and peace. He was commended for entertaining the idea: "Thou didst well that it was in thine heart to build an house to My name. Nevertheless, thou shalt not build the house."—(1 Kings viii. 18), "Also, the Lord telleth thee that He will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thine own bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom for ever. . . . Thine house and thy kingdom shall be established for ever before thee. Thy throne shall be established for ever."—(2 Sam. vii. 11-16). This, doubtless, had reference to Solomon, in whom also it had a preliminary fulfilment: but we have the authority of the Spirit of God, both in the prophets and the apostles, for giving it a much remoter, larger, and more glorious application to the "greater than Solomon," the Son, the Lord of David, the antitype and substance of all the allegories contained in the first covenant and its surroundings. What is worthy of special consideration, is that this important institute of the kingdom of God

should have found the occasion of its introduction in David's own faithfulness, working in quite a natural way.

There are several illustrations of the same thing. The glorious vision of Daniel ii.—revealing the course of human affairs from the days of Babylon to the setting up of the kingdom of God in the latter days,—was communicated in answer to Daniel's faithful prayer for deliverance from impending peril. Who knows if such a revelation would ever have taken place if Daniel, instead of having earnestly "desired mercies of the God of heaven," had supinely cowered in God-forgetting concealment? The appearance of John the Baptist, though a matter of God's deliberate and prophetically-enunciated purpose, coincided in the same way with the entreaties of a man and woman who were "both righteous before God, walking in all commandments of the Lord, blameless."—(Luke i. 6). The angel who announced John's coming birth to Zecharias, gives us to understand this. "Fear not, Zecharias, for *thy prayer is heard*, and thy wife Elizabeth (who was "barren and well-stricken in years,") shall bear thee a son."—So also the call of the Gentiles began with a man to whom the angel could say, "Thy prayers and thine alms are come up *for a memorial before God.*"

The illustrations would point to this conclusion that more depends upon our attitude towards God than is commonly imagined. People think that the work of God is independent of man: so it is in a sense. They think it will come to pass quite irrespective of human disposition or human action. So in a sense it will. His great and mighty purposes conceived and executed "after the counsel of His own will" will be accomplished, whoever might fail or try to hinder. At the same time, his work, in its individual application, is evidently affected by individual conditions. The words are not idle words which are uttered by James, "Draw nigh to God *and he will draw nigh to you.*" David by the spirit, declares the truth when he says, "With the merciful man *thou wilt show Thyself merciful* . . . to the froward thou wilt show thyself froward."—(Psa. xviii. 25.) Jesus intimates the same thing in saying, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." The effect of such doctrine is to make us take heed to our ways, and strive to preserve always towards God, a tender, willing, and obedient heart. Who can tell what blessings will come to us in this attitude, which would otherwise never arise? The restoration of Babylon found a Daniel praying for the fulfilment of God's purpose, announced to Jeremiah long before, concerning seventy years of which Daniel had come to have understanding "by books." Does not this current ending of the times of the Gentiles witness the earnest strivings and cryings of many watchmen whom Jehovah has figuratively set on Zion's walls, and who can give him no rest day nor night, till he make Jerusalem a praise in the earth? Thus are the ways of God interlaced with the ways of apparently mere nature, illustrative of and constituting the "ways of Providence." But to return to David.

In the height of his success and his glory, David sinned grievously "in the matter of Uriah." The prophet Nathan told him that "by this deed" he had

“given great occasion to the enemies of the Lord to blaspheme.”—(2 Samuel xii. 14). The jeers of a hundred generations have since attested the truth of this declaration. At the present moment, there is nothing more cutting and withering in the way of infidel opposition to the Bible, than the taunts inspired by David’s sin. Is there nothing, touching the ways of Providence, in the fact that David’s sin should be punished by the open exhibition of it to all generations, in the full and unvarnished narrative written in the Scriptures? When David stands before “the great white throne,” he finds that every individual in the mighty assembly is informed of his disgrace, and that the world has in every age resounded with the bitter taunt of the scoffer, shouting and execrating his name. But David was “a man after God’s own heart” notwithstanding,—his broken-hearted submission and abasement in this matter being witness. In the day of recompences, his, not less than the holiest of the sons of God (and who is without sin?) will be the song: “Thou hast loved us and hast washed us from our sins in thine own blood.”

David, confronted with his guilt in adroit parable, by Nathan, said, “I have sinned against the Lord.” Nathan said “The Lord also *hath put away thy sin*: thou shalt not die.” Notwithstanding that David’s sin was put away, it was judged needful that he should suffer for it—and suffer heavily: “The sword shall never depart from thy house: because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. Thus saith the Lord, behold, I will raise up evil against thee out of thine own house. . . . Thou didst it secretly, but I will do this thing before all Israel and before the sun.”—(2 Sam. xii. 10).

In the working out of this sentence, we are face to face with a plain and signal and unmistakable illustration of the ways of Providence. The evils to come upon David were to be the work of God—“I will raise up evil,” “I will do this thing,” “The sword shall never depart.” We trace the operation of the thing and we see only men at work so far as appearances and their motives go. David’s domestic peace is interrupted by his son Amnon’s behaviour to his daughter Tamar. The cloud brought on David’s house by this incident is immeasurably deepened by the murder of Amnon in the revenge of Tamar by command of his brother Absalom. A gap is made in the king’s domestic circle by the flight of Absalom consequent on this event. Absalom brought back after a three years’ exile, forms treasonable designs, and by artifice, steals the heart of the people, and finally seizes the ripe occasion to have himself proclaimed king in the place of his father. David flees: civil war ensues, which, though ending successfully for David, does so at the cost of Absalom’s life, to the king’s unbearable grief, and the lives of many thousands of Israel. A second revolt on the king’s return, is headed by Sheba, the son of Bichri, and is only put down by a military expedition. Then there is a famine, at the close of which the Philistines make war against Israel, and David is nearly slain in battle. Then David, numbering Israel with wrong motives, comes under the divine lash and has to accept a three days’ ravage of the pestilence. Finally, his last hours are disturbed by a treasonable effort on the part of Adonijah,

and he dies giving directions for the judicial retribution of the sins of Joab, Shimei, and others.

In this brief outline of events, we have the practical illustration of God's intimation to David: "I will raise up evil . . . the sword shall never depart." Apparently, God had nothing to do with it; for in the contemplation of all the events that fulfilled these sayings, nothing is seen but the play of human passion and human lust of power. Yet the evidence is before us that the whole trouble so developed was divinely caused by those angelic manipulations of human affairs which we had to consider early in these articles, which are unseen by men and which are conducted without any interference with the freedom of human volition. Some have a difficulty in reconciling the two things; but the difficulty must come from want of reflection. When we consider how much depends, both in public and private matters, upon the moods and desires of particular individuals, and how easy it is for divine power to affect those moods without the persons being aware of the cause, or that any cause at all is in operation, it is easy to realise how God can raise trouble or give peace, without any apparent interference with the order of nature. A man has not yet learnt the ways of God thoroughly, who does not recognise that most of His dealings with the children of men in the present state of racial alienation, are performed with gloved hand, and from within the veil so to speak, by means of regulated natural circumstances which are none the less the work of God because under a mask.

David gives us a lesson on the subject which is very impressive. During his melancholy flight from Jerusalem, from the presence of Absalom's successful conspiracy—(the whole land "weeping with loud voice"—2 Sam. xv. 23)—Shimei, a man of the house of Saul, of violent temper, seized upon the fallen fortunes of the king, as he supposed, to pour public insult upon him. Following the king's path, on the opposite side of the valley, he threw stones at the king's company, and poured forth volleys of imprecations: "Come out, come out, thou bloody man, thou man of Belial. The Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned, and the Lord hath delivered the kingdom into the hand of Absalom thy son. Behold, thou art taken in thy mischief, because thou art a bloody man." Some of David's supporters implored the king's permission to go over and despatch the insolent fellow, who made all the king's friends ashamed. David's rejoinder to this proposal is one of the best recognitions of the ways of Providence to be found in the Scriptures. "Let him curse, because the Lord hath said unto him, curse David. Who shall then say, wherefore hast thou done so. . . . Behold, my son who came forth out of my bowels, seeketh my life: how much more now may this Benjamite do it? Let him alone: let him curse; for the Lord hath bidden him. It may be that the Lord will look upon mine affliction and that the Lord will requite me good for the cursing this day."—(2 Sam. xvi. 10-12). That God had not, in the specific sense, commissioned Shimei to curse David, is evident from the fact that on David's return, Shimei made a very servile apology, and confessed having sinned

in the matter. His words were: "Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart. For thy servant doth know that I have sinned. Therefore, behold, I am come the first this day of all the house of Joseph, to go down to meet my lord the king." If Shimei's anathema of David had been in compliance with a divine command, it would have been no sin, and Shimei would not have taken this attitude in the matter. David afterwards indicated the true nature of Shimei's procedure so far as Shimei's personal objects were concerned. He said to Solomon: "Behold thou hast with thee Shimei, the son of Gera, a Benjamite of Bahurim, who cursed me with a grievous curse, in the day when I went to Mahanaim. . . . 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."—(1 Kings ii. 8-9). David would never have given such directions against Shimei if Shimei's action had been the obedience of a divine commandment. And yet David accepted it as from God at the time, saying, as we have seen, "Let him alone, God hath said unto him, curse David," from which it follows that the apparently contradictory proposition may be true, that a thing may be of God and not of God at one and the same time. This is not hard to receive, where the two sides of an action are taken into account. Those who recognise only man in the case, will, doubtless, find it impossible to receive it; but where a man sees the two actors,—man with his objects, and God using and overruling man's action with other objects altogether, the proposition seems simplicity itself.

There are many illustrations of it in the Scriptures. Let us take but two. The crucifixion of Christ, so far as man was concerned, was a deed of pure wickedness. It is always set forth in this light.—(Acts ii. 23; vii. 52; xiii. 27-29). Yet, it was a matter of divine arrangement and execution, as is still more plainly and frequently declared.—(Acts iv. 27-28; Rom. iii. 25). The afflictions of the Jewish race are referable on the human side to human malice and rapacity, as everyone knows by experience and as the Scriptures declare.—(Zech. i. 1-15; Obadiah 10-16). On the divine side, they were the designed punishment of Israel's punishments.

This double-sidedness of events will be found running through the whole course of scriptural narrative. Considering that these things were "written for our instruction," the value of this fact is apparent. It helps us rightly to interpret our experience if we be of those who commit our way to God in well doing and constant prayer. It enables us to take suffering from the hand of God even when nothing but a human cause is discernible to the natural eye. Successful malice and pitiless disaster are thus deprived of half their sting. We can say of the Shimei's, "Let them alone: God has sent them;" or of the prevailing trouble, "It is of the Lord." "It may be the Lord will look on my affliction and bring me again to His habitation." We do not get to this point all at once; but the study of the ways of Providence will bring us to it, step by step, and day by day.

No case will help us more than the case of David. The lesson only ceases with his life. It comes out in the last incidents as well as the first. When he had the choice of three punishments from God placed before him, for vain-gloriously numbering the people, he was asked: "Wilt thou flee three months before thine enemies?"—(2 Sam. xxiv. 13). How simply and naturally the triumph of the enemy is here assumed to be of God. Had David chosen this, we should have seen a human picture to all intents and purposes—David in flight and his enemies active and successful; yet God would have been in it, distributing the weakness and the strength.

The closing scene of David's life contains one of the most magnificent recognitions of the principle to be found in all the Scriptures. We cannot do better than conclude the case of David with the citation of it. Though not permitted to build the temple, he was allowed to prepare the materials for Solomon to use. In formally dedicating the immense and costly accumulation in the presence of the heads of Israel, he made use of the following words, in which he plainly acknowledges the divine participation in the process that had enabled him to come to great possessions: "Both riches and honour come of Thee and Thou reignest over all. And in Thy hand is power and might, and in Thy hand it is to make great and to give strength unto all. Now therefore our God, we thank Thee and praise Thy glorious name. But who am I and what is my people that we should be able to offer so willingly after this sort? For all things come of Thee and of Thine own have we given Thee. . . . O Lord our God, all this store that we have prepared to build Thee an house for Thy holy name, cometh of Thine hand and is all Thine own."

EDITOR.

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA, No. 116.

"Exhort one another daily."—PAUL.

PETER, in his old age and his last known letter, expressed his anxiety that the brethren should be mindful of what the prophets had written. We shall act in harmony with his desire this morning if we bestow a little attention on that portion of the prophetic writings which has been read from Zechariah.—(Chapter iv.) It may not appear to have much connection with the purpose for which we have met—to remember the Lord in the breaking of bread. We shall find a connection,

notwithstanding—a connection it may be said to be found, directly or indirectly, in every part of the Scriptures—not a wonderful thing in view of the fact that all Scripture is given by inspiration, and that the testimony for Christ is the inspiring idea of it all.

The chapter before us presents this testimony in the form of symbol. This may be difficult at first to understand; but the effect of symbol after understanding is attained, is, to make the matter set

forth much more vivid and striking to the understanding than it would be in a merely literal presentation. Considerable use is made of symbol throughout the prophetic writings, though these writings mainly deal with the literal Jehovah alludes to the fact in Hosea thus: "I have also spoken by the prophets, and I have multiplied visions and *used similitudes* by the ministry of the prophets."—(chap. xii. 10). If the similitudes were employed without any clue to their significance, their use would not be enlightening, but the clues, in almost all cases, are supplied—if not in the immediate context, in some corresponding part of the word. Diligent search and comparison will find them.

In some cases it requires no such search; they lie on the surface. Thus Jeremiah, at the commencement of his ministry, was caused to see an almond rod. He was asked what he saw, he said, "I see a rod of an almond tree." "Then said the Lord unto him, thou hast well seen, for *I will hasten my word to perform it.*"—(i. 12). Here an almond rod is constituted the symbol of speed in the execution of the Lord's purpose, so that every time it was seen, it would carry that meaning with it, in the same way that the scales in modern allegory represents justice. The same prophet was shown a seething pot with its face towards the north, the explanation of which was added in these words: "Out of the north an evil shall break forth upon all the inhabitants of the land"—namely, a military invasion, as the next verse shows. Consequently a seething pot would become a symbol of the affliction arising from the war. Amos was shown a basket of garnered fruit (chap. viii. 1), and informed that it signified the completeness of Israel's iniquity, because of which Jehovah would bear no longer with them.

In the chapter in Zechariah, the symbol is very beautiful, and the explanation glorious when apprehended in the fulness of its meaning. The prophet sees two

olive trees, and a seven-branched golden lamp standing between. From each olive tree is a golden pipe communicating with the bowl out of which the seven branches are supplied with oil. This bowl is at the top of the central shaft or stem and at the bottom or meeting point of the seven branches. The prophet having attentively inspected the apparatus, asked the meaning of it. The answer he received was brief but pregnant. At first it seems no answer; but at last it appears complete and glorious. The answer was: "Not by might nor by power, but by My spirit, saith the Lord of Hosts." In what way did the olive-fed candlestick show forth this idea? It will not be difficult to perceive this when one or two simple clues are followed up.

This was not the first time the seven-branched golden candlestick had been symbolically employed. It was part of the furniture of the Mosaic tabernacle in the wilderness. A tabernacle of which Paul says it "was a figure for the time then present."—(Hebrew ix. 9). It was therefore an element in the "shadow of good things to come."—(x. 1). Those good things to come are all covered by or summarized in, the intimation early made by Jehovah to Moses, "I will fill the earth with My glory." The gospel is a declaration of this purpose in its detail, and if there is one feature more conspicuous than another, as to the agency by which this glorious purpose is to be accomplished, it is the one expressed in the interpretation of the olive-fed candlestick: "not by might, nor by power, but by My spirit, saith the Lord of Hosts."

But it may be asked, "is there no might, is there no power in the spirit of Jehovah?" Yes; in truth there is no might or power besides, for all might and all power are of it. What is the meaning of the contrast then expressed in the interpretation? Obviously, the contrast is between human power, and divine power. It is the contrast otherwise

expressed in Paul's words thus: "Not many wise men after the flesh, not many mighty, not many noble are called . . . that no flesh should glory in His presence." Not by human might, not by human power, but by the direct operation of the spirit of God, were the things to be accomplished that had been foreshown to Zechariah prior to the vision of the olive-fed candlestick. What these things are may be learned from attentive consideration of the matters exhibited in chapter iii. They are in brief the emancipation from mortality which awaits the chosen of God, the cleansing of the house of Israel and all nations from their present sin-polluted state, and the consequent peace and blessedness that will ensue over all the earth. These results are to be educed "not by might nor by power, but by the spirit of Jehovah!" The reformation of the world is not to be accomplished by human power, but by God Himself operating in the particular form signified by the symbol shown to Zechariah.

What particular form is this? What is meant by the oil combusted in the seven branches being drawn from two olive trees? We perceive the answer when we look forward to the organization through which the spirit of God is to illumine the earth in the day of Jehovah's glory. This organization is expressed in its simplest form as Jesus and the saints in corporate completeness, glorified and imperially enthroned. But from whom are the elements of this his One Glorious Body derived? There are two sources recognised in the apostolic writings. Paul having alluded to Israel after the flesh as "the circumcision" among whom he remarks the Gentiles are called "the uncircumcision," (Eph. ii. 2) says, "He (Christ) is our peace who hath made *both one*," abolishing the law "to make in himself of *two* *one new man*, that he might reconcile *both* unto God in one body by the cross." He further says: "He came and preached peace to *you* which were far off and to *them* that were

nigh, for through him we *both* have access by one spirit unto the Father." The reference is, of course, to Jew and Gentile. The question is, are the Jews and Gentiles spoken of under the figure of olive trees? The answer comes at once from Romans xi., where Paul discoursing of the natural relation of Jew and Gentile to the covenants of promise, says to the Gentiles: "If thou wert cut out of *the olive tree which is wild by nature* and wert grafted contrary to nature into a *good olive tree*, how much more shall these (the natural branches) be grafted into *their own olive tree*?"—(Romans xi. 24). If this idea were enigmatically presented, in reference to the glorious ending of the matter in the day of "the manifestation of the sons of God," how could it be more strikingly done than in Zechariah's symbolism—an illuminating apparatus fed by material drawn from two olive trees? The flame would tell us of the Spirit, which transforms and empowers the saints in the day of their glory; the oil, of the called and chosen persons through whom the spirit will be manifested; the olive trees, of the two great sections of mankind (as they are grouped in relation to God,) from whom the saints are selected. The golden pipes through which the oil was conveyed from the trees to the lampstand, would also tell us the principle on which the selection is made. Gold, in moral similitude, is always employed to express the idea of tried faith, "When I am tried, I shall come forth as gold."—(Job xxiii. 10). "That the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ."—(1 Peter i. 7). The golden pipes through which all the oil must pass that finds its way to the illuminating lampstand, to be used there in the manifestation of the divine glory, are a symbolic intimation of the fact that "without faith it is impossible to please

God," and that no one may hope for a place in the glorified body of Christ who has not in mortal probation, glorified God by a steadfast faith in His promises in the midst of affliction.

All parts of the symbolism unite in proclaiming the fact that the salvation in due time to be accomplished in the earth is not of human might or power. It is "according to the riches of his grace, wherein He hath abounded towards us in all wisdom and prudence, having made unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself, that in the dispensation of the fulness of times He might gather together in one all things in Christ."—(Ephesians i. 7-10). Even as regards the preliminary adoption of which believers are now subject, it is "not of works lest any man should boast." "By grace (favour) are they saved through faith." God, in His favour, has condescended to appoint and accept their faith as righteousness: this is not an arrangement of themselves: it is the gift of God, "Who hath predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will." Much more is the resurrection sequel "not by might nor by power but by My Spirit," for who can refashion and glorify the dead but God only by His Spirit through Christ to whom He has given the power of using it for this purpose?

By a happy coincidence, we have the symbol of the golden candlestick in the New Testament portion of our reading as well as in our reading from Zechariah. The seven golden candlesticks seen by John in Patmos are not the same as those in Zechariah, except in the sense of being involved as an element of these. Those of Zechariah comprehend those of John in the sense in which the New Jerusalem comprehends the saints as they now are—that is, as a thing involved and not as a thing expressly represented. Zechariah's

olive-fed golden candlestick shows us the One Body glorified, those of John, the One Body in the day of its development and probation. The symbol is the same because the thing signified is the same, though at a different time and in a different relation. A tried faith giving forth the light of testimony is the idea proximately manifest in the golden candlestick; in weakness now; in power and glory in the day of the manifestation of the sons of God.

As applicable to the present time, there is special significance and usefulness in the symbol of the candlestick when we consider the leading idea associated with it. Men do not light a candlestick, says Jesus, to put it under a table, but to put it on the table that all in the house may have light. To represent a community by a candlestick is to intimate that its function is to maintain and exhibit the light. This is the plain lesson of the apocalyptic candlesticks. "The seven candlesticks are (or represent) the seven ecclesias." Seven stand for the whole. The messages sent to the seven (Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea) were each accompanied with the intimation that they were for "him that had ears to hear," generally. Therefore the symbols of the seven are the symbols of all similar communities wherever found. The friends of Christ are a light-bearing community in all ages. They speak of and uphold the exhibition of the testimony of God, whether men will hear or forbear. In this they are to be discerned from the sluggish and dark-minded, who are Christians so-called. Jesus says of them plainly, "Ye are the light of the world" (Matt. v. 14), and he tells them to let their light shine—(verse 16). Therefore, however unpalatable to men, they are those who "speak of the glory of Jekovah's kingdom and tell of His power." The light appertaining to them is not of or in themselves: it is the light that has

come from God by revelation to prophet and apostle, and which, being written, becomes an illumination through the word written to all who study it. Hence, they can all say with David, "Thy word is a lamp to my feet and a light unto my path." They are men in whom the word of Christ dwells richly, as Paul exhorted—in whom therefore the light shines. Where this is the case, there will be a showing of the light, in some way or other, every one in his own way and according to his own measure, but still showing the light. Their life will be a testimony for Christ in some way or other: otherwise they are no part of the candlestick by which Christ is pleased to symbolise his ecclesia in the present state.

Men obtained admission into the community of the believers in the apostolic age who did not possess or ever acquire the characteristics of that community. Jude refers to them as "men crept in unawares." Paul speaks of them with tears, as "many" who were in reality the enemies of the cross of Christ, and who minded earthly things. Peter describes them as "false teachers, whose pernicious ways many should follow, and by reason of whom the way of truth should be evil spoken of." Jesus had foretold the same thing in likening the kingdom of heaven in its doctrinal operations, to a net let down into the sea, into which all manner of fish would come, good and bad. The conclusion to be deducted from this is that it is necessary to exercise discrimination with regard to men called brethren whose influence and teaching are in opposition to the mind of the Spirit as embodied in the word. There will always be such: we must try every one, yea, ourselves also, by the one standard Jesus commended the brethren in the seven ecclesias addressed for this very thing: The very first words of the entire series of messages are: "I know thy works and thy labour, thy patience and how *thou canst not bear them that are evil* and thou hast tried them

that say they are apostles and are not, and hast found them liars." On the other hand, we find him condemning the carelessness and indifference of some ecclesias who tolerated wrong teaching in their midst. Thus to Pergamos, he says, "I have a few things against thee, because thou hast there them that hold the doctrine of Balaam. . . . So hast thou also them that hold the doctrine of the Nicolaitanes." To Thyatira, he says, "I have a few things against thee, because thou sufferest that woman Jezebel, which called herself a prophetess, to teach and to seduce my servants," &c. The tendency of such teaching is manifestly in palpable contradiction to the spirit of the present age, which inculcates a "charity" that would sacrifice the truth to peace and love. There can be no peace or love acceptable to God that is not based upon that wisdom which as James says, is "*first pure, then peaceable.*" The truth, in faith and practice, is the rule of fellowship and peace with every son of God. He will be considered bigoted and uncharitable; but what matters the unfavourable opinion of men if the Lord Jesus approve at his coming? "We must contend earnestly for the faith once delivered to the saints." So says an apostle, and he is a higher authority than the uninspired thinkers and speculators of an easy-going age. It but requires to be added that this faithful contention in the heads of true men will not degenerate into cantankerousness or bitterness: in the hands of such, it will be done in the true spirit of kindness and forbearance, anxious only for the ascendancy of the truth as Paul prescribes: "The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instruct those that oppose themselves."

A further feature of these messages deserves special notice before closing. It is a feature bringing comfort and encouragement. It is the frequent occurrence of the word "repent." To almost

every one of the seven ecclesias. this command is addressed. To such of the Laodiceans who were "neither cold nor hot, but lukewarm," we are not surprised at such an exhortation: but even Ephesus, commended for their vigilance in the detection of spiritual imposture is similarly advised: "Remember from whence thou art fallen, and repent and do the first works." To Sardis "Having a name to live but being dead," we expect to hear the words addressed, "Be watchful and strengthen the things that remain which are ready to die. . . . repent;" but we find a similar exhortation to Pergamos, of whom it had been testified: "Thou holdest fast my name and hast not denied my faith." It might be suggested that there was little comfort to be found in this general necessity for exhortation to repentance. The comfort lies here: Christ addresses his own brethren in these messages. He therefore

illustrates in this way the fact overlooked in some systems of interpretation: that we are all invited to renew our ways before God. Some have taught that defection in the saints is unpardonable. This is only true as applicable to presumptuous and wilful sin. It is not true as applicable to sins of weakness, such as Peter's denial of the Lord through the combined effect of cold, unsleepiness, fear, and the unanticipated surrender of Christ to the hands of his enemies. This discrimination is important: it will give heart and hope to every struggling believer. Let us never give in. Let us die fighting. If we are oppressed with the consciousness of past remissness, let us listen to the words of Christ who in addressing the seven ecclesias of Asia, spoke to his brethren everywhere for all time: "Repent and do the first works"

EDITOR.

THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

BY F. R. SHUTTLEWORTH.

REFERENCE TABLET NO. 206.

SPRAY FROM THE WATER OF LIFE.

THE complete brotherly character of the first century relation of one believer to another, in their co-operative companionship for the work of the truth, is well exhibited in the following endearing descriptions, viz, "fellow citizens," "fellow disciples," "fellow heirs," "fellow helpers," "fellow labourers," "fellow servants," "fellow soldiers," "fellow workers," and "fellow prisoners."

Spirit bodies, unlike flesh and blood, can come and go like the wind, without the possibility of being tracked. Such are the angels; and such in due time those who are to bear the "image of the heavenly," and such the Lord Jesus for

thirty-nine days out of the forty that he was upon the earth, following his resurrection.—(John iii. 8; Luke xxiv. 36; Heb. i. 7).

It is as incumbent upon the brethren that they stir one another up to a lively remembrance of their privileges and responsibilities, as it is necessary to enliven a coal fire by the same process.—(2 Peter iii. 1).

To say things that are not right and true about a man is an unneighbourly breach of the second commandment; but to perpetrate the same offence towards God is a still more and all-important infraction of the first commandment of all. The latter was the charge which God made against Job's three friends.—(Job xlii. 7).

The beautiful phrase "clothed upon," used by Paul to express the enveloping power of the Spirit, whereby the change to

incorruption is to be effected, would seem to have no counterpart in any other part of the Scriptures, were it not for a marginal reading which is strictly according to the Hebrew, to be found in 2 Chron. xxiv 20., which reads: "And the Spirit of God clothed upon Zechariah:" in this case however, not for immortality but for the purpose of divine communication.

Christ is the national hope of his nation, and of all nations upon earth, although thus far they all be blind to this gloriously revealed fact.—(Luke i.; Isaiah lx., lv., xlix.; Ps. ii., lxxvii.; Mic. iv.; Rom. xv.; Gal. iii.)

There is but one individual hope as Paul says (Eph. iv. 4), and therefore when we read of the "hope of Israel," the "hope of life," the "hope of salvation," the "hope of glory," the "hope of promise," the "hope of resurrection," and the "hope of the gospel;" we may be quite sure that these are only so many different aspects and elements of the one manifold purpose of God, which centres in Christ, who is therefore, as the apostle says, "our hope."—(1 Tim. i. 1)

REFERENCE TABLET NO. 207.

DEATH PENALTIES.

The following is a list of the principal crimes in the Bible to which the penalty of death was attached, and carried into effect by divine authority; as best marking, for all generations, His sense of the heinousness of many offences which appear but too frequently to mankind to be of trifling or pardonable consequence.

- For eating of forbidden fruit.—(Gen. ii. 17; iii. 19).
- For murder.—(Num. xxxv. 31).
- For smiting father or mother.—(Exod. xxi. 15).
- For ox goring (where a known proclivity).—(Ex. xxi. 29).
- For man stealing.—(Ex. xxi. 16).
- For necromancy.—(Ex. xxii. 18).
- For bestiality.—(Ex. xxii. 19).
- For offering strange fire.—(Lev. x. 1-2).
- For cursing father or mother.—(Lev. xx. 9).
- For offering human sacrifices.—(Lev. xx. 2).
- For adultery.—(Lev. xx. 10).
- For sodomy.—(Lev. xx. 13).
- For marriage to mother and daughter.—(Lev. xx. 14).
- For blaspheming Jehovah's name.—(Lev. xxiv. 16).

For Sabbath breaking.—(Num. xv. 25; Ex. xxxv. 2).

For rebellion.—(Num. xv; 1 Sam. xv. 23; Jos. i. 18).

For enticing to idolatry.—(Deut. xiii. 6-10).

For whoredom.—(Deut. xxii. 21).

For touching Mount Sinai upon the occasion of the divine presence.—(Ex. xx. 13).

For disobedience to parents.—(Deut. xxi. 18-21).

For touching holy things.—(Num. iv. 15).

For usurping the priests' office.—(Num. xvii. 7).

For being guilty of idolatry.—(Deut. xvii. 2-7).

For incest.—(Lev. xx. 17).

For appropriating forbidden spoil.—(Josh. vii. 20-25).

For lying to the Holy Spirit.—(Acts v).

There is also a sin unto death under the law of Christ (John iv. 6), for which there is neither forgiveness in this world nor in the world to come.—(Matt. xii. 22). This sin consisted in attributing the wonderful works which Jesus did by the Spirit of God, to demoniacal agency. But besides this it has to be added that any *unrepented course of sin* will yield the same result at last. This scripturally-attested fact may be tabulated as follows: viz., that death (second death) will be awarded by Christ

- For unrepented adultery.
- For unrepented fornication.
- For unrepented uncleanness.
- For unrepented lasciviousness.
- For unrepented idolatry.
- For unrepented witchcraft.
- For unrepented hatred.
- For unrepented variance.
- For unrepented carnal emulation.
- For unrepented wrath.
- For unrepented strife.
- For unrepented sedition.
- For unrepented heresy.
- For unrepented envy.
- For unrepented drunkenness
- For other such like things.—(Gal. v).

That a certain class of unrepentant and incorrigible offenders will be actually excluded from the kingdom of God, and given over to die again without mercy, and without the possibility of further redemption, is well established in the following list of those who shall be the subjects of the second and "fiery indignation" which shall devour the adversaries; hence there is appointed—

Second death to the fearful.
 Second death to the unbelieving.
 Second death to the abominable.
 Second death to murderers.
 Second death to whoremongers.
 Second death to sorcerers.
 Second death to idolators, and
 Final death to all liars.—(Rev. xxi.)

It only remains to be said that the old-fashioned scriptural forms of speech, as they were rendered in king James's days, have been adhered to in the definition of capital offences. In explanation of which, however, it has to be said that although these appear gross and uncouth when compared with the more polite and elegant forms of speech, by which sin is so daintily defined in modern times, they, nevertheless, whilst comprehending all the more literal and debasing species of iniquity, at the same time include those higher and more spiritual counterparts, which are none the less deadly, such as spiritual idolatry (covetousness), spiritual sorcery (religious bewitchment), spiritual whoremongery (worldly alliances), spiritual murder (the malicious hatred of a brother—1 John iii. 15), spiritual lying (to wit, saying the soul is immortal, &c.), and spiritual abomination (things highly esteemed among men.—Luke xvi. 15.)

REFERENCE TABLE No. 208.

PROVERBS FOR ALL AGES.

The following selections of proverbs receive a very ample and faithful fulfilment in the present truly evil and benighted state of things upon the earth.

"When the wicked beareth rule the people mourn."—(xxix. 2.)

"When the wicked are multiplied transgression increaseth."—(xxix. 16.)

"The bloodthirsty hate the upright."—(xxix. 10.)

"The Prince that wanteth understanding is a great oppressor."—(xxviii. 16.)

"There is a generation whose teeth are as swords, and their jaw teeth as knives to devour the poor from off the earth."—(xxx. 14.)

"Most men will proclaim every one his own goodness, but a faithful man who can find?"—(xx. 6.)

"There is a generation that are pure in their own eyes, and yet is not washed from their filthiness."—(xxx. 12.)

"It is naught, it is naught saith the buyer: but when he is gone his way, there he boasteth."—(xx. 14.)

"The Lord hath made all things for Himself; yea, even the wicked, for the day of evil."—(xvi. 4.)

"The foolishness of man perverteth his way; and his heart fretteth against the Lord."—(xix. 3.)

The appended citation of millennial proverbs will have their amplest and most delightful fulfilment in the kingdom and age to come, when Christ and his chosen shall reign over all in tranquillity and lasting joy.

"When the righteous are in authority the people rejoice."—(xxix. 2.)

"The King by judgment establisheth the land."—(xxix. 4.)

"The righteous considereth the cause of the poor."—(xxix. 7.)

"When righteous men do rejoice there is great glory."—(xxviii. 12.)

"When the wicked perish the righteous increase."—(xxviii. 28.)

"The candle of the wicked shall be put out."—(xxiv. 20.)

"Take away the wicked from before the King, and his throne shall be established in righteousness."—(xxv. 5.)

"A wise king scattereth the wicked and bringeth the wheel over them."—(xx. 26.)

"Mercy and truth preserve the king, and his throne is upholden by mercy."—(xx. 28.)

"The king that faithfully judgeth the poor, his throne shall be established for ever."—(xxix. 14.)

"A divine sentence is in the lips of the king, his mouth transgresseth not in judgment."—(xvi. 10.)

"In the light of the king's countenance is life; and his favour is as a cloud of the latter rain."—(xvi. 15.)

"The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish."—(xiv. 11.)

"The king's wrath is as the roaring of a lion: but his favour is as dew upon grass."—(xxx. 12.)

"A king that sitteth in the throne of judgment scattereth away all evil with his eyes."—(xx. 8.)

By the blessing of the upright the city is exalted."—(xi. 11.)

"By me (wisdom) kings reign and princes decree justice."—(viii. 15.)

"The righteous shall never be removed; but the wicked shall not inhabit the earth."—(x. 30.)

"When it goeth well with the righteous, the city rejoiceth: but when the wicked perish there is shouting."—(xi. 10.)

REFERENCE TABLE NO. 209.

THE APOSTOLIC ECCLESIAS.

The following is a list of the principal ecclesias founded by the apostolic labours. In most of the cases cited it will be readily seen on turning to the references given, that such an institution must have existed, although not directly so described in every instance. In other cases, there is reasonable ground for supposing that ecclesias existed in the places so extensively visited by Jesus and his apostles.—(Acts xvi. 36). In some of the larger and more county-like places there was, evidently, more than one ecclesia, as for instance “the churches of Galatia,” and the “churches of Macedonia.” From many considerations it is most likely that the places here set down, come far short of the actual number referred to by Paul in the words, “the care of all the churches.” But they are probably, sufficient for the purpose contemplated in this tabulation, viz., to afford scope for an interesting comparison between the ecclesias of the first century and the nineteenth.

Amphipolis.—(Acts xvii. 1).
 Appolonia.—(Acts xvii. 1).
 Athens.—(Acts xvii. 34).
 Aekar.—(1 Thes. i. 7).
 Antioch.—(Acts xiii. 1).
 Babylon.—(1 Peter v. 14).
 Bethany.—(Mark xiv. 3).
 Berea.—(Acts xx. 4).
 Bithynia.—(1 Peter i. 1).
 Cappadocia.—(1 Peter i. 1).
 Cenchrea.—(Romans xvi. 1).
 Colosse.—(Colossians i. 1).
 Corinth.—(Acts xviii. 1).
 Cesærea.—(Acts xxi. 7-8).
 Crete.—(Titus i.)
 Celicia.—(Acts xv. 23, 41).
 Cyprus.—(Acts xv. 39).
 Cyrene.—(Acts xi. 19).
 Dalmatia.—(1 Timothy iii. 10).
 Derbe.—(Acts xv. 1-2).
 Damascus.—(Acts ix. 19).
 Ephesus.—(Rev. i. 11).
 Galilee.—(Acts ix. 31).
 Galatia.—(1 Corinthians xvi. 1).
 Iconium.—(Acts xv. 21).
 Italy.—Hebrews xiii. 24).
 Jerusalem.—(Acts xi. 23).
 Salamis.—(Acts xiii. 5).
 Lydda.—(Acts ix. 32).
 Tarsus.—(Acts ix. 30).
 Joppa.—(Acts x. 23).
 Judea.—(Acts ix. 31).
 Lystra.—(Acts xiv. 21).

Laodicea.—(Colossians iv. 16).
 Nicopolis.—(Titus iii. 12).
 Macedonia.—(1 Thessalonians 1, 7).
 Miletum.—(2 Timothy iv. 20).
 Pamphylia.—(Acts. xv. 38).
 Perga.—(Acts xiii. 13).
 Pergamos.—(Revelation i).
 Paphos.—(Acts xiii. 6).
 Philadelphia.—(Revelation i).
 Philippi.—Acts xvi. 12).
 Putoli.—(Acts xxviii. 13).
 Phenice.—(Acts xi. 12).
 Pontus.—(1 Peter i. 1).
 Ptolemais.—(Acts xxi. 7-8).
 Phrygia.—(Acts xviii. 23).
 Rome.—(Romans i. 1).
 Samaria.—(Acts ix. 31).
 Sardis.—(Revelations i).
 Smyrna.—(Revelations ii. 8).
 Spain.—(Romans xv. 24).
 Syria.—(Acts xv. 41).
 Troas.—(xx. 6-7).
 Tyre.—(Acts xxi. 3-4).
 Thessalonica.—(1 Thessalonians i. 1).
 Selucia.—(Acts xiii. 4).
 Saron.—(Acts ix. 35).

The following is a list of our first century brethren and sisters in so far as their names appear upon the pages of the New Testament. As we hope by and by to make their personal acquaintance, it may not be amiss that their names should be formally introduced to their nineteenth century co-labourers beforehand.

Bro. Archippus	Bro. Matthew
„ Andronicus	„ Mark
„ Amplias	„ Nereas
„ Agabus	„ Nathaniel
„ Aristobulus	„ Nymphus
„ Asyncritus	„ Narcissus
„ Achaicus	„ Niger
„ Apollos	„ Onesimus
„ Artemas	„ Olympos
„ Aristarchus	„ Onesiphorus
„ Apelles	„ Peter
Sis. Aquilla	„ Paul
Bro. Barnabas	Sis. Phebe
„ Barsabas	„ Priscilla
„ Bartholomew	Bro. Persis
„ Clement	„ Phlegon
„ Claudici	„ Patrobus
„ Cornelius	„ Philologus
„ Crispus	„ Prisca
Sis. Damaris	„ Pudeas
„ Dorcas	„ Philemon
Bro. Erastus	„ Philip
„ Epaphros	„ Rufus
Sis. Elizabeth	„ Stephanas
Bro. Epaphroditus	„ Secundas
„ Epænetus	„ Sopater
„ Euodias	„ Silas

Bro. Eubalus	Bro. Sylvanus
" Fortunatus	" Stachys
Bro. and sis. Gaius	" Synrche
Bro. Herodion	" Stephen
" Hermas	" Trophimas
Breth. James	" Timothy
Bro. Joseph	" Titus
" Junia	" Tryphena
Sis. Julia	" Trophosa
Bro. Jude	" Tycheius
" Lebbæus	" Urbane
" Lucias	" Zenas
" Lazarus	" Zaccheus
" Luke	" Zecharias
Sis. Lyddia	" Mraason
Bro. Manaen	Sis. Mary
Sis. Martha	

—

REFERENCE TABLE NO. 210.

—

THE STREAM OF TIME.

The total reign of flesh and blood upon the earth to the cessation of every curse, occupies a period which may be styled a week of millenniums. The length of time thus expressed may be historically divided up into equal parts, as follow:—

1st Millennium. With this bind up particularly the names of Adam, Abel, Seth, Enoch, and Methuselah, as representing the principal events of the period.

2nd Millennium. With this bind up the names of Noah, Shem, Ham, Japhet, Nimrod, and Peleg as representing the leading events of this period.

3rd Millennium. With this period may be associated the names of Abraham,

Isaac, Jacob, Joseph, Moses, Joshua, Samuel, Ruth, Saul, David, and Solomon, as men symbolizing the most important incidents of the time

4th Millennium. To this era belong the names of Elijah, Elisha, Jonah, Amos, Isaiah, and all the prophets: to which also may be added all the kings ruling over the divided kingdoms of Israel and Judah

5th Millennium.—To this period belong the names of Christ and his apostles as representing the work peculiar to the first century; then following that, the events of the remaining 900 years is covered by the first nine chapters of the Apocalypse, the representative names of which is therefore John and Jesus.

6th Millennium. To this interesting period, reaching up to our own day, is to be attached again the names of John and Jesus, as representing the symbolized events lying between chapter ix. 13 and chapter xx. of the Apocalypse.

7th Millennium.—With this the chief millennium is to be associated the names of the symbolic hundred and forty four thousand, comprehending Christ and the apostles, and next to them the prophets, priests and patriarchs, including also the righteous kings of Judah; and last of all the multitude of worthy names which no man can number, redeemed from the dead out of every age and nation. For the present, however, this age of ages is to be identified only with the giver and receiver of the Patmos vision—Jesus and John.—(Rev. xx.)

"BEHOLD, THE BRIDEGROOM COMETH!"

—

HARK! a cry is made, what means that sound I hear?

Quickly again 'tis echoed upon my listening ear:

"The Bridegroom comes!" Oh joyful! is he come at last?

Is the morning truly dawning? is the night for ever past?

Shall we now be ever with him?—shall he raise us to his throne?

Shall he change these mortal bodies?—make them like unto his own?

Shall we see his glorious presence?—hear his greatly longed-for voice?

Oh quickly spread the tidings! let all his saints rejoice!

Yes, the groanings of his people he hath heard from ev'ry land,

And now he comes to free them, in power to make them stand.

They that with him have borne his cross shall share with him his crown,

For now he'll reign whose right it is—the ancient thrones cast down.

The Bridegroom near approaches—he's even at the door ;
Haste, let your glad hosannahs our glorious Head adore.
The time long promised has arrived, when earth again shall bloom,
Again shall yield her richest fruits, again for joy make room.

Lo ! art thou he we long have loved, though ne'er till now have seen ?
Thy love to us, most wonderful, the source of ours has been.
How gloriously fair thou art ! thy beauty all divine !
Can it be so, that such as we, made like to thee shall shine ?

Oh had we known but half thy worth, but half thy beauty seen,
The treasures of thy love and power had oftener been our theme.
While trav'ling through the wilderness ; thou say'st we've borne for thee,
Ah ! thou didst suffer more for us, even death upon the tree.

We've sojourned long as strangers within a foreign land,
The world around disowned us, by thee we took our stand ;
They knew not thee, they knew not us—and no abiding place
We knew, but this we knew, that soon we'd see thee face to face.

Oft in the darkness of the night we longed to hear thee say :
“ This is the thing I'd have thee do—I'd have thee go this way ; ”
And often in perplexities, we sighed for morning light,
For we knew when thou appearedst, faith would give place to sight.

And now that thou art come to us, how greatly we rejoice !
Like John of old, we now can say, we hear the Bridegroom's voice.
Throughout the world the cry shall run, with gladness all shall fill,
“ Glory to God ! and peace on earth, towards mankind good-will.”

Now the kingdoms of the world are the kingdoms of our Lord ;
Now the ploughshare and the pruning hook replace the glittering sword ;
Now peace and plenty fill the earth, now righteousness shall reign,
And never more shall pain and tears afflict our world again.

A DAUGHTER OF SARAH.

WRONG OPINIONS.

THE practical value of opinions is a thing we should have before us in our search for truth, so that we may prove all things and hold fast that which is good. Suppose we had an instrument by which we could see a man's thoughts, and suppose we applied it to the head of a real worldly man. What would we see ? We would see many, yea, nearly all his thoughts well arranged, and so arranged that the object, the only object, of them is self-interest. We all know,

however, without the aid of such an instrument, that the worldling is constantly consulting his own interest, and if he see anything which he believes will be of great advantage to him and believes it to be within his reach, he will strain every nerve, and leave no stone unturned till he has it in his possession ; and when he has obtained it, he steadily refuses to part with it. This we rightly call sound worldly wisdom. This is exactly the way we should search for

truth, especially the truth which makes wise unto salvation. It is of all things under the sun the most precious, and, therefore, ought to be most earnestly sought, and when found the most earnestly and firmly held. He is the happiest of men who buys the truth, though it be at the expence of all beside, if when he has bought it he would retain it rather than life. It is common to hear those who are floating about in loose uncertainty, seriously saying, "It matters not what a man believes if his conduct be but right." This is a dangerous sentiment, inasmuch as it tends to lull those who are in a perilous position. Who could fairly examine such a statement and not come to the conclusion that it is an absurd one? To say that it matters not what a man believes if his conduct be but right, is equal to saying, it matters not whether you have a tongue if your orations are good, or, it matters not whether you have ears or not, provided only you can hear. How can a man without ears, hear; or a man who is tongueless make an oration? The answer is simple. He cannot. Exactly the same answer should be given to the question: How can a man act right, if his opinions be wrong? The position which I assume is, that a man's opinions have a determining influence on his conduct; and that the consequences of right and wrong conduct will be different. We will take the first part first, *i. e.*, that a man's opinions have a determining influence on his conduct. Let us go to a railway station, and there we will see locomotives. If we go over to one of them we find it is provided with a driver and a stoker. If we converse with the stoker, we will find that he has a fixed belief as to the distance he has to run, as to the strength of his boiler, as to the correctness of his gauge, and the quantity of coal which he requires. He has certain established opinions or convictions in respect to all these and many similar things. What then? Will his opinions have an influence on his conduct? The saying is, it matters not what a man believes if his conduct be but right. True, but if what he believes be the opposite to what is true, if he honestly believe that his journey is only fifty miles, when the truth is it is 100. If he believe that his boiler is 100 horse power, when in fact it is only fifty. If he believe that his gauge is correct, when it is not. If he believe he has more coal

than he really has: will his conduct, can his conduct, by any possibility, be right while his beliefs are contrary to the facts of the case? Will not his beliefs determine his conduct, and of necessity make it wrong? Is it not absurd to suppose that his conduct will be right, when his beliefs are altogether wrong? But, it may be said, in matters of religion it is different. Let us see. Has not man a nature which is fitted for some purposes and unfitted for others? In a certain course of action his powers expand, he rises in the scale of being. In an opposite course he degenerates and becomes bestial. The keeping of God's law leads to happiness, the breaking of it to pain. If a man firmly believe this, will his belief not have an influence on his conduct? It is of great value that a man's belief be in harmony with the reality of things; because if it be not, it is impossible that his conduct be right. Again, it may be said, if he sincerely hold error, and think that his conduct is right, it will make no difference in the end. This is contrary to the last part of my position, namely, that the consequences of right and wrong conduct will be different. If our stoker ever so sincerely believe that his deranged gauge is right, and heaps on fuel to raise the steam, when, in fact, the boiler is on the point of bursting, will his sincerity in thinking and acting wrong prevent the bursting of the boiler? By no means. If he does not regard the facts as they exist, no amount of sincerity will prevent the consequences of his ignorance. Facts are facts, whatever we may think about them. If sin, by the very nature of it, leads to misery, and a man ever so sincerely believes that it leads to happiness, will his wrong belief make it lead to happiness? Certainly not. It is of great importance that our opinions be not only sincerely held, but that they be right opinions. As it is needful for the health of the body that we understand what is wholesome food and what is poison, so it is needful for the production of right conduct and consequences, that we have right opinions. Truth is the most valuable thing under the sun. Is it always best? To prove that falsehood is sometimes better than truth, cases like the following have been cited: here is an old man lying in a dangerous condition; the doctor enters, examines the old gentleman, sees that death is nigh at

hand, and that to tell the old man so, would bring it much quicker; the old man asks the doctor what he thinks of him; the doctor, to prolong the old man's life, hides the truth, and tells him lies. In view of the happiness which falsehood might produce in such a case, are we justified in giving it, and withholding the truth? I think not. This is a case in which "to do evil that good might come" would be expedient, but

not lawful. Which is the better? the Bible must decide. The Bible teaches that we are "not to do evil that good may come," therefore, to do evil that good may come is not the better. In even such a case as has been cited, to tell the truth is the better way, while what I am about to give you is the best, that is, silence.

ANONYMOUS.

PHYSICAL ASPECTS OF THE HOLY LAND.

LECTURING recently in Manchester on "The Physical aspects of Palestine," "Canon" Tristram, of Durham, said that he did not know any country in the world which gave so many glimpses of the past, physically,—that was in its natural aspect,—as did Palestine, or, as he preferred to call it, the Holy Land. He did not know any country where, in the space of a hundred miles, we found so many variations in climate, fauna, flora and natural phenomena generally. On Mounts Hermon and Lebanon there was a climate like that of Lapland, with fauna and flora corresponding to the climate. Eastward stretched a vast desert, and southward came the scorching tropical valley of the Dead Sea. For all that, there was nothing whatever in the physical character of the country which was striking or phenomenal, as people would call it. It was about the most

commonplace and ordinary country in the world that he had ever seen. There were no startling features, but there was endless variety, and he could not help thinking and feeling that there was something very providential in that extraordinary variety which had been brought together within a district which was not so large as the six northern counties of England. In fact, there were illustrations taken here and there for every kind of natural phenomena, and yet none of them were very marked or startling. There was nothing in the Holy Land that was not intensely commonplace—nothing whatever to feed the imagination or create romance. The lecturer then proceeded to detail his discoveries in the Holy Land, and to deal with the subject from a geological point of view.

A "PROPHETICAL" CONFERENCE.

THE "Conditional Immortality" Conference having finished its sittings, we have a "Prophetical" Conference brought under notice. On December 4th and 5th, a "Prophetical Conference on the coming of Christ" was held in Liverpool. From the newspaper reports it seems that the subjects considered were most elementary. At the outset, as a sort of apology for the study of prophecy, the president displayed the names of dignitaries and others who have made themselves prominent as exponents of Daniel's prophecy and the apocalypse; then in addresses and expositions "The approaching end of the age" and other topics

were considered; and Rome was identified with the man of sin, one speaker wishing, however, that it should be understood that he desired "to speak respectfully of the Pope personally." The newspaper reports mention no speakers besides those to whose names "rev." is prefixed. The truth may not seem to be affected by such conferences being held, for those who, among the apostacy, have a little light, present it, if at all, in a dismal form; but the event is interesting as showing that some among those who are spoiled by this world's philosophy, are looking for whom we, in a different relation await: and so, may it not be

that the ground in which the seed of the kingdom is being sown by the brethren of the Coming One, may, in a measure be made fit for its reception by those who, whether in ignorance or from motive, cling to the darkness and adhere not to

that form of sound words with which we have been made acquainted? Sensible people, at the same time, would demur to styling a conference a "prophetical" one; the one under notice turned out to be one "on prophecy." J.W.T.

A PAPAL MONSTROSITY.

COPY OF INDULGENCES, sold by the authority of Pope Leo, by Tetyel, which occasioned the Reformation.

"May our Lord Jesus Christ have mercy upon thee, and absolve thee by the merits of his most holy passion! And I, by the authority of his blessed apostles Peter and Paul, and of the most holy Pope, granted and committed to me in these parts, do absolve thee, first from all ecclesiastical censures, in whatever manner they have been incurred, and then from all sins, transgressions, and excesses, how enormous soever they be, from such as are reserved for the cognizance of the holy see, and as far as the keys of the holy church extend, I

remit to thee all punishment which thou dost deserve in purgatory on thy account; and I restore thee to the holy sacraments of the church, to the unity of the faithful, and to that innocence and purity which thou didst possess at baptism; so that when thou dost die, the gates of punishment shall be shut, and the gates of the paradise of delight shall be opened; and if thou shalt not die at present, this grace shall remain in full force when thou art at the point of death! In the name of the Father, and of the Son, and of the Holy Ghost."

From the *Investigator*, 1845.

THE TWO OLIVE TREES.

Romans xi. 17-24.

Two olive trees grew side by side
Both planted by one hand,
A thorny hedge them did divide—
Placed there by God's command.
Deut. xxxii. 8; Matt. xxi. 33.

The one was left to grow quite wild,
The other trimmed with care;
But, stunted ever was its growth,
And little fruit it bare.
Acts xvii. 30; Isa. v. 2, 4; Isa. i. 2, 6.

To save it from the ruthless axe—
A fate deserved so well—
Its owner lopped all branches off,
The stump he would not fell.
Matt. iii. 10; Jer. xi. 16, 17; Isa. v. 24, 25; Ezek. xii. 16; Isa. xxx. 17. (Margin.)

The wild tree now received a share
Of culture from above
Some slips were cut and grafted in
The natural tree, in love.
Acts xi. 18; Eph. iii. 6; 2 Thess. ii. 16.

The former branches these surpassed
At first in wholesome fruit,
But ere the second season came,
A worm had gnawed the root.
Rom. x. 19-21; Acts xiii. 45-48; 2 Tim. i. 15.

Wither'd they hung by fibrous thread,
Severed from source of life,
Till He by whom they had been grafted
Applied the pruning knife.
2 Thess. ii. 10-12; Rev. iii. 16.

The natural branches grafted again,
And bless'd with heav'n's best rain,
The tree once bare displayed the fruit
Of toil not spent in vain.
Hos. xiv. 5, 6; Isa. lxv. 22.

In soil more rich than elsewhere found,
Its spreading arms of health
Are filled, and bend beneath the weight
Of untold heav'nly wealth.
Is. xxvii. 6; lx. 21; Mic. v. 7; Zech. viii. 23;
Mal. iii. 4.

1879.

J.J.A.

The Christadelphian.

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

FEBRUARY, 1880.

THE year is young, but already signalised by trouble far and wide. The precipitation of an entire train into the sea, in Scotland, during a gale, and the destruction of every living soul travelling by it, is only an incident—an appalling incident, still only an incident in the mass of trouble that afflicts the earth. Floods, famines, earthquakes and wars are doing dire work in many parts, and grinding poverty crushes the spirit of millions, in the most civilised countries. Man is powerless to touch the evils. The man at God's right hand is the man required. "God send him" is the increasing cry of thousands who know his purpose. And He will send him. He cannot forget His promise. The tune is at hand, as the signs show. Prayer and patience is the attitude of all who discern them with intelligent confidence in the wisdom, goodness, and prerogative of the Possessor of heaven and earth.

GROWING RECOGNITION OF THE NATURE OF THE TIMES.

At a conference of "lay and clerical members of the church of England," recently held at Southport, there was encouraging indication of a disposition to recognise the nature of the times we live in. A Rev. C. J. Goodhart, read a paper on "The course of future events, as indicated by the prophetic word." Nothing very scriptural could be expected from a clergyman. Still, the fact of his speaking on such a subject is interesting, and so much as is scriptural it is pleasant to refer to. He rightly affirmed that the Romish empire had been the subject of prophecy, and that such systems as Popery and Mahometanism could not be overlooked. They could not hope to place their finger upon the exact termination of any of the periods of time mentioned, but it was impossible to deny that there was a singular coincidence both in the duration of time since Nebuchadnezzar began his reign, and also in the systems of Popery and

Mahometanism. He had not the least doubt in his own mind that Rome, the city Rome and the Church of Rome, were the Babylon of the Apocalypse. He spoke of the return of the Jews as a sign of the end, but spoiled it somewhat by mixing it up with the expectation of a personal anti-Christ. The Jews, he said, might return in three ways. They might purchase the land, but it would be very foolish to buy what already belonged to them; they might be placed in their own land by a convention among nations; or it might happen that if the anti-Christ was revealed before their return, he might be the instrument of bringing the Jews back to Palestine. The Rev. Dr. Taylor (Liverpool), said he believed anti-Christ had already appeared, and was to be found in the Papacy. He was looking for two or three events in the immediate future. He anticipated the restoration of the Jewish nationality, and that arising out of political causes. A Jew in Liverpool said to him "We do not wish to go back to Palestine;" but he replied, "I don't want you to go back, but I want to see a restoration of your nationality, and that we shall see sooner or later." And when they remembered who they had now at the head of this Empire, he thought it was upon the cards, to say the least of it, that this should be the solution of the great Turkish, and Eastern, and Egyptian difficulties.

THE PREDICTED DESTRUCTION OF THE EARTH.

The prediction of those who lack the gift of prophecy is worth little—worth nothing, especially when the prediction is in opposition to those who had the true gift of prophecy,—the prophets by whom God spoke to Israel. Some predict and are again predicting the earth's destruction from planetary disturbance. As brother Sawdon, writing to the *Scarboro' Post*, well says: "There is no other foundation for the rumours than the 'sayings' of astronomers. The Scriptures do not teach nor predict that the earth will be destroyed—a fact which precludes the foolish association of the rumoured calamity approaching our world with the 'coming of Christ.' They predict the reverse—renovation and reorganisation. If destruction occurs at all, it will be in connection with those 'who destroy the

earth.' 'The earth is devoured with a curse.' 'Cursed is the ground for thy (man's) sake.' It is the removal of this curse which forms the principal feature in Christ's mission; any ideas not in harmony with this, contradict the Bible, no matter what their origin may be—scientific or otherwise. The plain teaching of Scripture is, that Christ comes to redeem mankind, to restore man to his 'lost estate'—purity and perfection. The purpose will be effected in accordance with the plan revealed—that plan the setting up of a kingdom to supersede all existing kingdoms, empires, and dominions under the sun. If the 'ordinances of heaven' are changed, the mission will not be accomplished; but those ordinances will *not* fail, because God has decreed they shall not. 'Man proposes and God disposes.' He made the earth—He 'formed it to be inhabited.' If science can propose nothing better for us than the wreckage of our lovely earth, the quicker it occupies a place in the category of 'things childish' the better. That trouble and disaster will visit the earth there can be no doubt. It requires no astrology to reveal this, it is revealed through the Scriptures."

THE SIGNS OF THE TIMES.

TURKEY WEIGHED IN THE BALANCE.

RUSSIA ARMING.

JEWISH SIGNS AND PORTENTS.

TURKISH affairs have occupied a large place in European attention during the last month. On New Year's day, the startling announcement was made from Constantinople that diplomatic relations between Turkey and England were suspended. The cause of this peculiar phenomenon—an open quarrel between Turkey and her Protector and friend—was the neglect by the Sultan to take any notice of a note presented to him by the British Government, demanding the revocation of a sentence of death pronounced by the Turkish law courts against a Mussulman priest for helping an English missionary

to translate the Bible into Turkish. Ultimately the Sultan gave in, and ordered the liberation of the priest.

The incident is small in itself, but a symptom of a larger matter, in which our hopes of the Lord's coming make us interested, viz., the growingly-helpless position of Turkey. The *Morning Post* says: "England has no wish, much less any design, to hasten the fall of the Ottoman Empire. But though we would not destroy it, we cannot and shall not attempt to keep it alive against its own determined disposition to suicide. There are other powers besides England that are weighing Turkey in the balance. Without money, with troops so ill-clad and so irregularly paid that they are selling their arms, and begging for bread, the rulers of the Empire seem to be marching with sullen steps to the verge of dissolution. We cannot, perhaps, much retard the process, and it is quite possible that the best-intentioned remonstrances will only precipitate it. Perhaps it is too late to close our eyes to Turkish misgovernment, but by opening them too widely we run the risk of incurring obligations more formidable than any we have yet espoused."

The *Daily News* remarks:—

"The Turkish Government has chosen a slight occasion to affront its dearest friends, and prove its own essential nature. Sir Henry Layard, the staunch backer of Turkey, has at last lost patience with the Porte, and 'official relations' between our embassy and the Turkish Government are suspended."

The worth of the promises of Turkey, the value of her reforms, the merits of a political system worked by corrupt favourites, and an absolute and ignorant despot, are revealed in all their nakedness by a kind of accident. The absolute inconsistency between the Moslem rule in Europe and European civilisation, has declared itself so strongly, that Sir Henry Layard is forced to recognise it, and to choose his side: that side being the one to which he is naturally most opposed."

The Constantinople correspondent of the *Daily News* writes:—"It is impossible any longer to conceal the fact that English influence at the Porte is at very low ebb. The whole ring of Pachas and the Palace resent all applications for reform. I believe also, though of course I have no authority for saying so, that Sir Henry Layard must be convinced that there exists a strong determination to oppose any changes pro-

posed by England. As I have repeatedly stated, if reform could have been obtained by pertinacious perseverance and the determination to be friendly towards the Turks, Sir H. Layard would have succeeded. Apparently Sir H. Layard, Germany, and Austria have come to the conclusion that the time has arrived to let Turkey know that Europe must have her will, and that Christendom will not tolerate the putting to death of a man in Europe for assisting a Christian in translating Christian books."

RUSSIA ARMING.

Next to the Turkish question comes a curious discussion, whether Russia is arming or not arming. Wars have been brought about before now by just such a discussion, *e.g.*, the Austro-Prussian war. Consequently it is not so unimportant as it may seem. Russia is said to be concentrating her military forces upon Germany and Austria. Very precise information to this effect was published in a German paper, giving the names, constitutions and localities of the various brigades. The statement was contradicted from official sources; but it was again immediately affirmed. A second contradiction was made, but has been met by re-affirmation, with other particulars, showing a state of bad feeling to be getting up. Writing recently on the subject, a correspondent of the *Daily Telegraph*, says:—

"Persistent rumours have obtained currency for some time past respecting the concentration of large masses of troops in Russian Poland; but hitherto all such reports have been of the vaguest description, giving no particulars whatever, and being consequently liable to the charge of exaggeration or inaccuracy. Chance has placed me in possession of some important and valuable information on the subject, every item of which information has been fully and competently tested, and may be, therefore, regarded as an authorised statement of fact collected on the spot, proving beyond all possible doubt: 1. That the distribution of the Russian army shows a striking convergence towards the western portion of the Empire. 2. That the effective forces of Russia are being increased in far greater proportions than can be justified by the object of filling up the vacancies made by the late war. As regards the first point, I have intelligence to the effect that within the last few weeks the strong force already quartered in the western provinces has been reinforced by four divisions of

infantry and two of cavalry. The infantry has been directed on the following localities:—Winnica (on the Woloczyska-Kiev line), Moghilev, Minsk, and Kiev. The cavalry has been quartered at Bialystok and Kiev. Thus the number of troops *echeloned* along the three high roads emerging from the Riga-Dynaburg-Minsk-Kiev line has been raised to quite a formidable figure. It consists of one division of infantry of the Guard, seventeen divisions of infantry of the line, four brigades of artillery, and thirty-five battalions of reserves, making a total of 339 battalions of infantry, 176 squadrons of cavalry, and 534 mounted guns. When it is remembered that the Russian army in the time of peace comprises 777 battalions of infantry and 332 squadrons of cavalry, it will be seen that almost the half of it is stationed along the western line. Simultaneously with these preparations in the western Governments, there are others going on which prove that the entire efforts of the Russian authorities are concentrated on the army."

The Paris correspondent of the *Standard* writing January 13th, says: "I find in the French papers of this evening an extract from the *Vienna Presse*, in which that paper commits itself to the opinion that a collision between Russia and England is inevitable. Simultaneously we hear that at Minsk General Skobeleff made a speech at a banquet offered him by the local notabilities, in which he declared that Russia was on the eve of her national war"

THE SCHEMES FOR JEWISH COLONIZATION OF PALESTINE.

But the most decided indications of a cheering character, are those connected with the Jews and the Holy Land. Schemes and activities for the regeneration of Jehovah's land and people, are on the increase, and take more distinct and responsible shape as the time advances. On this the *Jewish Chronicle* remarks:—"It cannot be denied that at no period of our modern history have there been so many forces at work which tend directly to the Great Restoration. Signs and portents abound, and the air is thick with rumours. Can these be the precursors of the Event, or are they but evidence of the restless spirit of advanced civilization? Who can tell? Those who earnestly desire what is, or should be, inborn in their blood, can only wait and watch, assisting these movements to the best of their ability." Referring to the most recent of these signs and portents, the

London correspondent of *To-Day* (quoted in the *Staffordshire Sentinel*) says: "I am informed that a negotiation is on foot between some members of the House of Rothschild and the venerable Sir Moses Montefiore, on the one hand, and the Ottoman Government on the other, for the cession, under certain conditions, of the Holy Land. The Ottoman Empire is almost at its last gasp for want of ready money. The Jewish race wish a *habitat* of their own. As the Greeks, though a scattered people, living for the most part in Turkey, have a Greek Kingdom, so the Jews wish to have a Hebrew Kingdom. I am not possessed of any information as to the nature of the new Jewish State—whether it is to be Theocratic or Royal—but I am told that the arrangements with reference to it are all but completed. Prophecies have a way of fulfilling themselves, more especially when those who believe in them are possessed of the sinews of Government. The day 'when the dispersed of Israel shall be gathered into one' is confidently looked forward to, not only by Hebrews, but by multitudes of Christians; and it seems at hand. The author of *Abroy* would be gathered to his fathers in greater peace were he permitted, under his administration, to see this day and be glad."

In addition to this, there is what the *Jewish Chronicle* writes of as "Mr. Oliphant's Scheme." Of this Mr. Sydney M. Samuel, a Jew, writes from Odessa to that paper, as follows:—

STR.—In conversation, at Constantinople, with Mr. Lawrence Oliphant, that gentleman was kind enough to confide to me, for publication in these columns, the hitherto unpublished details of a scheme which he has been maturing for a long time past, which is known only to a select few. Mr. Oliphant is the well-known author of *Piccadilly*, and a frequent contributor to *Blackwood*, the *Pall Mall Gazette*, and other periodicals. He is a gentleman of tried capacity, and one who commands every confidence. His scheme has received the (unofficial) approbation of Lords Beaconsfield and Salisbury, and that of several of our own co-religionists. So far, Mr. Oliphant has been delayed by changes of government and by political crises, but the proximate probability that the Sultan will see his way towards encouraging an enterprise which can only redound to his credit, by securing him a large share of public sympathy all over the world; which will tend to dissipate the growing

impression that he is opposed to all reforms, even when they in no way interfere with his sovereign rights, and are attended with no political danger, has induced Mr. Oliphant to break the silence which he has hitherto preserved, and to give me the following outline of his plan, fuller details of which will appear in the introduction to his forthcoming book of travels in Palestine. There can be no doubt but that the Sultan's firman will shortly be given to a scheme which can only be a source of profit to his government in its great financial perplexity, and of strength to his empire at large.

Every scheme in which the welfare of the Jews is involved, which emanates from external sources, is not unnaturally regarded by our co-religionists with suspicion. I may as well at once state, that Mr. Oliphant is actuated by no kind of religious feeling in the matter. Anxious to discover a means by which the Sultan might show that prosperity is possible under his rule, he has, after mature deliberation, hit upon the colonisation of Palestine by the Jews—a people composed of varied nationalities—as the only possible solution of his problem, which should not offend political prejudices. Whether the success of his scheme may not prove to be the corner stone, thus fortuitously laid, of the great Restoration which we all hope for, it would be premature to judge. In any case Mr. Oliphant was good enough to read to me the complete rules for the government of his projected colony, as well as the whole of the introduction to the book before alluded to; and anything more matured, clear, or more intelligent, it has rarely been my lot to listen to. Such details as Mr. Oliphant allows me to lay before your readers, are given, as near as memory will permit, in his own words.

"A great opportunity," Mr. Oliphant said, "is now being afforded to the Sultan of manifesting the sincerity of his desire to introduce reforms into one of the Asiatic provinces of his empire, which stands in much need of it. I have submitted a scheme to the Turkish Government for the colonisation of the fertile and unoccupied tract of land lying to the east of the Jordan, now sparsely inhabited by tribes of nomad Arabs. This tract, which I myself have visited and examined, consists of the land of Gideon and of the northern portion of the Plains of Moab, which formed the former heritage of the tribes of Gad and Reuben. This country is far superior in productive capacity to the territory on the west of the Jordan, the mountains of Gilead rising to a height of upwards of 4,000 feet above the level of the sea, and being heavily timbered, well watered, and susceptible in the highest degree of agricultural development. They can scarcely be said to be inhabited, the plains in the south forming a lofty plateau about 2,500 feet above the sea-level,

consisting of rich arable land, cultivated, in patches, by the Arabs; but, with the exception of the town of Saib Mur, there is no resident population, nor land-owners. The whole tract belongs to the Government, which, omitting only a small sheep-tax levied on the Arabs, derives no revenue from it. The entire region proposed for colonization comprises an area of about a million and a half acres, which should become the property of an Ottoman company, through whose agency, in conjunction with the Turkish authorities, it should be administered. The advantages to the Turkish Government of the proposed scheme, are as follow: It would bring into cultivation a rich tract of country at present unproductive. It would be a reform involving no expense to the Porte, but, on the contrary, be the means of providing it with an immediate sum of money to be derived from the sale of the lands. It would prove to Europe that the Jews found greater facilities for toleration and protection in Turkey than in some Christian countries. It would in no way interfere with the sovereign rights of the Porte, as the administration would be under the auspices of the Ottoman "*Compagnie Anonyme*," and the colonists would become Ottoman subjects, while good government would be guaranteed to them by special regulations having the Imperial sanction. It is proposed to constitute the district set apart for colonization into a separate *Saadjak* (province). The emigrants would not be exclusively Jewish, but an asylum would be afforded to many Moslem refugee families from Bulgaria and Roumelia, who have proved by the character of their farms, which they have been obliged to abandon, that they are excellent farm labourers. The *fellahcen* would also flock over to be employed, from Western Palestine, where they are in a state of extreme poverty. It is not intended in the first instance, to utilize Jewish labour on the soil. It is anticipated that out of the 200,000 Jews in Asiatic Turkey (to say nothing of the millions in Europe,) enough men of more or less capital could be found to become landlords. As an investment, farming in Palestine when properly conducted, is most remunerative. The colony would be connected by rail with the port of Haifar, by way of the valley of the Jordan, which has a good incline the whole way, presenting no engineering difficulties."

It will at once be seen that Mr. Oliphant has hit upon the only present practicable plan of colonization by the Jews. In their present condition of insufficient acclimatization, they would be capable of directing the economical labour of the *fellahcen*. Later on, practice and custom might make them agriculturists *per se*. But when the whole of Mr. Oliphant's regulations come to

be known, they will be seen to be replete with correct appreciation, and to be eminently practical in their character.

The Sultan would clearly be conferring a great favour upon the Jewish race for which they would be very grateful, in granting a concession of this nature, all they need is some kind of guarantee for protection and good government. They would, in all probability, respond to his invitation, and they would do their utmost to prove, by making their colony a success, that his generosity was not thrown away; and they would make it into a model of a peaceful and prosperous province, which might be imitated elsewhere, and be the beginning of a system which should extend throughout Asia Minor, and strengthen and consolidate the Empire. The difficulty of dealing with the Arabs will not be found (Mr. Oliphant who has visited the district and dwelt amongst them, says) to be as great as it would appear. The present comparative security which reigns there, proves the beneficial results of the presence of a few troops.

The fact that the Jews, as a race, are interested in the success of the project, divests it of a British character. It is essentially of an unpolitical character in its bearings, and inasmuch as the Jews are not struggling to acquire an independent national existence, it can be accompanied by no danger to the integrity of the Turkish Empire. Mr. Oliphant greatly hopes that when his proposed company is brought out, our co-religionists will show, by the liberality of their support, that they are not dead to all efforts which tend to secure some occupation by them, of the land of their fathers, without involving any question of immediately charitable support of the occupants.

Yours obediently, SYDNEY M. SAMUEL.
Odessa, Dec. 21st, 1879.

CONVERSATION WITH THE BRITISH AMBASSADOR ON THE SUBJECT.

The same gentleman writes from Constantinople as follows: "SIR.—Happening to be at Constantinople, I had the pleasure of an interesting conversation with Sir A. Henry Layard, Her Majesty's Plenipotentiary to the Sublime Porte, the substance of which I have His Excellency's kind permission to reproduce in this journal. Sir Henry has recently been in Palestine and, his attention having been drawn to the matter, in the first instance by Sir Nathaniel de Rothschild, he went rather deeply into the question of the condition of the Jewish population. . . . His Excellency deeply deplored the degraded and poverty-

stricken state of our brethren in Palestine, and had come to the conclusion that long abstinence from proper culture, coupled with the mal-administration of the charitable funds directed thither for their relief, had begotten a spirit of dependence and unwillingness to work. By detailing to him the result of my recent investigations into this subject (which I shall have the honour of placing before your readers) I was happy to be enabled, partially, to remove this impression. I told him of the successful efforts to establish building societies outside the Jaffa Gate, and of the recent purchase by fifty-five Jewish families, of a large tract of land between Lydda and Jaffa, to be colonized and cultivated on a similar system. With regard to this latter, I had a favour to ask of His Excellency, viz., that he should endeavour to induce the Sultan to relieve the Colony of land-taxes, as is done in the case of the exporting fruit-gardens at Jaffa, and to grant the Colonists the free use of a morass in the vicinity, on condition that they should reclaim and cultivate it. His Excellency was good enough to promise to do all in his power, if local enquiry should confirm my good opinion of this project, to further its fulfilment. No conversation concerning the Holy Land could possibly be held without mention of the honoured name of Sir Moses Montefiore, and Sir Henry expressed his high appreciation of the benevolent Baronet's efforts for the cause of his unhappy co-religionists. He had often served on committees with Sir Moses, and either as colleague, or otherwise, had never appealed to his generosity, either sentimental or substantial, in vain.

His Excellency asked me whether, in the event of Mr. Lawrence Oliphant's obtaining the Sultan's Firman for his scheme for the colonization of Palestine (concerning which I shall shortly write), I thought that our co-religionists would adequately respond to Mr. Oliphant's appeal. Of this, I told him, I was hardly in a position to judge.

In his private and unofficial capacity, His Excellency assured me of his entire willingness to help in the furtherance of any rational and intelligent project having for its object the amelioration of the physical and moral condition of our brethren in Palestine, and that he would always be happy to attend to any communications

which should be made to him on the subject."
Constantinople, 17th December, 1879.

ADDITIONAL STRAWS.

Additional straws are to be found in the following Jewish clippings:—

THE JAFFA-JERUSALEM RAILWAY.—Baron Albert de Rothschild has guaranteed to the ex-Mayor of Jerusalem, who is now in Vienna, that he will largely support the construction of the railway from Jaffa to Jerusalem.

JERUSALEM.—The new organisation of the magistracy in Palestine, has been completed. In Jerusalem a Jew will be installed as a magistrate, and three Sephardim and two Ashkenazim, who are conversant with the language of the country, have been invited to select one amongst them for the post of magistrate. The *Sharre Zion*, which publishes this information, seizes the opportunity for taking the Jewish community to task for not making themselves acquainted with Arabic, stigmatising it as a disgrace, that amongst 13,000 Jews there should be only five who have mastered the vernacular, whilst amongst the 7,000 Christians in Jerusalem, at least 1,000 can speak Arabic fluently.—The Governor of Jerusalem is strenuously urging the construction of the railway from Jaffa to Jerusalem. The concession for the line was granted some time ago to General La Motte, but the works have not yet been commenced. Through the energetic representations of the Governor of Jerusalem, the General has been informed that unless a commencement be made with the construction of the railway by the end of January, he will be deprived of the concession.

"Although the interior of Jerusalem is squalid, ugly and, truth to tell, more offensively unpleasant to sight and smell than any other city we have visited, yet from the Mount of Olives, with its walls, domes, minarets and spires bathed in the brilliant light of an afternoon sun, shining in a marvellously clear, deep blue sky, no sight can be more beautiful. One can almost form some idea of its ancient glories and can understand the poignancy of the regret of the 'lovers of Zion.' And in this pellucid atmosphere, which makes the most distinct place appear at hand, it requires no firm belief in miracles to understand how Moses saw the whole of the Promised Land from Mount Nebo, the highest peak of the Moabite chain of mountains."

A *Daily Chronicle* Pera correspondent was informed on Tuesday that the Beaconsfield Cabinet is now in negotiation with the Turkish Government for the acquisition of Aleppo and Alexandretta, in Asia Minor, to both of which access from Cyprus is readily obtainable. The informant added that the towns are to be acquired by purchase. The correspondent sends this under reserve.

EXTRACTS FROM CORRESPONDENCE.*

BROTHER ASHCROFT, of Birkenhead, intimating his inability to make the usual contribution to this number of the *Christadelphian*, explains that it is due to a proposed change, which he says, "induced me to begin taking down present fixtures immediately, and altering them to the required shape for musical purposes. To avoid expense I am doing it all myself, being expert in the use of the plane and the saw. But this means hard work and aching bones. Under the circumstances please don't depend upon any large type from me.

BROTHER GARSIDE, of Ormskirk: "The bustle and turmoil consequent upon the preparation for another Gentile festival has come and gone, and our hearts' desire and prayer to God is that ere another season comes round the Lord of the whole earth may have returned to claim his rightful possession and have called us out from our present surroundings, and bestowed upon us that power by which he will smite the nations and scatter all their superstitious institutions to the winds. The day brings with it a time of rest for us, which affords an opportunity of wiping off the world spots with which we get bespattered from day to day. Oh that the glorious things spoken by the mouth of Zechariah might have their fulfilment. You will see from the enclosed that we are having another lecture. We have had two previous ones by brother J. U. R. on 'The immortality of the soul,' and 'The resurrection of the dead, its necessity to all future life.' Brother Ashcroft is following with this one, and if it will not be asking too much we should like one from you on the Monday evening after your next visit."

BROTHER RANGLES, Swansea.—"Beloved in the Lord's anointed, whom He raised from the dead.—GREETING. Oh glorious fact, unparalleled and unprecedented. Ever since our gracious, merciful and loving Father founded the ages and time began, all that ever has been spoken, all that ever has been written, all that ever has been enacted dwindles, vanishes, and evaporates into insignificance, when compared or even thought of in comparison, shall I say what I refer to, and place so eminent? Here it is, "Fear not, I am the first and the last, I am He that liveth and was dead, and behold, I am alive for evermore. Amen, and have the keys of hades and of death." This, beloved, is one of the best and greatest consolations ever recorded for you and me, and all of like precious faith. I challenge angels and anachangels, patriarchs and prophets, seraphs and saints, evangelists, martyrs and apostles to quote a passage (anywhere written) surpassing this. How grand, how glorious and how triumphant, exceeding all ever

written or ever spoken. Shall I say why? Because the speaker was once a man, bone of our bone, and flesh of our flesh. He was once despised and rejected of men, a man of sorrows and acquainted with grief, who once walked this earth an outcast, having nowhere to lay his head, was reviled, but never reviled again, who suffered and threatened not, was stricken, smitten of God and afflicted, was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, opened not his mouth; who was taken away by distress and from judgment; and who would declare his generation—once a man, who made his grave with the wicked and with the rich in his death: who had done no violence, nor was any deceit in his mouth. He 'who was wounded for our transgressions and who was bruised for our iniquities and the chastisement of our peace was upon him, and with his stripes we are healed.' Yes, beloved, without further quotations, this very being once afflicted and suffered keenly, once hungered and thirsted, once mocked and spit on, once poor and weak, was killed and cruelly pierced, was buried, and, I rejoice to say, rose again, and lives evermore. He has now conquered death, and is made unchangeable, the same to-day, yesterday, and for ever. He is now deathless, incorruptible and immortal—rich, strong and all-mighty, having all power in heaven and earth, and Oh glorious fact, we who have taken upon us his great name, can rejoice in calling him our Elder Brother, and our best friend, whom having not seen, we love; whom we are waiting for, and who has promised to come and take us unto himself, that where he is, we may be also. O yes, beloved, his words never fail, his promises are never withdrawn. He is the alpha and the omega of all things, past, present and future, the foundation of all our hopes and expectations. Without him we are nothing. He is the foundation on which our hope is built and rests; the keystone that locks the arch, and the pivot round which the whole turns. Therefore, to believe and to be in him, to obey and do whatever he commands is surpassing, *in toto*, all other things that possibly can be said or brought under our notice. Loving and serving him should now engage all our actions and thoughts, whether living or dying it should be to him, and if we eat or drink it is through him, if we buy or sell it should be for him, if we sleep or wake it is on account of him, if we sing and pray it is through him, if we sorrow or rejoice it is because of him, if we read and meditate it should be about him, if we meet together and exhort one another it should be in him, if we get wisdom and knowledge it should be of him, if we speak it should be for him, if

* If letters are not marked "private," the Editor considers himself at liberty to quote from them.

we are silent it should be because of him, yea, whatsoever our thoughts and our hands find to do should be done for his glory and praise. Beloved, at the memorial feast this morning, we sang the fifty-second hymn, and when coming to the third verse, I did, with all my heart, sing and pray that he may be Lord of every motion, and that he would make me his duteous child, that I may ceaselessly cry Abba, Father! and assist me in striving henceforth to know and love him more, that I may by any means attain unto the resurrection of the dead, counting all things dross that I may win Christ: Fine position—dross; fine appearance—dross; fine business—dross; fine shop—dross, fine house—dross; fine furniture—dross; yea, all thing as refuse, so that I may be found in him. Ever forgetting these things which are behind and ever reaching unto those things which are before, ever pressing toward the mark for the prize of the high calling of God, in Christ Jesus."

Brother J. W. THIRTLE, of Hanley, writes:—"In a footnote on page 31 of the *Declaration* it is stated that, in the Syriac New Testament, in 1 Peter iii. 19, there are words meaning, 'spirits that are now in sepulchres.' I should like to point out that such quotation is not a correct one. It would be difficult for those enlightened in the truth to conceive of spirits being shut up in tombs; and the Peshito Syriac Testament contains no such extraordinary statement. The following is, I think, an accurate translation of verses 18, 19, 20: 'Because the Anointed also died once on account of sins—the just one for the sinners, that he might bring us to God, he both died in the flesh and lived in the Spirit. So [it was that] he preached to those souls who are held in *sheol*, those who aforesaid would not give a hearing to advice, in the days of Noah; when, being provoked, the Spirit of God commanded that an ark be made, in the hope of their repentance, and eight souls only entered therein, and lived in the waters.' This is perfectly comprehensible. The word rendered 'soul' in both cases is *naphso*, which will be recognised as of the same origin as the Hebrew *nephesh*—a living creature. The drift of Peter's words is made clear on reference to his second epistle (chap. ii. 9), where he tells us that the Lord knows how to deliver those who fear Him from affliction, but He will reserve the wicked unto the day of judgment. Those who went into the ark were delivered; those who perished are in reserve unto the day of judgment—in *sheol*. The Eternal Spirit which tabernacled in Christ, preached unto them, through Noah, a herald of righteousness."

Brother SWINDELL, of Torquay, forwards the following:—"The most interesting article in this month's *Churchman*, the new

magazine of the Evangelical party, is one by the Ven. Archdeacon Prest upon 'The Forthcoming Version of the Bible.' Amongst the many aids, he remarks, by which modern scholarship enables us more clearly to discern our duty, one of signal importance and incalculable value is promised during the ensuing year. Having glanced at the idea of catholicity which our present version conveys—"our church has lost," he says, "many of her children, but they all took their mother's Bible with them, and taking that they were not wholly lost to her"—he goes on to state that it is expected that the revised New Testament, at least, and possibly also parts of the Old Testament, will be published in 1880, just 500 years after Wycliffe issued the first complete version of the Holy Scriptures in the English language. In consequence of the finding of older manuscripts, and the more critical study the New Testament has of late years received, the Archdeacon states it is not too much to say that in more than a thousand instances fidelity to the true text now ascertained requires a change in the present authorised version, although in most cases the change would be slight. With regard to the nine years' work of the revisers, now drawing to a close, he says, when an important reading is clearly a mistake of the copyists it will be discarded; when it is uncertain its doubtfulness will be stated in the margin; and the unskilled reader will inherit the wisdom of the ablest scholars of the day. One great class of revisions which will be made will be the rendering of the same Greek word by the same English word throughout. For instance, while in one passage the word 'atonement' occurs, the same word has in many other places been translated 'reconciliation'; the word translated 'hope,' which occurs thirty-two times, is rendered as 'trust' eighteen times; and *hades* and *gehenna* are translated by the same word hell in every case except one. The Archdeacon believes that the issue of the new version will compel a revival of the study of the Holy Scriptures."

Brother H. W. HUDSON, of Plymouth (Mich., U.S.A.):—"We must keep up the *Christadelphian*, as it is extremely hazardous to do without our monthly in these days of rampant Laodiceanism. It is the exact condition of things that obtained in the winding-up scenes of Judah's commonwealth. The love of many already has waxed cold; but he that endures to the end, the same shall be saved. It is highly necessary that we watch closely the signs of the times in which we live, for Christ is surely at the door. No doubt the angels visiting Lot were wholly unexpected. Is not this a type of Christ's coming? We should be extremely careful how we proceed, as there will be a large amount of secrecy with Christ's initiatory movements in

arranging his household. First, the multitudinous unity is developed, then the gradual unfolding to the nations. It is by no means necessary that Russia should get possession of Constantinople before Christ examines the guests, as said examination may be a lengthy matter, giving Russia ample time to reconstruct her navy, which she is, no doubt, busily engaged in. In the meantime, the drying-up process is going rapidly (in the political Euphrates) on. We must be patient and watching, and hoping, and praying, and never being weary, till at last the announcement is made that Christ has arrived."

Brother L. T. NICHOLS, McMinneville:—"The day is not far distant when all will know who are serving the Lord, and will make no compromise with error—no, not in the least. Let me say to you I would die first. I was drafted into the army in 1864, and was severely tried; threats were made, such as they would shoot me if I did not take the gun, go on guard, &c. But I told them No, I never would take the gun. They kept me eight months, and many times tried me to see if I would not yield. But never, I would die sooner. And I would as soon take the musket and fight, as to disobey any other command. Hence, there is no such thing as getting me to compromise with error. I wrote to you some time ago, about the many errors held by the Dissenters, and because they could not get me to acknowledge them as brethren, they were very angry at me; and their wrath ran so high that one of them started to take off his coat to strike me, and many, many abominable things they have done. I truly hope you have not been influenced by them. Be that as it may, you shall have our sympathies and support, so long as you continue to advocate the pure truth. The brethren all sympathise with you in your misfortune which called out *Seasons of Comfort*."

Sister BARNES, ordering the *Christadelphian* for Horace Seymour, Fon du Lac, says:—"Brother Seymour is blind: has been twenty years. He has been in the truth twelve years. He is a very intelligent man. He is a good scholar, well read in Bible and history. For fifteen years I have read to him. He loves the truth with all his heart, and loves all who love it. He will defend the truth wherever he goes. He has been north this summer, visiting a niece. She is a Presbyterian minister's wife. Through his visits, for the last three years, she has become interested in the truth. He has taken books with him, and she reads to him. She has embraced the truth, and he baptised her in the lake, last September. Her name is Sarah Shingeland. Brother Seymour is a poor man as to this world's goods; but rich in faith. I wish, dear brother, you could see him. I do not

know any brother or sister so earnest for the truth as he is, and he lives it in his life. He has sent for the *Christadelphian* to send to his niece. He earned the money sawing wood. I have known him for thirty years. Everyone who knows him says what a good old man he is; but they do not like his doctrine. The *Christadelphian* is a welcome visitor to me in my lonely life, not having the privilege of any meetings. I could not do without it."

Brother U. S. ALGIRE, (Seneca Falls, U. S. A.). "I again renew my subscription for the *Christadelphian*. I appreciate it very much. Your articles on "Ways of Providence" are timely and instructive. How comforting to know how God was wont to deal with the faithful in other days by which we can know His way of dealing with us. Your articles have helped me greatly to trace His hand in my own case, and doubt not but that all true Christadelphians will say the same. With experience in these things, is growth in the right direction; without it is barrenness and stunt. Those who cannot appreciate them enjoy and know but little of God: they are unfruitful in the truth, with faith dead. A few of us met this morning as we are wont to do from time to time on the first day of the week for reading the Scriptures, for prayers and the breaking of bread, &c. We had for one portion of our reading to-day the 11th chapter of Deut., wherein we found that Israel was enjoined to have no part in the religious ceremonies of the heathen, nor to choose their own place to worship. They were to destroy and break down all the places wherein the nations worshipped their idols and destroy them. The counterpart to this is found in the 5th chap. of Ephesians, 6-22; Col. ii. 6, 9, 18; Heb. x. 25; Matt. xviii. 20. So we see by these Scriptures that we are to be on our guard against all human modes of worship, and also that we assemble ourselves regularly for worship where the ecclesia meet for the purpose, and not choose for ourselves in the matter according to our feelings. Some might say 'Well, I can serve God at home as well as to inconvenience myself to go to meeting every first day,' let such know that this was not primitive order.—(Acts ii. 42-46); and I am satisfied that when an earnest diligent and daily practice of the things required in the New Testament writings is lived up to, the good fruits will manifest themselves in good works."

A BROTHER, who does not desire his name to appear, asks for something on the subject of our obligation or otherwise to keep the Ten Commandments, especially as bearing on the observance of the seventh day. His desire appears to be met in the subjoined communication from

Brother F. CHESTER, Kankakee, (Ill., U.S.A.): "Having been in contact with

seventh-day adventism for two or three years last passed, and knowing that the brethren in England will many of them soon (if not already) be in contact with them, as they have put up a 100,000 dols. printing establishment in London, within the last 18 months,—I have thought it advisable to write an article upon the question, which would save the brethren wading through a mass of rubbish in order to get at S. D. A.'s views upon certain texts. We have had various articles put forward upon the question of the Sabbath, but there has been no formal systematized answer to the seventh day adventist's arguments. Of course the arguments are often even foolish, yet the how to answer does not readily be within everybody's power."

ARE BELIEVERS UNDER THE DOMINION OF THE LAW GIVEN FROM SINAI?

Some say, yes, with regard to the ten commandments. They rely upon the fact that the Lord blessed the seventh day, and sanctified it after resting upon it. Without doubt Adam kept a seventh day, for Jesus says: "the Sabbath was made for the man;" yet there was no command concerning it in the law which Adam transgressed, nor is there any authority for believing that the Sabbath was in any way incorporated in a law until the promulgation of the law to the children of Israel. The testimony of Paul makes it clear that there was no law from Adam to Moses. He says: "*until the law*, sin was in the world, but sin is not imputed *where there is no law*." Here is a period which Paul defines as a time when *there was no law*. He speaks of it as a period previous to the law. It is not a question of the law not having been written, because he says sin was in the world but it could not be imputed because there was *no law*. But, says the objector, sin is defined as "the transgression of the law" (1 Jno. iii. 4). How could sin, or transgression of law be in the world when there was no law; especially as Paul says "where there is no law there is no transgression." The answer is that although Jehovah had made known to mankind what He required to constitute righteousness, there was no law to punish wrong doing, and transgression was therefore not sin after the similitude of Adam's transgression. Paul says: "the law entered that the offence might abound." Now we know that law was given to Israel and to no other nation; Paul states this fact in Rom. ix. 4, "Who are Israelites to whom pertaineth the adoption and the glory, and the covenants and the giving of the law, and the service and the promises." This is still more evident from the history of the matter as recorded (Neh ix. 13, 14): "Thou camest down upon Mount Sinai and spake with them from heaven, and gavest them right

judgment and true laws, good statutes and commandments, and made known unto them Thy holy Sabbath; and commanded them precepts, statutes and laws, by the hand of Moses Thy servant." Here is a distinct identification of the commencing point of the law, as including the Sabbath. But it may be said, is it not written that Abraham "kept My charge, My commandments, My statutes and My laws?" Yes, but this was not the law of Sinai. We are not left in the dark as to what was commanded Abraham, who received circumcision as a statute binding upon future generations and with a penalty affixed.—(Gen. xvii. 9-14). He also obeyed in other recorded particulars. It is argued from Exodus xvi. that the law (decalogue) was in existence previous to Mount Sinai, but more especially the fourth commandment. We read at verse 4: "Then saith the Lord unto Moses: Behold I will rain bread from heaven for you, and the people shall go out and gather a certain rate every day, that I may prove them whether they will walk in My law or no." Upon this it is contended that there was a test turning upon the fourth commandment which must have been already in existence. But this argument ignores the nature of the transaction. The very fact that God was going to prove them whether they would walk in His law or no, is evidence that they had not as yet received the law concerning which He speaks, but that a law was about to be given. If they had it before they certainly had time to be proved during the preceding three months. It is evident that the preparing for the seventh day was not a previous custom at all. God said to Moses: "And it shall come to pass that in the sixth day, they shall prepare that which they bring in, and it shall be twice as much as they gather daily." And verse 17 shows that the apportionment was of God: for "some gathered more and some less, yet when they came to measure it with an homer he that had gathered much had nothing over and he that had gathered little had no lack."—(verse 18). Our seventh day friends hold that the first covenant was made concerning the ten commandments and nothing else. In illustrating the subject they read down to verse 18 of chapter xx., then pass over to chapter xxiv., where Moses took the blood and sprinkled it over the people and said, "Behold the blood of the covenant which the Lord hath made with you concerning all these words." They understand that "all these words" mean the ten commandments. It must be evident however, that "all these words" include that which was spoken to Moses after the people drew back in terror, when the Lord spoke to them out of the midst of the cloud enveloping Mount Sinai. It is evident it is so from the allusion to the first covenant

in the prophetic promise of the new covenant: "Behold the days come when I will make a new covenant with the house of Israel and with the house of Judah, not according to the covenant which I made with their fathers when I took them by the hand to lead them out of the land of Egypt,

for this is the covenant I will make with the house of Israel after those days, saith the Lord—I will put My laws into their mind, and in their hearts will I write them, and I will be to them a God and they shall be to Me a people."—(Jer. xxxi. 33-34; Heb. viii. 12). There is no room left for doubt as to the basis of the first covenant which is to be done away. Exodus xxiv. tells us that "Moses came and told the people all the words of the Lord and all the judgments, and all the people answered with one voice, and said: all the words which the Lord hath said will we do." Did they mean all the ten commandments but not the others? Unquestionably, "all the words" mentioned in the answer of the people, necessarily includes all the commandments and judgments, as Jehovah bears witness, in Ezekiel, "I gave them my statutes, and shewed them my judgments, which, if a man do he shall even live them."—(Ezekiel xx. 11).

The record continues, that Moses wrote all the words of the Lord in a book, and he took the book of the covenant and read in the audience of the people, and they said all that the Lord hath said will we do and be obedient; then, after sprinkling the people, Moses said, "Behold the blood of the covenant, which the Lord hath made with you concerning all these words."—(Ex. xxiv. 3-8). Paul, in Heb. ix., refers to this very matter and quotes as follows: "For when Moses had spoken every precept to the people according to the law, he took the blood of calves and of goats with water and scarlet wool and with hyssop, and sprinkled both the book and all the people." He also says, "and almost all things are by the law purged with blood." Now it cannot be shown that the ten commandments purge or purged anything with blood. But Paul shows that this law had reference to sacrifices; and a little farther on in his epistle says concerning this same law, that "the law was a shadow of good things to come," showing when he spoke of "the law," he did not mean the ten commandments, but the whole system delivered by Moses. The covenant included more than the ten commandments; but as these commandments, written on stone, were to be placed in the ark of the covenant as a testimony to future generations of the fact that God had spoken with their fathers—the same as the pot of manna and Aaron's rod which budded—they are termed the tables of the covenant, and the tables of testimony, and the words thereon engraven

were the words of the covenant, the ten words (Ex. xxxiv. 28); that is upon the tables was written the ten commandments of the covenant, not that the ten words were all the words, for we have shown otherwise; but as all the commandments, in one way or another, were connected with the ten, the ten are emphatically the words of the covenant as representing the whole.

James ii. 8.—"But if ye have respect to persons ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, yet offend in one point, he is guilty of all." Now the interdiction against having certain persons in respect to the detriment of others, is found in Lev. xix. 15—not in the ten commandments; and as James refers also to two commands found in the ten, we can but conclude that "the law" referred to, includes all the commands delivered by Moses.

Paul enquires: "Do we then make void the law through faith? God forbid! yea, we establish the law."—(Rom. iii. 31). This text is the ultimatum of the seventh day people—they say there certainly was a law abolished (Eph. ii. 15), and a law cannot be at the same time abolished and established, and therefore there must be a law not done away, viz., say they, the ten commandments. But a law which represents something in figure, is abolished by the substance which it represents when the substance is come, and yet the substance would establish the figure, although it would render the figure valueless. Hence, we do, through faith in the substance and love to one another, establish the whole law. But if the S. D. Adventists' position on this text is correct, we find that the law was not established till "faith came" (Gal. iii. 23-24), and then the *we* of Romans iii. 31, establishing it. If we establish the law through faith in the substance to which it pointed in shadow, are we still under its shadow? No; having truly come to the substance by faith, we no longer look to the shadow. It is held, however, that the seventh day is not a figure or type of something future, but simply a memorial of God's rest after the six days work of creation. It is said that a type was not admissible till after sin entered the world, and that the seventh day was sanctified after God had rested and before sin had entered. We must in these matters, however, be governed by apostolic usage rather than theological tradition. Paul states plainly in Hebrews iv. 4-5, that the seventh day is the rest which remains for the people of God. Now, he can only have meant that the seventh day was so in type. Mark, he says: "He spake in a certain place of the seventh day, on this wise, and God did rest the seventh day from all His works," "and in this place again," which shows he was speaking of the seventh day in both

places, for he speaks in one place of the seventh day, and in another place speaks of it again. Now Paul exhorts the brethren to labour to enter the rest spoken of, from which it follows that it is a future rest he is speaking of. The conclusion is therefore forced upon us that the seventh day and "God's rest" are the same rest in type and antitype. The statement that a type would not be allowable till sin entered the world, is true only so far as a type may be connected with sin. Adam being placed on probation to labour to enter God's rest, a type in the case is certainly permissible. "Therefore, let no man judge you in meats or drinks, or of the new moon, or in respect of any holy day, or of the Sabbaths, which are a shadow of things to come."—(Col. ii.

16-17). "What things soever the law saith, it saith to them who are under the law."—(Rom. iii. 19). "And ye are not under the law, but under grace."—(Rom. vi. 4). "Know ye not that the law hath dominion over a man as long as he liveth? . . . wherefore, my brethren, ye also are become dead to the law by the body of Christ."—(Rom. vii. 1, 4). The law has no dominion over a dead person, therefore, if we be dead with Christ, the law has no dominion over us. We are under the law to Christ, but not under the law to Moses. Why, then, (it may be asked of some), "why, as though living in the (Mosaic) world, are ye subject to ordinances?"—(Col. ii. 20-23). "Stand fast in the liberty wherewith Christ hath made you free."—(Gal. v. 1). F. C.

INTELLIGENCE.

BIRMINGHAM.—During the month, **MARY ANN OAKES**, and **THOMAS FORREST** (48), bootmaker, neutral, have obeyed the truth; also **MISS RUTH ANNIE BOOTH**, one of two sisters who keep a private boarding school at Brooklands, near Manchester. The last-mentioned had studied, mastered, and embraced the truth in private, and came to Birmingham from the simple desire thereby generated in her mind to take upon her the name of the Lord in the Lord's appointed way.

The usual meetings peculiar to the end of the year, were held. They included a lecture on the Tuesday evening, Dec. 23rd, by brother Sulley, of Nottingham, on "The Euphratean sign of the Lord's coming," illustrated by a chart. The lecture was given at the request of the Young Men's Improvement Society, and was largely attended. There was a large meeting on Saturday evening—the usual open Christmas tea meeting. A large map was exhibited, illustrative of the signs of the times, on which an exposition was given by brother Roberts.

The Sunday School meeting was held on Friday, December 26th, in the Temperance Hall. After tea (at which there was a company of nearly 300 old and young) prizes were distributed, both for class excellence during the year, and for the marks made in a written examination twelve days previously. Afterwards, dissolving views were exhibited, illustrating travels in the Holy Land, Africa, &c.

A special course of thirteen lectures has been commenced by brother Roberts in accordance with the following intimation:—

The things written in the Apocalypse.—Arrangements have been made for the delivery of a course of thirteen Thursday evening lectures, in the Athenæum Rooms,

Temple Row, by Robert Roberts, on the things revealed in the last book of the New Testament, commonly known as 'Revelation.' The object will be to make plain in a simple and colloquial manner (for the benefit particularly of believers of the truth), the meaning of the symbols exhibited to John in the Isle of Patmos, in their bearing on the events of history and those mightier events in the near future, to which they have all been leading. For the sake of imparting greater interest to the effort, particular parts of the book will be treated on particular nights, as in the following

SYLLABUS.

Thursday, January 15.—Nature and origin of the Apocalypse: its communication to John; and the purpose and mode thereof. The messages from Christ to the ecclesias of the first century—Ephesus and Smyrna.—(chaps. i. and ii. to verse 11.)

January 22.—The message of Pergamos, Thyatira, Sardis, Philadelphia and Laodicea.—(chap. ii. from verse 12; and chap. iii.)

January 29.—The throne in heaven, the four beasts and four and twenty elders. The book with seven seals and the Opener thereof—the first, second and third seals.—(chaps. iv., v. and vi. to verse 6.)

February 5.—The fifth and sixth seals—the four wind-holding angels—the sealing of the 144,000—the seventh seal and the seven trumpets.—(chaps. vi. from verse 7; vii. and viii. to verse 6.)

February 12.—The sounding of the trumpets—the first, second, third and fourth trumpets, and the events thereof.—(chap. viii. from verse 7.)

February 19.—The fifth trumpet—the Saracenic locusts. The sixth trumpet: the

setting loose of the Ottoman hordes: their mission: their rainbowed angel successor in the East and the seven thunders: the little book and the prophecy.—(chaps. ix and x.)

February 26.—The measured temple of God: the unmeasured court of the Gentiles: the two witnesses: their prophecy: their death: their resurrection, the earthquake: the reign of terror: the final revolution by which all kingdoms are transferred to Christ.—(chap. xi.)

March 4.—The sun-clothed woman: the dragon in heaven: the woman's imperial child: the war ensuing: the defeat of the dragon: the persecution of the woman: the new constitution of Europe, symbolised by the beast of the sea: the power exercised over all nations—the image of the beast, his mark and the number of his name.—(chaps. xii. and xiii.)

March 11.—The Lamb on Mount Zion and the 144,000—the “everlasting gospel” preached at their manifestation—fall of Babylon—threatening proclamation to the nations—the judgments following, by which the world is taught righteousness.—(chap. xvi.)

March 18.—The seven vials—the sea of glass and those standing thereon—the song of Moses and the Lamb—the pouring-out of the vials before the temple can be entered—the first vial, the second vial, the third vial, the fourth vial, the fifth vial, the sixth vial, and the seventh vial—the consummation of the judgments.—(chaps. xv., xvi.)

March 25.—The mystical lady—the mother of harlots, and her imperial paramours—the beast carrying her—the seven heads, the ten horns, their support of the beast in the war with the Lamb—the nation-waters—the city-woman—the end of the war.—(chap. xvii.)

April 1.—The fall of the Roman Babylon—her crimes—her judgments—the sorrow of her lovers at her fall—the joy of apostles and prophets at her downfall.—(chap. xviii.)

April 8.—The Hallelujah Chorus: its real occasion and meaning—the marriage of the Lamb: the prepared bride: the war to succeed the marriage: heaven's armies, Jesus and the saints: the coming sacrifice of great men—the result of the conflict—the overthrow of human power: the reign of Christ and the saints for 1,000 years.—(chaps. xix. and xx., to verse 6.)

April 15.—The end of the thousand years—the great revolt of nations—its success up to a certain point—its summary and effectual suppression by divine power—the new heavens and earth—the new Jerusalem—the river of life—the tabernacle of God with men. No more curse.—(chap. xx., verse 7 to end of the book.)

The lecture to commence each evening at eight o'clock. A few diagrams will be used in the illustration of the lectures.

The Sunday evenings of the last month

have been occupied as follow:—Dec. 28th, Universalism.—(brother Ashcroft.) Jan. 4th, The divine silence of the past 1,800 years.—(Brother Roberts). 11th, Speech—what God has spoken.—(Brother Roberts.) 18th, Scenes from the Apocalypse.—(Brother Shuttleworth). 25th, The nature and power of thought, divine and human.—(Brother Roberts.)

BRADFORD-ON-AVON.—Brother Dyer reports the obedience of “Miss M. A. BRUNKERD (27), of Charlton, (on a visit to Bradford-on-Avon, formerly Wesleyan: also Mr. A. ROBERTSON (24), formerly neutral. They both came to the truth by reading the Christadelphian publications.

BRISTOL.—Brother Baker reports “a visit from brother Phillips, who lectured on ‘The duration and nature of the apostacy, as divinely revealed.’ Only a few were present; also on ‘Signs false and true.’ Other lectures during the month were: Dec. 21st, No man can serve two masters.—(Brother Baker.) Dec. 28th, The angels song ‘Glory to God in the highest,’ &c.—(Brother Chandler.) Jan. 11th, What were the souls Christ came to save?—(Brother Apey.) A Mutual Improvement Class having been in existence six months, is found most useful in many ways. A social gathering took place in connection with it on Dec. 26th, when a most enjoyable evening was spent. The effort at Hotwells (another part of the city) referred to last month, was commenced on Wednesday, January 7th, when brother Phillips spoke to an attentive audience. It was announced on the following Sunday that a local preacher would reply, the following Sunday, at a church school room. The meeting duly came off and several questions were put by the brethren.”

CUMNOCK.—Brother Haining writes: “Since last month's report other two have put on the sin-covering name, viz., on 18th Dec., Mrs. WILSON, wife of brother Wilson, and daughter of sister Nelson, sen., and on 12th inst. WILLIAM ROBB (30), railway surfaceman, brother in the flesh to brother M. Robb. Brother Ashcroft's visits to this place doubtless contributed in no small degree in producing (in the minds of a few at least) a disposition to earnest inquiry respecting the subject matter of the truth, resulting in the additions recently recorded, and which are a source of comfort and much encouragement to us all. On the evening of New Year's day the brethren, with a few friends, numbering in all about twenty, held a tea meeting in our meeting room, at which addresses were given by various of the brethren on the subject of the truth, interspersed with the singing of appropriate selections from the Psalms, &c. The meeting throughout was of a most enjoyable and profitable character.”

DUDLEY.—Brother Hughes reports the

death of sister Kate McGraw, who, for some months has been confined to her home through illness. She fell asleep Dec. 1st, 1879, in the glorious hope of a resurrection to eternal life. Before her death she made choice of the following portions of Scriptures to be read at her grave, Job ix. 25, 26, 27 verses; Luke xx. 35, 36, 37 verses; 1 Corinthians xv. 12 to the end of chapter. The portions were duly read by brother McGraw, her brother in the flesh. There has been added to our number ISAAC SMITH (48), father of brother Smith, who, after giving a satisfactory account of his understanding of the one faith, was baptised into Christ, Dec. 10th, 1879. We held our annual tea meeting on Monday after Christmas, when a goodly number of brethren and sisters were present, including several from Brierley Hill and Great Bridge. Our lectures since those last reported were as follow: Nov. 23rd, The Holy Spirit.—(Brother Woolliscroft, Great Bridge.) Nov. 30th, The kingdom of God.—(Brother Woolliscroft). Dec. 7th, The covenants of promise.—(Brother Smith, of Birmingham.) Dec. 14th, Difficulties concerning the millennium considered.—(Bro. Taylor, of Birmingham.) Dec. 21st, The great salvation.—(Brother F. R. Shuttleworth, of Birmingham.) Dec. 28th, The way of life.—(Brother Davies, of Birmingham.) Jan. 4th, God's way of life.—(Brother Dawes, of Netherton.) Jan. 11th, Joy and rest.—(Brother Parsons, of Birmingham.)

DUNDEE.—Brother Mortimer reports that HELEN INNES, of and from Auchterarder, Perthshire, was baptised here on Sunday, 11th inst., having come to a knowledge of the truth by reading *Twelve Lectures, Elpis Israel*, and other works. She communicated her desire to be baptised and arranged to come to Dundee for that purpose. Our sister Innes was formerly a Presbyterian, although having a sympathy with Baptist ideas. She used to take an active part in Sunday School teaching and other "religious work," zealously as she then thought of bringing "souls to Jesus." As she will now be living in isolation, she desires the prayers of the brethren that she may be kept steadfast in the truth. Her address is Mrs. Innes, grocer, Milton, Auchterarder. She will be glad to see any brother or sister who may be pleased to pay her a visit. [Let sister Innes beware of impostors.] I may mention that we are always making an effort for the spread of the knowledge of the truth by lectures and other means."

EDINBURGH.—Brother W. Grant reports: "We have another addition by the obedience of JOHN MACKIE (40), formerly Church of Scotland, who has been attending our meetings for fully two years. He was baptised on Tuesday, 23rd December. New Year's day being a holiday, was taken advantage of by the brethren to hold a social meeting, at

which a goodly number of brethren and sisters, and a few friends, were present. We sat down to tea at five o'clock, afternoon, and afterwards a pleasant and profitable evening was passed, the time being occupied by addresses and expositions of the word, interspersed with singing. Since last communication our Sunday evening lectures have been as follow: December 7th, A house not made with hands. 14th, The kingdom of God. 21st, The heavenly country. 28th, The coming of Christ. January 4th, The house of many mansions—(John xiv. 2). 11th, Prophecies fulfilled and unfulfilled respecting Palestine and the Jews. 18th, The spirits in prison.—(1 Peter iii. 19). 25th, The city that Abraham looked for.—(Heb. xi. 10.)

GLASGOW.—Brother Nisbet states that the Christadelphians came before the readers of the *North British Daily Mail* the other week, in an article constituting No. 4 of a series entitled 'Unorthodox Glasgow.' The article he encloses, and also a letter which he got inserted in a subsequent issue. There have been two discussions on a small scale in a Young Men's Institute, to which the brethren had been invited. The subjects were Is immortality conditional? and Are there three persons in the Godhead? The brethren have set apart one night in the month for discussion with those 'without,' and are arranging with several associations to furnish the several opponents. We intend, says brother Nisbet, delivering a course of lectures in Coatbridge, a town about nine miles from Glasgow, where we think there is at present a good opening for the truth, the subject of eternal punishment having created a good deal of stir there. The lectures on Sundays have been as follow: Dec. 28th, The 'Mail' and future punishment.—(Brother Robertson.) Jan. 4th, Christ the Son of the living God.—(Brother D. Campbell.) Jan. 11th, Will the Jews return to their land?—(Brother James Nisbet.)

GREAT BRIDGE.—Brother Hollier reports that the tea meeting held December 26th, was likely to be a means to a good result, as several were present who were strangers to the truth, in addition to brothers and sisters from other ecclesias. The brethren express thanks for the prosperity which has attended them through the past year. Several others are earnestly seeking an understanding of the truth. During the month the lectures were as follow: Dec. 14th, Shams and realities.—(Brother Parkes). 21st, Signs of the times.—(Brother Simms). 28th, The one thing needful.—(Brother Woolliscroft). January 4th, Human redemption.—(Brother Smith). 11th, Christ.—(Bro. Bishop). *Erratum last month*: for Samuel Davies read Samuel Dawes.

GALASHIELS.—Brother Alexander reports obedience to the truth of JAMES LOTHIAN and JAMES CHISHOLM, belonging to Kelso.

They were baptised by brother Bell, on 23th December, in the river Eden—a beautiful name.—There is something remarkable about their coming to the truth. They belonged to the Plymouth Brethren, and when they got to know a little about the coming of Christ, and his personal reign on earth, the Dowieites took them into fellowship. Some time after, brother Lothian was in one of their houses, saw the *Twelve Lectures* and *Elpis Israel*, and got a loan of them, then he got a loan of the second volume of *Eureka*. After reading these he expressed a wish for the first and third volumes. One of the Dowieites got these from brother Bell, and took them and a whole host of *Ambassadors*, &c. These soon let them see they had not the one faith at the time of their immersion into Plymouth Brotherhood. They then acquainted their Dowieite brethren, who tried to smooth the thing over by telling them to shut up their library and read nothing but the Bible; but this advice will not do for honest men, neither did it in their case, for they love the Bible and, therefore, take all the helps they can get to give them a correct understanding of it. Brother Bell and I hearing there was some difference between them (for there were seven or eight of them), went to see how things stood, and found our two new brethren very intelligent in the one faith, and anxiously waiting for an opportunity to become the subjects of the one baptism. Others are likely soon to follow their example. [The Editor owes, and now tenders to one of these new brethren an apology for apparent neglect in not answering his letters. He brought home the letters for the purpose of answering them; but they are still among a number of other things which have been waiting that convenient season which grows more scarce with the advancing time, which brings increasing occupation. The Editor is glad to think that an answer is now unnecessary.]

GT. YARMOUTH.—Bro. J. H. Diboll, jun., writes: "The small company of brethren and sisters in this place embraced the opportunity presented by the holiday on the day following Christmas, for holding their first ecclesial meeting; at which about twenty were present. Interested strangers were invited, some few of whom put in an appearance. The evening was spent in the singing of hymns and anthems; addresses on various aspects of the truth, &c. A very profitable and pleasant time was passed, and we hope it will not be the last meeting of the kind in this place, should the deliverance be delayed. Two or three persons are very much interested in the truth, and I hope ere long to be able to report that they have yielded the necessary obedience entitling them to heirship in the coming kingdom. Our brother and sister Harwood are still alone in the neighbouring city of Norwich,

and will be pleased if any brethren or sisters passing through will give them a call. Their address is Derby street, North Higham."

HALIFAX.—The lectures since last report have been as follow:—November 23rd, Modern Babylon.—(Brother Briggs). 30th, two lectures by brother G. Waite, of Stockport, one at 2.30 on The glorious covenant of promise; and one at 6.30 on Jesus the king—the future king of the whole earth. December 7th, The kingdom of God.—(Brother J. Heywood, of Huddersfield). 14th, two lectures by brother F. Hodgkinson, of Norman Cross, one at 2.30 on The Beast and his Image; his mark and the number of his name; the other at 6-30, on The life of all flesh is in the blood thereof. 21st, Obedience better than sacrifice.—(Brother R. Smith). December 25th being a general holiday, we had our annual gathering, when about 120 brethren and friends sat down to tea. The evening was very enjoyably spent in the singing of anthems, and in listening to words of exhortation from brethren R. Whitworth (chairman), G. Drake, and Hirst (Huddersfield), W. Greenwood and W. Silverwood (Keighley), and R. Dyson. 28th, Eternal life.—(Brother W. Thomas.) January 4th, 1880, The Christadelphian.—(Bro. W. Cundall.) Dec. 11th, The God of Abraham, Isaac, and Jacob, as manifested to Israel and the world in Jesus of Nazareth.—(Brother R. Dyson).

Brother Hanson reports that the annual tea and meeting in connection with the Sunday school was held on New Year's Day. Over 100 children, brethren and friends sat down to tea, after which the evening was spent in hearing Scripture pieces recited by the children, and short speeches by brethren, interspersed with singing; after these came the distribution of prizes by the chairman (brother C. Firth), which consisted of instructive books, including two copies of the "Land and the Book," &c. The prizes were given for best answers to Bible questions, and for best attendance during the year.

HANLEY.—Brother J. W. Thirtle writes: "We have at last begun to put the truth before the alien here. On Sunday, January 4th, brother Shuttleworth, of Birmingham, delivered a lecture on The second coming of Christ, and the kingdom he will establish on the earth at the end of the present age. The audience numbered about 150, and it was an attentive one. The next Sunday the subject was The promised land, myself being the lecturer. There was a small attendance, and as nothing better can be expected without considerable advertising, it has been decided not to use the Temperance Hall itself (which will accommodate about 350 people) on ordinary occasions; but the ante-room, which will seat about fifty. The spirit of hostility is, as usual apparent; and among other somewhat

troublesome visitors we have had to put up with, is a man who boasts that he has been connected with seventeen different denominations, and who was last a Mormon. We hope soon to be clear of such hindrances to work, and to be able to present the truth without molestation, and, if the Lord delay his coming, to see that our labour is not in vain."

IRVINE.—Brother Mullin reports the obedience of four—three of whom were baptised in Ardrossan, in the public baths, as the weather was so very cold; the fourth thought the river the best place for him, and he got his wish. Their names are WILLIAM SPENCE (29), also his wife MARY (27), formerly Free Church; and JEANIE MULLIN (13), daughter of brother William Mullin, a Baptist for the three years; JAMES MITCHELL (25,) baptised in the river Irvine, on Dec. 28, and is labouring very hard to have some of his friends brought into the hope of the gospel. New Year's Day, being a general holiday in Scotland, the brethren held our first social meeting. Strangers were present. Addresses were delivered on various aspects of the truth. Last New Year there was only one in Irvine; now there are eleven. "Next New Year," says brother Mullin, "I hope there will be none, for we hope to be away with him who said, 'I will come again and receive you to myself, that where I am ye may be also.'"

KEIGHLEY.—Brother Silverwood reports that brother Dugdale again meets with the ecclesia. On Dec. 15, brother Hodgkinson gives an interesting lecture. On Christmas day, fourteen of the brethren and sisters went in a conveyance to Halifax and spent a very enjoyable day there with the brethren and sisters at their annual tea and meeting.

KIDDERMINSTER.—Brother Bland writes: "The truth at Kidderminster is sadly puzzling the church and chapel frequenters. From things that we hear every now and then, we learn that at sewing meetings, deacons' meetings, and I know not what other kind of meetings, the Christadelphians are the topic of conversation. We are the greatest curiosities ever introduced into the town, and if all were true that the people say, we should be more curious still. On Sunday last (Jan. 11th), a sermon was preached at the parish church, on 'The special errors of Christadelphians!!' by the 'Rev.' S. J. Hulme, M.A., of Bourton-on-the-water; a gentleman who has published a small book against the truth. As this lecture is to be answered by brother Roberts in two lectures, next Monday and Tuesday evening, we shall reserve further comments for next month's intelligence. Before this time next week though, I imagine, the church rulers in this town will find that—like Mr. Hine—they will have to confess that they 'have put their foot in it.' The lectures for the past month have been as follow:—December 21st, 1879, The doctrine

of three persons in one God, not of Christian but Pagan origin.—(Brother I. Steward). 28th, Jesus Christ a king—for this end born.—The scriptural nature of his kingdom expounded and shown to be entirely subversive of the notions set forth in the modern pulpit.—(Brother J. Bland). Jan. 4th, 1880, Death: what is it, and what is it not? The popular definition of death not to be found in, but contrary to the word of God.—(Brother T. Betts, Bewdley). 11th, The evil one—the devil of the Bible, and the devil of popular belief altogether different.—(Brother J. J. Hadley, of Birmingham).

LEEDS.—Brother W. H. Andrew records the addition of two by immersion. On Dec. 17th, Mrs. TURNER, wife of brother Turner, formerly neutral; and on Jan. 3rd, JESSE DUTTON, who for many years has been acquainted with the truth, and during that time has held a neutral position. Sister Briggs, having obtained an engagement under the School Board at Birmingham, will take up her residence in that place, at the latter end of this month. The lectures were as follow:—December 7th, The resurrection.—(Brother Mitchell). 14th, Sowing to the flesh and sowing to the spirit.—(Brother Andrew). 21st, The Cherubim.—(Brother Briggs). 28th, The incorruptible inheritance.—(Brother Mitchell). On Dec. 26th we held our annual Christmas gathering, at which we had the company of brethren and sisters from Elland, Halifax, Huddersfield, and Keighley, and a sister from Bradford, the only one in the truth (as far as we know) in that large town.

LEICESTER.—Brother Yardley writes:—"You will have heard with sorrow and pain, the serious charge made against our brethren Collyer and Dunmore (of using unsound meat in the manufacture of goods they sell), and the equally serious decision of the magistrates (who concluded that our brethren must have known of the state of the meat and fined them £100). Circumstances transpired in connection with the trial which prevented evidence of an explanatory character being given, consequently our two brethren called an ecclesial meeting (which was well attended); at this meeting they had an opportunity of speaking for themselves, when the evidence in question was laid before us. The evidence was of so satisfactory a nature that the result was the unanimous adoption of the following resolution, which was ordered to be inserted in the two daily papers, and the town placarded with posters. Seeing that our brethren are so widely known among the brotherhood, I think it should find its way into the *Christadelphian*. 'We, the Christadelphians of Leicester, hereby inform the public that it being our practice to consider all charges affecting the character of members of our body, and if the charges are proven, to withdraw from their fellowship, have thoroughly investigated the

case of Viccars Collyer and William Dunmore (two of our brethren), and believe that they are entirely innocent of any intention to deceive the public, but that they have been the victims of the carelessness and deception of their servants, and despite public opinion to the contrary, and the fact that they have been held amenable, our confidence in them is unshaken, and we believe them to be still worthy of our esteem and fellowship. Signed on behalf of the Christadelphians meeting in the Central Hall, Silver Street, Leicester—Joseph Yardley, Secretary. January 12th, 1880.”

Brother Collyer writing, afterwards, says: “This matter has come on me unlooked for and is the greatest trouble of my life. It seems so hard after years of patient care and so much attention to avoid the very point of our present difficulty, and at times at great pecuniary sacrifice. However I am quite convinced that the hand of God is in it for some good purpose. It may be this terrible lesson is all required for myself and intended to stay me in a course that might in time menace my best interests. It is evident that trouble and chastening of some kind is needed, and is meant for our ultimate good. I cannot see the whole intent of this at present, but feel sure part of it is to thoroughly shake our confidence in things as they are at present, and lead us to look more earnestly towards that glorious possibility of the future which is our hope. We ask your prayers for us in this trying time, and that whatever else may come, we may not lose the rich reward.”

The following letters have appeared in the public papers, and briefly present the facts of the case which in justice to brethren Collyer and Dunmore ought to be known:—

To the Editor of the *Leicester Free Press*.

SIR,—I ask your permission to put before the public some few points in reference to what has been a most painful affair to me, my family, and friends, viz., the bad beef case which came under the notice of the Leicester magistrates on Friday last. First, let me say that under no circumstances have I attempted to show that it was *not* bad beef; indeed, those who had the conducting of the matter for the firm know perfectly well (“if they would testify”) that I declared I would not allow the beef to be spoken of as anything but bad. There is an impression that this beef was bought at a low price for the purpose of large profits. This impression is incorrect, and to prove this, I will show any one who may wish it, the receipts for all the cash paid, if they will call at my office, 24, Silver street. I find on close examination of the accounts that the price paid to the man North has averaged rather more than the price paid to a well known and most honest butcher in this town. I have the privilege to mention the name of another gentleman, who has seen the receipts, and who says

that the price in all cases, including the lot seized, was sufficient to procure a really good article in lean beef. This gentleman was a witness for the prosecution—Mr. R. Stafford, butcher, Parade. Some think that the adjournment of the case was a mistake. Let me say that the adjournment of the case was arranged without my knowledge, as also the obtaining of counsel. Some will say, how strange that things should have gone against you in so many particulars. Yes, it is passing strange, but up to the point of the trial it was so. The tide is turning now. I am not writing to pacify the rowdies who will turn this (or anything else) to their own account. Their action is beneath contempt, as is that of those from whom they get their inspiration. But, Sir, there are many in this town who have known me for nearly twenty years, and whose confidence I have as regards the moral features of a man's character. I desire to retain a good name with such, and this is why I ask the privilege of a few lines in your paper. The real sting of the affair is that ‘we must have known the beef was bad.’ If he had said we ought to have known, I should have been content. I did not know, and was truly surprised to be shown the stuff by Mr. Wand. Had I been mean enough, and base enough to traffic intentionally in such abominable stuff as this, I should have wanted it at a good deal less than half the price paid. Whatever the verdict of the public may be, I have at any rate answer of a good conscience in this matter, and whilst admitting the folly of meddling with a trade I did not understand, I am perfectly clear of any intention of doing wrong. I am, gratefully yours, VICCARS COLLYER.”

To the Editor of the *Birmingham Daily Post*:—“Sir, will you allow us to say a word in explanation of the seizure of unsound meat on our premises, which you reported on Saturday last. We assure you we are the victims and not the victimisers, as by the operation of the law we have been made to appear. The meat seized had nothing to do with what are being ironically talked of as ‘the celebrated pork pies.’ We use pork only in this manufacture. Every piece of meat in our place was examined by the inspector, and the pork was passed as healthy and good. The beef is used in the manufacture of German sausages. These departments are totally separate in more senses than one. The one we understand and are responsible for; the other is a new department, opened at the request of customers, and in the hands of an agent. Neither of the firm, although perfectly acquainted with all kinds of pork, has any practical acquaintance with beef, and therefore had to depend upon the judgment of the agent. In Christmas week we were working day and night to fulfil our orders. The beef was taken in on December 26, without the

knowledge of the principals, and on December 29 it was seized. It was the apparent impossibility of having such a large quantity of meat on our premises without our knowledge which weighed greatly in the minds of the magistrates. This may weigh with some, but when it is remembered that the German trade is quite new to us, and left to the control of the foreman, and also that we had so much business in other directions to take our attention, it will not appear so remarkable.

Allow us to say in conclusion, that we paid a higher price for this beef than the quotations for beef in the London markets, and we are quite willing to show our invoices and receipts to prove this. This disposes of the idea that we could have any object in foisting unwholesome stuff upon the public. We may add that we have given up manufacturing all commodities requiring the use of beef. Yours respectfully, VICCARS COLLYER and DUNMORE. Leicester, January 14.

LINCOLN.—Brother Wright reports that three lectures were delivered in the Corn Exchange during the month of December, 1879, as follows: Brother Sulley, of Nottingham, on the 7th, subject, Conditional immortality; only about twenty persons present; on the 14th by brother Richards, of Nottingham, subject, The blessing and glory promised to those who love God and keep His commandments; between thirty and forty were present. 21st, by brother Hodgkinson, Peterborough, subject, The heavens shall pass away with a great noise: about 120 were present. The lectures were well received and listened to with earnest attention. Some have said they were instructive, and expressed themselves surprised they are not better attended. It is proposed by brethren in various parts to sustain brother Richards in his endeavour to continue the lectures, and he purposes that eight more lectures shall be given here during the next two months.

LONDON.—Brother Jannaway reports the names of three who, during the month have started on the way for eternal life:—Dec. 24th, Mrs. AMELIA JANE WALKER, formerly Church of England; 27th, Mrs. AMELIA OLLEY, of Garvestone-by-Hingham, Attleborough, Norfolk, sister to our brethren Bore; and on January 4th, HENRY BATEMAN, recently with the Strict Baptists, but not a member. His interest in the truth was created by the hearing of the Hine discussion. We are also pleased to receive amongst us brother Bellamy, of Bristol, who has obtained employment in London. Sister Bellamy is expected to follow in a few days.

On Sunday last, January 11th, brother Culley, who for a long time past had been a great sufferer, fell asleep in hope of the better resurrection. Sister Culley (with a large family of small children) is left to mourn his loss. The lectures for January

in Wellington Hall, have been:—4th, The evil one.—(Bro. Hadley, of Birmingham.) 11th, Isaac, the promised seed.—(Brother Bosher.) 18th, The garden of Eden and its occupants.—(Brother J. J. Andrew.) 25th, The Resurrection.—(Brother Atkins.)

MATLOCK.—Brother Smith reports that during the past month a further effort has been made to set forth the truth in this place. On Sunday, December 21st, brother Sulley, of Nottingham, delivered a lecture on 'The condition of Turkey, and the aspect of affairs in the East generally, shown from the Scriptures to be indicative of the coming of Christ, and of the uprise of that time of trouble mentioned by the prophet Daniel.—(ch. xii. 1); and on Monday evening, 22nd, The promises made of God to the Hebrew fathers considered in relation to the salvation of men, and to the blessing and glory which is yet to be revealed upon the earth. The audiences obtained on each occasion, and the attention paid to the things set forth in a most clear and forcible manner, were fair, considering how distasteful the truth is to nearly all those to whom we present it.

NOTTINGHAM.—Brother Kirkland writes: "Since our last report, we have had an increase to our number by the removal of brother and sister Mitchell from Sheep Bridge, and brother and sister King from Hucknall Torkard, they having come to reside in Nottingham. It is also our pleasure to report further additions by immersion, viz., LEVI KIRK (33), formerly Church of England, December 15th, 1879; also ELIZA ANN KIRK (26), the wife of brother L. Kirk, and sister in the flesh to our brother Mitchell, January 5th, 1880. We hope they may be found among the jewels spoken of in Malachi iii. 17, now soon to be fulfilled. We had a social tea meeting December 26th, at which there were present a goodly number of the brethren and sisters from Riddings and Hucknall Torkard; also a few interested strangers. On December 31st the children in the Sunday School, with their teachers and friends took tea together in the People's Hall. After tea prizes gained during the year 1879, were given to the children by our brother Sulley.

PILSLEY (Derbyshire).—Sister Hannah Board writes:—"I am thankful to be able to say I have at last a companion in the truth in this out-of-the-way little village, Mrs. (now sister) PHOEBE BOOTH, who was immersed at Nottingham, December 13th. Her interest was first awakened by sister Hopper of Glasgow, who was making a short stay with me more than eighteen months ago. I sincerely hope our sister is only the first of others of our neighbours yet to follow, who shall ultimately be delivered from the bondage of corruption into the glorious liberty of the children of God."

RIDDINGS.—Brother Wragg reports the obedience of ELIZABETH GOLBER (18), wife

of brother Matthew Godber, formerly neutral.

RIPLEY.—Brother Mitchell writes: "We are still with one mind striving together for the faith of the gospel, and to some extent contending earnestly for the faith once delivered to the saints. And one result is that we are often 'spoken against' both privately and from the pulpit, and now from the press. We are pleased on account of the excellent advertisement of the truth, which the enclosed article makes. I went, December 15th, 1879, by request, to a 'Biblical Improvement' meeting, held at the *Advertiser* office. Rev. N. Rouse, Rev. J. Warwick, and a number of local preachers being present (all Methodist Free Church). The Baptist minister was to have been there, but prevented; subject, 'Do the Scriptures teach the annihilation of the wicked?' and was well pleased with the result. The great polemic divine, N. R. was very severe upon me, but I came away scatheless." The following is an extract from a letter appearing in the *Ripley Advertiser*:—

THE CHRISTADELPHIANS.—To the Editor of the *Ripley Advertiser*.—Sir, I have noticed for several weeks an advertisement in your paper concerning Christadelphian lectures for the "propagation of the truth as it is in Jesus, and set forth in the Scriptures." Very good heading indeed, but I think they have not as yet comprehended the truth themselves. Before a man can teach the truth as it is in Jesus, it is necessary he should have a knowledge of the same. They are at a great deal of trouble in raking together many passages of Scripture, skimming over the surface, their aim being to destroy the faith of others, and lead astray the unthinking part of society; thus they "By good words and fair speeches deceive the hearts of the simple." "They are such as are unstable, beguiling unstable souls." "Children, tossed about by every wind of doctrine." Jesus said "I am the truth." Truth is said to be an exact image of things set forth in speech or writing. "The truth as it is in Jesus" then means the exact truth he taught when on earth. What Christ taught and they teach is quite contradictory.

For my part I cannot understand them and their absurdities. I can understand the infidel, who rejects Divine Revelation, but those men profess to believe the Scriptures, yet contradict its plain teachings. I can only account for it on these grounds, that as Solomon says: "As a man thinketh in his heart so is he." As they think themselves so near related to the brute animal that has no understanding, it is no wonder that they should be dull of understanding.

They remind me of those stupid Pharisees whom the Saviour silenced and condemned by their own words. Oh, sir, it is bad enough to fall into error: "to err is human," but to persist in error is devil-like. Hoping that soon their understandings will

be enlightened, I am, yours truly, A LOVER OF TRUTH.—*Ripley Advertiser*, Jan. 3, 1880.

SPALDING.—Brother Tyler reports a visit and lecture from brother Russell, of Nottingham, who is likely to remove to Spalding. "The brethren in Spalding believe if they had more frequent visits from brethren elsewhere, many might be brought to know the truth as it is in Jesus."

SWANSEA.—Brother Randles reports that the lectures for the past month have been as follow:—December 21st, The song of the Angels.—(Brother Evans.) 28th, Who are the true Nonconformists? and other subjects.—(Brother Clement). We have no additions to report; but we diligently sow the seed, leaving the results in the hands of God. The question of the propriety of smoking has been agitated among us for some time, and brother Sulley's article has helped several of our brethren to decide discontinuing the practice. They have also formed a book club (with the tobacco money), upon the same principle as those already in existence elsewhere. The tract mentioned last month is ready.

Brother Usher reports that on December 18th, MARY REES, wife of brother John Rees, of Treboeth; and ALBERT REEVES, son-in-law of brother Peters, were both assisted into the saving name of Christ; but it did not please the Lord that we should have brother Reeves's fellowship for long: he fell asleep in Jesus on the 30th ult., rejoicing in having become one of Abraham's seed. Whilst our brother Reeves was on his death bed he was visited by the vicar of Swansea, who, after ascertaining that brother Reeves was a Christadelphian, told him Christadelphians did not believe in Christ. Brother Reeves was too weak to repel this accusation. Brother Reeves was buried on Sunday, January 4th; brother Lowe officiated at the funeral, which was attended by several from the Agricultural Hall and the Mumbles, besides those of our own ecclesia. We continue to proclaim the truth as it is in Jesus, by lecturing on Sunday evenings, and at our meeting for breaking of bread on Sunday mornings our numbers average thirty, when we endeavour to build one another up in the faith once delivered to the saints. I omitted to mention we have withdrawn from Edmund Humphries.

TRANENT.—Brother Marr, in a letter dated December 1, which was overlooked last month, reports the obedience of eight persons. The baptisms took place November 30th, in the Marine House Baths, Portobello. The names of the baptised are as follow:—GARDNER YOUNG (33), WILLIAM RUSSELL (24), son of brother and sister W. Russell, ISABELLA RUSSELL (20), wife of the preceding, and his sisters ALICE (21), and JANE (18), WILLIAM MACMILLAN (18), son of brother and sister Macmillan, JAMES PRYDE (21), and JAMES MACKINLAY (18). Writing again, January 12, he reports that

another was inducted into Christ on January 10, viz., ELIZABETH CARRELL (18).

WARRINGTON.—Brother C. Roberts reports that the lectures for the past month have been as follow: Dec. 7th, War and Peace, the war of the great day of God Almighty, for which the European nations are rapidly preparing, and the peace that will follow when David's throne is once more established in Jerusalem.—(Brother J. U. Robertson, Liverpool.) Dec. 14th, The kingdom of the Deity.—(Brother Dunn, Warrington.)—Dec. 21st, The mystery of Christ.—(Brother C. Killick, Liverpool.) Dec. 28th, Man.

WISHAW.—Brother Hodgson reports that three persons have rendered obedience by baptism to the one faith, viz., ROBERT MUIR; JOHN NELSON and his WIFE; all of Blantyre.

WOLVERHAMPTON.—Brother George Lowe writes: "On behalf of the ecclesia here, I have to report that we have been encouraged in our work of faith by the obedience rendered to the truth by MISS MINNIE LAKE (18), she is the daughter of sister Hewan, and was immersed at Dudley, on December 7th. We now number eight, who, in Wolverhampton, are waiting and watching for the appearing of the Bridegroom. The names I give below, as this is the first report I have made since the ecclesia was formed. Brother and sister Millard, late of Tewkesbury; brother and sister Pickin, late of Great Bridge; sister Hewan, late of Dudley; brother Lot Godwin, late of Warborough, Oxford; brother G. Lowe, late of Birmingham; and our new sister. On New Year's Day we had a very refreshing gathering of brethren and sisters at our first tea meeting. About eighteen sat down to tea, including brother Townsend, of Birmingham; and brother Hardy, of Gt. Bridge. After tea the time at our disposal was redeemed by profitable speeches by the various brethren present. The gathering has furnished a cause for much gratitude and rejoicing by our young ecclesia. I will conclude by saying how much I enjoy my monthly visitor from your office. Although I am not on your list, yet, I have the *Christadelphian* sent me, and I can assure you that the strength I have always derived from it, is very much increased by it coming to me as a spring of living waters in a dry and thirsty land."

AUSTRALIA.

WILD'S MEADOW.—Bro. J. J. Hawkins reports with sorrow that the number of the brethren here is reduced to five. Some have gone astray through having marriage with the alien, which false step led to others.

GIPPSLAND.—Brother Falconer reports the immersion of his WIFE, and adds that there are five of them now who meet on the first day of the week to celebrate the death and resurrection and coming glory of the Son of God.

NEW ZEALAND.

BALCLUTHA.—Brother Simons reports the obedience of CHARLES DABIAETTS (about 24), of Warepa, who put on the all glorious sin-covering name of the Anointed One, on Sunday, October 26, he was privileged to assist him in the figurative burial in the water of the Molineux. Brother Simons says, "For a long time he had been dissatisfied with Presbyterian and other religious sects, and after the truth was presented to him he slowly and carefully (after about nine months' study) accepted it, and he is now thoroughly rejoicing in it. Our little ecclesia now numbers five, and I rejoice to tell you we have a goodly number looking into the truth, and expect very soon to be able to report further additions, but in our master work I do think we should be very careful and great judgment used, and no hurry when the truth fully understood and accepted, they will long to bury the old man. Our dear brother Mackay gave a very long and interesting lecture last Sunday evening to a large audience of about 180 to 200, who listened attentively. I am glad to say it has kept me busy since. I find it will be needful to advertise what *Christadelphians* do believe in, to show that it is not such a fearful heresy as some seem to think, but on the contrary scriptural, reasonable and comprehensible, and exactly suited to man's need.

CHRISTCHURCH, Canterbury.—Bro. Kirby writes: "Having recently become obedient to the 'glorious faith,' I am very anxious to bring my relations to a knowledge of it, I therefore enclose you a P.O.O. for £2 for the following books. (Books enumerated; principally *Twelve Lectures*, to various addresses.)

DUNEDIN.—Brother Millar writes: "I enclose the address of those in the ecclesia who intend taking the *Christadelphian* for the next year, but I am sorry that more do not get it; they do not know what they miss by not getting it. I suppose it is because most of us have been out of work for a considerable time; I also enclose an order for some more books; the last lot I ordered arrived all safe, and by getting them out by ship just saved us £4 on the lot, which is something to take into consideration. The books were also in better condition than if they had come by post. We have sold all the *Lectures* and *Hymn Books*; also a set of *Eureka* and *Elpis Israel* out of books got for to sell again. The books most enquired for are the *Declaration* and other small pamphlets for enquirers; there are several enquiring

into the truth at present, but we have not got sufficient books to lend them, which in itself is cheering. Brother Millar adds a detailed statement of additions to and subtractions from the ecclesia since the commencement of his secretaryship, showing that two have removed to other parts of the world, and two separated for causing divisions and two for absenting themselves from the breaking of bread.

UNITED STATES.

ALBANY (Oregon).—Brother A. Marshall reports that he assisted two believers of the gospel of the kingdom to put on the name of the Lord in Baptism, viz., W. W. CRAFT, son of brother C. T. Craft; and his son's wife, MINNIE CRAFT, both formerly neutral.

AUBURN (N.Y.)—Brother S. Short of Seneca Falls, says, "I wish you would inform the brethren in the States, through the *Christadelphian*, that there is an ecclesia in Auburn, meeting at brother Turner's house every first day. They would be pleased to have any brother or sister call on them; also that there is an ecclesia in Seneca Falls, N.Y., U.S.A., numbering seven. We have a very pleasant room, and meet every first day. We invite any brother who may be passing through this place, to call on us, especially if he be a speaker. The ecclesia here formerly numbered ten; three have removed to the Western States. We miss them very much, and long for the time to come when the members that will make the future multitudinous Man will not be separated. It pleases us very much to hear through the *Christadelphian* how the work of the brethren in Britain is prospering. May many more be brought to the truth, and through the truth receive eternal life."

BALTIMORE (Mo.)—Brother M. P. Ensey reports that he and seventeen others are meeting in Fisher's Hall, corner of Green and Lexington Streets (N.W.), and are striving to maintain the one faith, both in that "form of doctrine" and in those works which we are all exhorted to contend earnestly for. They would be pleased to see any passing brethren.

MODINA RIVER (Tex.)—Brother Benton reports progress and welfare in the truth since last report from this place. There have been added W. E. HUDSON, who had been acquainted with and looking into the truth for about three years previous to his immersion; W. D. BENTON, jun. (26), brother in the flesh to the writer; also his wife, LUCY BENTON (19). Brethren W. J. Green and S. H. Oatman have been visiting from the Burnet ecclesia, and lectured about thirteen times on the truth, in our county town, Bandera.

BLANCO (Texas.)—Brother Gilliam has

removed from here to Colusa County, Cal., and the brethren in Blanco heartily recommend him to the fellowship of all brethren with whom he may come in contact.

BURNETT (Texas.)—Brother G. W. Banta reports the obedience of JAMES SOLOMON (27).

HARVARD (Ill.)—Brother Wood reports that the Sunday school in connection with the Harvard ecclesia, commemorated its first Anniversary on Sunday, Nov. 2nd, by an examination of the progress made by the pupils. The examination was conducted in the form of written answers to questions propounded the week before. To those having shown the most improvement, suitable presents were made of copies of the Holy Scriptures. We would recommend to brethren in other places the importance of teaching their children the knowledge of their Creator in the days of their youth, to study the history of Israel, and of God's dealings with His ancient people, and then the foundation will be laid to teach them the Christ. It requires some labour to teach the young. It was a duty imposed upon the natural Israel to instruct their off-spring; it is not any less our duty, but if anything more so to bring them up in the nurture and admonition of the Lord."

HESPER (Kan.)—Brother Cook reports that on the first Sunday in November, 1879, Mrs. MARY ADLER (23), renounced the name of the old Adam and took on the saving name of the great Deliverer from death. She is the widow of brother Henry Adler who died last March, and daughter of brother Peter Westerhouse. "The ecclesia has lost the good company of brother Henry Meine by his removal to Chalk Mound Wabunsee, Co. Kansas. Brother M. can write good German letters on the faith once delivered to the saints. Any isolated Germans can correspond with him if they wish."

MARSHLAND (Oregon.)—Brother Bryant reports the effects of the sowing of the good seed of the kingdom by brother L. T. Nichols. He visited the Columbia River, held a meeting of about ten days, with the result of four persons, mostly young, yielding obedience to the faith, viz., EVERET D. TRICHENOR (21), and three others. Brother Bryant adds "We have now here twenty-nine members, out of a population of 125, that have attended our meetings or can reach our place of worship in one day's travel. Some others are investigating the truth. We have had only one to go back, John Jones, who has quit attending the meetings."

SHANNON (Ill.)—Brother Wood, of Harvard, remarks that the truth is on the increase in this neighbourhood, especially in brother Sneath's household. A young man named WELLS BRUCE was added to the little

ecclesia meeting in his house, on Sunday, October 19th. Brother Soothill went from Harvard to assist at the immersion, and to rejoice with them on the occasion.

STEVENS' Point (Wis.)—Sister Wade writes, "I have cheering intelligence for you. We in America have reason to rejoice over one that turns from the enemies' ranks and espouses the cause of Christ our Elder Brother. Sister SARAH SLINGERLAND, of Shawano Co. Wis. was assisted to put on the name of Christ in baptism by brother H. Seymour, a blind brother. She has not had the opportunity of hearing the truth only through brother Seymour. She is a relative of his. Sister Sarah has been a teacher to the Stockbridge Indians for several years. I believe she is 52 years old; her husband is their spiritual doctor."

VALLEY SPRING (Texas.)—Brother John Banta reports: "Since writing to you last, there have occurred the following cases of obedience to the one faith, viz., brother W. E. HUDSON, of Baudera Co., who has been hearing and studying the truth for several years, and evinces a sufficient amount of knowledge in the things of the kingdom and name to constitute a begattal by the gospel; also brother WM. BENTON and WIFE, sister Benton, on the Medina River in Baudera Co. Texas, were obedient to the faith. This makes eleven out of one family (the Benton family). Your correspondent has reported the obedience of nine members of this remarkable family in former numbers of the *Christadelphian*. The two last cases of obedience were the result of a series of lectures delivered by brother S. H. Oatman, and brother W. J. Green last month, on the Medina River. Brother W. A. Oatman of Webberville, Texas, assisted sister RUSSELL into the sin-covering name since my last writing. Sister R. is the wife of brother Russell, whose obedience was announced in my last letter. Brother G. W. Banta assisted in putting on the wedding garment. We have met brother Solomon since his induction into Christ, and found him very intelligent in the faith, and manifesting great zeal for the cause of Bible truth. The Christadelphian cause is gaining favour rapidly in some portions of our far Western country. There are many intelligent persons of both sexes anxiously searching after 'the pearl of priceless value,' and we trust if the Lord's coming is delayed, many more cases of obedience may be reported here in Texas. We ask the prayers of the faithful everywhere that we may not be of those who turn back unto perdition, but of them who believe to the saving of the soul."

WATERLOO (Iowa). — Brother Bickley reports: "Our ecclesia here numbers nine-

teen, in good standing and fellowship. Quite a number have removed to other parts of the country. During the year there were nine immersions, viz., JOHN BENNETT (21), formerly neutral, son of sister Bennett, of Howard Co., Iowa; E. A. BURNHAM (38), formerly Congregationalist; Miss IDA NEWCOMB (24), formerly Restitutionist, she is the first of Fraer congregation of Restitutionists that has taken a bold stand for the whole truth, while several more are fully persuaded, but as yet failed to have sufficient courage to step out; CHARITY MCRAE, wife of brother McRae, formerly a Restitutionist; MRS. CULVER (72), formerly a Restitutionist, but never agreed with them on the doctrine of resurrection and judgment. JONATHAN MILLER and WIFE (both about 36), formerly Dunkards; WILLIAM SCOTT, formerly Free Methodist. What is remarkable in this case is, he learned the truth and obeyed it in opposition to his father, who is a Methodist preacher; also three of his brothers and two brother-in-laws are Free Methodist preachers; JACOB E. BICKLEY (24), formerly neutral. We meet every first day to attend to the ordinances of the Lord's house. Brother W. O. Stearns lectures once a week here. Brother Thomas Williams, formerly of South Wales (Mumbles), has been here three times during the last year, and has delivered about thirty lectures, to a well filled hall of interested persons. Brother George Moyer also lectures here every six to eight weeks, two or three lectures every visit. Our labours and efforts do not seem to be in vain, as quite a number are interested, and I hope to be able to report their induction into the saving name ere long.

"It is with sorrow that we have to record the death of our estimable and beloved bro. S. Goodwin, who had been among us for many years. After quite a lingering spell of sickness, he fell asleep in the latter part of August last, in full assurance and hope of a resurrection to life and immortality. Brother Goodwin during his sojourn in the flesh spent a life of devotion to the truth, and was not backward in defending it either by word or deed. He had his home with his only daughter, and has left a deep impression on her mind, and also that of his grand-daughter, an intelligent young lady of nineteen years. In making their choice for an inscription for brother Goodwin's tombstone, they selected the following words from the *Christadelphian* for 1879, p. 286 in the Nottingham intelligence: 'We know the power of God to raise again from the dust those that sleep in the name of Jesus.'"

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. 189.

MARCH, 1880.

Vol. XVII.

DR. THOMAS IN LONDON TEN YEARS AGO.

No. III.

September 18th, 1869.

THE Doctor's lecture last Monday evening was delivered in Myddleton Hall, a large commodious building capable of holding about 600, and was a little more than half filled by an intelligent and attentive audience.

He commenced by reading the 1st chapter of Ephesians, commenting on various phrases as he proceeded. It was addressed, he said, to saints who were living in the time of the apostles, thereby showing that for men to become saints it was not necessary to be canonized hundreds of years after death. They were then in a certain relationship to Christ styled "the heavenlies." They were "in Christ," not out of him. This was the distinction between saints and sinners. The former were in Christ, but the latter were out of him. "In" was a little word, but it was quite as necessary to attend to the little words of Scripture as to the big ones. Redemption was a present as well as a future thing, for at immersion saints had their sins forgiven. It was a process having a beginning, a continuation, and an end.

At the recent meeting of the British Association, at Exeter, an archdeacon of the Church of England had been propounding the theory that man originally came from a compound creature having the heads of an ox, a lion, a man, and an eagle. This was the cherubim described by Moses, but not his account of the creation of man. It was a mere speculation.

Nothing however was too foolish to be put forth in the name of science, and to be examined by scientific dunces ignorant of Revelation.

As to the earth, people's ideas about it were contradictory. Although they wanted to get away from it at death, and then burn it up, yet they were anxious to live on it as long as possible. Not long since a Nottingham baronet, in talking to a friend, was expressing his delight at all he possessed and enjoyed in this life, for he had every comfort that he wished for. The only thing that spoiled it, he said was "that — dying."

In speaking about the devil, the Doctor said that he did not allude to that which was popularly understood as the devil, whereupon a man in the meeting suggested that he should style him "the evil one." As the Doctor was talking about the punishment of man for sin, he objected to this because the devil was not the author of evil. It was God, as declared through the mouth of Isaiah. Evil was not sin, but the punishment due for sin. It was very well for people who were expecting to go to heaven to believe in the burning up of the earth, but he for one objected to it, on the ground that his future inheritance was upon the earth, just as an heir to an estate or fortune would object to be deprived of it. The foregoing are just a few items from the lecture in addition to the enclosed newspaper report.*

September 20th, 1869.

Enclosed you will find a short newspaper report of the Doctor's second lecture in Myddleton Hall, last Wednesday. He prefaced it by saying that the doctrine of Christ had no connection with nationality. There was no better spectacle than to see men of all nations sitting down together united in the one faith. The truth came from the most unpopular people that were in existence 1,800 years ago—the Jews. And although he (the

lecturer) was from America, where he had resided for about 30 years, yet he was a native of England, and might probably return ere long to settle in this country. Truth did not depend on the person uttering it. He made these remarks in consequence of the great prejudice which exists in the English mind against everything from America. In addition to what is contained in the printed report, the Doctor made several very good observations worthy of note, such as, that Rev. xxi. 3, 4 shows that after the 1,000 years the earth is to be peopled with immortal beings, free from sin and death. All things were then to be made new, not destroyed, as popularly taught. Rev. xxii. 3 also referred to the same time, when "there will be no more curse"—of any kind,—either on man or the ground. A law of faith differed from a law of works. The law of Moses was a law of works, which could be obeyed without being subjected to the law of faith. A man can perform all its ordinances without believing in God's promises. No man could obey the law of faith without possessing the faith, and a compliance with the commandments which it involves. Upon obeying the truth a man passed from under the law of death to the law of life. Up to the year 250 sins could be remitted upon a principle not contained in any of the denominations of the day, which were none of them in existence before that time. This principle was enunciated by the apostles,—belief and obedience. Why then could not people be content with obtaining remission of sins upon the same principle in the present day? A gentleman had remarked at the close of the previous lecture that there was nothing new in it. He (the lecturer) did not profess to give them anything new. He wished to carry them back to the old things of 1,800 years ago. The new things were those we saw around us in the so-called religious world, which have sprung up since the time of Henry the 8th. The early Christians were elect by sanctification of the spirit and belief of the truth.

* See the *Ambassador*, 1869, p. 339.

The apostles not only declared the truth, but proved its genuineness by manifesting the powers of the spirit. In this way Jews and Gentiles were sanctified or separated by means of the spirit. One reason why there was such a want of faith now was, that men paid others to show them what to believe, instead of endeavouring to ascertain it for themselves. But unfortunately the men so paid were incompetent. They were like many a lawyer who knows just enough of law to involve us in a difficulty, or like many a doctor who knows just enough of medicine to kill a man. The clergy ought to know; they had plenty of time to ascertain, and were well paid for so doing, but nevertheless they did not know the true faith. When anyone went to a church or chapel they should apply this rule.—“To the law and the testimony, if they (in the pulpit) speak not according to this word it is because there is no light in them.” When God’s spirit works on a man’s understanding it leads him to the obedience of faith. But when it does not, he continues under the operation of his own spirit. God’s word is not a dead letter, as the clergy teach, but living, sharp, and powerful, as anyone will find who subjects himself to its influence. A man might pray to God for faith to the end of the world, and he would never get it. The Scriptures testified that when the righteous died, they fell asleep in Jesus, and continued dwelling in the dust of the earth until the resurrection. They did not as commonly taught, declare that men went to a place, “beyond the bounds of time and space, the saints’ secure abode.” To be beyond space was to be nowhere, and therefore those who went there would go nowhere.

September 28th, 1869.

At the third lecture in Myddleton Hall, last Tuesday night, we were agreeably surprised to find that the audience were quite as numerous as on the two previous occasions, for, it was feared in consequence of the

intervention of Sunday, that there might be a falling off. At the close of the second lecture a young man came up to the platform and spoke to a brother about 2 Peter iii. as a proof that the earth would be burnt up and not exist for ever. The Doctor, hearing of this, decided to explain the passage in his next lecture.

In addition to what is quoted in the enclosed newspaper extract * he said that two times were mentioned in the Bible—“the last days,” and “the latter days.” The former took place 1,800 years ago, and had reference to the closing period of the Mosaic Ages. The latter was now in existence. The interval between the two was called “the times of the Gentiles,”—a period styled by Paul “the day of salvation,” during which a process has been going on of which the world knows little or nothing, namely, the taking out from the nations a people for God’s name. God spake through Jesus in “the last days,” and the Jews are to submit to their king in the “latter days,” as testified in Hos. iii. 5—that king being not David I., but David II. Jesus being a high priest and not belonging to the tribe of Levi, there must be a change of the priesthood, and hence the necessity of the abolition of the Mosaic law, which provided only for Levitical priests. In Isaiah xiii. the enemy to destroy Babylon was said to come from “the end of heaven,”—that is, from beyond the bounds of the Babylonian heaven. The figurative language used in this chapter is explained in the chapter itself. Mankind politically were divided into two houses, the house of Jacob and the house of Esau, the former being applied to the Jews, and the latter to the Gentiles. For Esau—Edom or Idumea was sometimes used, and hence in Isa. xxxiv. the future vengeance to be poured upon the Gentiles was described as being upon the land of Idumea. The sword then to be used was said to be “bathed in heaven,” not the heaven to which the righteous were supposed to go,

* See the *Ambassador*, 1860, p. 340.

but the Idumean or Gentile heaven. By mountains being melted with blood was meant the breaking up of empires by means of war and bloodshed. The beasts mentioned, such as goats, unicorns and bullocks, were not literal but figurative animals, being names used to describe the Gentile nations, such as John Bull and the British Lion and Unicorn. To understand Peter it was necessary to go back to his time, and not apply names of things then existing to present things. It was to the Jews of 1,800 years ago that Peter said God was long-suffering, and not to present Gentiles. The word "elements" was used by Paul in Gal. iv. 3-9; and in Col. ii. 20 the same word was translated "rudiments," in all of which cases it referred to the Mosaic ordinances, &c. This was the sense in which Peter used it, and not to denote the physical elements of the world, as generally supposed. There were many things in Paul's epistles "hard to be understood." Peter's observation on this fact showed that there were two ways of reading the Scriptures—one leading to salvation, and the other to destruction. Peter reminded the early Christians that they knew of these calamities beforehand. If this was possible to them, why should it not be to us now? As one of the signs of this burning up of the Mosaic heavens, Jesus said that the gospel should be preached as a witness to all nations, a fact which Paul said was fulfilled in his day; and then should the end come, that is the end of the Mosaic age. This lecture was extremely interesting, as you may imagine, and

was listened to very attentively by the audience.

September 30th, 1869.

The fourth and last lecture at Myddleton Hall is so fully reported in the enclosed newspaper slip that I need scarcely add anything to it. As you may perceive from the subject, it was the most interesting of the course. It was indeed a most splendid lecture. The doctor was very animated, and rivetted the attention of everyone in the room for an hour and three-quarters. In quoting "before they call I will answer," from Isa. lxxv, he said that this indicated a very different state of things from that which now existed, for at present the prayers of Jews were not worth the snuff of a candle, because they did not recognise Jesus as the Christ. Modern civilization, as it was called (though compared with what would yet exist, it was hardly worth the name of civilization), owed all its good features to principles embodied in the divine constitution given to the Jews. The Jews are to become willing in the day of Christ's power. It was never intended that they should accept him in the days of his weakness. It was not the latter, but the former, day, which Abraham rejoiced to see. In speaking of the signs of the times, he said they indicated that Christ's second appearing would occur before long—in a few years at most. From apocalyptic predictions, it was evident that there were more persons in what are called "the dark ages," about the time of Luther, who were enlightened in the "truth than there were now."

PULPIT PERPLEXITIES.

BY ONE WHO HAS EXPERIENCED THEM.

(Concluded from page 536, Vol. XVI.)

THE application of the phrase "new birth" to what is popularly styled "conversion," was always in our idea a mysterious use of words. That it

should be possible for men to be both "born out of water and spirit" in a single instant, and during the excitement of a religious revival, passed our

comprehension. Jesus said, except **A MAN** be so born: but the pulpit teaching on this subject always forsook the nominative for the possessive case, and concerned itself entirely with the man's mental attributes instead of the man himself. This seemed to us an unwarrantable liberty to take with inspired language. Whatever the words might mean, it was clear to us that Christ intended them to relate to the whole human personality, and not simply to the abstract mentality of the individual. How was a man's mind merely, to be "born out of water?" Surely the whole living person was necessary in order to the occurrence which is capable of such definition. Accordingly the phrase was found most inconvenient for pulpit purposes. It conveyed no definite idea to the mind. We might talk as earnestly as we liked about Regeneration, and make frequent use of the phrases "born again" and "born of the Spirit," so long as we attempted no lucid interpretation of the words "born out of water." The act of endeavouring to explain the words would have been perilous and inexpedient, owing to the use that has been made of them by the advocates of what is called "baptismal regeneration." It was very right and well just to quote Christ's words, but to venture upon their elucidation was looked upon as a rash and utterly unwise proceeding. Consequently our old congregation are not to this day in a position to say what Jesus meant by a birth out of water. And doubtless they care nothing about such things. Their time is otherwise occupied than by the study of revealed truth. They do not wish to have their minds disturbed by the consideration of such matters, and are prepared to pay handsomely for such immunity from theological perturbation.

There were obviously no arrangements in connection with a Congregational Church for a water birth. And there was (as we ultimately discovered) a corresponding absence of inclination to undergo the process, even had provision been made for its occurrence.

We were at length driven to the conclusion that when Nicodemus asked — "How can a man be born when he is old?" he more nearly approximated a right understanding of the subject than do the theologians of our day. At any rate it is evident he was not in a fog about the thing to be born as are our contemporaries. Master and pupil understood each other as far as the subject to be born out of water was concerned. Jesus was not referring to a man's mentality or to his moral sentiments while Nicodemus had the man himself in view. The latter failed to comprehend how the thing was to be done, but he did not confound that thing with something else. The emergence of a human being from a covering of water! how appropriate the entire symbol appeared in the light of the fact that man is but a condemned child of the dust, and that he who is appointed Prince of Life and has the keys of *hades* and of death should require this practical acknowledgment thereof from all who would have a portion with him in the glories of the kingdom of God. But it was not permitted us to make any pulpit use of this affecting discovery. "The laver of regeneration" is a purifying bath, reserved exclusively for the use of enlightened believers of the Gospel of the kingdom of God, and therefore wholly out of place in a Congregational Church.

We were equally at a loss to apply the phrase "born of spirit" to the entire man on theological principles, though such an application was the evident intention of Christ. We had not discoursed often on the subject of the resurrection before we found that the human body is of but little theological consequence. The impression prevails that its anastasis may or may not occur without particularly affecting either one way or another "the salvation of God." To have proclaimed the fact that Jesus will change the vile bodies of his saints at his appearing, would have pleased the congregation only as long as the proclamation was not made an essential part of the glad tidings. This was

not being "born of spirit" in their estimation. A possible change from flesh and blood nature to incorruptible and powerful substance is a transformation unheard of in theological circles. We ventured a few suggestions of this order several Sundays before our occupancy of the pulpit ceased for ever. The consequence was, an official of the church (whose function really was to look after its temporal affairs), accomplishing a somewhat excited advent to the place of our abode the following day, demanded to know whether we considered it wise to introduce such outlandish notions into our public teaching. The treatment accorded to the exhibition of the truth on the whole subject of man's relation to "the kingdom of the heavens" was equally discouraging.

We had begun to consider the study of the prophetic Scriptures imperative to a right apprehension of the whole counsel of God, and were perplexed at the supreme and all but universal indifference with which it was customary to regard them. Indeed we had evidence more than enough that their introduction into the pulpit was positively distasteful to the vast majority of the congregation, and that to insist upon anything like a diligent and systematic consideration of them would have ended in a disruption of the relation between teacher and taught. We partly excused this prevailing want of relish for the prophecies on the ground that most religious people are familiar only with the interpretations of such men as Dr. Cumming, and regard these as the best possible attempts to elucidate the mind of the Spirit touching things to come. The recommendation tendered to Cumming by a neighbouring "divine" reflects the general religious sentiment. He was advised to "leave the Apocalypse and pay more attention to the Decalogue." In other words, to study that which Paul declares has been "done away" (2 Cor. iii. 11), and to neglect or despise "the revelation of Jesus Christ, which God gave unto him, to show unto His servants things which must shortly come to

pass."—(Rev. i. 1). It was not pleasant to find ourselves allied to a system which was so conspicuously antagonistic to the book it professes to revere, and we felt ashamed to belong in any sense to a confederacy in which such official depreciation of God's testimonies was not only tolerated, but actually looked upon as the correct thing. And these are the men to whose custody the people hand over the Scriptures and the regulation of their religious thought.

We had never seen or heard an attempted explanation of the fact that the Apocalypse was given unto Christ by the Father, and therefore that his information was capable of being enlarged. A discourse in harmony with such a declaration would have procured us unmeasured rebuke. The suggestion that Jesus did not know all things when on earth, although supported by his own declaration to that effect (Mark xiii. 32), we know would be regarded as too shocking for a moment's entertainment. Our acceptance of the simple statement recorded by Mark would be reprobated as "against the decision of the whole church," without any attempt to reconcile that decision with the words in question. We saw that by no effort of theological ingenuity could that "malignant riddle" (as the Athanasian Creed has been called) be made to agree with Rev. i. 1. Yet to have said openly that there was a time when Jesus received more knowledge than he previously possessed, would have been considered supremely dangerous heresy. In fact the remarkable words by which the Book of Revelation opens had never arrested our attention, although we must have pronounced them from the pulpit scores of times.

There were many things testified concerning the Lord Jesus for which we could find no convenient place in our public ministrations. If to preach Christ was to proclaim a hundredth part of what is written of him in the Scriptures, then, we could not say of the pulpit that Christ is preached therein. It had nothing to say about his appointment as "the heir of all

things."—(Heb. i. 2). To have asked us to preach upon this subject would at one time have been a most embarrassing request, for we had not been accustomed to regard him in the light of a future king at all, and therefore were unable to speak about, or define his possessions. If we took what was the only approved interpretation of the text, and said that Paul was there contemplating the time when all the world would be christianized as is the case with England at present—the conviction was irresistible that for Christ to be the "heir of all things" in that sense was but a miserable prospect for him; and the hope of joint inheritance with him in the possession of an estate containing so many repulsive features was not so blessed a hope as we had believed the hope of the Gospel to be. If "Christendom" were a sample of Christ's future inheritance there was surely nothing particularly grand in the anticipation of having a share in the proprietorship of it. We had sometimes felt that there would be glad tidings in the call to arise and make a full and perpetual end of all, by which the system has recommended itself to the confidence and admiration of mankind.

The greatest of all our pulpit perplexities arose from the consciousness that it was an institution whose corruptions were beyond remedy and ripe for that destruction which is the appointed destiny of all systems that falsify the word of God. We were persuaded that many of our acquaintances in the ministerial profession were disposed to share our misgivings as to the general soundness of the position. And as to the congregations, the only question respecting which it was possible to excite or sustain their interest, was whether or not the dogma of eternal torments was true; and having decided in the negative, they were quite ready to let all other points go by. From a considerable experience of both ministers and people we are prepared solemnly to record our conviction that there are few belonging to either class whose ideas on sacred

subjects are not more or less fashioned by considerations of worldly expediency. We have indeed been informed on good authority, that many of the anonymous contributions to the Bible-nullifying literature of the day are from the pens of clergymen of the Church of England. The editor of a leading theistic publication informed an acquaintance of ours that such outrageous dishonesty was being continually exemplified in his own periodical. Yet he connived thereat, and gladly accepted the disgraceful co-operation of men bound by the Prayer Book and the Thirty-nine Articles. One writer has not too strongly alluded to things clerical as follows:—"As for ministers of religion, these, being called perpetually into a practical application of the received doctrine of their church, are of all men least able to inquire into any fundamental errors in that doctrine. Eminent persons among them will nevertheless aim after . . . a purer truth (?) than that which they find established; but such cases must always be rare and exceptive. Only by discussing ministerial service can any one give fair play to doubts concerning the wisdom and truth of that which he is solemnly ministering: hence that friend of Arnold's was wise in this world, who advised him to take a curacy in order to settle his doubts concerning the Trinity."

It is consolatory to know that the day is coming when mankind will be relieved of the shame and incubus of every species of clerical imposition, and when it will be no longer possible for lies to be spoken in the name of the Lord, and for the sake of a piece of bread. God has purposed to provide the world again with teachers after His own heart, who shall feed the people with wisdom and understanding. The honour of candidature for that distinction is a good exchange for all the sorrow and perplexity incident to a partly enlightened occupancy of the Gentile pulpit; for among other advantageous aspects of the case there is the very obvious comfort of being released from the necessity of defend

ing an orthodoxy whose principal merit seems to consist in the facility and coolness with which it can con-

tradict itself, and in the solemnity with which it can protest that it does not.

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN ECCLÉSIA, No. 117.

“Exhort one another daily.”—PAUL.

JOHN was commanded to write, “Blessed are they that are called to the marriage supper of the Lamb.” The blessedness here affirmed doubtless refers to those who will actually be called within the glorious circle of accepted guests at the Lord’s coming. Nevertheless, it is a blessedness for us to contemplate in prospect and in some measure to realise by faith now. Those who are called are called now, and therefore the blessedness may be said to begin now, the only uncertain element in the case being our ignorance of who among those who have been called will be chosen. Every one admitted to the glorious marriage supper will be so admitted on account of the call addressed to him and accepted in these the days of our faith, humiliation and probation. Assembled round the table this morning, we are in the position of having been called, and as the desire of every sane man must be to have this call consummated and perfected by actual admission to the King’s board, let us consider the matter with reference to this most desirable issue.

In the first place, let us spend a thought or two on what it is we are called to. “Called to the marriage supper of the Lamb,” without further information would suggest merely an invitation in the capacity of guests to witness the Lamb’s union with his Bride. No one having knowledge of apostolic applications of the gospel could make the mistake of putting

this limited interpretation on John’s words, though strange ideas are sometimes heard. We have but to ask who is the Bride on the occasion, to see the matter in its glorious light. We have the answer in the same place that speaks of the blessedness of being called to the marriage supper. We are told that the Bride was “arrayed in fine linen clean and white,” and that this fine linen, as part of the Apocalyptic imagery, represented “the righteousness of saints.”—(Rev. xix. 8). Consequently the bride stands for the saints, and when we know who the saints are, we know who the bride is. There is no difficulty in judging who the saints are, in the abstract, though we may not be able to discern who are such individually. The recorded work of the apostles in the first century, is the best illustration of the constitution and characteristics of true saintship. We need not trouble ourselves with ecclesiastical notions on the subject. All who believed and submitted to the requirements of the Gospel were saints, as in the case of the Roman ecclesia (Rom. i. 7-16); the Corinthians (1 Cor. i. 2); the Ephesians (Ephes. i. 1); the Philippians (Philip. i. 1); the Colossians (Col. i. 2), and so forth.

We are here this morning because like those in Rome, Corinth, and other places who became saints in the days of the apostles, we have believed and obeyed the Gospel of Christ, and are therefore saints in scriptural language. Consequently, we have a special interest in the subject of

the Bride brought before us in the words of John. That Bride stands for all the saints in their numerical completeness in the day spoken of by Paul when the Lord comes "to be glorified in his saints and admired in all them that believe."—(2 Thess. i. 10). Therefore in a sense, she stands for us. To be called to the marriage supper of the Lamb, is therefore to be invited to participate in that glorious union that will take place between Christ and all his brethren in the day of his glory, and not merely to look on while the marriage is taking place. The language suggestive of mere guestship is due to the nature of the blessedness in its individual application. The Bride is the symbol: the declaration of blessedness is addressed to the literal constituents of the symbolic Bride, and consequently takes a literal rather than a symbolic cue.

Now there are several important things suggested by the figure which it has pleased the Spirit of God to employ to represent the glorious event of Christ's union with his brethren. We cannot better occupy the time than by dwelling on them: first, marriage is suggestive of a preliminary period marked by the several stages of acquaintance, love and betrothal. There are all these stages in the history of our connection with Christ. At first, we are "without Christ," a position having "no hope."—(Eph. ii. 12). We are ignorant of and uninterested in him, and have no relation to him in any way. We are busy pursuing our own ends, "every one to his own way." The moment arrives when our attention is arrested, Christ is introduced to our notice. It seems all very accidental and commonplace. Could we but see behind the scenes, we might see the situation in a different light. Jesus said to his disciples "Ye have not chosen me, but I have chosen you." If this were true of them, is it not more true of us? It is also written that "known unto God are all His works from the beginning," and that the saints are

"the workmanship of God." If, therefore, we have been "called to be saints," does it not follow that the moment of our acquaintance with Christ was the moment of his beginning to seek us? Granted that unjustified men are not in the precincts of the house of Christ, and therefore outside the purview of his priesthood: yet the house of Christ is made up of men once unjustified, and who calls them from the one state to the other, if not he who testified "I came not to call the righteous but sinners to repentance?" True, this was said concerning Israel, but afterwards the Gentiles were included in the Shepherd of Israel's solicitations by the hand of Paul, who said, "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." (2 Cor. v. 19). This was a general seeking—the seeking of a class as such; but every general form of things comprises the detail, and there can be no question that in this matter there is a process of individual selection included in the general work of the truth. Though many are called to whom Jesus will say at last, "I never knew you,"—men gathered in by the work necessary to reach the few chosen vessels, but not contemplated in that work; just as a net let down into the sea to catch a particular kind of fish "encloses all manner of fishes, good and bad,"—yet the few whom he will acknowledge in the day of his glory are brought within the power of the Gospel as the result of the ways of Providence. Jesus is the controller and shaper of these ways, and seeks his sheep on the dark mountains. The seeking, though special, is veiled; he brings himself under their notice in a perfectly natural way, through the presentation of the testimony. Men of good and honest heart stumble across the truth, as it appears to them, in a very ordinary way, and at a very commonplace moment of their experience. There seems nothing unusual in it. In point of fact, a crisis is

coming upon them the greatness of which they will afterwards be able to estimate. Christ is seeking them. He is knocking at their door with a very gracious purpose if the dwellers open unto him. He is making himself known, though the fact is unperceived at the time. Looking back, the occupant of the visited house sees it afterwards. Acquaintance is the result. The man comes to know Christ through the testimony to which his mind gradually opens. "Faith cometh by hearing." "He hears the word of the kingdom (which is the word of Christ) and understandeth it."—(Matt. xiii 23).

Then comes the second stage—the moral result of the truth perceived and received. Love sets in as the fruit of knowledge. We must first know a friend before we can love him. The love of Christ follows introduction and acquaintance. It must be so: it cannot fail to be so where he is thoroughly known. If from whatever cause, we fail to advance to the love stage, our case is abortive. Jesus requires our love: the figure of the coming marriage points to the fitness of it. What use or pleasure could he have in men who knew about him but did not love him? Common reason vindicates the divine requirement in the matter. God is love. His family in its final development will be a family of love, and a man in the family who did not love would be out of place. We look at Paul our example here, "The love of Christ constraineth me:": he testifies of his own case, and concerning the brethren, he prayed that they might be "rooted and grounded in love," and "know the love of Christ which passeth knowledge."—(Ephes. iii. 19). John says, "Love is of God: and every one that loveth is born of God and knoweth God. He that loveth not, knoweth not God, for God is love." "I love them that love me" is the declaration of the Spirit now corporealised in Christ, the Bridegroom.

Knowledge having brought forth love, love leads to betrothal where the right

mind exists. The decision to become Christ's is so described by Paul who said to the Corinthians, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." The espousal takes place when the enlightened man or woman enters into covenant with Christ by baptism. The act of baptism, as we all know from the apostolic teaching, is a taking of his name, not however, with the finality of the conjugal relation which is not reached till the resurrection, but as a preliminary covenant to be afterwards ratified if the conditions are satisfactorily fulfilled. It is a being baptised into his death (Rom. vi. 4); with the determination on the part of the baptised to be done with the sinful past as entirely as a dead man is done with his life.—(verses 11-14) If this determination is successfully performed, "the fruit is unto holiness and the *end everlasting life*."—(verse 22.) The act of baptism is therefore a betrothal and a "covenant by sacrifice:": a covenant entered into through the sacrifice of Christ. The sacrifice of Christ is, so to speak, placed in the act of baptism, so that qualified people submitting to the act are brought into association with Christ and become acceptable to God in their approach for covenant making. A covenant has two parties to it. In the case in question, they are easily discernible. They are the Father, and those who approach Him through Christ in the way appointed. Their respective relations to the covenant are visible in the words of Jehovah, quoted by Paul: "Come out from among them and be ye separate:": this is our side: this is what we undertake to do: "and I will receive you and ye shall be my sons and daughters." This is the Father's side: this is what He undertakes to do for us if we carry out our part.

The period of betrothal is the period of each man's probation. The ultimate issue depends upon the divine estimation of this. No man is fit to perform this

part of judgment. All judgment is committed to the hands of Christ, before whom we must appear to receive it, and who at his appearing is represented as saying "Gather my saints together unto me, those who have made a covenant with me by sacrifice."—(Ps. l. 5). The supreme question of the hour in its individual application will be "How has the covenant been fulfilled?" Have we sustained the part of the chaste virgin getting ready for marriage-presentation to the bridegroom? Have our affections fastened and fed upon Christ our coming husband? Have we been as devoted to his affairs as he wishes?—as tender and loving towards him as he exacts? The answer to these questions will appear in the shape of our lives which will be made manifest by the faithful reproductive photography of the spirit of God in the hands of Christ. The divine mensuration of love is obedience. A love that is barren of action is useless sentiment, having no value in the divine mode of appraisal. "This is love, that we walk after His commandments."—(2 Jno. 6.) "Let us not love in word neither in tongue, but in deed and in truth.—(1 Jno. iii. 18.) "Ye are my friends if ye do what I command." Consequently, the deeds of our life will be the index of our hearts. If those deeds, written as a whole, are deeds of conformity to the expressed will of Christ, our part of the covenant will be declared performed: not that there will be a perfect performance in any case, for the congregation of the accepted are a forgiven congregation: a blood-washed throng. Their judge is their compassionate high priest who occupies the interval of his absence in making request for his house in his own name; still, there is a point to which obedience and consecration must come before the benefits of the priesthood will be extended, Jesus is the judge of this point, in each case at which he will say "Thy sins are forgiven thee," and invite

the blessed recipients of his favour to enter into life.

Then will be gloriously performed the Lord's side of the covenant. This is variously expressed in the sure word of promise, "I will receive you and ye shall be my sons and daughters." We are not finally received as sons and daughters till then. The promise of sonship is for those who overcome: "He that overcometh shall inherit all things, and I will be his God and *he shall be my son.*"—(Rev. xxi. 7) The question of who has overcome is not settled till the day of account at the tribunal of Christ. Consequently not till then is it made manifest who are the sons of God. Hence, the characteristic of that day is said to be "the manifestation of the sons of God."—(Rom. xi. 19.) Of the accepted on that occasion, Jesus says, "They are the children of God, *being the children of the resurrection.*" There is such a thing as sonship now, as John and Paul testify, but it is not a completed sonship. It is a sonship based upon adoption on account of faith and obedience: a sonship commencing with water-birth. But the sonship that awaits the accepted is a sonship based upon identity of nature, and established by a spirit-birth which produces that identity, for "that which is born of the flesh is flesh." To be received as sons and daughters in the day of decision is to be accepted as constituents of the Father's house, and conformed to the likeness of the Lord's glorious nature in fulfilment of that other promise to the victor which says, "I will write upon him my new name." The name of Christ is named on every one who obeys the truth in baptism; but then there is another and a higher sense in which that name has to be named upon us. His nature has to be imparted to us by that operation of power by the spirit which he will perform upon all whom he judges worthy to receive the gift of life everlasting.

Contemplating all such collectively

under the figure of a woman, the betrothal ends in glorious and gladsome marriage—the marriage of and with the Lamb. It is for this joyous consummation that Christ's labours towards his true ecclesia are directed, "that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."—(Ephes. v. 27). The time for this presentation is the time when the Roman Babylon is overthrown and the proclamation is made. "Hallelujah! for the Lord God omnipotent reigneth. Let us be glad and rejoice and give honour unto Him: for the marriage of the Lamb is come and his wife hath made herself ready."—(Rev. xix. 6, 7). Blessed indeed

will those be who are called to this feast of love and glory. It is to this blessedness the Gospel invites men: but the invitation falls upon heedless ears as far as the mass of mankind are concerned. If we have been privileged to hear more wisely, let us remember that we sustain responsibility more largely. Having known, loved, and espoused ourselves to Christ, failure of his favour at last will be worse than if we had never heard of him. Be it ours with modest but determined diligence, to get ready for the marriage in the preparation of that "fine linen, clean and white" in which the Bride will be arrayed, by which the Spirit of God tells us we are to understand the righteousness of saints.

EDITOR.

THE WAYS OF PROVIDENCE,

AS AUTHENTICALLY ILLUSTRATED IN BIBLE HISTORY.

No. 18.

SOLOMON naturally engages our attention after David. There is comparatively little in the life of Solomon that bears upon the ways of Providence so far as that striking enunciation and illustration of them is concerned, which it is the object of these papers to elucidate. There is actual Providence or divine intranatural working in his case in fact; but his case as a whole is not remarkable for the obvious exemplification of it. There are just one or two points, and at these we will look.

First, there is his own recognition of the ways of Providence throughout the prayer in which he opened the temple for the purpose for which it was built.—(1 Kings viii.) He supposes the case of Israel being "smitten down before the enemy," and admits that such an eventuality would be "because they had sinned against him (Jehovah)"—(verse 33). Now the triumph of the enemy would proximately be a natural affair; but Solomon allows that God would participate in the event by allowing it, in punishment of the sins of His people. He supposes also the withholding of the rain for a similar reason (verse 35); and therefore teaches that nature's operations may be so affected by the divine volition as to become a direct expression of His mind towards those affected. He anticipates the prayers that would be addressed towards the temple as Jehovah's pavilion in their midst, and requests that by whomsoever presented, whether by one man or all the people, or by the stranger from a far country, Jehovah would "hear and forgive, and do (according to all that the

stranger calleth to thee for), and give to every man according to his ways," knowing, as He only knows, the hearts of all the children of men."—(verse 39). In this he recognises the providential dealings of God with men, in the ordinary occurrences of life. He supposes the case of Israel going out to battle against their enemies, the prayer that Jehovah would "maintain their cause," indicating a recognition of the principle that God may incline the scale of natural events without appearing to do so and lead to issues that would not otherwise come.

There is doubtless a great deal of misapplication of these principles in our times. Two countries at war may each ostentatiously invoke the divine blessing and help, when probably both are beyond the sphere of His recognition. Events in private life may be loudly trumpeted as "providential" which God has not affected at all, but which are the natural juxtapositions of fortuitous occurrence. Nevertheless, there is a Providential control, though all circumstances are not controlled. We must not be scared or discouraged out of a recognition of the true by the vast mass of the spurious. Where God is feared, His promises believed and His commandments obeyed, there is a Providence at work, shaping natural circumstances from behind, to give them an appointed issue for good though the road travelled may be apparently evil. "The eyes of the Lord are over the righteous: His ears are open to their cry."

Next, there is the answer that was given to Solomon's prayer and the conclusions involved in the statements made when considered in the light of the events to which they referred: "I have heard thy prayer and thy supplication that thou hast made before Me. I have hallowed this house which thou hast built. . . . If ye shall at all turn from following Me, ye or your children, and will not keep My commandments . . . then will I cut off Israel out of the land which I have given them, and this house which I have hallowed for My name will I cast out of My sight. . . . and they shall say, why hath the Lord done this unto this land and to this house? And they shall answer, Because they forsook the Lord their God. . . . therefore hath the Lord brought upon them all this evil."—(1 Kings ix. 3-9). The points in this declaration are obvious. In case of disobedience, the overthrow of Israel, the rejection of the temple, the subjection of the nation to evil, were all to be the work of God. Jehovah himself declares this. Apart from the history of the matter, we should have concluded that there was to be a miraculous interposition; that Jehovah would openly and manifestly destroy Israel as He did the Sodomites; or overthrow the temple as he did the god Dagon; or subject them directly to evil as he did the Egyptians in the ten plagues.

The history of the matter shows us the employment of a perfectly natural agency, in which there was nothing apparently divine at all. First one, and then another Gentile neighbour invaded and devastated the land with the objects common to all invaders. Take Sennacherib for example. He came "up against all the defended cities of Judah and took them."—(Isaiah xxxvi. 1). He then set his face towards Jerusalem in which Hezekiah fortified himself in sorrow and apprehension. He heard that Hezekiah trusted to God to deliver

him out of the hands of Sennacherib. He then sent this defiant message: "Let not thy God in whom thou trustest deceive thee. . . . Behold, thou hast heard what *the kings of Assyria have done to all lands by DESTROYING THEM UTTERLY*, and shalt thou be delivered?—(verse 10). It was true, the Assyrians had prevailed by military prowess in a wonderful manner, as the Romans did after them: but what is the fact that transpires concerning this? That they were divinely used and strengthened as the instrument of divine purposes. So Jehovah himself declares: "I BROUGHT IT TO PASS that thou shouldst be to lay waste defended cities into ruinous heaps. *Therefore their inhabitants were of small power: they were dismayed and confounded.*"—(verses 26-27). Did Sennacherib therefore know Jehovah, because he was divinely appointed? On the contrary, Jehovah here declares "By thy servants thou hast reproached the Lord. . . . I know thy rage against me." He speaks of him as an axe or saw exalting itself against the man using it (Is. x. 15), and decrees His purpose against him thus: "It shall come to pass 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. The Lord of Hosts shall send among his fat ones leanness, and under his glory He shall kindle a burning like the burning of a fire."—(verses 12-17).

So with Nebuchadnezzar, he acted from motives of ambition and lust of spoil and military glory; yet the fact on the inner side of it was this: Israel "mocked the messengers of God and despised His words, and misused His prophets, until the wrath of the Lord arose against His people until there was no remedy. *Therefore HE BROUGHT UPON THEM THE KING OF THE CHALDEES* who slew their young men with the sword in the house of their sanctuary, and had no compassion with young man or maiden, old man or him that stooped for age: He gave them all into his hand."—(2 Chron. xxxvi. 16, 17). "*Surely at the command of the Lord came this upon Judah, to remove them out of His sight.*"—(2 Kings xxiv. 3).

The most striking illustration of the ways of Providence afforded by the case of Solomon is that occurring in connection with the close of his reign. Solomon, we are told (1 Kings xi. 9-11), "did evil in the sight of the Lord and went not fully after the Lord as did David his father. . . . And the Lord was angry with Solomon. . . . Wherefore the Lord said unto Solomon, forasmuch as this is done of thee and thou hast not kept My covenant and My statutes which I have commanded thee, *I will surely rend the kingdom from thee* and will give it to thy servant." Here is a plain intimation of a divine work to be done, calculated to excite the expectation of direct and visible interference. When we consider the mode in which the purpose was carried out, we see, as in the other cases, a process apparently all natural. Solomon dies: the tribes assemble to appoint his son Rehoboam king in his stead. Before proceeding to the ceremony, they petition the heir-expectant for some mitigation of the burdens which Solomon had imposed upon them in the later days of his reign. Rehoboam unable to make up his mind of himself what answer to give, asked advice of those around him: first of the old

men who had formed Solomon's court, and then of the young men brought up with him. By the former he was advised to answer amicably and give in to the wishes of the people. But by the counsel of the others, he adopted a tyrannical tone, and sent the people away with a rebuff. What was the result? It was a perfectly natural one. "When all Israel saw that the king hearkened not unto them . . . Israel rebelled against the house of David."—(1 Kings xii. 16, 19). What caused the effect? The king's impolitic speech. What caused the speech? The answer is this: "The king hearkened not unto the people, for the cause was from the Lord that He might perform His saying which He spake by Ahijah the Shilonite."—(verse 15). This is not merely the opinion of the instrumental writer of Kings: it is the view avowed by Jehovah himself under circumstances leaving no mistake as to its meaning. Rehoboam gathered an army from Judah and Benjamin, to force the ten tribes back to their allegiance. "But the word of the Lord came to Shemaiah, the man of God, saying, Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying, thus saith the Lord, ye shall not go up nor fight against your brethren: return every man to his house: FOR THIS THING IS DONE OF ME."—(2 Chron. xi. 1-4). Here then we have the case of a divine work being carried out by a direct causation of which the subject was perfectly unaware. Rehoboam acted under advice that he felt to be agreeable: yet the agreeableness of that advice and the hearty effect he gave to it in the speech addressed to the people, were due to a divine predisposition of which he was unconscious.

We have also to notice that before Solomon actually passed off the scene, a variety of enemies were astir with plots against him. Hadad, of the seed royal of Edom, an exile in David's days, returned to his country from Egypt and exerted himself in hostility against Solomon, who maintained the jurisdiction established by David his father, over Edom. Rezon, a courtier of the dethroned king of Zobah, "gathered men unto him and became captain over a band. . . . and he was an adversary to Israel all the days of Solomon besides the mischief that Hadad did, and he abhorred Israel and reigned over Syria." Also Jeroboam, the son of Nebat, Solomon's servant, "even he lifted up his hand against the king." Concerning these, we are informed (1 Kings xi.) that the Lord "stirred them up." The statement is an illustration of the subject in hand. The men themselves were not aware that the Lord "stirred them up." They simply found themselves the subject of a propensity to be active and enterprising in the promotion of their own interests in an antagonism to Solomon. They were instruments in the hands of God for the punishment of Solomon.

The application of all these cases to our own times will be obvious. God has not changed. He has not abandoned the earth. By the hand of the Lord Jesus and the angels, He is working out a work in it, both as regards nations and individuals, Jews and Gentiles. It matters not that we cannot see the divine hand in visible operation. The fact is attested in too many ways to admit of doubt. The fact is consoling in private life, to such as fear God and

commit their way to Him, helping them to realise that very commonplace and unlikely occurrences may be the Lord's hand leading and guiding to an appointed end, for blessing or punishment as His unerring wisdom sees fit; while as regards political occurrences, we are enabled to feel that they are no empty words that are written in Daniel.—(iv. 17.) "The Most High ruleth in the kingdom of men: and giveth it to whomsoever He will and setteth up over it the basest of men."

EDITOR.

JERUSALEM.*

Ancient of cities ! admired of the nations !
 Rest of Jehovah ! His chosen delight ;
 Well may we mourn thee with sad lamentations
 Fallen thy greatness and faded thy light :
 And the rainbow of promise that gleamed on thy brow
 Is hid by the cloud that hangs over thee now !

Land of the Prophet whose mystic revealings
 Dimly enlighten all tribes but thine own !
 Thine are the records of wonderful dealings,
 Lost or unmarked by thy children alone :
 And strangers and aliens, whilst they are forlorn
 Rejoice in the birthright to which they were born !

Land of the minstrel ! so sadly forboding
 Woe after woe on thy children and thee ;
 Linked with the joy, and its sweetness corroding,
 Just as the blight-worm is linked to the tree.
 And the poet e'en now, when he touches his lyre,
 Must wake at thine altar the spark of his fire.

Land of the martyr ! whose seed, sown in weakness,
 Is whitening the earth with a harvest of grace—
 Thine was the worship, all gorgeous with splendour,
 Trumpets and cymbals, and anthems of praise :
 'Twas in thy wide cradle Messiah was lain
 And in thee for the sins of the people was slain.

Where is the outcast that shared in thy glory ?
 Where is the lost one so favoured of yore ?
 Driven from thy temple, its stones lie unbuilt,
 Banished thy vineyards, they blossom no more !
 And the soil that enamel'd with verdure thy lawns,
 Now he is an exile, bears briars and thorns.

* These beautiful lines were written by a "converted" Jew many years ago. They are forwarded to us for publication by sister Packie through sister Thomas. Brother J. O. Woodruffe also sends. We thank them.—EDITOR.

Vainly the infidel plants on thy border
Corn for his garner, or grapes for his cup ;
Dew from the Lord is withheld, that must water,
Blights are around thee, that wither it up :
And the land in her Sabbath is waiting the day
When the dew shall return, and the desert look gay.

'Twas not for him thou wast placed in the sunlight,
Gilding thy temples and painting thy flowers,
Lebanon's cedars have languished before him,
Carmel and Sharon look sere in their bowers.
And sower and reaper but labour in vain,
And wealth may not purchase that splendour again.

Sadly the wanderer mourns thee, in absence ;
Waking or sleeping, his home is in thee ;
Feeds on the water and bread of affliction,
A proverb, reproach and byword is he !
Poor child ! and the stranger that looks on thee now
Reads the price of his sin in the brand on thy brow.

Weary of wandering and worn with oppressions,
Own'd of no country, and favour'd by few !
Who shows thee a kindness to lighten thine exile ?
Or yields to thy sorrow the sympathy due ?
In the hour of affliction mankind is thy foe,
And no brother hast thou but the brother in woe.

Who could not weep to behold thee degraded !
Beauteous for station, the joy of the earth !
If I forget thee in my exaltation,
Yea if I hold thee not chief in my mirth—
Then may my right hand her cunning forget,
And my tongue in the silence of sorrow be set !

Lift up thine eyes to this burthen'd horizon,
Child of the promises, what dost thou see ?
Bright golden streaks growing wider and brighter,
Break through the darkness and gleam upon thee.
And the shaking of nations in nature's last groan,
Is paving the way of thy King to his throne !

He comes ! O Jerusalem ! wake from thy slumbers,
And shake off the dust that encumbers thy strength,
The dust of defilement long years have roll'd in thee ;
The day of redemption dawns on thee at length.
Thy temple shall rise from its ruins more bright,
And the nations around thee shall walk in thy light.

He comes! O thou daughter of mourning and sadness
 Awake, and put on thy bridal array!
 He comes to restore thee to glory and gladness,
 Rejoice in the message he brings thee to-day:
 In a moment of wrath thou wast hidden from me,
 But with love everlasting have I loved thee!"

BOOKS FOR THE CHILDREN.

WITH reference to the list (on the cover of the December *Christadelphian*) of the books which have been given away as prizes in the Birmingham Ecclesial Sunday School, it has been suggested that the list would be much more useful if the names of the publishers and the prices of the books were given. We gladly act on the suggestion, as the children's department is an important one (Deut. iv. 9; Prov. xxii. 6; Eph. vi. 4), and one which would have received more attention at our hands in the past had not other work continually crowded upon us. The brother who has furnished the desired particulars sends them with the following remarks:—

"For convenience, I have put together all the books published by any one firm or society, giving first the name of the publisher, and then the books published by him. Although I have not in every case the full name and address of the publisher, the name given will be a sufficient guide in ordering through a bookseller, which will be found the most convenient mode of obtaining the books by brethren in the provinces. I believe all the publishers are London firms, except Oliphant. In some cases the titles given are not the full ones, being merely copies from the invoices, where they are abbreviated; and here and there I have quoted from the catalogues explanatory remarks, in order to give a better idea of the contents of the books, which, in many cases, the mere title does not sufficiently indicate. Where the titles, &c., are not full enough for this purpose, the deficiency might be remedied by sending to the publishers for a catalogue, which a request on a post card would, in most cases, secure. In fact, where a

number of books are required, for ecclesial Sunday schools or otherwise, I would recommend that catalogues of the principal publishers mentioned should be sent for to the publishers themselves, as new books are from time to time brought out, and old ones going out of print. In ordering a number, a discount would, in most cases, be allowed."

SUNDAY SCHOOL UNION, 56, Old Bailey, London, E.C.

Clarke's First Heroes of the Cross, 3s6d.
 Joshua and his successors: an introduction to the books of Joshua, Judges, Ruth, and 1 Samuel, with notes, critical and illustrative, and maps. By W. H. Groser. In cloth boards, 4s.; or in two parts, limp cloth, 2s. each.

RELIGIOUS TRACT SOCIETY, 65, St. Paul's Churchyard, London, E.C.

Home and Synagogue of the Modern Jew (illustrated), 4s.
 Scripture Natural History (illustrated), cloth, 2s6d.; extra, gilt edges, 3s6d.
 Barth's Bible Stories. *Old and New Testament* (illustrated), 2s.; or separately, 1s. each.
 Stories from the History of Rome, 3s.
 Stories of the Old Romans (illustrated), 3s.
 History of the Crusades, 1s6d.
 Lost Cities brought to Light, 1s.
 From Egypt to Sinai, 3s6d.
 The Judgment of Jerusalem: predicted in Scripture, fulfilled in History (plans and illustrations), 2s6d.
 The Exodus, 2s6d.
 The Kings of Judah and Israel (illustrated), cloth, 1s6d.; half-bound, 2s.
 The Book of books, 6d.
 Sketches of Jewish Life, 5s.
 History of the Reformation, by Dr. D' Aubigné, cheap edition, 5 vols. in one, cloth, 8s.; half-bound, 12s.
 History of Joseph, Moses, &c.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, *Northumberland Avenue, Charing Cross; 4, Royal Exchange, and 48, Piccadilly, London.*

Bible Places; or, the Topography of the Holy Land. A succinct account of all the Places, Rivers, and Mountains of the Land of Israel mentioned in the Bible, so far as they have been identified; together with their modern names and historical references. By Canon Tristram. A new and revised edition. With Map. 4s.

Scripture Manners and Customs, 4s.

The Land and the People of China, 5s.

Little Tim's Parlour, 6d.

The Royal Captives, 1s6d.

Paul at Rome, 2s.

The Natural History of the Bible. By the "Rev. Canon" Tristram, 7s6d.

Egypt, from the earliest Times to B.C. 300, 2s.

Bible Pictures and Stories, with 96 coloured prints, in 2 vols., gilt edges, 5s.

Ditto, in 4 vols., limp cloth, 3s.

T. NELSON & SONS, 35, *Paternoster Row, London; Hope Park, Edinburgh; and 42, Bleecker Street, New York.*

In the Holy Land. By "Rev." Andrew Thomson. Eighteen engravings. "A record of travel in Palestine, . . . with notices of the recent explorations in Jerusalem." 6s6d.

Thomson's Scripture History, 5s.

Ruined Cities of Bible Lands, 2s.

Book of Bible Stories, 1s.

Wanderings over Bible Lands and Seas, 6s6d.

The Ocean and its Wonders, 3s.

The Jordan and its Valley, and the Dead Sea. Forty-five engravings. 2s.

St Paul: his life, his work, and his writings By W. H. D. Adams. "A biography of the great apostle, from Scripture and church traditions; geographical and historical notices of the cities and countries he visited on his missionary travels; and an analysis of each epistle." 3s6d.

The Land and the Book; or, Biblical Illustrations drawn from the Manners and Customs, the Scenes and Scenery, of the Holy Land. By "Rev." W. M. Thomson (With twelve tinted engravings, and numerous woodcuts). 7s6d.

Travels in Many Lands, 2s.

Manners and Customs of the World.

Hebrew Heroes, 5s.

The Holy Land—Described and Illustrated. Illuminated side. Royal 18mo. 1s6d. each.

1. **Jerusalem: Pictorial and Descriptive.** By the late "Rev." W. K. Tweedie. With fifty engravings.

2. **The Environs of Jerusalem: Pictorial and Descriptive.** By the late "Rev." W. K. Tweedie. With fifty engravings.

3. **The Fall of Jerusalem and the Roman**

Conquest of Judea. With fifty engravings.

4. **Rivers and Lakes of the Holy Land.** With fifty engravings.

5. **Plants of the Bible.** By J. H. Balfour, Professor of Botany, University of Edinburgh. With numerous illustrations.

6. **Eastern Manners and Customs.** By the late "Rev." W. K. Tweedie. With sixty engravings.

"These six books are replete with valuable information regarding the Holy Land; especially suitable for Sunday school teachers and scholars."

W. P. NIMMO, 14, *King William Street, Strand, London, W.C.*

Collier's Young Men of the Bible, 2s.

Good Habits and Good Manners, 9d.

Example better than Precept, 9d.

Story Pictures from the Bible, 6d.

Tables of Stone, 6d.

Ways of Doing Good, 6d.

Great Lessons, 6d.

Josephus, 5s.

JAMES NISBET & Co., 21, *Berners Street, London, W.*

Tales of the Warrior Judges (illustrated), 2s6d.

The Mountains of the Bible; their Scenes and their Lessons (with illustrations), 3s6d.

Footsteps of St. Paul. Being a life of the apostle, designed for youth (with illustrations), 5s

Home of Israel, 3s6d.

Bye-ways in Palestine (illustrated), 3s6d.

Days and Nights in the East; or, Illustrations of Bible Scenes. By Dr. Horatius Bonar. (Illustrated). 3s6d.

GEORGE ROUTLEDGE AND SONS, 7, *Broadway, Ludgate Hill, London, E.C.; and 416, Broome Street, New York.*

Traditions of Palestine, 1s6d.

Ark Alphabets, 6d.

F. WARNE & Co., 15, *Bedford Street, Strand, London, W.C.*

Stories of Old: Old Testament, 1s6d.

Ditto New Testament 1s6d.

Stories of the Apostles, 1s6d.

Treasures of the Deep, 5s.

History of the Saracens, 2s.

OLIPHANT, Edinboro' (London Agents: **HURST & BLACKETT, Paternoster Buildings**).

Jameson's Manners of the Old Testament, 3s6d.

Home and its Associations, 2s.

Browne's Tabernacle, 3s6d.

Bible Jewels, 2s.

WARD & LOCK, Dorset Buildings, Dorset Street, E.C.

Cobbin's Old Testament History, 2s6d.
Beeton's Bible Dictionary, 1s6d.

HOGG, 13, *Paternoster Row, London, E.C.*
Osborn's Holy Land, 3s6d.

BLACK, *Paternoster Square, London, E.C.*
Kitto's Palestine, 3s6d.

JOHNSTONE and H—, *Paternoster Buildings,*
London, E.C.

Thomson's Scripture Characters, 3s6d.

JOHNSTON, *Paternoster Buildings, E.C.*
Bible Atlas, 1s.

GALL & INGLIS, 25, *Paternoster Square,*
E.C.

Treasury of the Animal World, 2s.

BELL, 4 and 5, *York Street, Covent Garden,*
W.C.

Cruden's Concordance, 2s.

SANGSTER, JAMES & Co., 31, *Paternoster*
Row, E.C.

Sunday Half Hours, 3s.

SEELEY, JACKSON & Co., 54, *Fleet Street,*
E.C.

Sunday Afternoon in the Nursery, 2s6d.

MURRAY, JOHN, 6, *Dover Street, Piccadilly.*
Hallam's History of the Middle Ages, 12s.

JARROLD, 3, *Paternoster Buildings, E.C.*
Stories of the Reformation, 2s6d.

CASSELL & Co., *La Belle Sauvage Yard,*
Ludgate Hill.

Threads of Knowledge, 1s6d.

HATCHARD, 187, *Piccadilly, W.*

Ruth, 1s.

CLARKE,

The Prodigal Son, 1s6d.

SHAW, 48, *Paternoster Row, E.C.*
History of Solomon

"Of the following, I have not the publishers' names:—

Bible Notes by the Wayside, 2s.

Narratives from the Old Testament, —

"In going through the publishers' catalogues, to which I have had occasion to refer to supply some of the above details, I have noticed a number of other books which from the titles appear to be similar in character to those in the foregoing lists. Some are suitable for children, and some

for brethren and sisters, and, thinking the information would be acceptable to the readers of the *Christadelphian*, I send particulars as follows. I do not recommend them from personal knowledge, but simply because their titles have struck me as indicating probable usefulness. Dr. Keith's "Evidence of Prophecy," published by Longmans, I can strongly recommend from personal knowledge of the work, as a most useful book to brethren and sisters desirous of studying fulfilled prophecy.

"In most cases where a book is published in different styles and at different prices, I have given the lowest price only."

SUNDAY SCHOOL UNION.

Bible Months; or, The Seasons in Palestine, as illustrative of Scripture. By W. H. Groser, B.Sc. Price 1s6d. cloth; 2s, gilt edges. An attempt to exhibit, in the form of a Monthly Calendar, the aspect of the country, and the occupations of its inhabitants at different seasons of the year. With a map and many illustrations.

It contains recent information, important to all readers of Holy Scripture. It is written in a pleasing style, and conveniently arranged for easy reference.

Paul the Apostle. Fcap. 8vo. cloth, 1s. Containing scenes from his life, labours and travels (illustrations and maps).

Outlines of Scripture Geography. By Professor E. H. Palmer, M.A. Cloth, red edges, with maps, price 8d.

Pronouncing Dictionary of Scripture Proper Names, with their Meanings. 12mo. sewed, 3d.; cloth, 6d. Revised by the

"Revs." Dr. Angus and T. G. Rooke, B.A.

Pictorial Description of the Tabernacle. Crown 8vo, price 2d. This valuable little work was prepared by the late J. Dilworth, Esq., and describes the rites and ceremonies connected with the Tabernacle service.

RELIGIOUS TRACT SOCIETY.

Bible Hand Book. By Dr. Angus. 5s.

Captivity of the Jews and Return from Babylon (map and illustrations), 1s6d.

The Evidence of Prophecy: historical testimony to the truth of the Bible. By Dr. Keith. 1s.

[An abridgment of a larger work published by LONGMANS. See below.]

Manners and Customs of the Jews (illustrated), 1s6d.

Coloured Picture Cards, with descriptive letterpress, 1s. per packet of twelve:—

1. Bible Animals and their teachings.
2. Scripture Examples; or, Illustrations of the Graces of the Holy Spirit.

3. Scripture Nationalities; or, Ancient Peoples spoken of in the Bible.
4. Jewish Months; or, The Feasts, Fasts, and Employments of the Jews.
5. The Wonders of Creation; or, The Power and Glory of God as shown in the 104th Psalm. 9d.

LONGMANS & CO., *Paternoster Row.*

Evidence of the Truth of the Christian Religion derived from the literal fulfilment of Prophecy; particularly as illustrated by the History of the Jews, and by the Discoveries of recent Travellers. By Dr. Alexander Keith. (Illustrated), 6s. and 12s6d.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Bible Picture Book (96 plates, printed in gold and colours), cloth boards, 5s

Ditto: the Old and New Testament, separately, limp cloth, 2s. each.

Bible Stories in Words of one Syllable, 1s6d.

Ancient History from the Monuments:— Assyria, from the Earliest Times to the Fall of Nineveh. By the late George Smith, of the department of Oriental Antiquities, British Museum. 2s.

The History of Babylonia. By the same author. 2s.

A History of the Jewish Nation from the Earliest Times to the Present Day (with map), 5s.

The Jewish Prophets, from the Babylonian Captivity till the close of the Old Testament Canon, 6d.

The Land of Israel: a Journal of Travel in Palestine; undertaken with special reference to its Physical Character. By the "Rev. Canon" Tristram. Third edition, revised. With maps and numerous illustrations, 10s6d.

Historical Illustrations of the Old Testament. By "Rev." J. Rawlinson, 1s6d.

Outline of Scripture History up to the birth of Our Lord. By Lady Martin. 1s.

SUNDAY PICTURE BOOKS:—

No. 1. Scripture History, 1s.

No. 2. Manners and Customs, 1s.

No. 3. Scripture Natural History, 1s.

The above Three in one Volume, plain, limp cloth, 3s.

T. NELSON & SONS.

The Giant Cities of Bashan, and Syria's Holy Places. By the "Rev." J. L. Porter. With tinted plates. Crown 8vo.

The very interesting cities of Bashan—the land of the Giants—are vividly described. The accounts of these remarkable places prove unmistakably the perfect harmony between the Bible and the land in which it was written. 7s6d.

Mount Sinai, Petra, and the Desert. De-

scribed and illustrated. By the Author of "The Catacombs of Rome," &c. Twenty-three engravings.

The whole scenery of the Sinaitic Peninsula, its mountains, wadies, &c., described from the accounts of recent travellers. 2s. Stories from the History of the Jews. From the Babylonian Captivity to the Fall of Jerusalem. By A. L. O. E. Thirty illustrations. 1s6d.

The outlines of Jewish history are clearly and simply portrayed, and its important lessons brought within the understanding of the young.

Natural History of the Bible. By M. K. M. With thirty-seven engravings.

A book for children, in two parts, describing (1) the animals and (2) the birds mentioned in the Bible; illustrated by numerous engravings and Scripture references. 1s6d.

Whiston's Complete Works of Josephus. 8vo.

Josephus' Works are invaluable for the light which they throw on Jewish history and the Bible narratives connected with it. This is a complete edition, and contains 879 pages. 3s6d.

Nineveh and its Story. By M. Jones. With forty-three engravings. Royal 18mo.

Gives an account of Assyria, and of the recent discoveries made by Layard and Rawlinson. 1s6d.

The Story of Queen Esther. With coloured illustrations. 18mo.

An attractive volume for a Sunday-school reward, or a gift to a child. The story is simply told, and its important lessons well brought out. The illustrations are very beautiful. 1s6d.

Story of the Bible, 6d.

Packets of Twelve "Reward Cards,"

beautifully printed in colours:—

The Story of Joseph and his Brethren, 1s.

The Story of Queen Esther, 1s.

The Story of Daniel, 1s.

Picture Cards of Bible History, 1s.

Views in Bible Lands, 1s.

[Note. Some of NELSON AND SONS' works are at present out of stock, owing to a fire on their premises, but they are in course of being reprinted.]

JAMES NISBET & CO.

History of Moses, 1s6d.; History of Joshua, 1s6d.; History of Samuel, 1s6d.

Palestine Re-peopled; or, Scattered Israel's Gathering one of the Signs of the Times. By "Rev." James Neil, B.A., formerly Incumbent of Christ Church, Jerusalem. 3s.

The Broken Walls of Jerusalem and the Re-building of them (with illustrations), 2s6d.

GEORGE ROUTLEDGE & SONS.

D'Aubigné's Story of the Reformation of the Sixteenth Century. Abridged and

- translated by the Rev. J. Gill. In post 8vo. cloth, 3s6d.
- Dean Milman's History of the Jews. With maps and plans. Crown 8vo. cloth, 3s6d.
- Dr. Watt's Scripture History. With a continuation of the Jewish affairs from the Old Testament till the time of Christ; and an account of the chief prophecies that relate to him. With illustrations of the camp, tabernacle, and worship. By Isaac Watts, "D.D." A new edition, revised and corrected. Cloth, 1s.; larger edition, 2s.
- PARTRIDGE, S. W. & Co., 9, *Paternoster Row, London.*
- Panorama of the Tabernacle and its Services. Pictures in gold and colours. With descriptions by Frank H. White. 1s6d.; cloth, 2s.
- The Great Pyramid: its History and Teachings. By T. Septimus Marks. With diagram. Limp, 1s6d.; cloth, 2s.
- The Englishman's Hebrew Bible. Showing the lights and perfections of the inspired original. A fac-simile of the Hebrew Scriptures, in English. By T. Newberry. In one vol., cloth, 21s.
- The English Greek Testament. Uniform with the Englishman's Hebrew Bible; by T. Newberry. Part I. (Matthew to John), Royal 8vo, paper boards, 3s. Part II. (Acts to Rev.), 4s.
- The two Babylons; or, The Papal Worship proved to be the Worship of Nimrod and his Wife. With 61 illustrations from Nineveh, Babylon, Egypt, Pompeii, &c. By the "Rev." A. Hislop. Sixth edition. Crown 8vo, 7s6d.
- The Bible in the Kitchen; or, Scriptural Rules for Servants, 4d.

"There is also a great variety of reward books (from a farthing each upwards), picture reward cards, illuminated text-cards, picture books, &c., &c., suitable for Sunday Schools, &c., particulars of which would be too lengthy to insert in the *Christadelphian*, but I may mention the following names of some of the publishers, viz., Nelson & Sons; Religious Tract Society, and the Sunday School Union: from whom catalogues can be obtained.

"Of map publishers some of the principal are W. & A. K. Johnston, 18, Paternoster Row, London, and 4, St. Andrew Square, Edinburgh; Edward Stanford, 55, Charing Cross, London; J. Wyld, Charing Cross, London; G. Philip & Son, 32, Fleet Street, London, and Caxton Buildings, South John Street, Liverpool; all of whom, I believe, issue catalogues.

"Perhaps a few remarks may not be out of place here on the general subject of the kind of books suitable for brethren to put in the hands of their children, as part of the training necessary to the carrying out of the apostolic injunction to bring them up in the nurture and admonition of the Lord. The general purpose to be kept in view is not only to *instruct* them in scriptural matters, but also to lead them to take an *interest* in the Bible, so that—even when beyond parental influence—they may study it with pleasure, and not simply as a task. Books treating of the history, biography, peoples, lands, cities, mountains, rivers, plants, animals, &c., mentioned in the Bible, as well as those on its moral teaching, will all help towards this end. Many parts of the Bible are very concise, so concise, in fact, that it is difficult even for men and women, much more for children, to grasp the events recorded. Any books, therefore, which, while adhering to the facts of Scripture, and not drawing fancifully on the imagination for details, elaborate the narrative sufficiently for the young to understand, or books which bring to bear on Scripture any facts recorded only in secular history, will serve a good purpose in the direction indicated. Speaking of "elaboration," I cannot recommend that class of fiction which passes under the general name of "Scripture tales," of which there is a number founded on Jewish history, but which mix history and fiction in such a way as may lead children to confound one with the other, there being apparently nothing to show the difference. Of these there are some half dozen by "A.L.O.E." as well as some by other authors. I think "Stories from the History of the Jews," (mentioned above) by A.L.O.E., is not one of this class of books. There is the less reason for giving such books to the young in view of the foregoing lists, which show such an abundance of really suitable works.

"There is no reason, however, for confining children entirely to Bible themes. Let them read what is called "secular" history, especially the history of the nations which were brought into connection with Israel, and which are mentioned in the Bible. Books on natural history and on the various phenomena of nature will help to render

them proof, at a later period of life, against any Darwinian attacks; for, by expanding their minds to the wonders of creation, they will show them that there is intelligence and plan manifested in the material world, and thus "lead them from nature up to nature's God." Of such books there is a number published by Nelson and Sons, *e.g.*, "The Sea and its Wonders;" "Nature's Wonders, or, How God's Works Praise Him;" "Scenes of Wonder in Many Lands;" "Wonders of Creation: Volcanoes and their Phenomena;" "Wonders of the Vegetable World;" &c., &c.

"The late Prince Consort is said to have stated that he never gave his children a book to read which he had not previously read himself. This is an example worthy of consideration, and, as far as possible, of

imitation by brethren, especially in view of the fact that they are almost entirely dependent for the production of books for their children on those whose minds are spoiled by the traditions of the Apostasy. Although many of the books enumerated may be entirely free from any such taint, yet in others there may be some things which it is necessary to caution children against, and the general caution "Beware of orthodoxy" (which has been written in some books given away in the Birmingham Sunday School), would scarcely be sufficient in the case of those of very "tender years." Besides, the exercise of such a "censorship of the press" would not be without benefit to the parents, who might learn much from books written specially for the young."

"SEASONS OF COMFORT,"

FIFTY-TWO SUNDAY MORNING EXHORTATIONS AT THE TABLE
OF THE LORD.

BY THE EDITOR.

THIS is now sufficiently far advanced to justify the hope of immediate appearance. We have seen proof of the bulk, and hope to receive the volumes themselves—(ornamented and gilt edged)—into the office in a week or two. There is a preface; and each address, in addition to being numbered, is characterised by a brief descriptive heading, and an analysis of the contents. We append the brief headings, but reserve the analyses of contents for the book itself, as they would occupy too much space here. The subscriptions and contributions made by the brethren in their liberality having provided the funds to pay the printer, relief will slowly come with every copy sold in the future.

DESCRIPTIVE HEADINGS.

Sunday Morning	i.—Comfort.	Sunday Morning	xi.—Greatness of Christ.
" "	ii.—The breaking of bread.	" "	xii.—God's work on earth.
" "	iii.—Reproach.	" "	xiii.—Strangers and sojourners.
" "	iv.—Refreshment.	" "	xiv.—The unsearchable riches of Christ.
" "	v.—God a sun and shield.	" "	xv.—Character of God.
" "	vi.—The other side of God's character.	" "	xvi.—Reading of the Scripture.
" "	vii.—Obedience.	" "	xvii.—Waiting for Christ.
" "	viii.—Consolation.	" "	xviii.—Spiritual ignorance and the position of sisters.
" "	ix.—Letter to Philemon.	" "	xix.—Sober reflection.
" "	x.—Christ past and future.		

Sunday Morning xx.—Masters and servants.	Sunday M'ng xxxviii.—Signs and traditions.
" " xxi.—Remembrance.	" " xxxix.—Walking worthily.
" " xxii.—Nearer the crisis.	" " xl.—The prosperity of the wicked.
" " xxiii.—The only hope.	" " xli.—The Word enduring for ever.
" " xxiv.—Unprofitable questions.	" " xlii.—The world.
" " xxv.—Love and doctrine.	" " xliii.—Enmity of classes.
" " xxvi.—Submission to human law	" " xliv.—The blessedness of knowing the truth.
" " xxvii.—The gifts of the Spirit.	" " xlv.—The only hope.
" " xxviii.—Holiness.	" " xlv.—Griefs.
" " xxix.—Receiving the Grace of God in vain.	" " xlvii.—A warning message.
" " xxx.—The day of the Lord.	" " xlviii.—The precious stone.
" " xxxi.—Light and darkness.	" " xlix.—The Psalms.
" " xxxii.—Suffering.	" " l.—The Proverbs.
" " xxxiii.—Christ and the prophets.	" " ii.—The temptation of Christ.
" " xxxiv.—Christ and nature.	" " lii.—The "sermon" on the mount.
" " xxxv.—The wedding garment.	
" " xxxvi.—Salt.	
" " xxxvii.—Danger.	

LINES SUGGESTED BY THE TITLE OF THE WORK ABOVE
REFERRED TO.

Seasons of comfort, delightful and sweet,
 What pleasures of hope they bring when we meet !
 Bright hopes of the day when sorrow shall end,
 And downward our heads no longer shall bend ;
 When lessons now learn'd—the will to subdue—
 Bear fruit unto all the faithful and true ;
 When they who have borne the cross of their Lord
 Receive, at his hand, the crown of reward ;
 When joy that is now but dimly conceived
 By those who have heard, and even believed,
 Shall more than fulfil the longing desire
 Of such as have passed the faith-trying fire.

Such seasons of comfort who would forsake ?
 The emblems of life and love to partake ;
 To bless and to thank our Father in heav'n
 For hope of eternal life He hath given ;
 To sing to the praise of Lord Jesus, His Son,
 For what he will do and what he hath done ;
 To pray through his name for mercy and grace
 That we, on his throne, may find but a place ;
 To bring to remembrance things that are past
 Concerning the work of Adam the Last ;
 To read of the deeds so noble and bold
 Performed by the saints in days that are old ;
 To freshen the mind with glorious news
 Of blessings from God for Gentiles and Jews ;

To draw from the fount of wisdom and truth
The strength to eschew the follies of youth ;
To drink of the stream whose water can give
To such as desire—the power to live ;
To eat of the meat provided of yore
For pilgrims to Zion, weary and sore ;
To hear from a brother skilled in the word—
Accustomed to wield the two-egèd sword—
The truth in its brightness, also its shade ;
The former to cheer, the latter to aid
Endeavours to think, to act and to speak,
As God-fearing sons, each day of the week.

Seasons of comfort they truly can be
To wanderers cast on life's ruffled sea,
Where storm after storm comes rolling along,
O'ercoming the weak and trying the strong,
Who look to their compass, rudder and sail—
Then rest on Jehovah's arm to prevail.
When toss'd on the waves, no land within sight,
Nor light to be seen in dead of the night,
They lift up their eyes and look to the star
Whose gleaming betokens peace after war,
Assured that the Pow'r on which they depend
Will cause in due time the tempest to end.

These seasons of comfort, do they not come
As havens of rest while travelling home ?
As beacons of mercy, shelter from cold,
Or balm to the wounded—blessings untold ?
As music whose tune befiteth the song,
Or feasts that are longed for—never too long ?
Or echoes of wisdom, whispers of joy
When naught shall exist to pain or annoy ?

Ah, yes ! unto some they certainly prove
Brief seasons of comfort, gladness and love.
"To whom?" do ye say? Let each one reply
According as he or she may rely
On things that are seen or things out of sight,
For succour in need and strength for the fight.
Where love of the world controlleth the mind,
Attracting the thoughts its pleasures to find,
And love for the Father lags in the race,
These seasons must come as guests out of place.

They cannot so come to one who has found
This world to be vile, corrupt and unsound,
Devoid of all power solace to give
To such as desire for ever to live.

To some they are more than rest after toil—
As needful as rain to plants in the soil ;
Essential as light and heat to the flow'r,
To shew its Designer's delicate pow'r ;
As needful indeed as sun to the day,
Or guide in the night to point out the way ;
As milk to the babe and meat to the man,
Or food to the hungry—weary and wan ;
As nests to the bird, and pasture to sheep,
Or seed to be sown by those who would reap.

Refreshing they are as news from afar,
As letters from home to sons at the war ;
As isles in the ocean, lakes on the land,
Oases amid the dry, barren sand ;
As fragrant perfumes, ambrosial bow'rs,
Or sweetest of fruit, and beautiful flow'rs.

J.J.A.

January, 1880.

EFFECTUAL WORKING.

We find throughout the Scriptures things spiritual based upon things natural. Indeed nearly everything natural is used to illustrate and make more forcible to our finite, puny minds, things spiritual (herein, too, lies to a great extent the beauty of Dr. Thomas's "Exposition of the Apocalypse;" the detailed carrying out of the natural figures rendering it intensely interesting). One oft-repeated figure is that of the saints represented as the "body of Christ," himself the "Living Head." It is truly a beautiful figure, and the aim here is, to detail it in its natural bearings, and so if possible deduct a few spiritual lessons. In all the works of Jehovah, we find the utmost order, harmony and beauty. The dust organisation of man is only one of the wonderful emanations of God's creative power, the study of which leads one to exclaim with David of old, "I will praise Thee, for I am fearfully and wonderfully made. Marvellous are Thy works."—

(Ps. cxxxix. 14.) To effect the aim then, let us consider what this organisation is composed of. We have first the bony structure or framework with its various joints, each bone fitting beautifully one into the other, and each joint supplied with a fine glistening membrane secreting a lubricating fluid. Covering this structure are the muscular and other various tissues, these again covered by the skins supplied with millions of perspiratory and sebaceous glands. The internal organs, too, with their secreted fluids, and the smaller organs as the teeth, nails, and hair. Branching out like one great tree is the wonderful mass constituting the nervous system, and the not less wonderful circulatory system with all its numerous blood vessels; the smallest organ having its own special work to perform, each dependent on the other, the greatest on the least, for their own "effectual working." The query arises, how, when once formed, is this organism

developed, sustained and renewed? In other words, whence is the fuel, heat and steam obtained, to keep this engine in motion? By the assimilation of a proper quantity of proper food and water, and the respiration of air; these viz., food, water and air, being composed of the same elements as the organism itself, as also the dust from which it was formed. The food requisite for the nourishment and proper development of the body is divided into three classes, named according to their predominating elements and work in the system: thus—Carbonaceous or heat or force-giving—Nitrogenous or muscle or flesh-forming—Mineral or bone forming. After partaking of this, follows the digestion or assimilation of it into blood, whence it is circulated to every part of the body. The oxygen in the air combining with the carbon in the blood, produces heat, and the water is converted into steam,—hence our force. No fuel, no air, then no heat, no water, no steam. How dependent are we on these for the sustenance of our life! The tongue being supplied with a sense of taste, causes a certain amount of pleasure in the consumption of food, so that it really becomes a pleasant necessity. Before proceeding into further detail, let us compare the foregoing with the wants of the spiritual man. Paul, speaking of the spiritual man, says “which after God is created in righteousness and true holiness.”—(Eph. iv. 24.) Peter, putting it in another form, writes thus, “Being begotten again not of corruptible seed, but of incorruptible, by the word of God.”—(1 Pet. i. 23.) We have already seen that the natural body is composed of the same elements as the food provided for its renewal. So the “new man” “begotten by the word of God,” receives a corresponding food, the same elements, “the word of His grace which is able to build up and to give an inheritance among all them that are sanctified.”—(Acts xx. 32.) From this we gain everything essential for the sustenance of spiritual life. It supplies fuel, air and water.—Here we have the analogy again—no fuel, air or water, no heat, steam, or force, indeed no life. In both cases there is too, a large variety of organs to build up and renew, the result of the assimilation and use being a continual waste and casting off, of refuse matter. In the spiritual also, the continual “running-out process of the leaking vessels”

renders regular supplies essential for the upbuilding and renewal. This daily renewal is by some spoken of as if a mere matter of duty; but does not the foregoing shew that it is a necessity and ought to be a pleasant one?

We have the spiritual food classified to a certain extent by Paul in his letter to Timothy: “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 thoroughly furnished unto all good works.”—(2 Tim. iii. 16, 17.) It is still more interesting to classify according to the natural. We have in the systematic daily portions of Scripture the three afore-named foods. Thus, the history of Israel forms the bony structure of the kingdom of God, in which we have it typified and portrayed in many varied ways. Have we not much doctrine or stronger meat, feeding and building up the muscle? And again, have we not a large supply of heat or force-giving stimulating food, in all the trials, sufferings, defects, comforts, and rejoicings of all the servants of God, from Abel down to Christ and his apostles? The analogy is beautifully apparent again, in the fact that three times as much heat-food as of the others is required for the natural body. We are conscious (made so by the experience of every-day life), that regular supplies of suitable food, good mastication, and avoidance of anything like gorging, are essentials to health. Inattention to any one of these rules will rapidly bring on indigestion with all its train of evils. Unsuitable food and inefficient mastication gives the digestive organs too much work in breaking it up into minute atoms, and gorging so absorbs the digestive fluids, as to produce deficiency; and so the requisite chemical changes essential to its assimilation are not effected. The result of this is the “ineffectual working” of nearly every organ of the body, a state of sluggishness and disease. So a hurried, irregular half masticated supply of spiritual food brings spiritual indigestion—“ineffectual working.” But in contrast we have the rich experience of a regular well-masticated proper supply. A few ideas thoroughly grasped, how good the result! Feeding and nourishing, or, “thoroughly furnishing,” accompanied by the easier digested and a larger amount of the heat-giving compound. The process of natural digestion

constitutes really a wonderful chemical laboratory, a study of the minute processes adding much beauty and force to this lesson, but the foregoing will suffice here. Corresponding to these delicate and varied processes—what chewing, what reasoning, what turning over and over in the mind, have the varied doctrines of the truth required at our hands. What processes of thought the strong meat requires before it can be assimilated, or become part of ourselves. If digestion proceeds properly, the food is converted into life-giving blood, and circulated throughout the whole body. The circulatory system consists of a set of blood-vessels, viz., arteries, veins and capillaries. The arteries and veins are connected by the capillaries, which consist of a beautiful fine network of minute vessels. The purified red stream is propelled into one large vessel, and from this, branching out in every direction, is the great mass of arteries into which it flows, then on into the capillaries, and whilst here the great work of feeding and renewing is supposed to go on—every organ, every tooth, every nail and hair, absorbing each its requisite nourishment. Here also the taking up of refuse and waste matter proceeds; finishing its marvellous work it flows on into the veins, a dark impure stream, rendered so by its work; it is then conveyed by these veins to the right side of the heart, is propelled from thence into the lungs, where a lesser or pulmonary circulation goes on the oxygen in the air inhaled purifying it, converting it again into a bright red stream, again propelled to the left side of the heart, and from thence again is sent to do its work. On this also depends the “effectual working;” if each organ does not receive its requisite amount of nutriment, it is rendered in accordance with its deficiency so far incapable of the work assigned it. In accordance then with spiritual digestion is spiritual circulation. If these are in “effectual working” order, then we are able to assimilate and absorb the requisite nutriment for every minute organ of the “new man.” As Paul said to the Romans, so we realize that, “whatsoever things were written aforetime were written for our learning, that we through the patience and comfort of the Scriptures might have hope.” How often in times of trial and difficulty are we able to absorb food and strength requisite for the position, yea, often from what appears

on the surface, a somewhat dry and uninteresting chapter of history, enforced and enlarged by the later portions arranged for the day, almost as though inspiration had guided the arrangement. In times of rejoicing also, yea, whatever the need, so can be absorbed the supply, “faith, virtue, diligence, temperance, godliness, brotherly kindness, love,” rendering the recipient neither “barren nor unfruitful.” We have also the various stages of the spiritual as of the natural man, “babes,” “little children,” “youths,” “young men,” and “fathers of full age.” In the case of the natural babe, most disastrous are the results of giving solid food, but after a certain time milk, the first natural food, though a perfect food for the time being, is no longer sufficient. “Stronger meat” is required in accordance with the strength of constitution and digestive power. Some there are in both cases never attaining to any robustness or strength, never able to digest strong food. In the case of the natural weak one, what care is bestowed, what anxiety is felt, what yielding to their wishes, what efforts to induce robustness. Paul here carries out the figure for us as follows: in Rom. xv. 1, “We then that are strong, ought to bear the infirmities of the weak.” As yet the analogy has only been supplied to the individual “new man,” but, the same can be applied with profit to the “new man” aggregately, the “body of Christ.” In the varied meetings we have the varied food. What is more heat-giving or stimulating than the weekly remembrance of our Lord and Master? With what renewed force and energy we leave the memorial table, resolving anew with stronger determination, to obey more faithfully the truth’s precepts! Have we not the stronger meat, the muscle-former—in the deeper doctrines and difficulties? The result is indeed, a building-up, flesh-forming process, a stronger robust development, stronger and more implicit faith, a keener perception of spiritual things. And lastly in the continued declaration of the “gospel of the kingdom of God” have we not food for building-up and renewal of the framework or bony structure? Can we say we have no need of these? or can we say we are not needed? It is not a question of being needed ourselves, or a mere duty, but a necessity if we would have life; and where there is a “hungering and

thirsting after righteousness" what a blessed necessity it becomes. We have too, the digestive and absorptive processes, but, for the natural man to receive the full benefit of what he consumes, much depends on the previous preparation. A little carelessness or neglect of certain rules, will quickly deprive the food of its wondrous properties. Much also depending on suitability and appearance; also the order and harmony with which it is served; rendering it a proper legitimate enjoyment, thereby enhancing the value, so far as assimilation is concerned. The analogy here is at once perceived, and from it another lesson may be drawn. How much depends on the order and harmony in our meetings! on the preparation and choice of the spiritual meat and drink, thus showing the necessity of proper organisation, each member of that "body" finding their work and carrying it out with the exactness, punctuality and continuity of each organ of the natural body, as far as lieth in their power, each depending on the other, as in the natural so in the spiritual, the greatest dependent on the smallest, "For the body is not one member but many. If the foot shall say, because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say I am not the eye, I am not of the body, is it therefore not of the body? If the whole body were an eye where were the hearing? If the whole were hearing, where were the smelling? But now are there many members, yet but one body. The eye cannot say I have no need of thee, nor again, the head to the feet, I have no need of you. Nay, much more these members of the body which seem to be more feeble are necessary." How true and forcible are the words of Paul. As the small and feeble things affect the happiness of our households and lives in general, so with our meetings. If our doorkeepers are not at their post, attending to the little things, how the harmony of the whole meeting is effected. How much depends upon the punctuality of each organ or member! If the songs of praise are not suitably chosen, what force is lost that might be felt! If the chapters are not read emphatically with proper force and feeling how great the want! If the prayers are not according to the object,—for instance a general prayer offered instead of a special thanksgiving for the bread and wine, how great the loss! If the remarks

of the presiding brother are not suitable for the occasion, how painful! If the word of exhortation proves not to be the word of exhortation, but consists of a branching out into something altogether unsuitable, how very dispiriting not to receive the good that is existing! Instead of encouragement, strength and comfort, we have weariness and impatience; digestion and circulation are interrupted and all the evil results following. But on the other hand, where these apparently small things receive due attention, how beautiful the contrast. The food suitably chosen and prepared, presented orderly and harmoniously, the sole aim being the growth and up-building of the "body," digestion proceeds; the "hungry are filled," the food is assimilated, circulation goes on, every nerve, yea the largest and minutest organ absorbs the requisite nourishment according to its strength and work; love prevails, acting as the lubricating oil, supplying every joint, each joint striving to act in harmony with the will of the "head" from whom it emanates. The renewal constantly going on to supply the waste, the impure blood returning to be purified again after its work, and impure contact with "sin's flesh" or the "carnal mind." And as the "head" cognisant of the sufferings of each member of the body, sympathises with the one in sympathy, "weeping with those that weep," "rejoicing with those that do rejoice," watching over each other with a zealous care, the strong bearing the burdens of the weak, striving if possible to strengthen and induce more robustness, "those members which we think to be less honourable upon those we bestow more abundant honour: and our uncomely parts have more abundant comeliness." "Begotten by the word of God," growing and built up by it, "rightly dividing the word of truth," "eating and drinking it to the glory of God" "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the stature or age of the fulness of Christ, that we henceforth be no more tossed to and fro, and carried about with every wind of doctrine by the sleight of men and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that

which every joint supplieth, according to effectual working in the measure of every part, making increase of the body unto the edifying of itself in love." —(Eph. iv. 13-16). So forming a part of that "chaste virgin," to be "presented holy, unblameable, and unreprouable," invited to the "marriage supper of the Lamb," receiving the blessing therewith of "hungering and thirsting no more, for the Lamb which is in the midst of

the throne shall feed them, and shall lead them unto living, or springing fountains of waters" (Rev. vii. 17); henceforth sharing in the glorious work of feeding, healing, and blessing the nations, with the "bread and water of life." May this be the lot of the nineteenth century members of the "body of Christ."

ONE OF THE SMALLEST MEMBERS.

EXTRACTS FROM CORRESPONDENCE.

(The Editor considers himself at liberty to quote from letters that are not marked "private." When so marked, the mark should be inside of the letter on the top of the first page, and not on the outside of the envelope. If placed on the outside of the envelope, it is liable to lead to delay in the letter being attended to.)

BROTHER F. G. JANNAWAY, London:—
"For some time past I have been going to write to you, to ask what you thought or knew of her who is called 'Mother Shipton; and her Prophecies.' A number are, so to speak, very much taken up with her, particularly, because of the last two lines which read thus:—

'The world to an end shall come,
In eighteen hundred and eighty-one.'

A few days ago I came across a small pamphlet entitled 'The Shield of Faith,' which proves, beyond doubt, that the said prophecies are nothing more than a clever deception; although it is stated that they were written, published, and became a manuscript in the British Museum, in 1448; it was not true. It was not till 1641, as far as evidence goes, that they were given to the world, either in print or writing. The prophecy so given is in the British Museum, but it is a different affair from what now passes current as 'Mother Shipton's Prophecy.' Those who have seen the said manuscript can testify there is not so much as an allusion to either steam engines, balloons, railways, Crystal Palace, or any of the other things which have caused the prophecy to be swallowed wholesale by the credulous. It was not till the year 1862 that the 'prophetic' rhymes, attributed to 'Mother Shipton,' were put forth; when they were published by Mr. Charles Hindley, of Brighton. This book, it seems, was the cause of much controversy and correspondence in a publication called *Social Notes*

and *Queries*, which were wound up by the Editor stating (series 4, vol. xi.) that Mr. Hindley had made a clean breast of the matter, and had acknowledged that he was the author of the so-called *Mother Shipton's Prophecies*. I thought that these few facts would not be uninteresting to those who 'believe not every spirit, but who try the spirits to see whether they are of God, because many false prophets are gone out into the world.'—(1 John iv. 1). Knowing as we do that 'we have a more sure word of prophecy whereunto we do well to take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in our hearts.'—(1 Peter i. 19).

FRIEND HODGSON, of Scarboro', makes a suggestion concerning the 2,300 days of Daniel viii. He says: "We have now reached the year 1880. The capture of Jerusalem, occurred in the year 70 after Christ. If we deduct this number of years from 1880 there will remain 1810; if to this we now add the 490 years of Daniel ix., terminating in that memorable year of Jerusalem's ruin, this will show the completed number of 2,300 years. Should this be a correct deduction (which will soon be put to the test), during the present year we shall, if living, be eye or ear-witnesses of the deliverance of Jerusalem from the Turks, and its relegation to the 'remnant of Israel.' The coincidence in point of time in the calculation given, is, to say the least, rather singular. Other interpreters have

not been able to present so exact a calculation. The 2,300 years have been altered to 2,400, and ingenious solutions of the prophecy have been published; but they have obviously been accommodations to the difficulties of the text. I do not press my calculations for acceptance on the reader; for they have to be tested by the event, and may, like all the others alluded to, have to go the way of all abortive attempts to elucidate the mysteries of Holy Writ, couched in the language of metaphor or symbol. The events of the present day seem to be pointing to the great crisis of Jerusalem's destiny. This being the case, the view presented may be worthy of consideration.

[The flaw in Friend Hodgson's suggestion relates to the termination of the seventy weeks. No doubt, if these were to end with the destruction of Jerusalem and formed the first part of the 2,300 (if 2,300 be the proper number, which is doubtful), the pleasant conclusion to which he points would follow. But neither of these premisses can be established. Nay, they can be disproved. The seventy weeks were to terminate in the cutting off of the Messiah, and not with the destruction of Jerusalem, and the cutting off of the Messiah did not happen A.D. 70. Furthermore, there is nothing to identify the seventy weeks as the first part of the 2,300 years. True they were revealed after the 2,300, and were said to be 'cut off, or determined;' but this is not proof in the direction suggested. 'Cut off' obviously means separated in general from their time and not from a specific period. They were to begin with the issue of the Persian edict for the rebuilding of Jerusalem, and could not therefore be the beginning of a period which was to begin with the advent of the Persian power on the scene. However, we shall see. There is sufficient evidence otherwise to show we are nearing the day of Jerusalem's uprising without our catching at an ingenious but unsubstantial though comforting suggestion.—EDITOR.]

Brother J. HAWKINS, of Grantham:—
"The recent unsettled state of some men upon the question of Jewish Sabbath keeping, and its incumbency upon modern disciples, has some notice paid to it by a brother, F. C., in the February number of the *Christadelphian*. There is, however, a

further development of our liability 'under law to Christ' which he made incumbent upon all his disciples, Jew and Gentile alike. Mosaic institutions were (1) national, (2) individual: a righteous nation was thus sought for through the aggregate of obedience among the people. If a man sought life, he sought it by keeping the ordinances of Moses contained in the commandments, as well as by ordinances of ceremony; and his motive power was 'faith.' Had this principle been all-pervading, the result would have been 'a righteous nation.' But a righteousness was sought by the multitude through a slavish observance of the law's technicalities, the result showing an almost entire lack of the faith of our father Abraham; and the nation as a whole, became a miserable failure. The indictment brought against the leaders of the people by the Lord Jesus was (Mark vii. 8, 9), 'For laying aside the commandment of God, ye hold the tradition of men, . . . full well ye reject the commandment of God that ye may keep your tradition (13 v.), making the word of God of none effect.' The consequence of this being the aggregate of the national development, the law had failed of its object, and, finally, it was swept away. 'But,' says one, 'the Sabbath was not set aside;' if the law was set aside, the Sabbath, as part of it, was also; and though it may be argued that the Sabbath existed before the law, the same holds good of animal sacrifices, of circumcision, &c.; all of which were shadows of good things to come, and are to be held needful for the growth of a kingdom when the people are gathered. 'You only have I known of all the families of the earth,' was prospective, as well as present and retrospective—and so circumcision was given, and so circumcision is practised by the modern Jew, and thus evolution—true evolution—the result of 'the gifts and callings' of the Father, perpetuates the Hebrew, who perpetuates his Sabbath also. Who does not, knowing the truth, rejoice in his tenacity, and sing:

'Hasten, O Lord, the promised days,
When Israel shall rejoice?'

It is notorious that many of the early brethren were poor men: conditions of ancient life were those of bondsmen. The time of these men was not at their own

disposal, and no plea of Sabbath observance would be held good by their Roman owner for instance. The man was a chattel absolutely: his serfdom tempered by such laws as might exist on his behalf; or contrariwise, by no laws for him but the will of his imperious master. To such the injunctions to Timothy applied, with a force such as we can hardly understand: 'Let as many servants (slaves) as are under the yoke, count their masters worthy of all honour, that the name of God and His doctrine be not blasphemed.'—(1 Tim. vi. 1) This admonition is also given to the Ephesians (vi. 5); to the Colossians (iii. 22); to Titus (ii. 9); and again by Peter (1 Peter ii. 18), showing the universality of the institution of slavery and its recognition as a condition of ancient life; the freedom to which such brethren were entitled being part of their future great reward. If slaves then, were to be 'obedient in all things' was it reasonable, was it possible, that they could keep from all labour from Friday sunset to Saturday sunset? He must be a willfully ignorant man who could suppose such a thing—and a slave must know such a condition, surely, before he could become a disciple of Christ. Therefore, his master's will would be set aside if he undertook to be a Christian, and an obedience 'in all things,' as the apostles inculcated, would be abuse of terms to such men. Besides, we should have had indicated to us by record, as well as by instance of observance, that a day was kept as a Sabbath. Instead of that, we have the whole question of observances of days made one of individual taste by Paul, that Pharisee of the Pharisees, whereof he says: 'One man esteemeth one day above another: another esteemeth every day: let every man be fully answered in his own mind. He that regardeth the day regardeth it unto the Lord: and he that regardeth not the day, to the Lord he doth not regard it.'—(Rom. xiv. 5, 6). And in another place he makes 'observance of days' a cause for rebuke, inasmuch as by this a chain was being forged, like the one (Gal. iv. 9, 10) from which men had ceased to be held in bondage to the ceremonial law; and so, seeing the consequences, he says (v. 11): 'I am afraid for you, lest I have bestowed upon you labour in vain.' But, some one will properly

ask, did the Lord Jesus re-enact for his disciples anything which the law contained? We say, Yes: for he seized such commands (not contained in ordinances) as were necessary for the perfection of individual character, the units of the body of Christ, and re-enacted these:

1. As to belief in Jehovah—(Deut. vi. 4): 'Hear O Israel, the Lord our God (Mark xii. 29) is one.'
2. 'Thou shalt love thy neighbour as thyself' (Mark xii. 31); and, in addition, in reply to his questioner, a ruler, he added;
3. Thou shalt do no murder.
4. Thou shalt not commit adultery.
5. Thou shalt not steal.
6. Thou shalt not bear false witness.
7. Honour thy father and mother.

The apostolic injunctions, also, are precisely these, as was necessary they should be (Rom. xiii. 8, 9), and they are declared to be all comprised in what James calls 'the royal law' (Jas. xi. 8) 'Thou shalt love thy neighbour as thyself.'

Brother J. D. TOMLIN, Rochester, New York, U.S.A.—"The *Christadelphian* is always a welcome visitor to us, but there are a few suggestions I should like to make which may meet the wishes of other brothers and sisters. 1st. Please continue the system that was inaugurated some time ago under the title 'Bible Marking.' It was a great help to those who do not understand the originals, and it also helps to clear up different passages. 2nd. In giving intelligence please give the name of the place, county and state, since there are sometimes places of the same name in different counties and states. I see you sometimes act upon this suggestion, but the point is, let it always be done. The object is this, in case one wants to write to, or visit another, they may be able to do so without trouble or delay. 3rd. This suggestion may be under the title first named, 'Bible Marking,' but the particular point is to make what might be termed an 'Instructive corner,' the idea being to aid those who have very limited abilities and time to search for themselves, and in addition have limited means to procure what might be very useful. N.B.—I am not fault finding; no, far from it. The able articles of the Dr. in each number, the very practical articles or epistles of 'Sunday Mornings,' 'Ways of

Providence,' 'Spray from the water of Life,' 'Signs of the Times,' 'Pulpit Perplexities,' also 'Things New and Old,' 'Bible True,' 'Lectures to Young Men,' 'Extracts from Correspondence,' the beautiful and able poems, the work and ability of 'the Daughter of Sarah,' the many miscellaneous articles, and last but by no means least the 'Intelligence department,' which certainly are very encouraging to the reader. *Go on*, and may Deity's smile of approval be upon all engaged therein. Pray for us. I really wish the subject of prayer was more spoken of, and practised by the household. 'Watch and pray, lest ye enter into temptation.' This command was uttered in a dark, dark night; it is as applicable now in this night of Gentile midnight darkness." [Every man of God is a man of prayer: but like almsgiving, true prayer flourishes best and is most acceptable to the Father in secret, which accounts somewhat for the absence of publicity referred to.—EDITOR.]

Sister CLARA SWEET, Barry, Ills., U.S.A. —"Our company of brethren is but small, still we are looking earnestly for the fulfilment of God's promises at a not very distant day, and wait in patient hope for deliverance from the present evil. We do realize the words of Christ in our lone pilgrimage, 'When the Son of Man cometh, shall he find the faith on the earth?' Still we must work in faith, knowing our labour is not in vain. Desiring to reap, we must sow. We must not faint by the way. If we were to run to and fro through the streets and broad places of the land, like Jeremiah (chap v.), to see if there are any that are zealous for the truth and devoted to the will and work of the Lord, we should find the state of things as he did in Jerusalem in his day and generation. Well, the night is far spent, and we must not sleep as do others, but awake to righteousness, for we know the Judge standeth at the door, and then every secret work will be manifest. If we are misunderstood now we must wait patiently till all things will be rightly adjusted, and our motives and actions brought to the light, when the Son of God will be manifest in glory."

Brother W. G. BURD, U.S.A.—"Thinking the time has arrived for something on 'The Metallic Image as symbolic of the Babylonian empire, or kingdom of men in the latter

days,' and that such might be interesting to the readers of the *Christadelphian*, I thought to open the subject by a few brief quotations from *Anatolia*. 'By turning to a map of Europe and Asia, the reader may trace out the territory of the kingdom of Babylon as it is destined to exist in its last form under the King of the North, in its Gogian manifestation (page 69, sec. 25). The organization which this vast empire will assume when fully developed, is represented in the second chapter of Daniel by a Colossus in human form, which as an apparition flitted before the mind of Nebuchadnezzar in a dream. Daniel says that the scene of which it was the subject, was representative of what should be in the latter days. This being admitted, it follows that what is recorded in that chapter is yet in the future. The scene exhibits a Colossus standing on its feet in unrivalled brightness, and terrible to behold. Standing thus for a time not indicated another object appears, even a Stone representative of a power not in mortal hands. This Stone-power smites the Colossus on the feet, and it falls; after which the Stone proceeds to reduce the broken fragments to dust, which by the violence of the process is carried away so completely that not a vestige of the Colossus remains, and the place left void by the disappearance of the statue, becomes the territory of the Stone-power, which by the operation becomes a Mountain-dominion, and fills the whole Image-earth. This scene,' continues the Dr., 'has never been exhibited before the eyes of the world, because the constituents of the Colossus have never yet been put together so as to form the Image of the scene. These constituents are represented by the different metallic parts, as the Chaldee-Assyrian golden head; the Medo-Persics-Assyrian silver arms and breast; the Macedo-Assyrian belly of brass; the Greco-Assyrian and the Greco-Egyptian, northern and southern, thighs of brass; the Latino-Assyrian and the Greco-Assyrian, eastern and western, iron legs; and the Russo-Greek Assyrian and Latino-Assyrian iron and clay feet and toes. Now, while the head, breast and arms, belly, thighs, legs and toes, have all existed, the feet have not yet been formed; so that it has hitherto been impossible for the Colossal Image to stand erect as Nebuchadnezzar saw it in his

dream. It is therefore the mission of the Autocrat to form the feet and set up the Image before the world in all its excellent brightness and terribleness of form, that all men subject to the kingdom of Babylon may worship the work of its creator's power. When it stands on the plain of Dura the imperial fabric will rest upon the Russo-Greek and Latin feet and toes—two emperors and ten kings on the Roman earth, whatever may be beyond. . . . There are but two legs, therefore there can but be two imperial divisions of the dominion in its latter day, or time-of-the-end manifestation. From mature consideration, I am satisfied that Austria and Russia will be the imperial supporters of the united majesty of the Image, for there must be ten kingdoms, and if Austria were suppressed, and France remain imperial, the tenth kingdom would be wanting; besides that, prophecy has already designated France . . . as a tenth of the city, &c. (pages 69 and 70, sec. 26). Therefore, in view of all these facts, Dan. ii. 44:—'In the days of these kings, &c.,' refers to the state of the Roman empire resuscitated under the Czar of all the Russias. For John of Patmos saw (Rev. xvii.), a scarlet-coloured Beast with ten horns, which is symbolic of the Catholic phase of the final regime of Babylon, as indicated by the different metals of Nebuchadnezzar's Image, then come to the full in final Fourth-Beast manifestation—the scarlet colour answering to the metals, gold, silver, brass, and iron and clay mixed. The ten horns to the toes of the Image with their Gomerian and Tartar iron and clay-mixture, united by their Romano-Greek and Latin feet and legs. But what must be done before all these things are accomplished? Constantinople must be Russianised, and France lose her present Republicanism. How is this going to be brought about? Evidently by the Ultramontanes of the west seeking to their Greek friends of the east, which will probably and most likely be accomplished through Austrian diplomacy as one of the imperial constituents of the Gogian Confederacy. Thus will the 'Holy Roman Empire' be resuscitated, not this time under Charlemagne but under the Autocrat. The Little Horn of Daniel's Fourth Beast, and the Little Horn of the Goat are brothers, both being Latin. The

Fourth Beast and Little Horn of the Goat each are the Roman system symbolised, while the Little Horn of the Fourth Beast with eyes and mouth, is the Latin Papacy or 'Holy Roman Church' established under Charlemagne, A.D. 753, and incipiently inaugurated A.D. 606 by Phocas. Hence while the feet (the Greeks and Latins united under the two imperial legs, Russia and Austria) are stamping upon Judah and her allies in the glorious land, the Fourth Beast and Little Horn of the Goat are fit representatives of the metallic Image. Because the Image cannot be erect until the Clay-dynasty is formed, there being no feet as yet in existence for it to stand on, therefore it is clearly perceivable that the Austro-Papal and Russo-Greek Imperialities must unite, thus incorporating not only Persia and Nimroudia proper, but the nation of the brazen-coated Greeks, and the 'Holy Roman Empire' and its papal kingdoms, or iron leg and toes. But,' says the Dr., 'although the Greeks and Latins are all moulded into one imperiality held together by the miry clay which gives it form, the distinctiveness of civil and ecclesiastical organization is still preserved. The Two-horned Beast, the False Prophet, and the Kings of the Earth, are not extinct. Constantinople having been Russianised, and the present Republicanism in France giving way to a Bourbon-kingdom, Austria and Russia become the two imperial horns of the symbol. This being the nature of the Image of metals seen in the vision by Nebuchadnezzar in its latter day or Gogian manifestation, it follows that when this power invades the mountains of Israel, the Stone-Power smites it on the feet, and the God of heaven proceeds to set up a kingdom that shall never be destroyed. The Constantinople or Little Horn of the Goat-Power collapses, being seen no more on the Holy Land for a thousand years. Hence the Assyrian Image is no longer represented on the prophetic earth, because these powers will have lost dominion—their jurisdiction after the smiting of the Image by the Stone-Power being restricted to Europe, whose Roman-Papal constitution they represent.' I might write much more on this interesting subject, but as your time is precious, I will not further trespass thereon; hoping the subject may receive able treatment from you or some of the brethren in Britain or elsewhere."

FRIEND CRICHTON, Halifax, N.S.—“I regret very much that the position you assume as a Christadelphian (I have no fault to find with the term) prevents that free interchange of Christian feeling in which I would fain indulge when writing you. My sympathies are entirely with you apart from the, as I believe it, untenable position you hold on resurrection and judgment—a position which, according to your mistaken doctrine, cuts me off from fellowship with you, which I would greatly desire. I do not complain however, as you have a perfect right as this ‘right’ is usually interpreted, to cut off from your fellowship whom you please, but I do lament the serious mistake you are committing. Why a misapprehension of God’s judgment of the wicked or unjust should unmake a Christian passes my knowledge. You certainly mistake the teaching of Scripture in this respect. Suppose that all you affirm about the judgment of the unjust be correct, where is the apprehension of it made a condition of salvation? What says the Scripture—‘Repent and believe the gospel,’ viz., glad tidings of salvation. ‘He that believeth (the good news of salvation) and is baptized shall be saved.’ ‘Believe on the Lord Jesus Christ and be baptized for the remission of sins,’ &c., &c. ‘Abraham believed God (so shall thy seed be) and it was counted to him for righteousness.’ Where does the element of belief in future punishment of the unjust come in? Really it puzzles me to understand how you make the belief in a particular form of judgment (scriptural if you please) a pre-requisite to the remission of sins and acceptance before God of a loving and obedient heart. I appeal to you to re-consider and re-examine the foundation you have laid for such a conclusion. Are you still averse to opening the columns of the *Christadelphian* to discuss the matter in its scriptural merit? If you are right, what have you to fear? on the contrary it would only be another triumph for you and the truth.”

[Friend Crichton puts the matter in the wrong shape when he speaks of “cutting him off from fellowship.” No man in the present day has power to either cut off or put on. The only power we possess is to stand apart where duty calls for it, and this power belongs to every one. It is a question

of duty in each case. On this, mistakes may doubtless be made: but it is a matter in which everyone must judge for himself, in the doing of which he is responsible to Christ, the supreme judge. If the fact that Christ will judge his people at his coming is no part of the apostolic testimony of the gospel, then doubtless it is a “grievous mistake” to make the rejection of it a reason for dissociation. But if it be otherwise—if Christ’s office as the judicial dispenser or withholders of life at his coming, be an element of the gospel preached by them, (and who can gainsay it in the face of the following testimonies?—Acts x. 42; Rom. ii. 16; 1 Cor. iv. 5; 2 Cor. v. 10; Heb. vi. 1), dissociation on the ground of the rejection of the fact becomes simply one of those painful deprivations to which we have to submit oftentimes with a reluctant sense of duty. The glorious parts of the gospel referred to by Friend Crichton are part of the basis of fellowship; but they must not be divorced from the other parts. The faith of the gospel is a compound element (*e.g.*, the Father, the Son, the crucifixion, the resurrection, the promises, &c.), and it is dangerous to sacrifice any of the elements. “Reconsideration” can but confirm the attitude of faithfulness to the whole gospel, unless we were at liberty to act in accordance with the friendly instincts of the natural man. These would certainly incline us to abate the jots and tittles, and to accept sincere generalities as a sufficient basis for fellowship in Christ.—EDITOR.]

Brother Cook, Longton, Elk Co., Kansas:—“We enclose the money for our welcome visitor—the *Christadelphian*. I do not know what we poor isolated brethren would do without it. It is all so good I hardly know what to read first. ‘The Ways of Providence’ is one sweet morsel to us hungry brethren, that have to wait the whole month to hear from each other. Oh, how thankful those brethren ought to be that can meet with each other so often. Accept the trifle enclosed as one little pebble to throw in the hole others have dug for you. I wish my means were equal to my will; it should not wait for the sale of the *Seasons of Comfort* to fill it up. I am afraid the sale will not be very quick. I think if the brethren would all join according to

their means, it might soon be paid; then let *Seasons of Comfort* be sold to help the truth in some other way; and there are plenty of ways. I was happy to see you have the sympathy of so many brethren. One brother's letter brought tears to my eyes; it seemed to me the burden was already too heavy."

Brother Dr. USSHER, Walkerton, Ontario, Canada:—"I perceive a growing feeling among the brethren that Dr. Thomas was mistaken regarding the time of our Lord's return. He takes the expiry of the papal period as the marking point of the Lord's arrival. That period expired in the year 1866-68. I cannot admit that the Doctor was wrong, for the following reasons: the apostle Paul is so explicit in 1 Thessalonians iv. in explaining to the brethren the order of the resurrection; he plainly teaches that the dead will first be brought up and judged, before the living are attended to. This being so, I do not think it will be straining the point to say that those who first fell on sleep will be the first awakened; now, this being admitted, it takes us back 6,000 years, to the time of Abel and his contemporaries, and following down the stream of time to our own day. I think it must be acknowledged that the multitude who stand before the judg-

ment seat of Christ will be vast indeed. God is a God of order; there cannot be any hurry, any confusion. Time will be allowed for all to give an account. For 'we shall all stand before the judgment seat of Christ' (2 Cor. v. 10); and 'every one of us shall give an account of himself to God.'—(Rom. xiv. 12). From Christ's own teaching we learn that many will glibly plead the many works they did in Christ's name. From the foregoing it must be admitted that the resurrection and judgment will take time; it cannot be the event of a month, or a year, it must take years, how many no man can say. It is plain from the teaching of Psalm 149, that the resurrected saints, with Christ, are to execute upon the nations the judgments written. The nations are now very angry, and will speedily bring upon themselves God's judgments. It cannot be denied but that the nations are ripe for judgment, and that the prophecies are all on the eve of fulfilment. The situation requires the resurrection and judgment over before God pours out His wrath upon the nations. God is now rapidly bringing the nations into that state designed by Him, whilst Christ, somewhere in the desert of Teman, is calling the dead, 'in their order,' before him for judgment."

The Christadelphian.

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

MARCH 1880.

"PEACE and joy!" Blessed conditions, but how scarcely attainable in a state of things like those which prevail in the world at the present time. Nay, may we not say how utterly unattainable apart from that peace which Jesus said he would leave his disciples, and which should be consummated when he should see them again, and their hearts should rejoice. It is written concerning Israel at a certain stage of their disobedient history: "In those times, there was no peace to him that went out nor to him that came in, but great vexations

were upon all the inhabitants of the countries. And nation was destroyed of nation, and city of city, for God did vex them with all adversity." This may be said to be descriptive of the condition prevailing among the Gentiles, who are not less disobedient than were Israel. Even amongst the cultured and the affluent, there is a hurry and a scramble, or an indolence and *ennui*, inconsistent with "peace and joy." This is very well sketched by a recent public writer, who says: "When such a multitude as now peoples these isles takes to running, you must run too, or be thrown and trampled to death in the rush. . . . Even they who dislike this universal race for the sake of running, and who are disposed to moralize upon it, are carried along with the rest, and pant out their reflections as they run." Another struck the same chord when he declared that the most salient characteristic of life

in the latter portion of the nineteenth century is its speed. He then proceeded to inquire whether this rapid rate were worth the price we pay for it: "No doubt, he says, we 'do' more, but is 'doing' everything, and 'being' nothing? The first point to notice is that we have got into a habit of valuing speed as speed, with little reference to the use made of the time gained. The physical consequences of this needless hurry are grave enough; the moral consequences are possibly graver still; though both sets of effects are as yet only in their infancy, and will take a generation or two fully to develop. The rapidity of railway travelling produces a chronic disturbance in the nervous system, and the anxiety to be in time, the hurrying pace, cause daily wear and tear, as well as the accelerated action of the heart, which kills or injures thousands. The constitutions which are thus enfeebled and impaired we transmit damaged to our children, who add to and pass on the sad inheritance. Heart disease, too common already, may be expected to be more common still. We are, perhaps, most of us conscious at some time of the need to be quiet and alone, but few of us have estimated adequately the degree in which an atmosphere of excitement, especially when we enter it young and continue in it habitually, is fatal to the higher and deeper life; the subtle poison which disseminates throughout the whole character; how it saps solidity and strength of mind; how it daily becomes more necessary, and in increasing measure; how it enfeebles and renders abnormally sensitive the subtle organization of the brain; and how far, by slow and sure graduations, it carries us on toward a mental and moral condition which may be justly pronounced unsound. But 'high pressure' is shown even more in our style of work than in our rate of movement. The world is more exacting in its demands from all labourers, excepting merely manual ones. Success in professional, public and commercial life demands more strenuous and exhausting toil. The moderately endowed in brains, in health and strength, are 'nowhere'; the slow-moving bid far to be elbowed out of their career; while the prospect before the dull and the dunces is growing deplorable indeed. Moderate

faculties and moderate health are in the same case. Less than a generation ago families could live with all the comforts and essential elegances of life on £400 or £600, who strive in vain to do so now. England is a paradise for the great proprietor, the successful merchant or engineer, the popular author, and sometimes for the skilful and energetic journalist; scarcely for the quiet, unambitious, unpushing, who would fain run a peaceful and contented course. It is easier to make much than to live on a little; and the contented natures who desire to pass their life neither in making money nor in spending it, who wish to use existence wisely and enjoy it worthily, are in danger of being crushed out of existence between the well-paid labourers and the lavish expenditure of the noble and ignorant opulent."

As to which it is to be observed that an effectual and lasting remedy is not possible till the world is taken in hand by that wise, invincible and immortal King who will begin his work by breaking the present order to pieces, and finish it by establishing laws and institutions that will bless the world with peace and joy.

MODERN SERMONISING.

How different is modern sermonising from the invigorating process of making the Scriptures speak to the purification, upbuilding and comfort of men. As a rule, sermonising is a mere jumble of ingenious sentences, verbal variations, periphrases, without a backbone of robust thought, not to speak of scriptural thought, which is the most absent feature. Sentimentality in the most diluted form is poured forth in a stream of colourless and enervating verbiage of cheap production and boundless supply. Our apology for publishing the following is the fact that it is a fair parody of the pulpit style which has reduced scriptural matters to the lowest estimation in the public mind, and reduced "religion" to an affair interesting only to children and old maids. It is a little humorous, on account of the text chosen, but effectually exemplifies the gratuitous and illogical process of text-weaving by which the Scriptures may truly be made to (appear to) teach anything:—

"Brethren, the words of my text are—'Old mother Hubbard she went to the cupboard,

to get her poor dog a bone, but when she got there the cupboard was bare, and so the poor dog had none.' These beautiful words, dear friends, carry with them a solemn lesson. I propose this evening to analyse their meaning, and to attempt to apply it, lofty as it may be, to our every-day life. 'Old mother Hubbard, she went to the cupboard, to get her poor dog a bone.' Mother Hubbard, you see was old; there being no mention of others, we may presume she was alone; a widow—a friendless old solitary widow. Yet did she despair? Did she sit down and weep, or read a novel, or wring her hands? No; She went to the cupboard. And here observe that she went to the cupboard. She did not hop, or run, or skip or jump, or use any other peripatetic artifice; she solely and merely went to the cupboard. We have seen then she was old and lonely, and we now further see that she was poor. For, mark, the words are the cupboard. Not one of the cupboards, or the right-hand cupboard, or the left-hand cupboard, or the one above, or the one below, or the one under the floor, but just the cupboard. The one humble little cupboard the poor widow possessed. And why did she go to the cupboard? Was it to bring forth golden goblets or glittering precious stones, or costly apparel, or feasts, or any other attributes of wealth? It was to get her poor dog a bone! Not only was the widow poor, but her dog, the sole prop of her age, was poor too. We can imagine the scene. The poor dog crouching in the corner, looking wistfully at the solitary cupboard, and the widow going to that cupboard—in hope, in expectation may be—to open it, although we are not distinctly told that it was half open or ajar: to open it for that poor dog. 'But when she got there the cupboard was bare, and so the poor dog had none.' 'When she got there!' You see, dear brethren, what perseverance is. You see the beauty of persistence in doing right. She got there. There were no turnings and twistings, no slippings and slidings, no leaning to the right or faltering to the left. With glorious simplicity we are told she got there. And how was her noble effort rewarded? 'The cupboard was bare! It was bare! There were to be found neither apples nor oranges, nor cheesecakes, nor penny buns, nor gingerbread, nor crackers, nor nuts, nor lucifer matches. The cupboard was bare! There was but one, only one solitary cupboard in the whole of that cottage, and that one, the sole hope of the widow, and the glorious loadstar of the poor dog, was bare! Had there been a leg of mutton, a loin of lamb, a fillet of veal, even an ice from Gunter's, the case would have been different, the incident would have been otherwise. But it was bare, my brethren, bare as a bald head, bare

as an infant born without a caul. Many of you will probably say, with all the pride of worldly sophistry—'The widow, no doubt, went out and bought a dog biscuit.' Ah, no! Far removed from these earthly ideas, these mundane desires, poor mother Hubbard, the poor mother whom many thoughtless worldlings would despise, in that she only owned one cupboard, perceived—or I might even say saw—at once the relentless logic of the situation, and yielded to it with all the heroism of that nature which had enabled her without deviation to reach the barren cupboard. She did not attempt, like the stiff necked scoffers of this generation, to war against the inevitable; she did not try, like the so-called men of science, to explain what she did not understand. She did nothing. 'The poor dog had none!' And then at this point our information ceases. But do we not know sufficient? Are we not cognisant of enough? Who would dare to pierce the veil that shrouds the ulterior fate of old mother Hubbard—her poor dog—the cupboard—or the bone that was not there? Must we imagine her still standing at the open cupboard door, depict to ourselves the dog still drooping his tail upon the floor, the coveted bone still remaining somewhere else? Ah, no, my dear brethren, we are not so permitted to attempt to read the future. Suffice it for us to glean from this beautiful story its many lessons; suffice it for us to apply them, to study them as far as in us lies, and bearing in mind the natural frailty of our nature, to avoid being widows; to shun the patronymic of Hubbard; to have, if our means afford it, more than one cupboard in the house, and to keep stores in them all. And, oh! dear friends, keep in recollection what we have learned this day; let us avoid keeping dogs that are fond of bones. But, brethren, if we do; if Fate has ordained that we should do any of these things, let us then go, as mother Hubbard did, straight, without curvetting and prancing to our cupboard, empty though it be—let us, like her, accept the inevitable with calm steadfastness; and should we, like her, ever be left with a hungry dog and an empty cupboard, may future chroniclers be able to write also of us, in the beautiful words of our text—'And so the poor dog had none.'

Portsmouth Monitor. (U.S.)

THE SIGNS OF THE TIMES.

POLITICAL PERPLEXITIES.

FOREBODINGS OF WAR.

PROGRESS OF EVENTS IN TURKEY.

RUSSIA AND ENGLAND IN ASIA.

THE political perplexities of Europe are increasing every hour. A fresh attempt on the life of the Czar of Russia, more desperate than the recent undermining of a railway tunnel, has added to the uncertainty and unrest occasioned everywhere by the plottings of the Socialist party. The emperor's private dining room in his own private palace at St. Petersburg has been blown up, killing eight and wounding forty-five guards in a room below, through which the explosion had to pass to reach its object. The emperor happening to be late, escaped the destruction intended for him, but the panic occasioned by the event is no less than if he had actually fallen a victim. It will probably help the downfall of French Republicanism and predispose the powers of Europe to that grouping around and "giving their power and strength unto the Beast," which is the closing phase of the European situation.

Meanwhile, the air is full of forebodings of war. In addition to the Russo-German recriminations referred to last month, it has now been officially announced that Germany meditates a large increase to her military forces. In fact, a scheme has been submitted to the German parliament with this object, and it is thus defended by the *North German Gazette*, the official organ of the German government in Berlin:—"To judge by the language of these (the French monarchical) organs, it would appear certain that if the parties they represent obtained power they would immediately plunge France into war in order to maintain the traditions of the Napoleonic policy. In view of this danger Germany, while actuated by an earnest love of peace, must follow, in the interest of her

own safety, the example unfortunately set by her neighbours in their immense armaments during the last few years. Germany's army is a weapon of defence, and not of attack. We should be very glad if the same could be said with certainty of the armies of our neighbours." On this the *Daily News* remarks:—"The world has long been looking on Germany as one of the most disheartening examples of the grim manner in which military glory has to be paid for. Now we learn that she has not soldiers enough, and that her neighbours have been preparing heavier armaments, and that she must not be left behind. France is arming, Russia is arming; what is to become of Germany if she does not instantly see to it that her men and her weapons be increased in number? But no one can doubt that France and Russia would both say that they had only increased their armies for the sake of self-defence. France will affirm that she could not eat her meals in peace within reach of Germany's existing military power, and that to secure herself against harm from that power was her sole object in re-organizing her army. If Germany now adds to her strength will France be content to remain as she is? Will not Frenchmen take alarm, and say that the mere fact of Germany adding to her military force makes it imperative on France to find new measures of self-protection? Is it not open to Russia to say the same thing? It would then appear that there is no escape from this grotesque and ruinous rivalry, until it is carried so far as to make bankrupts of all the states that enter into it. Such a condition of things would indeed be a curious product of our civilization."

The real explanation of this disheartening phenomenon is not recognised by the writers of the public press, who are like the public officials contemporary with Jesus:—ignorant of the divine purpose enacted in the events transpiring, before their eyes.—(1 Cor. ii. 8). The arming of the world is a divinely predetermined event, going steadily on amid all the discussions of journalists, the protests of politicians and the regrets and sighs of philanthropic men. To those who are looking for the Lord, the absence of this symptom would be discouraging. Its presence, though depressing enough on the natural side, is cheering in the gloom

because of what it points to. The *Standard* says of it:—

“It is a sign of the electrical condition of the general atmosphere, rather than an addition to the volume and intensity of the tempest. The whole world had already observed that the political firmament was overcast, and we have long been listening to the rumble of menaces that were steadily getting nearer. This addition to the numbers and efficiency of the German army is no flash for a clear sky, but it is an ominous warning that the horizon is gradually growing more lurid, and the heaven over our heads waxing darker. Fair-weather prophets accordingly look up and begin to acknowledge with an air of wonder and disappointment that they were mistaken, and are prone to confess that their cheerful forecasts have deceived them. Germany does not stand alone in the preparations it has made, and continues to make, for the event of a great war. France is not idle; Russia has been undisguisedly energetic; Austria, while studying necessary economy, labours to keep a powerful force in a state of efficiency; whilst Italy imposes an unendurable burden of taxation on a poor population, in order to vindicate its pretensions as a great military Power. Thus, the Continent contains five States of the first magnitude who are armed *cap-a-pie*, and are to enter the lists of war at any moment the signal may be given. But who is to give the signal? Everyone knows that France, far from wishing to challenge Germany at the present moment, is effusive in pacific assurances, and even studiously conciliatory in conduct, in order to delay the hour when the misfortunes of 1870 may be redressed. That Russia, still smarting from the Pyrrhine victories of her campaign against Turkey, and solicitous as to the march of military events in Central Asia, should incite Germany to quarrel with her, is incredible. The statesmen of Vienna are remarkable for prudence more than for any other quality; and Austria will not be the Power to invoke the furies and penalty of strife. The Italians have their own peculiar claims, and they will not be scrupulous in advancing them at a favourable opportunity; but they are the camp-followers rather than the combatants of real war, and, though they might swell the storm, they will not precipitate its advent. There remains Germany. Between Prince Bismarck and Frederick the Great there are certain points of resemblance; and we may be sure that the Imperial Chancellor approves the sentiment expressed by the Royal author in a passage in the ‘*Antimachiavel*’—‘It is better to engage in an offensive war, even when one is still free to choose between the olive and the laurel, than to wait for that desperate moment

when a declaration of war can retard only for a brief space of time bondage and ruin.’ Prince Bismarck has before him the prospect of a war that will be forced upon Germany as soon as ever Germany can be taken at a disadvantage. The fact is too notorious to be disguised. At present he may reasonably flatter himself that the German armies are superior in fighting power to those of either France or Russia, and he has secured the alliance of Austria. Is it unreasonable to fear that he may choose his own moments for hostilities, rather than wait for the moment to be chosen by his adversaries?”

IMPENDING EUROPEAN STRUGGLE.

The same paper says:—“Whilst Englishmen who take an active interest in politics have their attention fixed on the proximity of a general election, politicians on the Continent are thinking of a yet more serious event. Our electoral struggle, whenever it takes place, will be if intense and earnest, of a pacific and bloodless character. In Germany, in France, and in Russia, men’s minds are harrassed by the fear of a contingency the fulfilment of which, though happily less certain, would be attended with most disastrous consequences. Whatever party orators may affect to believe, or whatever party writers may have gradually persuaded themselves to dread, the British Empire will not be seriously injured should Lord Beaconsfield obtain at the coming election as large a majority as he secured in the spring of 1874; nor will England be utterly destroyed should the constituencies exhibit a desire to entrust Lord Hartington, Mr. Gladstone, or any other Liberal leader, with the fortunes of the State. A general election is a time of excitement, exaggeration, and extravagance, of which the authors of the ephemeral turmoil are themselves more or less conscious. But there is no humorous, no half unreal side, to a Continental struggle. A European war whenever it may occur, will be a terrible reality, inflicting dire suffering and fearful loss upon victors and vanquished alike. Yet it is a reality which persons who cannot be called alarmists, unless the whole world merits that description, are contemplating as being not far off. Their fears may be excessive; but it would be uncandid to represent them as wanting in solid foundation. Of every Continental statesman who

is responsible for the foreign policy of his country, it might almost be said, 'He calmly talks, and still he talks of blood.' The principal subject of interest in leading European organs of opinion is the vulnerability of each neighbour's frontier. In official language, the relations between the Great Powers of Europe are of 'a friendly character.' But this amiable phraseology does not assuage the public anxiety, nor does it succeed in persuading the world that causes of quarrel do not subsist between certain nations, which it would require almost superhuman goodwill and superhuman tact to remove. It is but too clearly seen that on every side feverish efforts are being made, not to stave off the evil day but to meet it."

THE POLITICAL EUFRATES.

While the political frogs are effectually carrying out their mission of preparing the kings of the earth for the coming gathering to the war of the great day of God Almighty, the Enphratean evaporation proceeds in a satisfactory manner. The correspondent of the *Daily News* writes from Constantinople, January 26th, as follows:—

"The situation in Turkey has become exceedingly grave. English influence is at the very lowest possible ebb. It seems as if there is a determination on the part of the Turks to do their utmost to thwart every suggestion made by England. The real meaning of the Mollah incident is more than at first sight appears. It is not merely the case of a determined and in every way necessary stand made by England against Turkish fanaticism, and in defence of religious liberty, but it is an occasion taken by England to reply to a long series of refusals, of refusals to carry out reforms suggested by England, of more or less direct insults offered to England. Until quite lately the Turkish attitude was one of passive resistance only. During the last few months it has become one which is intended to show England by acts that Turkey is not to be dictated to. Turkey will not have reforms, and the Government is taking every opportunity to show its resentment at the suggestions of reform made to it. The theory of Lord Beaconsfield's Cabinet that Turkey would consent to be led in the way of civilization by English advice utterly failed when the attempt was made to put it in practice. Let me say at once that the attempt has been fairly made. The English Government and Sir Henry

Layard have not failed in doing their best to obtain reforms. Their mistake has been throughout ever to suppose that the Turkish Government could be made to reform. As for the Turkish people—that is, the Turks unconnected with the Government—their disappointment at the failure of England's attempt has been as great as that of the Armenians and other Christian races who had deluded themselves into the belief that we were about to make their lives and property secure.

"There has, I think, been no period during the last four years when these Turks themselves, and those who have considered themselves the friends of Turkey and its Government, have been so dispirited as now. They had lost hope in their former beliefs. So long as the war lasted it was easy to believe that security for life and property and an improved administration could be obtained when the war was over. The reply to every demand for improvement was, "Wait until we have got rid of the Russians." Even after the war it was difficult to deny that the impoverished state of the Government afforded a fair excuse for not carrying out reforms. But two years have now passed since the Congress of Berlin. No reform whatever has been attempted, and the condition of the country has everywhere gone from bad to worse. Four results may be said to have been arrived at. It has become evident, as I have already said, that England cannot induce or drive Turkey to reform; the reforming element in the Government has been carefully weeded out; the fanatical party has distinctly gained ground; and lastly, the Turkish Ministers have come to have even less power than they formerly possessed.

"The most philo-Turkish men I know, men who until quite recently buoyed themselves up with the hope that, under the friendly advice of England, the Turks might be led to make all sorts of beneficial changes, are those that are now most depressed."

THE TURK ON A BARREL OF GUN- POWDER.

The *Daily News*, commenting on the present attitude of Turkey towards the English Government, says:—"There are some things, Bunyan says, 'of that nature as do make one's fancy chuckle while one's

heart doth ache.' In a less serious state of European affairs the fancy might fairly claim its right to 'chuckle' at the sublime impudence of Turkish diplomacy. Long as Europe has been accustomed to the ways of the Porte, it shows such infinite variety in devising new combinations of effrontery that the spectacle never palls. But with the critical state of affairs now prevailing on the Continent, the vast preparations making on every hand for war in the form of precautions against war, the imperturbable ease of the Turkish Government under the storm of threats and warnings to which it is exposed, is carrying a joke too far. Our Berlin Correspondent telegraphs that negotiations are going on among the European Cabinets with a view to making another effort to secure the fulfilment of the Treaty of Berlin. We cannot wonder at it. If the Turk were sitting placidly smoking his chibouque on an open barrel of gunpowder, the explosion of which could do no harm to anybody but himself, Europe could afford to laugh at his folly and admire his coolness of nerve; but it is another affair when the explosion could not take place without danger of lighting innumerable trains which stretch from the spot where he sits and smokes with dignified calm."

RUSSIA AND BRITAIN IN ASIA.

The Lion and the Bear are diplomatically fighting each other in Central Asia. The British war in Afghanistan, which is far from being over, is of course well understood to be an anti-Russian move on the part of England; but the diplomatic war sweeps more widely. Something is going on between England and Persia which is irritating Russia, and is likely to precipitate distinct developments. The Russians are suspected of a design to occupy Merv in the coming spring, making their expedition against the Turcomans a pretext. To counterwork the Russians, the British are in communication with Persia, offering an alliance to her, with permission to occupy Herat, which the British compelled her to renounce for ever in 1856. The Russians threaten Persia in case she accede. Persia must come under Russian guardianship. The present incident may lead in this (though it looks in the other) direction.

The bearing of Merv and Herat upon British and Russian movements, will be apprehended from the following extract from a letter appearing in the *Daily Chronicle*:—

Merv, the capital of Turkestan, upon the river Murshab, is but a few days' march from Sarakhs and the Afghan frontier, and is of much strategical importance. As usual, Russian diplomacy declares, or rather did declare, for the mask has at last been thrown boldly aside, that she did not design its occupation. Now, however, immense quantities of stores, supplies, and ammunition are being rapidly accumulated upon the eastern shores of the Caspian, and divisions of troops gradually massed there: the formally avowed object being an advance upon and a military occupation of that city, of course punishing the victorious Tekke Turcomans by the way. The number of the troops to be employed in this expedition is variously estimated at from 100,000 to 200,000 men. Take it even at the smaller number, and its success, of which there can be but little doubt, must prove, of necessity, a standing menace to our Eastern possessions, for Merv is but about one-half the distance (seventeen marches) from Herat than is Candahar, which cannot be reckoned as less than thirty marches, the nearest point thereto which is in British hands. This great fortress of Herat, through which marched Alexander the Great, and which he is reported to have declared the key of India, an observation fully justified by the events of succeeding ages, has been ever the gate through which passed the huge invading hordes which have periodically overrun and devastated the rich plains, and sacked and occupied the brilliant, populous, and opulent cities of Hindostan. It is the gate through which would pass Russia, if we allowed her. It requires that we should be beforehand with her, and hold it ourselves. The struggle for mastery between England and Russia in Central Asia must now be patent to all. It is gradually approaching its climax, and in the interests of humanity and civilization, England must triumph in the long run. We can, if necessary, put more men in line than she can; and better, our resources are infinitely greater. We have a fleet, she but the

shadow of one. Her communications are but inferior, while ours are amongst the first in the world. Let not all these advantages, however, blind us to a palpable danger. Our opponent works by perfidy, treachery, and diplomatic duplicity. She has the happy art of turning nation against nation, and tribe against tribe; sometimes religious and

sectarian animosities serve her turn, sometimes national or political jealousy and ill-feeling. She laughs bloodshed to scorn, and bribery and corruption are amongst her commonest weapons. Working underground as does the mole, she is perpetually bringing her head to the surface when least expected."

INTELLIGENCE.

ABERDEEN.—Brother Anderson reports another addition by immersion, on February 11th, of CHARLES WALLS, railway servant, son of brother James Walls. Brother Marr continues his lectures, which have been well attended throughout.

BEWDLEY.—Brother Betts writes, Feb. 14th:—"It is a source of extreme pleasure to report the immersion into the sin-covering name, of my mother, SARAH BETTS (73), on Saturday, February 7th, at the Athenæum Rooms, Birmingham. She has been looking into the truth several years, but her age, combined with deafness, have proved great impediments to her, yet have not hindered her persistent efforts to grasp the truth. Her anxiety for information and immersion was intense. This has now given place to cheerfulness, and will, I am sure, encourage every brother and sister to hope even against hope for their aged parents and relatives, &c.

BIRMINGHAM.—During the month the following immersions have taken place:—WALTER ROWLEY (20), clerk, son of brother and sister Rowley, sen.; WILLIAM PRIDE BOLTON, formerly Wesleyan; URRAM SHELTON (17), daughter of brother and sister Shelton.

The lectures on the Apocalypse have been extremely well attended. Each night, hitherto, the Athenæum Hall has been crowded. There never have been such large meetings in the Athenæum. The interest shows no signs of abating, but rather otherwise. The idea of publishing them is emphasized by many. The project is placed before the brethren on the cover, with a view to their saying how many copies they will take at such a price before going on with the work.

The ecclesia, and particularly the Sunday School, has suffered a great loss by the removal to Swansea of sister Mary Turney. The cause of removal is marriage to brother Randles, of that place. Brother Shelton has been appointed superintendent of the Sunday school, in sister Turney's place. Sister

Turney's place is also partly made up by the arrival of sister Briggs, of Leeds, who comes to Birmingham in acceptance of a school situation under the same board with whom sister Turney served. Sister Briggs is employed as teacher of cookery to five board schools, in which capacity she delivers to them illustrative lectures. Usefulness is anticipated for her in the Birmingham ecclesia, even though she call herself "one of the smallest members."

The Sunday evenings during the month have been occupied as follow:—February 1st, The second coming of Christ the "one thing needful."—(Brother Shuttleworth). 8th, Action: its relation to acceptance and salvation.—(Brother Roberts). 15th, The return from Babylon.—(Brother Roberts). 22nd, Faith: its nature, function, and power.—(Brother Roberts).

BLACKPOOL.—Brother R. Davies writes: "I am happy to inform you that the brethren here have succeeded in forming an ecclesia upon the Birmingham basis, the first meeting of which was held on Sunday, February 1st, 1886, at the house of brother J. Greenhalgh, 4, Albert Terrace, North Shore, where we shall continue to meet for the present. We have several interested strangers attending our meetings, and hope before long to be able to report the obedience of some of them. Any of the brethren coming this way we will be very glad to see. The lectures have been as follow:—February 1st, The sword of the Spirit. 4th, Sin in the flesh. 11th, Joseph and his brethren. 15th, What doth hinder me to be baptized? 18th, The true manna. 22nd, The two olive trees. 25th, The one body. 29th, The carnal mind is enmity to God. All by brother Greenhalgh, except those on February 15th and 29th, which were by brother Booth."

BLANTYRE.—Brother H. Brown reports the addition of another two to the small meeting here, viz., MRS. MARTIN (27), widow; and MISS MARY HEAPS (19), mill worker; both were formerly connected

with the Evangelical Union. They now rejoice along with ourselves in being brought from darkness into light, by the power of the gospel in the pure apostolic form. This ecclesia being just newly formed, we deemed it prudent to ask the aid of our brethren in Glasgow, for the examination of the candidates for immersion. They complied with our request, and the result was very satisfactory. We accompanied the two aforesaid sisters to Glasgow, where they put on the all-saving name of Jesus, by the waters of immersion, and afterwards broke bread with the brethren of the Glasgow ecclesia, on February 1st. This addition makes our number seven, who meet in brother Wilson's house every first day of the week, to commemorate the Lord's death till he come. At our meetings we take the benefit of your "Sunday Mornings" out of the *Christadelphian*, and we find in them sweet words of comfort, which help to counteract the effects of the toil and broil of the week."

BRISTOL.—Brother Baker writes: "During the past month we have made great efforts to make known the truth in this city; having held nine public meetings, distributed 5,000 tracts, and given away a good number of *Declarations*. Our efforts at Hotwells were brought to a close on January 28th. All the lectures were well attended considering the intense cold weather at the time. We have taken a hall in Bedminster (another part of the city), for four Friday nights. Brother Phillips lectured on January 6th, and brother Baker on the 13th, to crowded and excited audiences. These efforts are securing good numbers at our Sunday night meetings. Several are interested."

DUDLEY.—Brother Parkes, of Brierley Hill, intimates that in future, sister M. Raybold, of Netherton, will break bread at Dudley.

EDINBURGH.—Brother W. Grant writes: Two others have united themselves with those who wait for the Son of God from heaven, viz., WILLIAM FINLAY (43), formerly Church of Scotland; and his wife, EMMA FINLAY (45), belonging to the Baptist denomination. They put on the saving name on Tuesday, February 10th, after making the good confession before a number of brethren and sisters. Our Sunday evening lectures for February have been as follow:—February 1st, What is a soul? and what is salvation? 8th, The doctrine of the Trinity considered. 15th, The first apostolic sermon to Gentiles. 22nd, Palestine promised to the people of God, and to be inherited at the return of Christ. 29th, The baptism of the Scriptures compared with what is called baptism in the religious world."

GLASGOW.—Brother Nisbet writes: "Since last communication, we have had lectures here as follow:—January 18th, Salvation impossible without belief.—

(Brother T. Nisbet). January 25th, A new world.—(Brother Robertson). February 1st, Evil: what is it? Why is it? and when will it cease?—(Brother D. Campbell). 8th, What must we do to be saved?—(Brother J. Nisbet). 15th, The narrow way.—(Brother T. Nisbet). The brethren have also had a course of two lectures delivered in Coatbridge, in the Temperance Hall, a place capable of holding between 300 and 400, but at which only about forty were present each night. The subjects were as follow:—February 11th, Immortality.—(Brother Robertson). 13th, Evil.—(Brother T. Nisbet). The agent of the Protestant Laymen's Association (Mr. T. Mitchell), was present at the first lecture, and offered to debate the question as to the soul's immortality; but being asked, however, if he would agree to half the time being in the Socratic method, he declined."

GLOUCESTER.—Brother Rogers, referring to brother Boyley's report (from South Africa), that two brothers had left Gloucester for the Cape of Good Hope, says there must be some mistake as regards Gloucester, England, no two brethren having left here for Cape Town, as far as the brethren are aware. On January 25th, Brother J. J. Bishop, of Birmingham, visited and lectured to a large and attentive audience in the evening, taking for his subject: The uprising and development of the great apostacy of apostolic prediction, and its identification with the established systems of religion now current. On the following Sunday there were 130 present to hear a lecture on The devil.—(Brother Phillips). Two persons have obeyed the truth, as follow: MRS. LOUISA JONES (26), formerly Independent, wife of brother Jones, who was immersed into the sin-covering name, on Thursday, January 15th; MR. CLEMENT JAMES HARVEY (37), formerly neutral. The latter is a great invalid from a spinal complaint which prevented his removal to the place of immersion. A large bath had to be specially provided. Many others are looking into the truth, some with apparent interest.

GRANTHAM.—Brother J. T. Hawkins writes: "We rejoice that we are again able to report favourably on our efforts to spread the gospel of the kingdom. We have for a long time been holding up the light without apparently diminishing the gross darkness that covers the people. We feel much encouraged that we are in a position to report an addition to our ecclesia. On Tuesday evening, February 3rd, we conversed with a candidate—THOMAS ROBERT JACKSON (22). He was formerly a staunch and earnest worker in the Wesleyan cause, and we trust he will be as earnest, nay, more so, in the truth. The examination proved highly satisfactory, shewing that our brother had searched well during the short

time he was looking into the truth. This month's lectures are as follow:—February 1st, The Creator.—(Brother Sulley, of Nottingham). 8th, Treasure in heaven.—(Brother Royce, of Peterboro'). 15th, Watchman! what of the night?—(Brother Richards, of Nottingham). 22nd, Passing away of the heavens.—(Brother Hodgkinson, of Norman Cross). 29th, The sons of God."

GREAT BRIDGE.—Brother Hollier reports that brother Joseph Parker and sister Emma Jones were married on January 20th. They will meet with the Dudley ecclesia. Obedience has been rendered to the truth by WILLIAM HENRY MOUSLEY (20), ex-P.T., who was much interested from the first time of hearing the truth. The lectures during the month have been:—January 18th, The first resurrection and second death.—(Brother Hardy). 25th, Hell.—(Brother Dawes, of Netherton). February 1st, Keys of Peter and Christ.—(Brother Meakin). 8th, The prodigal son.—(Brother Attwood, Princess End).

KETTERING.—Brother Johnson reports that the brethren here have commenced another course of lectures, in the Temperance Hall, a building well suited for the purpose, capable of seating 300 people,—situated right opposite the Fuller Baptist chapel. The lectures commenced on February 1st, Immortality (Brother Dixon, of Leicester), when there was a small but attentive audience. It was pleasing to note that a number of those present were regular in attendance at the lectures given last year. 8th, The glorious future.—(Brother S. H. Smith, of Birmingham). About sixty present. 15th, Hell.—(Brother A. Andrew, of London). About 150 present. Although we cannot report any increase to our numbers, we are encouraged to work on by the conversation we have had with some, and their earnest and regular attendance at the lectures.

KIDDERMINSTER.—Brother Bland writes: "Kidderminster has been moved to its foundations (I mean of course theologically). A mere handful of Christadelphians have caused such a stir as the town has not known for years. 'These that have set the world upside down have come hither also,' and their supposed heresies have been denounced on all sides with a vigour quite remarkable, considering their insignificant number, and the fact that denials of 'orthodox' teaching quite as flagrant as theirs have gone on for years within the precincts of that truth-sapping community called Unitarians. We are really surprised at the notice that has been taken of us, and certainly not less grateful than surprised, because it has been instrumental in giving our meetings wider publicity, and may be the means of leading some whose minds are at present clouded with the superstitions of ritualistic observances, into a knowledge of truths that will

ennoble their lives and cheer their minds with a solid and scriptural hope, and which will ultimate in the possession of that eternal life which flows from the Father, through the Son, as the result of that acquaintance with the doctrines revealed by them for our acceptance and obedience.

The event to which we specially refer was—as briefly announced last month—the delivery of a sermon against us, according to previous announcement—in the parish church of this town, made famous by the preaching of Baxter—on the 'special errors of the Christadelphians!' The preacher was the 'Rev.' S. J. Hulme, M.A., Rector of Bourton-on-the-Water,—the author of a small pamphlet on Christadelphianism. He had an immense audience to preach to, every part of the large edifice (aisle included) being filled with hearers from almost every denomination in the town. The sermon, however, which we had reported, and which was reported in the local papers, was of the tamest possible description, and anything but satisfactory to many who were desirous of hearing us well castigated. It was mild and courteous but altogether lacking in power and argumentativeness. This, however, was made up for by assertions, which were of frequent occurrence, and which we presume all good church people accept with the implicit faith which they are taught it is their duty to manifest towards their Spiritual 'Pastors and Masters.' The sermon is to be published under the title of 'Spiritual Suicide.' The brethren here thought that it afforded excellent opportunity to set forth the truth. Brother Roberts was therefore at once invited to deliver two lectures in reply. The town hall was taken—the largest public building in the town, and large posters, headed 'The Church or the Bible?' were well posted about the neighbourhood. The lectures were well attended and the first night passed off very satisfactorily, the answers to the questions put giving every satisfaction and being well applauded. But the second night there were those present, who, by the way they entered the hall and the way they behaved all through the lecture, manifested what kind of spirit they were of, and that they had not come with 'ears to hear' but with the determination of doing what they could to upset the meeting. These few representatives of 'orthodoxy' joined with certain well known members of the infidel club to mar the effect of the lecture, and they certainly appeared very good representatives of those Pharisees and Sadducees who ever dogged the footsteps of Jesus, and, while they held entirely opposite views on the subject of Immortality, united to reject Christ's doctrine of eternal life. Though the meeting broke up in considerable disorder, there were a large number present who—by their applause—showed that they sympathised with brother Roberts through

the way he was treated, and that the answers given were satisfactory to them. The action taken by us produced a few letters in a local paper (*The Shuttle*) which I enclose, the last we thought hardly worth replying to. A letter was also sent—by one who signed himself 'Anti-christadelphian'—to another local paper (*The Sun*), but the editor declined to insert it on the grounds that a great deal too much notice had been taken of us already. The lectures for the month have been attended by audiences varying from 55 to 70. They have been as follow, Jan. 18th. 'The notion that mankind go to their reward or punishment at death, before they have been judged, shown to be unscriptural as it is absurd.'—(Bro. J. Steward). Jan. 25th. 'Eternal life,—a subject of hope, a matter of promise, a state of heirship, and a conditional gift of God, to be manifested in connection with, and as the result of the resurrection or change of the body; and the consequent unscripturalness of those theories—everywhere current—which declare that it is the inherent possession of universal man.'—(Bro. J. Bland). Feb. 1st, Christ's answer to the dying thief, To-day shalt thou be with me in Paradise.—(Bro. T. Betts of Bewdley). Feb. 18th, Apostolic baptism versus Infant sprinkling.—(Bro. J. J. Bishop of Birmingham). Feb. 15th, The burning up of the earth.—(Bro. J. Steward)."

LIVERPOOL.—Brother Collens writes: "I am pleased to have to inform you of the immersion, on January 1st, of JOSEPH HARDCASTLE (19), formerly Wesleyan, who has attended our meetings for some time, and shown himself well acquainted with first principles at his examination. Our lectures in Liverpool, where we are now endeavouring to hold forth the word of life to the best of our ability, have been fairly attended since the commencement of the year."

MANCHESTER.—Brother Smith recalls the Editor's attention to the fact of his having paid Manchester a visit last December, with a view to investigate and advise upon the causes of division existing in that town. He says he expected some announcement of the fact and of the result. The omission was due to oversight, and the oversight was owing to nothing in the shape of a letter on the subject coming under his eye in the usual intelligence preparation. Brother Smith says: "The ecclesia meeting in Stockport road, has passed a resolution annulling the act of withdrawal from brother Holland and those meeting with him, and recognising them in a separate ecclesial capacity. We have every wish that by the means of an independent meeting, those concerned may be enabled to serve their Master faithfully, as the state existing prior to your visit certainly was not what could be called faithful service. You will, therefore, understand that this ecclesia fully

recognise those brethren meeting in the northerly portion of the town, known as the Miles Plating ecclesia."

MATLOCK.—Brother Smith reports that on Sunday, January 25th, the brethren presented a further testimony to the truth, in this place, in a lecture by brother Burton, of Leicester, on "The coming struggle amongst the nations of the earth: the overthrow and destruction of the kingdoms of men by the stone power of Israel." The attention given to the truth has not diminished. The audience was the best yet realised at Matlock. A few are, evidently, giving attention to the glorious things revealed in the sure word of prophecy.

PLYMOUTH.—Brethren Sleep and Peline write as follows:—"We, the undersigned, write to inform you that after due and diligent study we have come to the conclusion that Jesus was made in all things like unto his brethren, partaking of the nature of Adam, which is sinful nature, and consequently, subject to the same condemnation. In all other points of doctrine we are agreed with the views held by the Birmingham ecclesia, and others of the same faith elsewhere, in relation to the foregoing statement. We, therefore, reject 'free life' and 'substitutionary' sacrifice, as taught by the late brother E. Turney and party, and also the latest emanations both from the Nottingham and Birmingham Renunciators, which we believe to be subversive of God's plan of salvation. Those with whom we have been meeting were asked, that in order to have sound fellowship, a day should be appointed that we might declare our views, and scripturally discuss them, and to see how many, if any, would believe with us, and if not in accordance with our views, we should withdraw ourselves from them. The managing brethren granted us a hearing, which was to have taken place on the 18th inst., being a clear week and four days from the request being granted. But instead of the meeting taking place, a resolution was passed declining to hold it. We have, therefore, withdrawn, and ask to be recognised by the Birmingham ecclesia, as two brethren holding the same truth with them, and we will endeavour, to the best of our abilities, to advance the truth. If any brother should happen to be coming so far west as Plymouth or Devonport, we shall be glad to see them. Our addresses are A. Sleep, 46, Marlborough street, Devonport; J. Peline, 18, Buckwell street, Plymouth." [To A.S.: If a man is tormented with doubts with regard to the validity of a previous immersion, doubtless, the Lord, who is "full of compassion," will pardon its repetition, even if in His estimation it should be unnecessary.—EDITOR.]

PONTYFRIDD.—Brother Phillips announces that three more have been added to the body of Christ at Porth. Brother Cook, of

Cwmgarw, immersed in the Rhondda river, PHILIP PHILLIPS (22), formerly Welsh Baptist, who coming in contact with the truth, as it is in Jesus, became convinced that all he had was nothing. On Sunday, 15th, in the same river, was also immersed, MARTHA (23), wife of brother Phillips, formerly neutral; also CATHERINE (27), wife of brother David John, formerly Welsh Baptist. "We are no lecturers, yet we meet three times on Sunday: Bible class in the morning, breaking of bread in the afternoon, and, according to our abilities, we are publishing the truth in the evening."

SHEFFIELD.—Brother Wilson reports the obedience of THOMAS HEATON (30), who was baptized in the name of Christ, January 17th.

SWANSEA.—Brother Evans, in the absence of brother Randles, writes: "During the past month, we have been continuing our lectures on Popular delusions, and we purpose continuing them until we have exhausted the catalogue (if that be possible). The subjects have attracted a goodly number to hear the glad tidings. We trust that good results will speedily follow. The harvest is great and the day of reaping near. Meanwhile, it is our privilege to scatter the good seed broadcast, which, according to our ability, we are endeavouring to do, relying on the promise of Him who has said: 'My word shall not return unto Me void; but shall accomplish that whereto I sent it.'"

WALKER-ON-TYNE. — Brother Lang reports that a Mr. BROTHERTON (31), tailor, formerly Presbyterian, has obeyed the truth. He was first brought to look into the truth by seeing brother Herriot reading the *Christadelphian*.

WISHAW. — The intimation published from this place, in last month's *Christadelphian*, that Mr. Muir, Mr. Neilson, and Mrs. Neilson, of Blantyre, had been immersed into the one faith and one hope of the gospel, is this month called into question in a document transmitted to the Editor, and signed by brethren David Culbert, and Charles Smith, of Edinburgh, and John Gillies, of Beith,—as a committee, who have investigated the matter as disinterested parties, at the request of the Glasgow brethren. The document is forwarded as a protest against the report, so far as concerns the two men; of Mrs. Neilson, the three reputable brethren in question, know nothing. They base their protest on the fact that the Glasgow brethren having doubted the fitness of Mr. Muir and Mr. Neilson, they went to Wishaw, and were immersed there, and afterwards Mr. Muir declined to be examined by the committee as to his faith, after consenting to submit, and Mr. Neilson withdrew his application. The committee, after investigation, recommended the Glasgow brethren to refuse

fellowship with Mr. Muir and Mr. Neilson, until such time as they voluntarily come forward and make a satisfactory confession of the faith.

Brother Hodgson reports the obedience of MARY, the wife of brother A. Waddell, of Waterloo.

WOLVERHAMPTON.—Brother G. Lowe reports that on Wednesday January 17th, Miss LAURA GODWIN, put on the saving name by immersion at Dudley. She is sister in the flesh of brother Lot Godwin of this place, and resides at Warborough, Oxford, but has lately been visiting her brother with a view to rendering the obedience of faith.

AUSTRALIA.

MELBOURNE.—Brother Bishop reports the obedience of CHARLES COOKEM (40), chemist, formerly Campbellite; EMILY WHARTON (17), formerly Church of England, daughter of brother Wharton reported in my last; MATTHEW GALLICHAN (about 60) master mariner, formerly Church of England, HENRY HARDING (24), carpenter, formerly Methodist. The last has newly arrived in the colony, bringing a letter of introduction from brother Armitage, of Heckmondwicke, to the brethren in Glasgow, recommending him as a fit subject for immersion, but did not remain in Glasgow long enough. "Brother Betts has joined us in fellowship; he has a brother in the flesh, living in England, who is also a brother in Christ. The number of the brethren has now increased to thirty."

WANDLIGONG, (Victoria).—Brother J. H. Hearne writes: "It gives me great pleasure to tell you I have assisted Miss ANNE COZENS to put on the name of Christ, after an intelligent confession of the things concerning the kingdom of God and the name of Jesus Christ. The immersion took place on the 6th November last, brother Kitchen, sisters Stillard and Hewin being present. We then broke bread and united in prayer. Through brother Kitchen and sister Stillard, we had the use of the Baptist Chapel at Kew, a few miles out of Melbourne. Sister Stillard was the means of sister Cozens coming to a knowledge of the truth, it being nearly twelve months since sister Cozens began to read, which as I am happy to say, resulted in obedience. Kew is about 200 miles from here. The truth is making but slow progress owing, I am sorry to say partly to differences between brethren on the nature of Christ: what we build, they endeavour to pull down: they attack young believers vigorously. Oh! that they would direct their energies in teaching the things concerning the kingdom of God and the name of Jesus Christ: how much better it would be for the truth's sake; but, alas! where there ought to be unity, peace and joy,

there is distraction, strife and discord. Dear brother, I have suffered so much from brethren on that question, that I am resolved (if the Lord will) to leave argument to them, and stick fast to the things concerning the kingdom of God and the name of Jesus Christ. We desire the prayers of all believers in these things that we may be strengthened. P.S.—We have just laid brother Davidson in his grave. He died on the 13th of December, after a long and painful illness. At sister Davidson's request, the portions of Scripture read were those Dr. Thomas wished read at his grave. Brother Longmore read them."

NEW SOUTH WALES.

SYDNEY.—Brother J. J. Hawkins writes: "We had the pleasure, on November 17th, of immersing into the name of the Anointed, DAVID MCKINLAY (25), and his wife JANE MCKINLAY (22). They were not formerly in connection with any sect, being dissatisfied with all, but seeking the truth as the pearl of great price, at last found it, being put on the right track by one of our small pamphlets, and now rejoice in the truth as it is in Jesus."

UNITED STATES.

DAVENPORT (Iowa).—Brother Lee writes (in a communication which, with another, through some inadvertence, got overlooked): "Nearly twelve months have elapsed since my last communication to the *Christadelphian*, from this beautiful city of Davenport, Iowa, situated in the great basin of the Mississippi valley, midway between two great oceans, and, literally, the great granary of the world—a land like that which the sons of Jacob visited for corn, and, no doubt, if that famine had occurred in our day, might have claimed the serious consideration of Jacob for supplies instead of Egypt, not taking into account the divine purpose. This city, like ancient Athens, which the Apostle visited in his day, is wholly given to idolatry, and has inherited lies and vanity, and things wherein is no profit. The past year's labours for the investigation of His word has been continued at 720, Main street, on Sunday, at half-past ten o'clock weekly, sometimes encouraged by the wayside and stony-ground hearers, and again discouraged as they disappeared and withered away. And yet we have cause for much joy that even in one case the seed has fallen into good ground, and that ROBERT DUNLAP (33), boiler manufacturer, formerly

from the north of Scotland, was baptized into Christ, on Sunday, August 19th. This addition to our little number, now comprising four travellers in the narrow way, are the only representatives of the apostolic gospel in this locality, containing 45,000, within a circuit of four miles. There has not been any public effort made in behalf of the ancient gospel for many years, if ever. I, therefore, secured a public hall in April last, and obtained the assistance of brother Thomas Williams, of Riverside, Iowa, and posted the city with handbills, with the following heading: Christ's coming to earth again imminent. The dark outlook all around. The times of the Gentiles fulfilled. The time of Daniel's trouble at hand. Coming events in Palestine and the Holy Land. Drying-up of the Euphratean power. The establishment of the kingdom of Israel by Christ and his immortal saints. These remarkable things attracted considerable comment, yet the audiences were small, only from fifty to sixty present at the two lectures, morning and evening. The results were good to encourage those interested, and amid the bustle of the city apparently seems forgotten. The future only can determine the results in the great and final day of trial." Writing later, the same brother reports the obedience of LAWRENCE WHEELER (26), telegraph operator, formerly neutral. He gave punctual attendance to instruction and reading for six months previous to his adoption, and, like the eunuch, wanted to know why he could not be baptized. I gladly welcomed him into the household of faith, by baptism, September 21st, 1879, with great joy."

MASON (Texas).—Sister Butler writes: "I was baptized into Christ three years ago this coming April. In May following, I visited my old home, Rockville, Mo.; suffice it to say I had opposition on every side, only my mother took an interest in the truth. After my return home, I sent my mother *Twelve Lectures*, besides old numbers of the *Christadelphian*. My mother believed; but there was none of like precious faith in all that country. Reading in the *Christadelphian* correspondence from South Africa, that it matters not who buries the dead, arrangements were made for the immersion of my mother, with two sisters, whose names are as follow:—MRS. M. A. STARKEY (46), formerly Campbellite; MARTHA F. STARKEY (18); SALLIE STARKEY (16). My mother says, pen, paper nor language can describe the gratitude she owes for showing her the truth. There are four of us here, who meet every first day of the week for the purpose of breaking bread, in commemoration of our Lord's death until his return."

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. 190.

APRIL, 1880.

Vol. XVII.

DR. THOMAS IN LONDON TEN YEARS AGO.

No. IV (Conclusion).

October 20th, 1869.

ON THE 27th ult. Dr. Thomas gave the first of three lectures on “Apostolic Christianity *versus* the Great Apostacy.” He commenced by reading Hebrews ii. 1-5. To appreciate these words, we must, he said, carry ourselves back 1,800 years, and realize the position of the apostles. It would be a mistake to suppose that Paul was exhorting us to bear in mind the things we have heard in our day from the pulpit, in which texts were simply given as mottoes. Not a single denomination now existing was in existence in Paul’s days—nor for 150 years afterwards. The Greek Catholic Church, which was the first, was not established until about A.D. 250. And yet men then obtained remission of their sins. “The things heard” were those things preached by the apostles according to the command of Jesus. It is by bearing them in mind that we are saved.—(1 Cor. xv. 2). It is no use to learn them and then to let them slip. Unfortunately, they have been allowed to slip since apostolic days. People think that the things preached from the pulpits are the same as the apostles preached, but a comparison of them shows that this is not the case.

“The word spoken by angels” was the law given through Moses to the children of Israel, who, as stated by Stephen, “received the law by a disposition of angels.” That law was a yoke which the Jews were not able to bear. It was very stringent. Hence, when a man picked up a few sticks on the

Sabbath day he was stoned to death, because it was an act of disobedience. People think that God's character has changed since then, and that Christianity is a very mild affair, allowing men to be saved if they believe what they think is true,—that sincerity will save men, or the will be taken for the deed. This is a great mistake. There are two modes of reasoning: 1st, according to the thoughts of God, or the thinking of the Spirit, and, 2nd, according to the feelings of the flesh, or thinking of the flesh. These are antagonistic the one to the other. The former is as far from the latter as heaven is from earth. Paul's argument is, that if the law given by angels was exacting, the law given by Jesus Christ, of whom it is said, "Let all the angels of God worship him," is more exacting, and that we can't be saved if we don't comply with it. Opinions are of no value whatever. They have been the curse of mankind. What is wanted is, to get opinions out of peoples' heads, and to get them to believe what the apostles taught. When we find what they taught and did, why not at once imitate them? If we don't do so, we can't have the blessings to be enjoyed by them. It would be a strange thing if God had not informed man about his origin, his constitution, and his destiny! God has done this, for Paul declares in Hebrews i. 1, that God has spoken at various times to the fathers, that is, the fathers of the Jews. Gentiles have no fathers in this sense. All mankind are not the children of God, for even of certain Jews Jesus said they were of their father the devil. Natural Gentiles have the same father, not the devil popularly believed in, but the devil of the Bible, which Jesus came to destroy. Protestants were in the habit of quoting Chillingworth's maxim: "The Bible, the Bible alone, the religion of Protestants." They ought, therefore, to be willing to accept whatever the Bible teaches. Did God speak to the fathers by an audible voice? No. But by the prophets. Hence, to know what God has spoken, it is necessary

to study the prophets, which is very unfashionable now-a-days. It was to put the early Christians in mind of what was spoken by the prophets that Peter wrote his second epistle. The pope, and those who believe in him, don't attend to either the prophets or Peter, of whom they boast so much. It would be strange if, as some people declare, a study of the prophets would either find a man a lunatic or make him one. This is equal to saying that God's word is incomprehensible. Timothy, when a child, could study the prophets without being a lunatic. If men now can't do so, they can't have minds so strong as the minds of children in the first century. It is impossible to understand what the apostles taught without understanding what God spake by the prophets, for Paul declared that he spake none other things than those which Moses and the prophets did say should come. To hear the apostles (not their pretended successors) is to hear Jesus, and to hear Jesus is to hear God. Apostolic teaching is necessary to explain those things which the prophets wrote and did not understand. To understand the prophets it is necessary to understand the apostles. After his resurrection, Jesus opened the understanding of the latter to the Old Testament Scriptures. To ascertain who is the real Christ, it is necessary to examine what is predicted by the prophets as to the character he should have, and then to examine the claims of Jesus, or anyone else to be that person. The New Testament alone is not sufficient to prove that Jesus is the Christ. Protestants generally believe in Christ as the Turks believe in Mahommed—that such a person once existed. Their ideas about his mission are totally different; some think he may come again, either before or after the millennium, to burn up the earth. It is no wonder people believe such nonsense seeing that they don't study the prophets. At his first appearing Christ failed in regard to his full mission, but not as regards his sacri-

ficial death. He is represented in Isa. xlix. 4, as saying "I have laboured in vain, I have spent my strength for nought." It appeared to fail down to a certain point. But it was only suspended for a time. He has yet to bring back the twelve apostate tribes of Israel. This has never been done. There were only two tribes in the land at his first appearing, who, instead of receiving, crucified him.

Jesus has also to be a light for the Gentiles, and God's salvation to the end of the earth. His mission has been suspended for 1,800 years. The Jews have yet to be grafted in again, if they abide not in unbelief. God, through Jesus, can alone do this. Then will the promises concerning "the restitution of all things" be fulfilled. No institution of the Gentiles is to be restored. They are not worth it. They are to be destroyed when Christ comes, for he is to destroy all political and ecclesiastical institutions, and set up in their place righteous ones; to teach the people a pure language, so that they shall worship the Lord with one consent,—not innumerable consents as at present; and to spread the kingdom of God over the whole earth. Instead of the earth being destined to be burnt up, it is to be the inheritance of the meek, who will naturally object to the burning up of their inheritance. When we find that the Jesus Christ taught from the pulpit is different from the Jesus taught by Paul, we conclude that they teach "another Jesus." Such men existed in the apostolic times, and, unfortunately, they got the upper hand, and established an apostacy which has been growing ever since, until now it overshadows all Europe and America.

These things should lead men to inquire into what is taught from the pulpit. They should follow John's injunction to "try the spirits," to see whether they believe that Christ came in the flesh. The pope has decreed the immaculateness of Christ's flesh, and also of his mother's. To be consistent they ought to decree the immaculateness of all Christ's ances-

tors. The clergy are "false spirits," because the world hears them. They preach to please the people. If they did not, and preached the truth, they would empty their pulpits, and so have to give up.—The above lecture was delivered in a hall in Camden Town, the neighbourhood of our own hall, but larger, and was listened to attentively by the audience.

October 26th, 1869.

On the 30th ult., Dr. Thomas gave his second lecture on Apostolic Christianity. It was presided over by a schoolmaster who has freed himself from the trammels of orthodoxy by throwing overboard immortal soulism, but unfortunately he is getting entangled in the meshes of universalism. In his opening remarks he took the opportunity of saying that he did not agree with all Dr. Thomas's views, but he was willing to listen to what he had to advance in support of his opinions. This annoyed the Dr. very much, and on getting up to speak he said in a very energetic manner that opinions were of no use, they were mere matters of doubt: the world was full of them, for they were the basis of all the sects of Christendom. We didn't want Mr. Anybody's opinions, and if he (the lecturer) had nothing but his own opinions to offer, he would not stand there to oppose all the opinions of Christendom. Opinions renewed no one's mind—knowledge only could do that. Faith was a belief in testimony, not in opinions. The world was tired of opinions. Each organisation claimed theirs to be correct. The question, however, was, what was the gospel Jesus and the apostles preached before any of the present denominations existed? In commencing his lecture he read the first chapter of Hebrews, and then proceeded to expound the first verse—"God spake at sundry times and in divers manners." No wise man utters all his mind at once. "A fool's heart is in his mouth." God spoke by degrees, one thing at a

time. He did not speak all by the prophets, nor by Jesus, nor by the apostles, and He has not spoken all yet, for He has yet to speak to the nations again when Christ comes. After that the Bible will be complete. Jesus is styled by Paul "the heir of all things." Men are not usually interested in knowing that other people are heirs to great estates. But they are very much interested in knowing when they themselves are heirs of anything. So also if anyone is promised a share in an inheritance, he will be greatly interested in knowing all the particulars. Believers, being joint-heirs of Christ's inheritance, are of course interested in knowing what that inheritance is. What is it then of which Christ is heir? This question is answered in Psalm ii.—a psalm which is applied to Christ by Paul (who is a good authority on the subject; quite as good as a teacher of the Gentiles as ever existed), and, therefore, it is no matter of "opinion" as to its application to Jesus.

God has "laughed" at the Jews for rejecting their Messiah, by overthrowing their city and scattering them to the four winds of heaven. When Jesus sits upon the throne of David, there will be no such thing as popular sovereignty. He will not reign by popular vote, or vote by ballot, but by divine right. Between verses 5 and 6 of Psalm ii., 1,800 years have elapsed. If Christ were to come now and preach the same doctrine as he did before—in our churches and chapels—they would not hear him a second time; they would lock the doors. The Jews did not understand what Jesus said about dying, because their minds were pre-occupied by the "opinions" of the Scribes and Pharisees, just as people now-a-days are pre-occupied with "opinions." In saying to Christ, "I will give thee the heathen for thine inheritance," God meant all the Gentile nations, for non-Jewish nations—whether Roman, Greek, Catholic, or Protestant,—are "heathen" according to Old Testament language. People under-

stood what "nations" mean when they read the newspapers, but when they come to the Bible, they think there is something mysterious and incomprehensible about the word. Is it nations beyond the skies, as the clergy teach? If it were, he did not suppose they would let him (the Lecturer) go there. This, however, did not matter much, for the Bible did not promise any such thing; on the contrary, the earth was promised as the inheritance of the meek. When "the uttermost parts of the earth" are given to Christ for his possession, how much will there be left for a rival government? Not a foot. The powers that be have made ironclads to resist horizontal shots, but they have not provided for shots from above. Some people state that there are hundreds of texts in the Bible proving the immortality of the soul, but when asked to produce one they are unable to do so, except some crotchetty thing put into their addle-headed pates by the clergy.

Rev. ii. 26, contains a promise to give to those who overcome, power over the nations. If Queen Victoria were to send a messenger into this room, promising to everyone a share in the power of the British Empire, they would understand it; there would be no quibbling about it. Why then should there be any quibbling about God's promise? True charity consists not in smoothing things over and allowing people to go on in the dark, but in warning them of their danger. What the world practically acknowledges they want, is righteous laws, and a righteous administration of those laws; and this is what God is going to give them when Jesus enters upon the inheritance of those things of which he is "heir."

November 3rd, 1869.

The third lecture by Dr. Thomas on "Apostolic Christianity *versus* the Great Apostasy," was delivered on the 4th October. After reading the first chapter of Hebrews, he said, that

the heavens therein described as being folded up as a vesture, were not the literal, but the Mosaic, heavens. God is said, by some persons, to be the Father of mankind because He is their Creator. On the same principle He is the Father of all kinds of beasts. The institution called "the adoption," pertains, not to all men, but the Jewish nation only. Hence, Jesus said, "Salvation is of the Jews." God saves the Jew first, and afterwards the Gentile. So also He punishes the Jew first, and afterwards the Gentile. Adoption, in a legal sense, is a process by which a person becomes the son of another in everything except the accident of birth. No one can belong to any trade or craft without possessing the spirit of that craft. A man can't be a lawyer, parson, or doctor, without feeling as such. So no one can become a son or daughter of the Deity without feeling such; only these can say, Abba, Father, or, Our Father who art in heaven. Church people say this prayer five times every Sunday. But they have no more right to say it than Muhammedans. Only those will have a right to exercise ruling power in the kingdom of God who have been subjects of this adoption; a process somewhat similar to that by which foreigners going to America become naturalized. Paul tells the Ephesians that before they were the subjects of adoption they were without Christ, aliens from the commonwealth of Israel. Gentiles can have no share in the things promised to Abraham, Isaac, and Jacob, without being a part of the seed of Abraham by adoption. The Ephesian Gentiles had "no hope;" they believed they had immortal souls, which at death would cross the river Styx to the Elysian Fields, and there drink nectar with the gods. The Protestants of the nineteenth century have not advanced one whit beyond this, for they believe in going to kingdoms in the skies. This is a false hope, to have which is the same as having "no hope." The Ephesians were "without God," or Atheists; a term applicable not simply to those

who deny the existence of God, for only the greatest fools do that. To be an atheist is to be in that position in which a man cannot address God as Father, not being "in God and in Jesus Christ." All out of God and Christ are without them. Atheists are not only those who deny the existence of God. There are many atheists who believe in God and make long prayers.

After adoption we become fellow-citizens with the saints, and of the household of Israel. "If (we are) children, then heirs." "If" is a little word, but a very important one. Being children depends on an "if"—upon a previous adoption; being heirs depends upon being children. So that all men are not God's children, destined to be saved, as the foolish thoughts and opinions of some teach. God's children are "heirs," not of the Queen, but of One far greater—"God"—the possessor of the earth; they are styled "heirs of God." The wicked only have possession of the earth for a time, until the day comes for destroying them. In the days of the Egyptians, God made use of the wicked for His own purposes, to make Him a name in all the earth. He will do this again to such an extent, that He will not be forgotten for 1,000 years.

Christ is to have possession of the earth to its utmost bounds, and his joint-heirs are to share in it. This is to be obtained by believing the gospel of the kingdom and the things concerning the name of Jesus Christ. In apostolic times it was not taught that they were glorified one at a time. In an ecclesia composed of as many as letters in the alphabet, A did not go to glory at death, and B go to glory at death; but all are to go at once: at the time indicated by Jesus Christ, "the resurrection of the just." Can a person say that he believes in Jesus Christ if he believes in glorification at death? To believe in Jesus Christ is to believe what he teaches. The clergy say that reward is at death; Jesus says it is at the resurrection. Can we be blamed for believing Jesus?

The clergy are not ambassadors for Christ, for God would never appoint men who would be unfaithful to His mission. The true ambassadors are those who believe what the apostles taught, and are able to preach sound doctrine. Abraham believed what God said. On this principle there are very few believers in the present day. To believe God is to believe in God's promises. When men are now spoken to about God's promises, they begin to talk about the impossibilities of fulfilling them. The gospel was preached to Abraham thousands of years ago, that in his seed all nations of the earth should be blessed. This promise has not yet been fulfilled. For the history of all nations hitherto is a record of bloodshed and crime. The gospel is not designed to save immortal souls from eternal torments, but to save men individually from death, and to save nations from their prejudices. It is God's intention to introduce a new constitution on the earth, so as to transform the nations into harmony with His thoughts. This condition of things is what Paul styles "the world to come," not a world to be gone to. Compared with

the world now, a person would say it was a new world. Instead of glory to the Pope in the highest heavens, it will be glory to God in the highest. It will be a new world, but the same earth. The inhabitants of all parts of the earth will then say, "Let us go up to the house of the Lord." The faithful are to be "blessed with Abraham," not without him. Before this can take place Abraham must be raised from the dead. The promises to the apostles were not to go to the skies, but to sit on twelve thrones, judging the twelve tribes of Israel. The promises made to Abraham were also made to Christ. The means by which to obtain a share of this is to get into Christ. Baptism is necessary for this; for only those who have put on Christ by baptism are in him.

I have now finished reporting to you the Doctor's course of lectures in London. It has entailed upon me a considerable amount of labour, but I do not regret it; I have been stimulated by the hope that that which has been profitable to others would be equally so to you. J.J.A.

THE WAYS OF PROVIDENCE,

AS AUTHENTICALY ILLUSTRATED IN BIBLE HISTORY.

No. 19.

In the history of the two sections into which the kingdom of Solomon was divided at the beginning of the reign of Rehoboam (as alluded to in our last paper)—the house of Israel and the house of Judah,—there are many scattered illustrations of the ways of Providence, on which we may rely as implicitly as on any, because of their occurrence in a divinely authorised record of events. If it could be maintained that Kings and Chronicles were not inspired, their value would be gone; but this cannot be maintained in the face of Christ's endorsement of "the Scriptures" as a compilation of which they formed a part: not to speak of other evidences of their divinity. We propose to gather the principal of the scattered illustrations referred to, taking first the history of the kingdom of the Ten Tribes, and secondly that of the Two. The latter history is the larger, and brings us down to the days of the crucifixion. This looks like a yet extensive programme. It will be found, however, that the

materials will not spread over a very large ground, and that in a very few more articles, we may hope to reach the end of the subject as far as these articles are concerned.

Jeroboam was the leader of the national deputation to Rehoboam, on the death of Solomon, to obtain a remission of the national burdens. We have seen Rehoboam's answer, and its effects in the revolt of the Ten Tribes from the house of David. We follow the Ten Tribes in their revolt, and find them elect this same Jeroboam king over them, in accordance with what Abijah the prophet had said to him. Jeroboam had a splendid opportunity before him. He was head of the principal part of the house of Israel: and he had only to govern wisely to secure a great and established position. Of this he had been assured by divine message as follows:—"It shall be if thou wilt hearken unto all that I command thee, and wilt walk in My ways and do that is right in My sight, to keep My statutes and My commandments as David My servant did, that I will be with thee and build thee a sure house as I built for David, and will give Israel unto thee."

How did Jeroboam use his position? In the worst way. He acted with a certain kind of prudence, but of a low order. He acted from natural fear and not from a perception of right. He did not give himself to the obedience of the law of Moses. He looked at things as a mere politician, and fearing the effect of Israel's continued observance of the feasts at Jerusalem, he appointed institutions of his own, in opposition to the law of Moses. "If this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam, king of Judah, and they shall kill me, and go again to Rehoboam king of Judah." He ought to have argued the other way, in view of the divine guarantee he enjoyed. He ought to have said, "So long as I guide this people to walk obediently to the commands of Jehovah, and send them to do sacrifice at the place where He has placed His name, my position will be safe." But he evidently lacked faith in the word of Jehovah to him, and was not concerned to be subject to the commandments. Distrusting the effect of obedience, "he made two calves of gold, and said unto the people, "It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt." "And he set the one in Bethel, and the other put he in Dan. And he made an house of high priests, and made priests of the lowest of the people which were not of the sons of Levi."

Expediency instead of principle is a poor rule of action. So Jeroboam found. His departure from the commandments of the Lord led to the very destruction of his house which he feared might result from an obedient course. Abijah the prophet was instructed as follows: "Go, tell Jeroboam, Thus saith the Lord God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel, and rent the kingdom away from the house of David, and gave it to thee, and yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart to do that only which was right in mine eyes, but hast done evil above all that

were before me. . . . Therefore, behold *I will bring evil upon the house of Jeroboam* Moreover *the Lord shall raise him up a king* over Israel, who shall cut off the house of Jeroboam." The history of the fulfilment of this denunciation reveals or illustrates the ways of Providence—ways in which God works without appearing to work—in which human actors impelled by human motives, under an invisible guidance, work out results that are divinely-caused results, though apparently results due to chance and human caprice.

Jeroboam dies: his son Nadab succeeds him. In his second year, Nadab undertakes a military expedition against the Philistines, and while engaged in the siege of Gibbethon, one of his captains gets up a conspiracy against him, and seizing a favourable moment, assassinates him, and gets proclaimed king in his place. Baasha, the successful conspirator, then performed the part against the house of Jeroboam thus recorded: "It came to pass, when he reigned, that he smote all the house of Jeroboam: he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the Lord, which He spake by His servant Abijah, the Shilonite, because of the sins of Jeroboam, which he sinned and which he made Israel to sin, by his provocation wherewith he provoked the Lord God of Israel to anger."

The point in the case lies in the fact that a divine purpose was executed by the hand of an unwitting military conspirator, and that what this conspirator did, Jehovah says, "I did." Baasha promoted himself by his own conspiracy against Jeroboam; yet thus was fulfilled the intimation, "THE LORD SHALL RAISE HIM UP *a king which shall destroy the house of Jeroboam.*" And the perfectly natural agency was not considered inconsistent with the following message afterwards to Baasha himself: "*I exalted thee out of the dust, and made thee prince over my people*" (1 Kings xvi. 2); whence we learn that the events in contemporary history, such as the *coup d'état* of a Louis Napoleon, or the Zulu massacre of his son, are not excluded from the category of divinely-caused events by the circumstance that they are humanly explicable in their occurrence. The perfect naturalness of an event, and its perfect obviousness as to its cause is not inconsistent with an occult regulation of that cause, which may impart to a natural event a divine character as regards the divine object aimed at in the result. It does not follow that all human events are divinely caused: very few are. On the contrary the bulk of human action may be classified under the statement, that "God in times past *suffered all nations to walk in their own ways*" (Acts xiv.16), and that the common run of men are filled with the fruit of their own devices."—(Prov. i. 31). Still, there are events that are divinely caused, though apparently having only a human origin, and the perception of this fact enables us to commit our way to God, and accept natural occurrences as the guiding of His hand.

Another of the results of Jeroboam's disobedience yields a further illustration of the same principle. Abijah had said in denouncing Jeroboam's transgression, "*The Lord shall smite Israel* as a reed is shaken in the water, and HE SHALL *root up Israel out of this good land* which He gave to their fathers

and shall scatter them beyond the river.”—(1 Kings xiv. 15.) This was the Lord’s message to Abijah, in which it is declared the smiting of the Ten Tribes and their deportation to trans-Euphratean countries, would be Jehovah’s work. So it was. The calamity came in due course, but let the form of it be observed. “In the days of Pekah, king of Israel, came Tiglath-pileser, king of Assyria, and took Ijon, and Abel-beth-maachah and Janoah and Kedesh and Hazor, and Gilead and Galilee, all the land of Naphtali, and carried them captive to Assyria. . . . In the ninth year of Hosea, the king of Assyria took Samaria and carried Israel away into Assyria and placed them in Halah and Habor by the river of Gozan and in the cities of the Medes. For so it was that the children of Israel had sinned against the Lord their God which had brought them up out of the land of Egypt. . . . Therefore the Lord was very angry with Israel and removed them out of His sight. . . . The Lord rejected all the seed of Israel and afflicted them and *delivered them into the hands of spoilers.*”—(2 Kings xv. 29; xvii. 6, 7, 18, 20.)

When a natural event is divinely used as the instrument of a divine purpose, the thing done is said to have been commanded of Jehovah, even when the doer of the work has received no known command. This peculiarity of divine language is signally illustrated in the case of Elijah. Famine had prevailed for a time, and the brook Cherith, by which the prophet had been sustained, having dried up, he was ordered to remove to another place, where he would be provided for. “The word of the Lord came unto him, saying, Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, *I have commanded a widow woman there to sustain thee.*” Superficially read, we should conclude from this that a message had been sent to the widow woman on the subject of supporting Elijah. It transpires, however, that nothing of the sort had taken place. When Elijah went to Zarephath, he found the woman in the depth of want from the famine, and arranging for a last meal with her son.—(1 Kings xvii. 12). How comes it then that Jehovah should say, “I have commanded a widow woman to sustain thee,” when in the ordinary sense He had not done so? Because of another sense, more powerful than the ordinary sense. The ordinary sense is to give orders by word of mouth, written or pronounced: this is the only mode in which one man can cause another to carry out his wishes. But with God there is another mode, which is as high above the human mode as heaven is high above the earth. Speaking of the creation, David says, “He spake and it was done: He commanded, and it stood.” If we ask, how? we are informed, “By His Spirit.” What He wills, He accomplishes by His Spirit. For this reason, the fiat of His will executing itself by the Spirit is described as His word—His command. What God wills or appoints, He can say, “I have commanded.” He had arranged that this widow of Zarephath should sustain Elijah. Therefore, in divine language, He commanded her, though she knew nothing about it. In the same way, the God-hating Assyrian had received a charge against Israel, though he knew nothing of it.—(Isa. x. 6, 7, 13-16). In the same way, Cyrus had been called, surnamed, and guided, and addressed by Jehovah, although it is expressly

testified that Cyrus knew not Jehovah.—(Isa. xlv. 1-5). In the same sense, the Lord is said in special cases to command the sword (Amos ix. 4), the serpent (Ib. 3), the clouds, &c.—(Isa. v. 6). Causation and command are equivalent ideas in relation to God.

The only drawback to the practical application of this in our own lives, lies in our ignorance of when a matter may be of divine causation or otherwise. But this is largely offset by the testimony that "*all things* work together for good to them that love God," and that if we commend our way to the Lord, He will direct our steps.—(Romans viii. 28; Proverbs iii. 6). These two assurances of the word will enable us, if we make an enlightened use of them, to take our whole experience from God, and to patiently wait the evolution of events for the discernment of the divine purpose, ever remembering that that purpose has reference more to our standing in the kingdom of God when it comes than to present results.

1 Kings xx. 13—"Hast thou (Ahab) seen all this great multitude? Behold *I will deliver it unto thine hand* this day") is another instance of human action being divinely influenced. The matter in question was approaching battle, which proximately is a contest of natural force in which the stronger prevails. Battle ensued, and the Syrians fled: they did their best, but they could not succeed because of the paralysing effect of the divine purpose operating upon them. But there was a singular and suggestive exception. The king of Syria surrendering to Ahab and taking a very suppliant attitude, was spared by Ahab and dismissed with a treaty. In reference to this, he received the following message: "Because thou hast let go out of thy hand a man *whom I appointed to utter destruction*, therefore thy life shall go for his life and thy people for his people."—(1 Kings xx. 42.) Here is an apparent frustration of the ways of Providence through human weakness. God meant the destruction of the king of Syria, and he escapes through Ahab's misplaced lenity. The case reveals the fact that there is no mechanical coercion of the human will in the working out of the divine purpose by means of men; co-operation of man in such a case is necessary, and that where the result aimed at is not attained through the failure of that co-operation, the purpose will be accomplished by another instrument, for divine purposes will never ultimately fail.

A case in the opposite direction—a case of thorough co-operation with the divine intentions, eliciting divine approbation—is to be found in the reign of Jehu, the executioner of divine vengeance on Ahab's house. Jehu's mission was to extirpate the house of Ahab. He received express instructions to that effect. "Thou shalt smite the house of Ahab, thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the Lord at the hand of Jezebel."—(2 Kings ix. 7.) And right thoroughly he carried out the programme. Let the dreadful narrative be perused in chapters ix. and x. It is condensed into the statement that "Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men and his kinsfolks and his priests, until he left him none remaining . . . and when he came to Samaria, he

slew all that remained unto Ahab in Samaria." See also the account of his slaughter of the worshippers of Baal after drawing them into a trap. What was the divine comment on these proceedings? "Because *thou hast done well* in executing that which is right in mine eyes and hast done unto the house of Ahab *according to all that was in mine heart*, thy children of the fourth generation shall sit on the throne of Israel."—(1 Kings x. 30.)

Here was a case of God's purpose being thoroughly carried out by the instrument selected. The idea that anything else is possible—the idea that a divine purpose can be humanly opposed and delayed, may seem anomalous and impossible; but the fact is beyond question. The case already cited of Ahab's release of the doomed king, is conclusive proof. It is further illustrated in the angel's words to Daniel: "The prince of the kingdom of Persia *withstood me one-and-twenty days*: but lo, Michael, one of the chief princes, came to *help me*, and I remained there with the kings of Persia. Now I am come to make thee understand . . . and now will I return to fight with the prince of Persia and when I am gone forth, lo the prince of Greece shall come.—(Dan. x. 13, 20.) The explanation of this, at first sight, extraordinary fact—that man can antagonise the divine purpose in the hands of the angels, "who execute His commandments, hearkening to the voice of His words," is probably to be found in the nature of the process by which that work has to be carried out. Human rulers, to whom the angels are unknown and invisible, have to be led by them into certain courses of action, without any interference with that law of intelligent volition which distinguishes intelligent from merely physical life. Men whose actions the angels have to guide are allowed the unfettered exercise of their wills, and the angels have to influence them to exercise those wills in a given direction, by regulating the circumstances around them. If you set fire to a house, you cause all its inmates to leave, without interfering with their free wills. It is the exercise of their free wills that leads them to endeavour to escape the fire. So the angels, by disposing of circumstances, can influence men to act in a certain way without interfering with their volitions. Such a mode of carrying out the work entrusted to them makes their work a delicate and interesting one, and provides scope for the possibility of that kind of human antagonism which requires careful and persistent arrangement to overcome, as in the case of the Persian emperor, who unwittingly was fighting against an angel in the particular policy he pursued.

EDITOR.

BRITAIN IN RELATION TO TYRE, TARSHISH AND CHITTIM.

SILENTLY and unperceived by the world are the nations developing themselves, and taking their allotted places as designed for them by Jehovah, and revealed to us through His servants the prophets, in the sure word, which verily is a light shining in a dark place, giving no uncertain sound, but speaking yea and amen. We have therein all things recorded that can give us wisdom and knowledge concerning the mighty work the Lord will shortly do in the earth. Things that have been were but patterns of things that should be, to give understanding to the wise, whereby the children of faith might discern the signs of the times. Past national operations in connection with the kingdom of God are the foundations of prophecies involving these nations in its re-establishment.

No kingdom of old was more closely connected with Israel than Tyre. Historically we do not find much beyond the incidents connected with Hiram's reign; those incidents, however, are of vast importance and significance. Prophetically we have much. Isaiah, Jeremiah, Ezekiel, Joel, Amos and Zechariah, all take up a burden against it. Ezekiel gives us a long description of Tyre—wealth, position, exaltation, merchandise, prosperity, greatness and fame are its characteristics. But she was also proud and haughty, and possessed so-called wisdom.—“Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom, because of thy brightness.” (Ezek. xxviii. 17.) The articles of commerce in which she traded are carefully enumerated at great length in Ezekiel xxvii., as well as the many places from whence her merchandise was brought, comprising most of the then civilised world. Can we admit that there is no more in these prophecies of Tyre than a trade inventory, or a mere historical fragment, of no other value than a record of things of the past, that are interesting as concerning ancient peoples, but of no particular value as concerning the salvation of man? Yes, says “the world;” we, however, find in them part of that perfect word which can furnish us throughout.

To understand prophecy we must first get understanding of that to which pro-

phesy relates. Historic prophecy is the future purpose of God respecting nations and kingdoms revealed in His word; thus there can be no correct knowledge of future things relating to these without knowing the basis to which such prophecy relates. God's dealings with things in the past are the foundation or pattern of that which is to come; He has shewn the design first, He will perfect it afterward. In this view of things we see that to have light concerning prophetic Tyre, we must first know its history and examine its original relation to the kingdom of Israel, before the value of the prophecies can rightly take their place. Were there nothing but prophecy with no history, we should be in the dark, not knowing to what or where to apply them. History is the substance of prophecy and inseparable from it. Scripture tells us concerning Tyre that it was a kingdom in Palestine, bordering the Mediterranean Sea northward, occupying land given by God to His people. Joshua divided this land to Asher, as the other tribes failed to drive out the inhabitants.—(Judges i. 31). “Wherefore . . . they shall be as thorns in your sides, and their gods shall be a snare unto you.”—(Jud. ii. 3).

Tyre formed part of the Canaanitish remnant left for this special purpose, and though doomed to extinction—seeing God had decreed that his kingdom should extend over that land—it was tolerated in order to fulfil what God had spoken. This then is the kingdom of which Hiram was king, in whose reign those things came to pass which Scripture history has preserved for our study and enlightenment.

We may next consider the relationship between Hiram and Solomon, or between Tyre and Israel. We find him as it were only a tool for Solomon's use, not labouring, however, for Solomon's personal gratification, but labouring for God. In the building of the temple by Solomon we find that the solid material all came from Hiram's quarters; he found the skilled labour to cut the timber “so Hiram gave Solomon cedar trees and fir trees, all his desire.”—(1 Kings v. 10.) Hiram's “Giblites,” or “stone squarers” (1 Kings v. 18) that dwelt towards the sun rising (Josh. xiii. 5), also laboured

for Solomon; no Israelite did the hard labour for that great work: they were overseers, for Solomon sent all the strangers, 186,000, to do the work in relays with Hiram's Syrians. The building of the temple and installation of the ark was the completion of the kingdom of God under Solomon. We naturally enquire whether the events thus typifying the future setting-up of the kingdom of God, do not require their antitype in all the greater surroundings? We want a future Israel, Solomon, temple, and do we not also need a future Hiram, Tyre, and material from Tyre? If we could go no farther than this and only assume that it might be so, there would be no strength in the case; but testimony points to this prophetically, requiring Hiram's position to be reproduced in some of its features in the latter-day Tyre. We have then one kingdom in Syria very friendly to Israel helping to establish the kingdom; there is no record of any other king being so disposed towards Israel as was Hiram. He was a fearer of God and lover of both David and Solomon (1 Kings v. 1, 7, 9, 12), and in peaceful league with him. It is said he was a convert to Judaism; if so, his position is so much more striking. This peaceful condition between Israel and Tyre in no way affects the destiny of either as concerning the purpose of God. Tyre was a remnant of Canaan and an idolatrous abomination; we have an illustration of its fulfilling God's declaration through Joshua, that it should be a thorn to Israel in the case of Jezebel, who was the daughter of Ethbaal, king of Tyre. This element of Canaan having by marriage, become united to the Israelites, was truly a prickly thorn to them. Whatever Hiram was, as a friendly neighbour, and a fearer of the God of Israel, Tyre was still a trespasser and usurper. His connection with Solomon in shipping matters is also specially to be noticed; his sailors played the same part to Solomon's as did his timber cutters, thereby showing the pre-eminence of Tyre in marine affairs. In summarizing the kingdom of Tyre in its original state, we may say of it that it was a wealthy, world-renowned, maritime power, yet an idolatrous abomination, a doomed kingdom of limited existence, having no right to its position, yet at this time favourable to, and in league with, the kingdom of God. After the above peaceful times Tyre exulted at the victory of Nebuchadnezzar. "I shall be

replenished now she is laid waste" (Ezekiel xxvi. 2); therefore did the Lord publish the burden against her, which we have in the prophets, and which contains that two-fold meaning, the second of which concerns us so closely in these latter days.

But we find further prophetic utterances with which Tyre is involved, under different names, having a highly important bearing upon the time of the end. Two other names concerning which there are special declarations, are identical with Tyre and are united prophetically in its destiny. These two names — Chittim and Tarshish — have respective prophecies, separate utterances written upon them, that are found to be identical in their fulfilment. By recognising that the two names mentioned are but as Tyre, or different parts of it, we see that what is spoken about either of them is spoken about Tyre. That Chittim, Tarshish, and Tyre are but as three terms for one interest or place, we gather from Isaiah xxiii. 1, "The burden of Tyre: howl ye ships of Tarshish, . . . from the land of Chittim, it is revealed unto them" (*i.e.*, its overthrow); pass over to Tarshish" (v. 6); "Pass through thy land as a river, O daughter of Tarshish" (v. 10); to the Zidonians: "Pass over to Chittim, there also thou shalt have no rest."—(v. 12). "Howl ye ships of Tarshish."—(v. 14). Here we have the prophet advising Tyre to flee to her island; nevertheless destruction should from thence also be revealed unto them. Profane history helps us in establishing the connection recorded through Isaiah. We find that Chittim was part of the Phœnician kingdom, thus supplying the proof positive which is only implied in Isaiah, but not directly stated. That Chittim was part of Tyre, or in the closest relation thereto, in the time of its overthrow, as also was Tarshish, Isaiah plainly shows us. This is to be remembered in looking for the same relationship, in the latter-day fulfilling of what is written. We discern a double application in this chapter, in the fact that the last verse has not yet been fulfilled: the merchandise of Tyre has yet to be devoted to the Lord. The Chittim of the Old Testament times is the Cyprus of the New Testament, and of the present day. That it is also called Tarshish is reasonable from the xxiii. of Isaiah, and from the fact that it affords

a very likely place for Jonah to sail to from Joppa. The wealth of Cyprus, as recorded by profane history, in connection with Tyre, is paralleled by the connection between Tarshish and Tyre, as described by Ezekiel. History tells us that Tyre built their ships with the timber from Lebanon, and the whole fitting up of their vessels was from Cyprus, "which possessed all the materials necessary, from the keel to the sails:" the perfection of the fitting up is evident, for their internal arrangement excited the "admiration of the Greeks, so splendid for navigation, freight, or defence." Ezekiel corroborates this in chapter xxvii. 12: "Tarshish was thy merchant by reason of the multitude of all kind of riches, with silver, iron, tin, and lead, they traded in thy fairs." History again supports Scripture by telling us that the wealth of Cyprus was enormous in the days of its prosperity. Well may its ships rejoice in the prosperity of Tyre, that being its great market for the riches which it brought from far. "The ships of Tarshish did sing of thee in thy market."—(v. 25). Well also may they howl when their strength was laid waste in Tyre's downfall. In the lxxii. Psalm we have it stated that "kings of Tarshish and the isles shall bring presents." History tells us that Chittim, small though it be, was at one time divided into several kingdoms; these were apparently in existence in David's time, and form the basis of his prophecy in the psalm. Sufficient has been set forth in the few foregoing remarks to furnish material for identifying the Tyre, Chittim, and Tarshish of the latter times. We might now ask if such identity can be fairly established. It is a question of intense interest to those who look for salvation to come from the Jews, whose eyes and hearts are Zion ward, and who mourn for her as she is now, yet rejoice because Jehovah hath declared He will raise her from the dust and exalt her. Hath He not set Him remembrancers in the earth who are to give Him no rest day nor night till He hath accomplished this? To such the re-appearing of Tyre means the re-appearing of our Lord and Master Jesus, Messiah.

The connection existing between Britain and Tyre has long been discerned by the light of the truth. The chief element in ancient Tyre's position was of a maritime nature; this alone gives it a

special connection and points to a great maritime Tyre of the future. By converting Britain into Tyre we have all the requisites of wealth and magnitude to a degree we should look for in vain elsewhere, ready made as it were; vast shipping, pride, haughtiness, and everything else of a similar kind are pre-eminent amongst Britons, who "rule the waves." Events of late have taken strides even greater than at first appear; more has perhaps been fulfilled than we are enabled or permitted to see at the time. Within a short time Britain has become legal protector of the whole of Tyre. The convention between Britain and Turkey has given us a right of jurisdiction, of influencing the laws, and directing the policy of that land of which Tyre forms part. This, however, in no way made it part of the British Empire; we have another item to consider that supplies a much nearer relation between Britain and the three places of prophecy, in our acquisition of the island of Cyprus. We have seen both from profane history and from prophecy that this island was originally part of Tyre, therefore to own it, is to own part of ancient Tyre. To rule over it, is to rule over part of ancient Tyre. That Britain *does* rule over it, and that Victoria is queen of it, is now an established fact. There has been an interesting connection between Britain and Tyrian interests from its earliest history. That the merchants of Tyre procured their tin and perhaps other metals and merchandise from Britain, is attested by accepted authorities—Britain has for this reason been set down for Tarshish. But from the evidence already adduced, it is clear that a land much nearer to the Syrian coast must have borne this name in ancient times.

An interesting item is recorded in an article in the *Liverpool Daily Post* for August 21st, 1878, bringing the connection forward to the sixteenth century. It states that "Queen Elizabeth once claimed the sovereignty of Cyprus. This has recently been brought to light by the discovery that the coat of arms of the island is incorporated with the arms of that queen on her monument in Westminster Abbey;" to which statement is appended detailed information concerning the heraldry of the coat of arms of Cyprus and of Elizabeth. It has been reserved for our day to see a British Queen veritably Queen of Cyprus. That to which Elizabeth aspired and contested

for with the Turks when they took it from the Venetians in the war of 1570-1573, but did not attain, has, in the purpose of God, been granted to Queen Victoria. The evidence submitted is based upon the following question in the last session of the House of Commons, when Mr. Hankey asked the Chancellor of the Exchequer "under what authority a coinage of bronze piastres, bearing the effigy of Her Majesty on one side, with the words 'Victoria Queen,' and on the other the word 'Cyprus,' had been issued." The above question was put in reference to the rights of sovereignty possessed by the Sultan. The estimation in which such "rights" are held by the Beaconsfield government is best answered in the issue of the coinage. The Chancellor of the Exchequer said in reply: "The coinage was issued from the mint by command of Her Majesty, on the recommendation of the master of the mint, that is myself, and I do not conceive there is anything inconsistent with the rights of sovereignty reserved to the Sultan, because there are many coins of all nations already in circulation there." An answer which provoked laughter from the house, though it does not interfere with the value of the evidence borne on the face of the coins, the question not being one of circulation but of sovereign rights, with special reference to the legend on the coins. The three words "Victoria Queen" and "Cyprus," bear their own burden and are as much evidence of the estimation the British government have of their own rights as our Indian coinage. The shadowy rights and titles of sovereignty still held by Indian princes do not interfere with the fact that the dominion is part of the British Empire. Not only is British money evidence of ownership, but a far stronger one exists in the fact that British laws are now administered in Cyprus, proof of which will be given in considering the question of Chittim.

This identity with Tyre makes Britain heir to all that is prophetically testified of her; according to the foregoing line of argument British ships are the "ships of Chittim," British merchants are "the merchants of Tarshish." Britain, as "the daughter of Tyre," shall be "there" with a gift entreating the favour of the king (Psalms xlv. 12), a parallel to Psalms lxxii. 10—"The kings of Tarshish and the Isles shall bring presents." Britain thus has yet to provide "Kings of

Tarshish."—No difficulty in the face of our recently established relationship to that land with which Tarshish of old was bound up for good or evil (Isaiah xxiii). Britain is now in the actual position assigned to the merchants of Tarshish by Ezekiel xxxviii. 13, relative to the final opponent of Israel. The question of Ezekiel has been virtually put by action, speaking louder than words, in setting up a barrier between him and the pleasant land. She says, in effect, "Thou shalt not come to take a prey," and we know surely that day is not far distant when she will actually put the question and not await an answer. She thus fulfils this prediction; the British are merchants of Tarshish, and they are opposing Gog. As Tarshish, Britain has the honour and glory of being used by God to gather home the sons and daughters of Israel. She shall be first in this honour. "Surely the isles shall wait for me, and the ships of Tarshish first, to bring their sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because He hath glorified thee."—(Isa. lx. 9). As Tarshish we must yet see a king, or kings, there rendering homage to the King of kings—the greater than Solomon—to fulfil Psalm lxxii. 12, and typified in Hiram. Chittim and Tarshish being brothers, they were united from the first; they were grandsons of Japheth (Genesis x. 4), amongst whom the isles of the Gentiles were divided. We have seen some of the things prophesied of Tarshish, and in considering the prophecies about Chittim, we shall see a unity of purpose that reproduces their brotherhood. Chittim was not Cyprus alone, but included the adjacent coasts, which were probably peopled by the sons of Japheth; but, although applied to the surrounding coast, it was not the name proper as in the case of Cyprus: one authority states that it took the name from Kittium which may thus have been the first or chief city, and so named after the son of Javan.

There are two prophecies in Scripture concerning Chittim which though spoken under most diverse circumstances, yet foretel exactly the same thing—i.e.:—The ships of Chittim in hostile conflict with an enemy on the opposite coast, the Assyrian in both cases. Taking the last one first it was foretold in Daniel xi. 30, that the down-trodden of the Holy Land

should have the Chittim fleet as antagonists. It is admitted that this has been fulfilled under the Romans. Now, if the Assyrian had to play no part in the final purpose of God to set up His kingdom, this may truly have ended the prophecy. But it is not so: he is the veritable concrete of antagonism toward the Holy Land in the latter days, and therefore Daniel's prophecy foreshadows a state of things which had a double work. It was the active instrument in accomplishing the downtreading and punishment of Israel, and it will be the identical enemy through whom, in active opposition, they will be restored; his destruction is their restoration. That Daniel's prophecy may thus bear a double fulfilling, we conclude from the prophecy of Isaiah, who also in chapter x. introduces an Assyrian, who is a destroyer of the nation, and who was manifested in Nebuchadnezzar. Thus, so far, is Isaiah's prophecy a thing of the past. But there is involved in that a future sense, for "the remnant shall return" unto the God of Jacob. Daniel's prophecy gives us the same result in its ending, but takes many kings to lead up to it. Isaiah's Assyrian is also given under more than one king; chapter xiv. gives us another, the last Assyrian, who should oppress Israel, of whom Isaiah saith, "For thou hast said in thine 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 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." Of this same king Daniel says (chap. xi. 45.) "He shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." From these parallels it is concluded that in the final consummation of these prophecies the ships of Chittim will yet come against the Assyrian of the latter days. The other and older prophecy is that of Balaam; whatever may be said as to this being past, there is that about it which leaves it yet open. It is the last of all Balaam's remarkable prophecies, it is the ships of Chittim afflicting both Asshur and Eber, the conclusion of it being that "he also," that is Chittim, "shall perish for ever."—(Numbers xxiv. 24.)

That it has not been destroyed in this

way is evident. Amalek in verse 20, was also to be so destroyed, and no trace of it can be found this day; but Chittim yet lives. That the day of its destruction will be a great and dreadful one, is seen in Balaam's exclamation: "Alas! who shall live when God doeth this?"—(verse 23). The principal part of Balaam's prophecy (see verses 17 to 19,) is not yet fulfilled; though it has been confirmed in the coming of Christ, the consummation is yet future. "Edom and Seir shall be a possession for his enemies, and Israel shall do valiantly."—(verse 18). This has not yet been; but in conjunction with Chittim, their whole power will be destroyed together, when Israel shall do valiantly, when their king shall come and be in the midst of them. There is much to support the testimony that Chittim is now British. As it was a Phœnician colony of old, so may we say to-day, that it has once more resumed its Tyrian connection. Our laws now govern it: it has thus changed its heart altogether. The fact came out pointedly in the following incident, which is of double value: it revives the old word, for Cilium or Killium and Chittim are the same word (Heb. terrible, giants). Thus to these latter days has the name of Japheth's grandson been perpetuated, and become a mark of identity to us. In the *Daily Telegraph* for June 11th, 1879, appeared the following: "An interesting and almost humorous parliamentary paper has just been issued, in which Sir Garnet Wolseley and one official of Cyprus entirely refute the charges brought by certain Greeks of the island, against the British Administration, including the Bishop of Citium." The paper alluded to commences: "The law has been closely applied, and those (like bishops, priests, consuls and others of position) who formerly evaded it are now compelled to obey." Here, then, is the final item of connection. We have seen the coinage declaring Victoria Queen, and the last extract gives us her representative there, administering her laws—British laws.

In considering Britain as Tyre, we see the impossibility of any other power occupying that position, excepting through the overthrow of British arms. Even if such a thing did occur, there is no other nation to succeed in the necessary maritime pre-eminence that so prominently applies to Tyre. The fitness of things comes out strongly when Britain is

compared with Tyre of old, besides those actual counterparts that exist in reality. We may at any time see a nominee of Britain placed in Syria, and a permanent settlement there of British rule. Something evidently must be done before long, and a latter-day Hiram would quite accord with the present aspect of things.

In considering the first setting-up of the kingdom of God under David and Solomon as a type, we should look for a second Hiram in these days. The question of the vast wealth of Britain is most appropriate in the second Tyre, and Hiram era. If Israel is to obtain the wealth of the heathen, as prophesied, and the temple and city to be re-built, Britain of all nations could ransack the earth for that purpose. "The sons of strangers shall build up thy walls, and their kings minister unto thee."—(Isa. lx. 10). That Britain's wealth is for the Lord is so stated by Isaiah in chapter xxiii. 17, 18: "And it shall come to pass at the end of seventy years that the Lord will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth. And her merchandise and her hire shall be holiness to the Lord; it shall not be treasured nor laid up, for her merchandise shall be for them that dwell before the Lord, to eat sufficiently and for durable clothing." No kingdom can be selected fulfilling such conditions respecting the actual things in the latter days but Britain. It is the great opponent of Gog on behalf of the Lord's land; as the "merchants of Tarshish," with its "young lions," it opposes him on land, and as the "ships of Chittim" it comes against him on his coasts. Not only does it at this time fight the Lord's battles, but it gathers His children from afar, and their wealth with them. Then, as Tyre, it will be present with a gift and will find the riches to re-build the temple, being in "league with Solomon."—(1 King v. 12). But she will exalt herself, lift herself up to destruction. It is to be noticed that the destruction of the ships of Tarshish and of Tyre occur after the Lord has come to Zion. And the house of Jacob are once more in their land. The prophets agree in this.

In Psalm xlvi. we have Zion set forth as established and known in the earth in righteousness. In the midst of this is the utterance "Thou breakest the ships of Tarshish with an east wind."—(verse 7.) Joel carries us forward to the mighty events preceding this: "When I shall bring again the captivity of Judah and Jerusalem, I will gather all nations and bring them down into the Valley of Jehoshaphat, and will plead with them there for my people, &c."—(chap. iii. 1). But at verse 4 there is a special utterance against Tyre and Sidon, who, apparently presuming on their position at the time, imagine they can "render a recompense" unto the Lord. This is probably silver and gold, but the Lord declares it is His. "Ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things."—(verse 5). Zechariah's prophecy of Tyre's future destruction (chap. ix. 1), is, "When the eyes of man as of all the tribes of Israel, shall be toward the Lord." The eyes of all men, are far from Zion as concerning the Lord being there; but when this is realised, Tyre is not only in existence but has built herself "a stronghold and heaped up silver as the dust and fine gold as the mire of the streets. Behold the Lord will cast her out, and He will smite her power in the sea and she shall be devoured with fire."—(v. 3, 4). "I will bring thee ashes upon the earth in the sight of all them that behold thee."—(Ezekiel xxviii. 18). Thus as a nation, a political economy, will it cease forever. Britain is but a temporary kingdom that must be swept away to give place to that kingdom which shall break in pieces all other kingdoms, and accomplish the purpose of God to fill the earth with His glory, when it shall be completely cleared of sinful flesh, and death be abolished. But before the end of these things can be, there must first be established the means to effect it. That kingdom must first come for which we pray, that the nations of the earth may by its kings and priests be taught righteousness, and that there may be glory to God in the highest, and on earth peace, goodwill toward men.

January, 1880.

O. C. HOLDER.

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA, No. 118.

“Exhort one another daily.”—PAUL.

No READINGS are appointed for to-day in the *Bible Companion* on account of the peculiar position of the day in the calendar. In the absence of an appointed reading, we have had a special selection—(Prov. i. and Jno. xiv.): in this we suffer no detriment. It is one of the privileges that come with a knowledge of the truth that we are at home in any part of the word. In our orthodox days we found large portions of the Bible unuseful: the history heavy and effete; the Mosiac law cumbersome and dead; the prophets unintelligible and yielding no particular profit where they could be understood. A theology that fixed our attention on the death state and the sky, naturally robbed of its interest a book that mainly deals with life and the earth. We are emancipated, and “mixing trembling with our mirth,” we rejoice to be able to turn to profitable account whatever portion of Scripture may be brought under our notice.

The book of Proverbs is particularly easy of digestion and rich in its nourishment of the new man. It is a book possessing a higher character than what is usually allowed for it in our day. It is common to think of it as a book of moral maxims owing their excellence to Solomon’s natural sagacity. It is a book of moral maxims truly, but it is much more: it is a book of revelation—it is a book in which the mind of God is unveiled, and a correct and authoritative declaration of truth not accessible to man in nature. We learn this from the frequent quotation of it by the apostles as an authority in divine matters, and from the

information that what superiority of wisdom Solomon may have displayed in its composition was a direct gift from God (1 Kings iv. 29). Its position in the compiled Scriptures of which Jesus says, “they cannot be broken,” is alone conclusive on this point.

When we compare the wisdom embodied in the Proverbs with the “morals” of Gentile philosophy, of whatsoever school, we discover a great contrast and a further evidence of divinity. The difference may be said to be this, that one has God in it and the other has not. Perhaps this needs further explanation. The explanation is simple. If you study the moral maxims of the schools, you will find they are recommended and inculcated for their own sakes just as the bath and exercise in the open air would be recommended as good for health. The idea of God may be recognised in the abstract, but not as the moving spring of philosophic morality. The practice of virtue “for its own sake,” and “virtue its own reward,” are phrases that express the philosophic view. In this view, the mental eye is turned on our own mechanism, so to speak, or the mechanism of the universe, and not on the power and wisdom in which that mechanism had its origin. This is cold and unsatisfying for many reasons, but chiefly because of our inability to understand things as they exist. Bible wisdom is a complete contrast to this. God, not man: the Creator, not His work: His revealed will, not human guesses, are constantly pressed upon our notice. The history of Israel, which is the history of God’s work on earth, is the illustration of

this feature in its fulness. Abraham leaves his native Ur of the Chaldees: why? Because Jehovah commanded him. His posterity leave Egypt: why? Because God appeared to Moses and strengthened his hand for their deliverance. They receive a law by the hand of that wonderful and faithful servant: and what are its characteristics? The exhibition of God to the national and individual mind by every method and in every variety of aspect. The first command was: "Thou shalt love the Lord thy God with all thy heart." The first announcement of the tables of the covenant was: "I am the Lord thy God which have brought thee forth out of the land of Egypt." The first feature of the national economy was the selection of a place where Jehovah should place His name. The first duty of every Israelite in every experience of life had to do with this centre of the nation's existence in some way or other. His first-born was Jehovah's, and (until the adoption of the Levites) had to be redeemed by the offering of sacrifice in recollection of the fact that God smote the first-born of Egypt in the day that Israel was redeemed by the observance of the passover. The first operation to which he had to subject his male children was to circumcise them, in token of the covenant that made the nation God's nation. The first fruits of his harvest were to be presented formally to God, at the feast of ingathering. Three times a year, his whole family had to appear before God in the place appointed, to rejoice and give thanks in connection with some special form of divine indebtedness. His private life was similarly bent towards God. He was to speak of Jehovah and His doings, and His laws, to his children continually. He was to write the leading statutes of the law against his door posts, that his eye and his heart might be continually in contact with them and not forget them. He was for the same purpose to wear a border of blue in his

garment—(the phylactery) that looking upon it, he might remember Jehovah and His statutes. He was to avoid certain articles of food in obedience to Jehovah's commandment, that he might be holy to Jehovah. He was for the same reason to avoid certain objects as causes of defilement: such as the dead body of any creature, or any piece of furniture with which a defiled person had been in contact. In every transgression he was to repair to the priest in confession with the appointed sacrifice.

At every turn and corner, God was kept under Israel's notice. God was the pivot of the national existence—the regulating power of individual life: not that this was realised in fact. Israel forgot God and turned aside from His commandments, and were dispersed among the nations as at this day; but the aim and purpose of the Mosaic economy was to keep Jehovah before Israel's mind as prominently and constantly as He was before the mind of David and all the righteous men of Israel's generations. Moses was himself an exemplification of the right thing in the case. He was no speculating philosopher or babbler about abstractions. He was a robust, strong-minded receiver of facts, and the fact of facts pressed home upon his notice was the Creator's existence, and His power, volition and requirements. "There arose not a prophet since in Israel like to Moses, whom the Lord knew face to face." So it was written of Israel's early generations under the law: but late in Israel's history, we are permitted to see a greater than Moses,—the prophet like unto Moses, of whom Moses testified beforehand: "A prophet shall the Lord your God raise up unto you of your brethren, like unto me: him ye shall hear." This prophet like unto Moses, but exceeding the greatness of Moses in all points, appeared at "the end of the (Mosaic) world," yet as part and parcel of it, in a sense, for "God sent

forth His son *made under the law.*" Both historically and spiritually he was "the end of the law." Moses at the beginning, Christ at the end: Israel's subjection to the law between,—the fabric of righteousness resting on two glorious pillars, and the first feature of that righteousness being Jehovah's existence, service, and fear ignored by Gentile philosophy.

The lesson of this history is the maxim written by Solomon as the key note of his Proverbs.—(i. 7). "The fear of the Lord is the beginning of knowledge." Morality without this "fear of the Lord" is an indeterminate colourless thing. It is a husk without the kernel, flesh without blood, a form of wisdom minus the life-giving power. Some may take refuge in the idea that as Christ is "the end of the law for righteousness," he is the end of it in all senses, and therefore an end to that urgent ascendancy of Jehovah which the law sought to establish in all relations of life in the midst of Israel. Some would call this "the liberty whereunto Christ hath made us free"—liberty to withdraw our thoughts from God. Such an idea must disappear before a close acquaintance with what is revealed to us concerning Christ. Let us take what is brought before us in the selection from John this morning.

Here we have Christ in close and living intercourse with his disciples. What is the theme of his discourse? Does he indulge in abstract moralisings of the modern "philosophic" order? Far from it. He goes to the root of the matter, of all matters, in exhibiting the Father to their attention. God is the backbone of all he has to say. His tuition of the disciples is best described in his own words, as used in prayer to the Father: "*I have manifested Thy name unto the men whom Thou gavest me out of the world. Thine they were, and Thou gavest them me, and they have kept Thy word. Now they have known that all things whatso-*

ever Thou hast given me are of Thee. For I have given unto them the words which Thou gavest me, and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send me." —(John xvii. 6). Instead of the appearance of Christ having lessened the force of the Mosaic lesson, it has illustrated and brought it home more powerfully. We cannot look at Christ scripturally without seeing God, for the scriptural exhibition of Christ is this: "God was in Christ, reconciling the world unto Himself;"—(2 Cor. v. 19).

Jesus gives powerful testimony to this aspect of the case in the chapter read from John. He says, "He that hath seen me hath seen the Father." Let us trace this saying from its rise in the beginning of the conversation so as to realise all its force. He was seeking to comfort the disciples in prospect of his approaching separation from them. He said, "I go to prepare a place for you," adding, "whither I go ye know and the way ye know." Had he said no more, we might have supposed he meant his ascension—the way to the Father's presence through space: but Thomas, feeling a lack of understanding, said, "Lord, we know not whither thou goest, and how can we know the way?" in answer to which, Jesus said, "I am the way," which shows that the "whither" of Christ's then impending separation and the way thereto, had relation to what was to be accomplished in his own person (by death and resurrection) in opening the way to the Father: for he immediately added, "No man cometh unto the Father but by me." Why should Jesus assume that his disciples knew the way, saying to them "the way ye know?" Because he had frequently informed them that he would be delivered into the hands of the Jewish authorities in Jerusalem, and be by them condemned to death, and killed, but raised again the

third day.—(Luke xviii. 31). But they did not understand: consequently, when Jesus spoke of going to prepare a place for them, they felt he was speaking parables, which, no doubt, he was to a certain extent (John xvii. 25), though parables not so utterly dark as the disciples felt them to be. Their undiscernment evoked from him a rebuke which must have hit hard: "If ye had known me, ye should have known my Father also," which was as much as to say that they had not yet discerned him in his true relation. This was doubtless true, for though they confessed him as the Christ, they had not yet risen to a scriptural apprehension of all that the Christship involved. They knew the Messiah as the King of Israel in the Davidic succession, but there was something much greater than that, leading David to address his son as "Lord." Jesus added the astounding statement: "From henceforth ye know Him (the Father) and have seen Him." What could this mean? The disciples were at a loss. Nothing was more in harmony with their desires and aspirations than to know the Father. As men of the divinely approved stamp, though not yet apprehending their Lord and Master, they shared the sentiment of Moses when he said, "Lord show me Thy glory," and the saying of David, "Oh, when shall I come and appear before God? My heart and flesh cry out for the living God. As the hart panteth after the water brooks, so panteth my soul after Thee, O God" But what could Jesus mean by saying they had seen the Father? Phillip gave expression to their general mind: "Lord, show us the Father and it sufficeth us." This was their highest desire. What a rejoinder this drew forth: "Have I been so long with you, Phillip, and have ye not known ME? He that hath seen me hath seen the Father; and how sayest thou then, show us the Father?" Well might the disciples exclaim as they did on

another occasion: "What manner of man is this!" He was the manner of man defined in the prophetic delineation: "Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." He was the word made flesh—God manifest in the flesh—the character of God exhibited in a Son begotten of God by the Spirit of the seed of David, according to the flesh; and the power and presence of God manifested to Israel after the anointing of this Son-begotten, with the Holy Spirit without measure on his attaining maturity. Those looking discerningly on Jesus, looked on the Father in human manifestation, But did Jesus mean he was the Father in the primary sense? His own words preclude such a meaning. Having saddened his disciples by the intimation that he was about to leave them for the presence of the Father, he said: "If ye love me, ye would rejoice because I said I go unto the Father, for my Father is greater than I."—(xiv. 28). Although, therefore, he said, "He that hath seen me hath seen the Father," he did not mean there was no Father separate from him dwelling in unapproachable light. He explained himself in the words immediately following those we are considering: "Believest thou not that I am in the Father and the Father in me? The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, He doeth the works." The scriptural teaching concerning God enables us to understand this. When we realise that Jehovah dwelleth in the heavens (Psalms cxxii. 1) yet fills the universe (Jer xxiii. 23-4) by the invincible energy of His Spirit (Psalms cxxxix. 7-12), and that thus, though in far distant heaven (Ecc. v. 2), He is not far from every one of us, for in Him we live and move and have our being (Acts xvii. 27-8), we are enabled in a small measure to understand how the special manifestation of His wisdom, character and power in "the man Christ Jesus,"

constituted that man Christ Jesus an exhibition of the Father to all who intelligently discern him, without, at the same time interfering with that subordinate aspect in which the Lord presented himself as the Son who did nothing of himself.

We are not privileged as the disciples were when this conversation took place. We have not the Lord in our midst. We are assembled to obey the same Lord: to call him to our remembrance in the way appointed by himself, and to fan the flame of that love for him which the gospel has enkindled in our hearts. And while enjoying this present privilege, we are permitted to contemplate the hour that will certainly arrive when we shall look upon him as they looked upon him, and hear his voice as they heard, and

rejoice in his love as they did. Greater indeed will be our privilege than that of the disciples in the days that are past; for if the Lord do us the unspeakable honour of counting us among his friends in that day, we shall see him in his beauty instead of his weakness, and we shall share in his joy instead of his suffering, and rejoice in the promised change from this corruptible instead of toiling in a service in which we groan being burdened. And every joy of salvation will be intensified by the immensity and completeness of the multitude of the saints of every age who will sit down to that feast of glory together, ascribing all thanksgiving and praise to him that sits upon the throne, and to the Lamb, for ever.

EDITOR.

“SEASONS OF COMFORT.”

LINES SUGGESTED BY THE TITLE OF THE ABOVE WORK.

(Concluded from page 122.)

Their value depends on how they are used ;
By some they have been, and may be, abused.
But those who esteem these seasons aright
Compare them to all that's precious and bright ;
To stones that are scarce, to pictures of gold,
Or pearls above price that cannot be sold.
'Mid gloom of the winter truly they bring
Brief glimpses of sunshine—prospects of spring.

Can anything more in favour be said
Of times that betoken life from the dead ?
Of seasons enjoyed as brooks by the way
By sons of the light and daughters of day ?
O'erbridging the gulf so dark and so wide—
Extending from cross of him who hath died,
To crown of the Prince the Father will send
To comfort the earth from end unto end—
These times of refreshing, sent of the Lord
To strengthen and bind a brotherly chord,

Present unto sons anointed in name
Their Head in his weakness, sorrow and shame.

When gather'd around the table of love—
To all in the ark a peace-laden dove—
We think of our Priest who sitteth on high
And hears with compassion many a sigh
Presenting the prayers, petitions and praise
Of Abraham's seed to Ancient of Days ;
His mediatorial labour of love
For such as have names recorded above ;
His care as a Shepherd watching the sheep,
Directing their feet in safety to keep,
Providing their pasture free from all weeds,
And water, when thirsty, suiting their needs ;
As Bishop of souls, the true overseer,
From whom they have nought when faithful to fear ;
Protecting the life of which they are heirs,
E'en though by the loss of life that is theirs.

We think of the day when summoned to give
Account of the way as stewards we live,
Resolving to strive each day to fulfil
Our duty to God more perfectly still,
That when we arrive at end of the race
The Judge may bestow a right royal place.
We think of the wedding God will provide
For Jesus His Son and purified Bride.
If favoured to join that glorious throng—
To which the redeemed alone can belong—
Our troubles will end, our trials be o'er,
And sorrow and sin beset us no more.

Our comfort will then perennial be,
With body and mind unspeakably free,
No season of gloom a shadow to cast
On summerlike life for ever to last.
Exalted to reign with Israel's King
Our mission will be in safety to bring
The people despised, and scattered, and peeled,
To land of their fathers, there to be healed ;
To give them the comfort promised of old
When Michael their Prince again they behold ;
To pour upon Gentiles boons never seen
Since sin became king and sorrow their queen ;

To abrogate war, to introduce peace,
 Injustice dethrone, make discord to cease ;
 Supply ev'ry need for body and mind,
 With labour and rest exactly combined
 For physical strength and vigorous thought
 On God and His Son and all they have wrought,
 Till round the whole world the echo shall ring,
 "Give praise to the Lord who comfort doth bring."

These seasons will one day come to an end—
 We know not how few we yet may attend—
 It may be by death, whose visits are prone
 To take unawares the cottage and throne ;
 Or better by far, return of the Lord
 To give the approved the promised reward.
 Whenever it be, oh ! may it but find
 Us ready to go and leave all behind.
 The tidings may come when met to partake
 The emblems of him who died for our sake.
 Who would not be there if sure to behold
 A brother released from death's sullen hold ?
 Or hear from an angel—welcome decree—
 "The Master hath come and calleth for thee."
 Or even suppose, in place of the bread,
 We know that our Lord would there be instead,
 To cheer and to comfort saints who are still
 Engaged in the fight 'twixt goodness and ill ;
 Would anyone able fail to attend
 A season though brief, with Jesus to spend ?
 Though absent in person still he is there
 By representation—note, and beware !
 The Head is not seen, the Body should be
 Whenever are met if but two or three.
 To meet with the brethren named after Christ—
 A title whose value cannot be priced—
 Is pleasing to him whose eye doth behold
 The coldness or love of those in his fold.
 Who honour their Lord in little and great
 Shall honour receive in life and estate :
 But they who neglect the Lamb that was slain,
 Neglected shall be when Jesus shall reign.

A brother belov'd, and able to speak,
 Who comes for a day, or may be, a week,
 The truth to expound to those who are blind,
 Its duties the children of light to remind,

Attracteth to hear a goodly array
Of such as have entered God's holy way.
And rightly so, too, for, is it not said
The shepherds esteem by whom they are led.
A Shepherd there is, the greatest of all,
To whom, when compared, all others are small ;
To him we are bound due honour to give
If we would, from him, due honour receive.

If sending a word of warning to-day
To children of God, to each he might say :
"Despise not my brethren, faithful to me,
How poor or uncouth, or few they may be ;
Assembled to keep their memory bright
With things that are real but hid from their sight—
A temple they form—where I will abide—
Made holy by blood outpoured from my side."

In front of the woven beautiful screen
The table of show-bread then can be seen—
With bread for the priests of Israel's camp—
By light from the golden seven-branched lamp,
And altar of incense lit by the fire
Jehovah sends down in love, and not ire.
A meeting of more importance than this—
Doth never take place among mortal men,
Described though it be by eloquent pen.
Simplicity, truth, and beauty are there,
To which human grandeur fain would compare.

To minds that are filled with wisdom of man,
Unable the wisdom of heaven to scan,
It seems an insane and meaningless rite
Symbolic of darkness rather than light.
Heed not what they say, for they are the blind,
Who walk in the night, and light cannot find
They yet have to learn their wisdom to be
The folly of fools to one that can see.

And others there are the symbols transform
To real flesh and blood of Christ's human form,
Besides many more of various name
Whose ignorance babes in Christ put to shame.
'Tis true they do not the emblems mistake
For him who by faith alone we partake,

But, yet, they prevent the object and cause
Of shedding of blood for God's broken laws.
Oh, what an escape, a happy release,
From darkness to light, and discord to peace!
Or, better described, with vigor of youth,
From folly and lies to wisdom and truth!

'Tis comfort, indeed, as no one else knows,
To see there's a cure for all human woes.
This comfortless world exists for a time
By contrast to shew God's comfort sublime.
That comfort will come, perhaps, very soon,
To mourners for Zion's long darken'd noon.

Discomfort is sent to those who partake
Of seasons of comfort for Jesus Christ's sake,
To save the disgrace when God shall arise
To punish in anger all the unwise.
The wise ones are they who meekly accept—
Like many before who struggled and wept.

Discomfort of body, also of mind,
As furnace for gold that needs be refined,
And polished for use in mansions prepared
For vessels for which the Potter hath cared.
When thus safely housed their comfort will be
Suspended no more by storms on the sea,
Divided no longer by seasons of time,
But, one endless age of comfort sublime.

J.J.A.

January, 1880.

NOTES ON THE USE OF THE HYMN BOOK.

No. I.

It is the purpose of the following "notes" to explain simply the nature of written music, of the new notation, known as the "Tonic Sol-Fa system;" the object being, to enable those using the hymn book, while possessing no knowledge of the technicalities of music, to obtain by the aid of a little practice, such an insight into the various forms of expression which are used to represent sounds as will enable them to sing therefrom with more or less accuracy and

increased pleasure. Whether these simple aids will be sufficient for such an end must be decided by those who make use of them. Whether the end sought is worthy of the labour expended in attaining unto it, is also a question which each must decide for him or herself, although it is now generally admitted that the pleasure and profit to be derived from being able to sing from music, amply repay the time and trouble which may have been spent in learning to do so.

It may be well to remark that the music should always be kept subservient to the words. There is a danger of allowing the words to be forgotten for the sake of the music. The true function of vocal music is to add distinctness and force to the words,—not to overwhelm them.

The characteristic of "Sol-fa" music is, that sounds are represented by certain letters, which are the first letters of the names given to them. These sounds are spoken of as the notes of the "scale." This will be better understood if the nature of a "scale" is known, which can be learnt thus:—open the mouth well, and sing one sound or "note" clearly and evenly, not allowing the voice to rise or fall beyond it; then, while trying to remember the first sound so as to sing it again if necessary, raise the voice to the next higher note which it seems natural to sing. If this is continued, it will be found that the eighth note will sound like a reproduction of the first one, save that it is sung higher. These eight consecutive notes are a "scale"—the natural scale of the voice, which is the basis of the instrumental scale. If the voice were still raised above this eighth note, the sounds produced would bear exactly the same relationship to each other as the respective sounds of the first eight,—or rather seven, for, as stated above, the eighth is counterpart of the first. The names given to these notes are:—doh, ray, me, fa, soh, la, te, and then we have the eighth note, or "octave," which is again called "doh," being the first of another range of sounds, similar to those just given, the only difference being that it is marked thus:—"d¹," showing it is one octave higher than the first, or "normal" doh. Thus we have the "scale" represented by the letters d r m f s l t d¹.

Having these eight sounds as a starting point it will be necessary, first to practise singing them until their respective positions are firmly impressed upon the memory. This will be best attained by first singing the scale frequently "up," i.e., from d to d¹, and "down," i.e., from d¹ to d; then sing the four predominating notes, which are d m s d¹, and when these can be sung with accuracy (that is, without having to lead up to them by singing the intermediate notes), the whole of the notes should be learned, so that the singer having "doh" as a starting point, will be able to sing

any of the notes which may be pointed to. It will be necessary, while learning to do this, to always keep the first "doh" in memory, so as to return to it, either for a new beginning, or as a test of the accuracy of what has been previously sung. The following simple exercise will illustrate this:—
 sing d r m — d, then d m d,
 sing d r m f s — d, then d m s d or d s d,
 sing d r m f s l t d¹ — d then d m s d¹ d.

As we have now sufficient notes wherewith to form a "tune," we must next consider the other great essential, namely, "time." On looking at the hymn book it will be seen that the music is divided by upright lines into a certain number of divisions, which are called "measures" or "bars." (The latter term will be more familiar to those who use the "old notation" so we shall continue to use it in these notes, although it is not the recognised "sol-fa" name.) These bars are not an arrangement which can be altered at pleasure, but are fixed by the character of the tune. Thus, when we hear a tune sung, we can, by listening attentively notice that there is a tendency to sing every third, fourth, fifth or seventh note (as the case might be) with greater emphasis than the other; that is, in one tune (say page 5 in the hymn book) every fourth note will be more forcibly sung than the others, thus showing that that is in "three-pulse time," or has three pulses or beats in every bar. In the tune referred to, it will be seen that this is the case, each whole bar being divided into three spaces by dots thus
 | : : | : : | so that,
 when about to sing, we first decide at what rate of speed the tune must be taken, and begin beating:—one, two, three; one, two, three,—taking care to beat regularly and allowing exactly the same interval between, "three—one" that there is between, "one—two." Now, suppose the spaces in the bars to contain one note each, thus | s : f : m | we should then sing one note to each beat | s : f : m | for it must

¹ ² ³
 be remembered that each beat refers to a space in the bar thus: | one : two : three | one : two : three. | In the tune which has been quoted, we see that some of the spaces have a dash — across them; this means that the note immediately preceding fills up the space after it as well as its own, that is, it will be sung

during the whole time occupied by two beats thus: | m : — : r | is sung

| m e : r | If the middle space in this
1 2 3
1 2 3

case had not the dash across it, it would signify that there must be a "rest" during the second beat, that is, a total cessation of sound; on the other hand, if the dash had been continued over a

number of other spaces thus: | m : — : —
1 2 3
1 2 3

| — : — : | it would signify that the sound must be held on while that number of beats are counted, but the *third* beat in the *second* bar would be a "rest." This is the principle of counting time; the same rule will hold good in all music, the only deviation being the different number of pulses to a bar. One peculiarity to be noticed in hymn tunes is that each tune contains a certain number of whole bars, as in page 5 where it begins with the *third* beat of a bar, but ends with a bar containing only *two* beats, so that if the tune were sung twice the first bar of the second verse would complete the last bar of the first verse.

As we are now in a position to commence the practice of simple tunes, it may be well before proceeding further, to give a few general hints on singing. It is always best to sing standing, to hold the head erect, and to sing from the *chest*, not from the *mouth*. This is a distinction which those unaccustomed to much singing will hardly appreciate, but when once it is understood and practised, the advantages of singing from the chest will become apparent. It gives a fuller,

tone than the other and is much less distressing to the singer. In singing the hymns the manner of singing should be influenced by the words. Thus, when the words are of a pensive or sad character, the music, without being actually "dragged," should be sung somewhat slowly, rather softly and in a smooth, gliding manner; but if the words are of a stirring, martial, or triumphal description, such as "Zion's King shall reign victorious," or "I will extol Thee my God, O King;" they should then be sung in a prompt, energetic, decisive manner, with the time slightly quickened and strictly adhered to. There is always a tendency in this class of music to increase the speed towards the end, as there is in the other to slacken it. This should be guarded against, especially the latter, as it has a very disagreeable effect, indeed a depressing effect. A great help to effective singing will be obtained if it be borne in mind that the music is simply to enable a number of voices to utter the same words without creating a confusion of sounds; and also to add force and expression to them and illustrate their meaning. There are numerous other matters which will require elucidation; but as an exposition of them here would trespass too far upon the space at disposal, it is intended, if the simple instructions above given are of sufficient value to warrant it, to add to them such further explanations as will enable anyone to master the music used in our hymn book.

G.F.L.

EXTRACTS FROM CORRESPONDENCE.

(The Editor considers himself at liberty to quote from letters that are not marked "private." When so marked, the mark should be inside of the letter on the top of the first page, and not on the outside of the envelope. If placed on the outside of the envelope, it is liable to lead to delay in the letter being attended to.)

BROTHER SULLEY. Nottingham:—"I am very glad the idea of publishing the lectures on the Apocalypse is gaining ground. From the first I thought that to have them printed would be a very desirable thing. *Eureka* is a masterly exposition, but from that very fact is, as a sister says, 'too deep' for ordinary readers. A kind of stepping-stone to it is required. The Doctor was

thorough and in the course of his work, often diverges as it were from the main current of his remarks, to lay down his premisses. I remember a remarkable instance of this which I believe occurs in connection with his exposition of the Seventh Vial. When speaking of the 'air' before telling us the particular 'air' which is the subject of the prophecy, he defines what

the ordinary 'air' of the atmosphere is in its constituent parts. This habit of the Doctor, while making his production more valuable in some respects, causes a difficulty in grasping the plan of the book. Now I think your lectures being a condensed exposition of the same things set forth by our beloved brother, would help some to read and understand the fountain work. The difficulty of comprehending *Eureka* would still remain in another respect, viz., the book is full of passages which speak of certain subjects in such a way as to require the reader to remember conclusions already made in the earlier part of the work. Where this idea is not kept in view, confusion is liable to exist in the reader's mind. The only remedy is to refer again and again till the mind fully grasps the ideas which are sought to be conveyed. The prescription published some time since on the back of the *Christadelphian* might be issued with profit again. The concluding idea was, I think, 'If you have read *Eureka*, read it again.' I heartily hope you will get the thirteen lectures published. Any work which helps the brethren to understand the Doctor's writings, is worthy of support. We in Nottingham may be able to assist. Indeed, the idea has been mooted, and may take practical shape, that the ecclesia should order a quantity and place them in the book stall for sale. A meeting was held in Nottingham, which will be conducive of good results, I think.—The question arose: 'Are we as an ecclesia doing all in our power to be worthy of the favour of our Master? we were obliged to answer in the negative.—Dear brother Roberts, there is one thing very certain, the best way in which any brother or sister can promote the welfare of the truth, is by becoming completely subject *themselves* to its precepts. If all did this, we should be perfectly sure that the absence of divine favour was due to the fact, that 'no more people were in the city,' and not to want of purity or zeal on the part of those who are privileged to be the standard-bearers of Jehovah's testimony in the dark days of Gentile supremacy."

Writing later on the subject of the temple measurement, brother Sulley says: "Taking a scale in my hands, and plotting the measurements given by Ezekiel, I have hitherto failed to find a total measure of 500

cubits, from east to west, by any reasonable combination of the prophet's figures. For this and other reasons, I am convinced that the measure of the house is by reeds and not cubits. There are several insuperable difficulties in the way of drawing a plan of the temple, if the measure of cubits is adopted. There are difficulties I admit, with the reed measure; but I think such only as will ultimately be found reconcilable. This with the assistance of brother Thirtle, I am trying to accomplish, and have great hope of success. There are some things in those eight chapters of Ezekiel which have become matters of settled conviction with me during the past two years. They would form the subject of a suitable introduction to a detailed exposition of the temple plan. I purpose to send you a few lines on the subject for the *Christadelphian* in the course of a few weeks, all being well."

Brother J. J. ANDREW, London:—"The event so long looked for—the announcement of the dissolution of Parliament—has come at last, its suddenness creating considerable surprise in some quarters. The issue of the forthcoming election is of great interest to the 'wise' who 'understand' the prophetic word. The chief contention is as to the foreign policy of England, and, with the exception of the Zulu War, that policy relates solely to the East—Turkey and Afghanistan. Should the present government be re-elected, events will probably progress rapidly in that quarter of the globe. But, there have been slight rumblings lately, indicative of a western earthquake. The Austro-German alliance, and the reported approaches made by Russia to France and Italy for a joint attack on Germany, concurrently with the massing of Russian troops on the German frontier, are clouds no larger than a man's hand, which may yet darken the political heavens. Storms have frequently visited the East and West alternately. The last was in the East; possibly the next will be in the West. The time may have arrived for Germany and Austria to come under the sway of Russia, in which case it is but natural that the French and Italian antipathies to those powers should be utilised in the attainment of that end. It seems improbable that Russia should form an offensive alliance

with the present Republican Government in France. But the French Ministry are following in the footsteps of nearly all its ruling predecessors, by adopting severe measures for repressing its opponents—measures which, judging from the past history of that fickle and volatile nation, must necessarily produce a reaction. The blow aimed at the clerical party, by means of the Education Bill, may be expected to rebound with increased force on the Republic, ending in the re-establishment of a Popish Monarchy. An alliance between France and Russia would then be brought into the region of probability. The eldest Son of the Papal Church and the Head of the Greek Church in political league, would be the fitting precursor to the re-union of the Greek and Romish Churches, and thus re-establish the ecclesiastical condition existing in the days of Constantine. Russia has always been friendly to France under the Bourbons, but under a Napoleon, or a Republic, never. The union of their military forces, at the present European juncture, in an attack on Germany and Austria would leave little doubt as to their success, and if the 'eldest son' were to attract to his side some of the younger sons of the Church—Italy, Spain and Portugal—it would become a religious struggle without parallel as to magnitude. 'The Austrian and German Empire,' says Dr. Thomas in *Elpis Israel*, (p. 388), 'is doomed to extinction by fire and sword.' But, whether before or after the drying-up of the symbolic Euphrates does not appear clear. If before, we may be on the very verge of witnessing it. In that case which is the most suitable party to occupy the reins of Government in England—Liberal or Tory? Judging from the past six years the Tories could scarcely avoid being drawn into the struggle. This, however, would be inconsistent with England's future mission as the antagonist of Russia in the East. She could not side with Germany without, to some extent, sharing her fate, and to support Russia and her Papal myrmidons would be opposed to all her national instincts and traditions. A Liberal Government would not mix itself up with either side, but be a silent spectator, as during the Franco-German War. It may, therefore, be necessary that Messrs. Hartington, Gladstone and Co. should hold office until

the opening of the next, and let us hope—last chapter of the Eastern question. The Liberals are undoubtedly better prepared for an election than six years ago. They are less divided than they were then. The only hope of Tories is that by their appeals to the vanity, pride, and other base instincts of the national mind, they may be again carried into power on the shoulders of the state-parsons and the publicans. In any case the great point to be noted by watchmen of Zion is, that the result is related to the further development of the prophetic signs. God can work out His plans by either Liberal or Tory, but His choice of human instruments is always worked by fitness, and therefore it is wise on the part of His sons to use the past as a guide to the future. Should the Liberals come into power it will be necessary to prevent their undoing the work of the Tories in the East, and it can scarcely be doubted that a conflagration in the West—should it occur—would do this most effectively. Possibly Liberal sympathies for oppressed nationalities might be utilised in aiding the colonisation of Palestine by the Jewish race. This would be quite compatible with the utterances of Liberal politicians in regard to the Anglo-Turkish convention. The development of God's purposes is proceeding rapidly. Tarsish, Israel and the Bride are all being prepared for the coming of Christ—an event which, whenever it be, will appear as sudden as the present dissolution of Parliament."

Writing again, brother Andrew says:—"I am not so hopeful as you seem to be of a Conservative majority in next Parliament. The Liberals are not so divided as they were six years ago. Instead of being flushed and enervated with six years of power, they are braced up by the cold shade of opposition. There is something in the precipitate manner of this dissolution almost as remarkable as that which occurred in January, 1874. It indicates that from a divine point of view we are on the eve of events which render it necessary, either to strengthen the Tories or replace them by the Liberals. If the latter be the result there is no need for any disappointment on our part. Our hopes are best maintained by estimating to what extent the triumph of either side may tend to the development of God's plans."

Brother ARTHUR ANDREW, writing on the same topic, says:—"I enclose two sets of newspaper cuttings containing rather distinct rumblings (if 'rumblings' can be distinct) of the coming storm. 1. As to an alleged proposal by Russia to France and Italy to make a joint attack on Germany. This you will see is denied in regard to Italy, but not as to France, but strongly confirmed. 2. As to the 'Ferry' bill in the French Senate. These I had cut out before the rejection of the famous 7th clause had deprived them of some of their interest. But you will observe (I have marked one or two parts) that the matter is to come up again in the Chamber, and that if the Senate persists in rejecting the clause, there is talk of putting into force the existing laws for the expulsion of the Jesuits. Whether this be done or not, the attempt to pass this bill must kindle a great deal of animosity against the Republic, and perhaps pave the way for a counter-revolution, and that restoration of France to a monarchical rule for which we are looking, to enable her to take her place amongst the Ten Horns which are to coalesce with the Papacy against Christ and the saints. It has been suggested that it may be necessary that Germany, as the great Protestant Power of the Continent, should be weakened before that time, and, if so, probably this may be done by a Franco-Russian combination such as Russia appears to have been attempting to effect. To do this, however, it would appear necessary for Russian home affairs to settle down, which seems a likely probability from the cutting I enclose from yesterday's *Standard*, headed 'General Melikoff's rule.' If he goes far enough in the liberal policy he seems to be commencing, he may satisfy the Nihilists sufficiently to enable Russia to embark in a foreign war. If Germany is to be humbled, probably the Liberals will come into power in England to prevent English intervention on her side; and there are indications that the Liberals may succeed in the impending election, as they seem more united than in 1874. Altogether the outlook is very cheering to those looking Zionwards."

Brother D. HEPBURN, Newburgh:—"I think you are pursuing a wise course, both as to publishing your lectures on the Apocalypse and the method adopted.

Experience compels us to be more vigilant in our transactions. The subscription system is undoubtedly the best. The lectures I understand to be an abstract and simplification of the Dr.'s elaborate exposition of the Apocalypse. They will in future supply a want which has been long felt. They will prove handy to many, while their usefulness to beginners is only too apparent. It will be a book which one can readily hand to strangers. I heartily wish you every success, and have pleasure in becoming a subscriber for two.

"Kindly send three *Bible Companions*. I have at last been able to bend my stubborn will to become a daily and systematic reader of the Bible, aided by your valuable *Bible Companion*. Had I but half realized the advantages that flow from this habit I'm sure I would have conquered myself long ere this."

Sister LASIUS, West Hoboken, U.S.A.:—"We find very much refreshment and edification in the valuable articles which appear in the pages of the *Christadelphian*. The Sunday Morning discourses are generally much appreciated by all readers. The practical spirituality set forth in them, meets a requirement in all minds, exercised in the attainment of a high spiritual life. The articles from brother Shuttleworth's pen are also read with the greatest interest, and highly valued, for the great amount of testimony they bring forward, out of the great treasure stored up in the word of truth. The refreshing influence which they diffuse is very appropriately expressed in the title, 'Sprays from the Water of Life.' Brother Andrew's writings are also greatly prized: his poetic effusions minister to edification. Is he the brother who reports the Dr.'s discourses in London ten years ago? [Those who would answer would tell the truth in a word of three letters.—EDITOR.] Truth, expressed in poetic strain, appears in a charming dress; and 'Behold the Bridegroom Cometh' is set forth in an interesting manner by a 'Daughter of Sarah.' We conclude, or, rather suppose, the writer to be the same who, some time ago, gave us, 'Chapters to the Daughters of Sarah:—our dear sister Roberts, to whom we are very grateful for her kind letters of sympathy and encouragement, from time to time, especially in times

when conflicts for the truth's sake have brought heavy pressure upon us,—and dark clouds have compassed us about. The Lord has looked upon us in mercy and given a reviving and strengthening to the work of Christ in our midst. The brethren who have been the most instrumental in contributing to the success of this work are brother Coddington and brother Dr. Reeves, who has occasionally visited us. We are all greatly pleased with the character of bro. Ashcroft: his writings are very acceptable also. While mentioning the brethren who have stood for the truth here in this locality, we should not forget brother Balmain, who has done much toward strengthening the brethren on the disputed points that disturbed the body some time ago, especially concerning the heresy that was becoming so obnoxious, promulgating that the body of Christ was 'Deity's substance,' or, another sort of flesh than that pertaining to the seed of Abraham. The box of books has arrived safely. We are all disappointed at not finding the *Seasons of Comfort* in it. Fifteen copies are spoken for here, and probably more will be wanted afterward. If you think well, send twenty-five copies, or more as you may think best. Perhaps fifty may soon be disposed of. We have reason to feel exceedingly grateful to all those brethren who have so generously sustained the work of the truth, in the way of purchasing and distributing the books, which contain the expositions of the truth, both in England and America."

Hearing of one Daughter of Sarah saluting another in verse a short time back, we asked and obtained a copy of the following:—

A NEW YEAR'S GREETING TO A SISTER.—

January 1st, 1880.

My sister dear, I send you
A greeting of true love,
May peace and joy attend you—
Blessings from heaven above.

The year we just have entered
We've looked for with desire,
For in it much has centred
Well fitted to inspire.

We hope that ere it closes
We'll see our Master's face;
In Him our heart reposes,
In Him our hope we place.

His sign aloft in heaven
The eye of faith can see,
So purge out all the leaven
That holy we may be.

To that sign ever turning
As a token given by Him;
Our altar-fire keep burning,
Our oil lamps daily trim.

We know this is the era
Of Christ's long-watched return,
At any hour His coming
May cause our hearts to burn.

With joy and fear and trembling
At the glad yet solemn sound,
We'll haste to the assembling;
May we be ready found.

If still he longer tarry,
Still let us follow on,
Our burdens we can carry
Supported from the throne.

He never will forsake us
All through the wilderness
If troubles overtakes us,
He purposes to bless.

And oh! what joys await us
When faith hath victory gained,
What glorious friends to greet us
What glorious life attained.

Then let us work together,
With the saved of every clime,
Be our names enrolled for ever,
With the victors of past time.

Ours be the sweet communion,
Ours the loved Master then,
In never-ending union
Perfect in Him.—Amen!

The Christadelphian.

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

APRIL, 1880.

WHEN the time drew nigh for Israel's deliverance from Egypt, we read that "the children increased abundantly and waxed exceeding mighty," and that the Egyptians said one to another, "come on, let us deal wisely with them, lest they multiply, and it come to pass that when there falleth out any war, they join also to our enemies and fight against us."

Something very like this is showing itself on the continent of Europe as the time draws nigh for Israel's deliverance from all the nations among whom they are scattered. The *Jewish Chronicle* tells us of an agitation having been got up against the Jews in Germany, led on by some of the most intelligent and influential of the German people. These have formed an "Anti-Semitic League," and several periodicals have been started as the special organs of the Anti-Jewish crusade. The *Jewish Chronicle* thus summarises the accusations brought against the Jews:—"The accusations brought forward against the Jews state that Jewish influence in the state, in consequence of the large increase in their numbers, is becoming unduly preponderant, and should be kept in check; as otherwise, it will fatally result in the complete disruption of national unity, the destruction of Christian faith, and the demoralization of Germany. They belong to an alien race, and profess a foreign religion; they shrink from intermarrying with Germans and, instead of identifying themselves with the country they inhabit, they are gravitating towards Palestine; they can, therefore, never become true patriots in the real Christian sense of the word. They are said to be a nation of usurers, who, by means of their cunning and craft, and their inordinate love of wealth, are continually undermining the national prosperity; they are said to suck the very marrow out of the backbone of the people, and, while averse to production themselves, indulge in ill-gotten luxuries,

thus sowing corruption far and wide. The Stock-Exchange, a great many of whose members are Jews, has been compared by the Minister for Public Works, Dr. Maybach, to the upas tree, whose venomous exhalations poison all those who come in contact with it."

It is no new thing to persecute the Jews: but it is a new thing to raise a cry against them on the ground that they are too prosperous and powerful in the country. The circumstance is entirely in harmony with the times. The analogy of Egypt is interesting and points to the conclusion yielded by many other considerations, that the time for Israel's redemption is at the door. To the religious world in general, this has merely an abstract interest: to the brethren of Christ, it is a matter of the first moment, for the kingdom of Israel restored under Christ, is the kingdom of God which God hath promised to them that love Him.

THE LEADERS OF THE PEOPLE.

It is not only the style of teaching popular to-day that is at fault: it is what people are taught. It is not only that they are taught immortal soulism instead of the glorious faith of Christ: on this, there is a possibility of their being put to rights, in the case of the clear-sighted and the good-hearted, where the Bible retains its place as the source of truth. It is where the Bible is deposed from its supremacy that the people are hopelessly led to the ditch. This is done much more effectually by some sections of the clergy than by men like Bradlaugh. Man's natural sense recoils from the unscrupulousness and brutalities of the railing infidel; but when well-bred and scholastic men, with all the graces of culture and the discriminations of educated criticism, lower the Bible to a human level, thousands are influenced to their hurt. The latest illustration of this is furnished by the reported sermon of Dean Stanley, who lectured a Sunday or two ago, in one of the London churches. In illustration of his "text" he laid down a proposition quite as appropriate as the lesson deduced from old Mother Hubbard. He said: "In a spiritual sense, it was the duty of people to gather out of the sacred books of other religions and nations all the good which

has escaped the ravages of time. A verse from the Koran, a saying of Confucius, a word of some heathen philosopher or poet, would often impress the mind when the words of the Bible might fall flat from their familiarity. Seize such words on their own account, because they showed that the truths which Christians held dear had been venerated throughout the world, and had attracted whatever was best in the nature of man under all circumstances. As regards national institutions also, all the fragments which remained should be carefully gathered up. It was the glory of the English Constitution that in its most minute particles they came upon fragments which drew them towards their forefathers and proclaimed their wisdom." When Jesus said "Gather up the fragments that remain," he certainly had no reference to Confucius, or Mahomet, or heathen philosophers and poets. His estimate of the value of anything emanating from such sources may be learnt from the question of his apostle Paul: "Hath not God made foolish the wisdom of this world?" "The Lord knoweth the thoughts of the wise that they are vain." Jesus himself thanked the Father that true wisdom had been hid from "the wise and prudent and revealed unto babes." To class Bible utterances with "a verse from the Koran, a saying from Confucius, a word from some heathen philosopher or poet," is to bring the Bible down to a human level, and displace it from the confidence of the people. Truly may it be said of the British as of Israel: "The leaders of this people cause them to err, and those who are led of them are destroyed." If it could be so in God's own nation, we need not marvel that it is so among the descendants of the Scythian hordes. The remedy will come with the rod of iron which is about to be uplifted on all the potter's vessels.

"MORE DANGEROUS THAN HOME RULERS."

Such is the verdict of the *Protestant Standard* as to the Christadelphians, and whom it describes as a sect "who utterly deny the divinity of our Lord and the perfectness of the work of atonement." "We believe," says the same paper, "that they have strange notions concerning their future

in connection with this world. Some alleging that they only await a heavenly command to seize upon the land for their inheritance, and that destruction will be the lot of all those who offer any opposition. These people are vastly more dangerous than Home Rulers, and it would be as well that they should get the least possible encouragement." To this brother F. Jannaway made the following answer:

"In an article of your paper of the 14th inst., you state that the Christadelphians are 'a sect who utterly deny the divinity of our Lord and the perfectness of the work of the atonement.' This is not the truth, and I am sure the statement is made by someone who knows very little about them. It is true they do not believe that he is the second person of the Trinity, but that he is the manifestation of the One Eternal Creator, who is 'above all' (Eph. .6); that he was begotten by the Holy Spirit (Luke i. 35), and therefore he is truly Son of God, but being born of a woman, he was also Son of Man (Gal. iv. 4, and 1 Tim. ii. 5). They do not believe that there were either two or three Eternal Gods before the birth of the man Jesus Christ, but that there was only one God.—(1 Tim. ii. 5). As God Himself says—'I am the Lord, and there is none else; there is no God beside me.—(Isaiah xlv. 5). They also believe that Jesus Christ put away sin by the sacrifice of himself (Heb. ix. 26); 'that whosoever believeth on him, might not perish, but have everlasting life' (John iii. 16), and also 'that there is none other name under heaven given among men whereby we can be saved' (Acts iv. 12), and that therefore 'the gospel is hid to them that are lost.'—(2 Cor. iv. 3).

You also say, 'you believe they have strange notions concerning their future in connection with this world.' No doubt they are strange to some people, but being strange does not prove that they are false. The Christadelphians believe that at the present time they are but dust and ashes (Gen. xviii. 27), kept alive by the 'breath of life' in common with all animals (Eccles. iii. 19, 20), that when God takes away this breath, they die, and return to the dust (Psalm civ. 29); they also believe that those who have done things well pleasing in the sight of God, will at the resurrection be changed from mortal to immortal—(1 Cor. xv. 51, 53). In fact, if there was no resurrection there would be no true hope, as Paul said 'What advantageth it me, if the dead rise not?' (1 Cor. xv. 32); and again, 'I have suffered the loss of all things . . . if by any means I might attain unto the resurrection of the dead, (Phil. iii. 8, 11). They also believe that evildoers shall be cut off, but those that wait upon the Lord

shall inherit the earth (Psalm xxxvii. 9), and that the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him (Dan. vii. 27), and God himself says, that 'He formed the earth and made it; He established it, He created it not in vain, He formed it to be inhabited—(Isaiah xlv. 18). In fact their only hope is the time when 'the earth shall be filled with the knowledge of the glory of God as the waters cover the sea' (Hab. ii. 14), which they know will not be the case till God's judgments are in the earth.—(Isaiah xxvi. 9)."

THE SIGNS OF THE TIMES.

BEACONSFIELD APPEALS TO THE COUNTRY.

CONTINUED TURKISH DECLINE.

EUROPE TROUBLED AND WARLIKE.

PROSPECTS OF RETURN TO PALESTINE.

THE most notable event of the month is the dissolution of the British Parliament, and Earl Beaconsfield's appeal to the judgment of the nation on his foreign policy. It is the engrossing question of the hour. It has taken all parties by surprise, and has suddenly roused all who take any part in public life to the highest pitch of activity and exertion. The event, which it was supposed would be delayed till the close of the year or the beginning of next year, has come in a moment, and the country resounds with the din of a general election. The Liberals feel that the hour has arrived when the Government may be overthrown and the foreign policy of England reversed: the Conservatives realise the importance of securing another lease of power, and are animated by a strong confidence in the certainty of their return.

The views of the contending parties have little practical interest for the brethren of

Christ. Those views have an exclusively human standpoint: the views of the brethren of Christ are conceived from the standpoint of the divine purpose. Are Conservatives or Liberals the more suited to give the foreign policy of England the bent required for the present stage of the divine work among the nations of the earth? This is the question that defines their interest in the problem. It is a question they cannot answer, and therefore they are passive but deeply interested spectators of the struggle between them. The issue cannot but deeply affect the political situation. The occurrence of the conflict, doubtless, marks the imminence of a new phase in that situation. Either the Conservative policy is to receive a renewal of strength that will enable the Government to carry all before it, with a vigour impossible to be realised with an expiring parliament and the consequent uncertainties of England's future course; or the affairs of State are to be placed in Liberal hands with a view to working out the situation developed by Conservative hands. Because the intricacies of the divine procedure (which often delays and goes round about for the more effectual accomplishment of the object aimed at) are unknown to us, it is impossible to anticipate confidently the course the elections may take. We may have our opinions, but they are merely interesting speculations, and based on undeterminable hypotheses.

One view (which the Editor favours) is that the advanced state of the times requires increasing distinctness in the favour to Zion that is setting in, and boldness in the anti-Russian movements of Britain in the East; and that, therefore, Lord Beaconsfield, as a pro-Jewish sympathiser and a thorough-going antagonist of Russia, is the man for the situation, and not Mr. Gladstone, who is no lover of the Jews and disposed to be friendly with Russia. This view is further strengthened by Her Majesty's probable part as the latter-day Queen of Sheba. She entertains a strong partiality for Lord Beaconsfield, and might be more likely to fulfil her part under his than under Mr. Gladstone's leadership. However, as already hinted, some things to be accomplished in the development of the European situation may require Liberal ascendancy for a season.

These are indicated in the extracts from the letters of the brethren Andrew appearing in "Extracts from Correspondence" for this month. It will be interesting to see how it turns out. If the Liberals are successful, we must accept it as the right thing, even if it involve a feeling that the end may be further off than we desire. If the Conservatives return to office, it will be a token that our hopes will not be much longer delayed in their realization. Meanwhile, we look at the encouraging indications in other parts of the field. Prominent are the

INCREASING SYMPTOMS OF TURKISH DECLINE.

A lady, writing on a recent visit to the East, speaks thus of the "Decline of Constantinople since 1874.—Constantinople has lost much of its glitter and glory, but the mud, squalor, and misery remain, and are increased tenfold. The bazaars have very much gone off since 1874. Everybody in Turkey—certainly in Constantinople—from the highest to the lowest, appears to be more or less hard up. The slaves from the harems are constantly bringing valuable plate and jewels to be disposed of for a little money, not having themselves the least idea of their value. A friend of mine saw five splendid hoop gem rings, each worth nearly a hundred pounds, sold by a slave to a Jew for £1 each; and on another occasion, some superb coffee cup holders, a mass of rubies and diamonds, disposed of for next to nothing. The bazaars themselves are picturesque, dirty, and dark, as of old, but the gay part of the crowd has departed. No more gorgeous silk-lined carriages drawn by white horses, and guarded by eunuchs, slaves, and soldiers; no more less pretentious equipages, from which step ladies attired in silk and satin, and sparkling with jewels, their bright eyes imperfectly concealed by their yashmaks and feridjees. All these are past and gone, and all that can now be seen are a few poorly-dressed ladies making their small household purchases . . . One or two of our former intimate friends denied themselves to us from a feeling of dislike that their altered circumstances should be seen.—Mrs. Brassey's "Sunshine and Storm in the East."

The *Toronto Mail*, under the head of "The Decline and Fall of Turkey," says:

"There can be little doubt that Turkey is rapidly approaching the verge of the abyss into which, sooner or later, she is foredoomed to fall. This fact is admitted, not merely by the advocates of a 'bag-and-baggage' policy, but also by the friends of the Porte—the statesmen who have escaped the contagion of sentimental gush, and striven to uphold its independence and give a stimulus to its decaying energies. The British Government has endeavoured, in every legitimate way, to transfuse a spasm of vitality into the dry bones. Advice and remonstrance have been tried persistently; with the most friendly intentions England has brought her influence to bear upon the Porte, and yet matters have gone from bad to worse, until the conviction forces itself upon everyone that Turkey is not to be reformed. The state of Turkey is, in every respect, deplorable. Only the other day the Palace went an entire day without meat, because the court tradesman would trust the establishment no longer. The Beiram, we are told, was deferred, because there was no money in the Treasury to pay the officers of Government. Nearly all the taxes have been hypothecated in order to raise ready money. The last expedient was actually to hand over the harbour of Constantinople, ostensibly for the construction of quays, docks, tramways, etc., to a Frenchman. He is to be allowed to tax every ship and cargo entering the harbour at from one to three francs a ton. By this means, the Sultan, who is to receive 10 per cent. of the profits, obtained an advance of the money wanted for Beiram. Corruption and extortion run riot, as usual, through the Empire. At the capital all is at sixes and sevens. The Porte proper is at loggerheads with the Palace, and the Ulomas are railing at each in turn, and sometimes at both. Never were the signs of impending disintegration and irretrievable ruin more clearly evident. Rottenness and decay are everywhere apparent, without a gleam of hope in either the near or remote future. Notwithstanding that the jealousies of the Great Powers have made the decline a slow process, the fall cannot be much longer delayed.

The *Times* Constantinople correspondent thus writes, under the head of "Political Prophets:"

"Constantinople, February 11.

"There is, perhaps, no place in the world where it is so hazardous to indulge in political prophecies as Constantinople, and yet there is no place where political prophesying is more largely practised. Strange as this may seem, it is very natural. The present state of things is so palpably

abnormal and transitory that every man who thinks about public affairs is compelled to speculate more or less as to what is to be evolved out of the existing chaos and fermentation. All are agreed that there can be no long period of regular progress or even of repose until the condition of South Eastern Europe has been radically changed, and nearly all are of opinion that the preliminary part of the inevitable change will be the disruption of the Ottoman Empire. The current prophecies on this subject have not, perhaps, much intrinsic value, but they have a certain interest, as the magnified, distorted shadows of present facts projected on the curtain of the future.

"If we may trust the prophets of evil, the Eastern Question has entered on an entirely new phase, and the various conflicting elements have undergone a complete transformation, both in their nature and respective relations. In the new game the players are to be the same as before, but they will be differently grouped—*ci-devant* antagonists being friends, and *ci-devant* friends becoming antagonists. Hitherto the two leaders have been Russia and Turkey, and the other players have grouped themselves around these two powers. All the Slavonic and Eastern orthodox nationalities have supported Russia; while all the western powers have upheld more or less vigorously, at least in theory, the integrity and independence of the Ottoman Empire. According to the new arrangements, the two leading antagonists are to be Turkey and Austria. Russia, in consequence of her recent exertions, is for a time paralyzed, and Austria, consequently, considers this the proper moment for extending her influence and her frontiers eastwards. As the absorption of the Southern Slavs is virtually an attack on Russian interests, the Czar will become the ally of the Sultan; and England, whose Russophobia blinds her to the danger of Austrian aggression, will take the side of Austria. When Austria invades the Sultan's dominions, the Italians must prevent her seizing the Albanian coast, and will make an effort to carry out the programme of the *Italia Irredenta* party. By this movement Trieste will be threatened, and Berlin must come to the help of Vienna. But as soon as Germany is engaged in a war, France will endeavour to recover Alsace and Lorraine. In this way we shall have a grand European struggle, which the believers in the speedy advent of the Millennium may, perhaps, recognize as the battle of Armageddon spoken of in the Apocalypse; on the one hand Austria, Germany, and England, and on the other hand Turkey, Russia, and Italy. For the sake of completeness and symmetry, Spain and Sweden are sometimes thrown in—the former with France and Italy, for no clearly intelligible reason, and the latter with

Germany and England, so that she may recover Finland and other provinces which were once part of the Swedish Kingdom. One seer, with more imagination than his fellows, has recently suggested to me that most probably America will likewise be dragged into the whirlpool by her desire to destroy the British mercantile marine. As to the time when the great drama is to commence, opinion is divided, but the majority of the political astrologers declare that all their observations point to the spring of the present year as the time when the curtain should rise."

EUROPE TROUBLED AND WARLIKE.

Irrespective of the agitations in France which are likely to open the way for a Bourbon restoration, the general aspect of the European Continent is troubled and warlike. It has transpired that Russia formally proposed to France some time ago that they should unite in an attack on Germany. The Republican Government of France declined, and Russia made overtures to the Royalists who would willingly pay any price for the restoration in France. Germany answered the intrigue by an alliance with Austria and an increase of the German army. Increased distrust is the result, and increased fermentation in the direction of war. These symptoms are reflected in the following newspaper extracts:

"The conviction expressed by the German Emperor in his speech to the Reichsrath, that peace would be maintained, is certainly not shared by any class of his subjects. I have just seen a person who has returned from Germany after a lengthened stay, during which he traversed the country from end to end, whose occupation gave him the opportunity of coming in contact with all classes of society. He set out in his travels with no preconceived ideas, and with no small amount of sympathy for the German Government in the difficulties of its position, whilst he strongly believed in the honesty of its pacific intentions. His report is that from Cologne to Konigsberg he found in every class the strong conviction that the present year would not pass without war. Two army corps at least are in such an advanced state of effectiveness that they could be placed upon a war footing in half the time allowed by regulation. Moreover, the officers and men of the Landsturm, the last reserve of the German army, have in several districts been informed officiously, if not officially, that they will do well to hold themselves prepared. This Landsturm, which includes all German citizens up to the age of sixty years, would, if

mobilised, raise the military force of the Empire to four millions of soldiers."—London correspondent of the *Leeds Mercury*.

The *Standard* remarks: "Were we living in an epoch of pacific tendencies—were territorial ambition lulled to sleep, and did no recognised grudges and avowed jealousies separate nation from nation, then it would be not only the height of insanity, it would be an act of provocation, for any one community to endeavour to make itself as strong as all its neighbours put together. Unhappily, Europe is not in the condition we have described. After the Napoleonic wars, Europe was for a time under the spell of authority that had been attained by long and desperate struggles. At the present moment it is waiting to settle a number of questions that have for some time been ripening for solution. Any examination of the state and prospects of the Continent would be mere trifling if it did not commence by recognising the legacy of unsatisfied aspiration left to the French people by their last struggle with Germany. Another fact equally demanding recognition is the irritation felt by the Russian Government and by the Pan Slavonic party everywhere at what they consider the inadequate results of the campaign successfully carried against Turkey. Russia, like France, is notoriously nursing her wrath to keep it warm. Against this circumstance, a momentary and complimentary suspension of newspaper recriminations can count for little. We should hardly be saying too much if we affirmed that a couple of lives alone stand between the downright enmity of Russia and Germany. And if this be so, how frail is the safeguard against overt hostility!"

PROSPECTS OF RETURN TO PALESTINE.

It is pleasant to turn from these darkening clouds to a contemplation of the dawning light in the East—the light of returning favour to the long-afflicted house of Israel. A writer in the *Prophetic News* remarks: "I know it to be a fact that a gentleman not long ago found the table of the present Premier's study covered with books relating to the return of the Jews to Palestine, and bearing marks of his careful and earnest perusal." "Already a considerable Jewish population have silently returned to the Holy Land. There are 20,000 Jewish residents in Jerusalem."

Writing under this heading "The Return to Palestine," a correspondent in the *Toronto Mail*, says:—"We do not expect from scriptural inferences that there will be a large accession of converts at the present

time, the religious acknowledgment of Christ forming a subsequent event to their return to their cradle in the east. Our duties may, therefore, be more in rousing their patriotism, urging them to look forward to the time of restitution as near at hand; and consequently to prepare for it. Prophecy describes the Gentiles performing this work, under the figure of a nurse carrying the infant in her arms."

STEAM POWER AT JERUSALEM.

"A large steam engine has arrived from England for a steam flour mill at Jerusalem. It has been imported by some of the Wurtemberg colonists lately established near Jerusalem, who are doing all they can to introduce modern appliances into Palestine."
—*Engineer*.

JEWISH VIEWS OF THE SITUATION.

The *Jewish Chronicle* has a leading article on the subject which (notwithstanding some drawbacks) must strike a chord of joy in every heart that loves and looks for the appearing of the Lord. Its principal portions are as follow:

"Mr. Lawrence Oliphant's scheme, detailed by a correspondent in last week's issue, contains the most feasible plan that has yet been put before the world. . . . At present, the matter is a purely commercial and administrative speculation; but the very practicability and non-sentimentality of its character is an assurance of its feasibility. Mr. Oliphant has, as we can avouch from personal knowledge, selected the very best spot available for the purpose (for who has not heard of the fertility of Gilead and its balms?), and has laid down conditions which contain the elements of prosperity. At present, the only requisite quality which our brethren possess, or adequately fulfil, is that of the possession of capital, and that they are asked to give, not as a gift, but as remunerative investment. This, to say the least of it, is by no means an injudicious way of appealing to our feelings. We can place some of our *protéges*, our brethren in Palestine, in positions where they can be self-supporting. . . . It would be a great elevation of the Jewish character in the eyes of the world at large, could they prove themselves capable of conducting a colony, harmoniously and reputably, under the present lawless conditions of Ottoman rule. It must be a peaceful triumph worthy of the days of the Messiah, when all shall be peace. Even now, of their own accord, our brethren of Palestine are beginning to show that they appreciate the advantages

of agricultural industry, as the letter of the same correspondent reporting Sir Henry Layard's conversation, which is in the highest degree interesting and important, amply proves. Without being able to promise Mr. Oliphant our full support until we are in possession of all details of government, and of the knowledge of the individuals in whom the local government is to be invested, we can go so far as to say that, up to the present, the scheme recommends itself strongly to the consideration of all earnest and sincere Jews. We shall watch its complete development with intense interest and watchful anxiety.

"Almost coincidentally with the publication of Mr. Oliphant's plans comes the scheme of Mr. Cazalet . . . It seems strange, and yet most re-assuring, that two men of culture and thought have hit upon a similar scheme for the regeneration of Palestine and Syria. There are persons who think that the Restoration is to be brought about by a supernatural *coup de theatre*, and that it cannot be accomplished without the intervention of startling and directly apparent miraculous means. The ways of Providence are inscrutable, and much that appears to us merely the result of natural evolution, may be, although not clearly visible, the silent working of the Great Power. There are many who believe that miracles are daily performed, and it cannot be said that their theories are utterly untenable. There is no reason why all the prophecies, in which the vast majority of us devoutly believe, may not be fulfilled in an apparently natural and consequent manner. It is not our purpose to give any undue importance to Mr. Oliphant's scheme. It may be found not to hold water on close examination, but on the other hand, it may be productive of vast and singular benefit. Mr. Oliphant is avowedly a free-thinker. He has no religious motives. Christianity is to him of as little consequence as Judaism. He is a politician with a theory to carry out, and nothing more. Yet the least likely of us may be the instrument of Providence, and the least religious be guided by the hand of God. Heaven may lead a man of great intelligence, but of little faith, to become the precursor of the Messiah who is to be, according to our belief, but a man of marvellous intelligence and power of influence and organisation. Exceptionally superior qualities of mind may, not improbably, be the result of the inspiration of God. King Solomon, under whose reign only were the Jews completely united, was but a man, even endowed with human failings in the highest and most animal degree. May not the Messiah, who is to unite all mankind in the common bond of an universal method of worship of the Creator, and thus to bestow peace on the world—for the majority of the

wars and dissensions are the outcome of religious and political difference—be but the Strong Man strong-minded and strong-bodied: the Can-ning whom Mr. Carlyle imagined with his faulty philology but true historical insight? Agricultural colonies may not bring about Restoration, but they cannot fail to benefit all who suffer from want of direction to their labours, and from want of aliment."

WHAT WILL LEAD THE JEWS BACK ?

The *Jewish Chronicle* says, "It is oppression and not prosperity which will lead us back to our proper place in the Holy Land." Its Editor makes this remark in reference to the comfortable position of the Jews in some countries. He says: "Non-Jews ask us if we still seriously hope for the Restoration, and, if it came, whether we should accept the position and leave the countries of our adoption. It is the old story of the Israelites returned from exile to their native land, longing for the hanging-gardens and the soft sensuous delights of Babylon. When Jeshurun waxed fat he kicked, and he wanted to remain in his well-stored manger.

"But there are many of the children of Jeshurun who have not waxed fat, and are lean and hungry even as Cassius himself. The prosperous Jews form but a small portion of our brethren. Those who are comfortable and content are comparatively few. These, perhaps, would be loth to leave their assured and luxurious homes to find a new country and a new civilization. But those who are oppressed and unhappy long for the advantages which a re-consolidated nationality would give them.

"Oppression and persecution have kept our people, as a body, alive and homogeneous. The more the Jew is downtrodden the more he clings to the faith of his fathers and its observances. Liberated and anxious to compete, socially, with his fellow-countrymen, he throws over the restrictions which are deeply respected by those whom he would conciliate by their abandonment, with the simple result of making himself appear contemptible and sycophantic. It is oppression, and not prosperity, which will lead us back to our proper place in the Holy Land."

Illustrative of this reasonable view, we find the following harrowing picture of

Jewish persecution going on at the present moment in a country where there is the largest Jewish community that exists in the world. The *Daily Telegraph* says:—

“Three of the great European Powers still withheld from Roumania their recognition of her independence on the ground that she has failed to fulfil the obligations imposed upon her by the Berlin Congress with respect to the civil and political emancipation of her Jewish subjects. Russia, however, although a party to the treaty which virtually decreed the enfranchisement of the Roumanian Jews, persecutes her own Israelites with relentless and ever-increasing severity. Within the last eighteen months the Czar’s Government has expelled all the Jews from the territories inhabited by the Don Cossacks and from the frontier districts of Bessarabia. The official decrees, issuing from the Russian Home Ministry, which successively ordained these expulsions, are curiosities in their way. ‘By reason of the proved noxiousness of the Jews’—thus runs the former of the two—‘the Senate has proposed and the Government has determined that the said Jews shall be expelled from the lands of the Don Cossacks and prohibited from ever re-entering those countries. Within the term of two years from the date of this order, the Jews in question must have sold their real property by public auction and quitted the said districts.’ The second ‘prikas,’ dealing with the Jewish inhabitants of Bessarabia, is not less remarkable, considered as an utterance of a ‘civilised’ Administration. ‘This class of the population,’ it observes, ‘furnishes by far the largest contingent to the smugglers who cause such prejudice to the Imperial revenue. Therefore the Government has resolved to expel all the Jews from the frontier districts, and, to that end, has revived an old ukase, dating from the year 1840.’ The Bessarabian Jews, to whom this latter ordinance applies, are identical in race and idiom with the Roumanian Israelites, upon whose deliverance from disabilities Russia, conjointly with the other Great Powers, so magnanimously insisted only one year and a half ago;

but, unluckily for them, they are her own subjects, instead of her neighbour’s!

“These two amazing documents have just been supplemented by a third, which summarily disposes of the Jews who have settled down in St. Petersburg, Moscow, and other large cities of ‘Great Russia.’ Some ten years ago an Imperial ukase was promulgated granting permission to such Hebrews, Russian subjects, as had acquired an educational diploma or were members of a trading or handicraft guild, to establish themselves and fix their domiciles in the old and new Russian capitals, as well as in all the so-called ‘Home Governments’ of the Muscovite Empire. Under this ukase a large number of the well-to-do, and a tolerable sprinkling of wealthy Jews set up their shops and counting-houses, exchange offices, and banks, in the chief commercial centres and trading emporia of Russia proper. By the latest anti-Jewish ordinance, bearing the Minister of the Interior’s signature, all these financiers, merchants, tradesmen, and artisans are forbidden to sojourn any longer in the towns wherein they have established their respective businesses—a prohibition practically equivalent to a sentence of absolute banishment. Such are the measures adopted for the persecution of intelligent, industrious, and frugal people, at once loyal subjects and regular tax-payers, by a Power which, not three years ago, declared war upon and invaded Turkey ‘in the name of civilisation.’ Governmental and Pan Slavistic organs in St. Petersburg have recently raised a cry against Russian Jews, upon the pretext that they have taken an active part in the Nihilistic movement. As however the Jews in other countries never conspire against the powers that be, but devote their faculties and energies to inoffensive and profitable pursuits, we see no reason to believe that the Russian Jews constitute a solitary exception to the rule exhibited by the rest of the race all over the world. A Russian proverb avers that ‘any stick is good enough to beat a dog with;’ and certainly it would appear that any pretext is good enough, in Russia at least, to justify the persecution of the Jews.”

ANSWERS TO CORRESPONDENTS.

A. A. B.—It is not from want of questions but from the want of leisure in the midst of multifarious duties, that we have not lately published contributions to this department. We have a pile of letters waiting: we have not yet abandoned the hope of dealing with them.

H.L.—On the question of the hymn book in relation to strangers, see the preface to the hymn book. As to taking part in public concerts, none but babes in Christ would require to be dissuaded from such a thing, and these rather sickly babes, in danger of dying in childhood.

C.B.—The idea of opening a register for brethren in want of employment and brethren desiring to employ, has before been mooted, but not acted upon from a fear of turning our relation in the truth into a market for temporalities. Other considerations also have weighed against a project which, on the face of it, seems feasible and good.

"INSPIRATION."—You do right to insist upon the acceptance of the Bible's inspiration, in its entirety, as a condition of fellowship. The inspiration of the Bible is the basis of our hope, and the ground of our submission to what the Bible commands. Take this away or make it doubtful, and you loosen the bond that connects us, and establish a principle of spiritual decay that will soon bring death.

D.L. & D.C.—The questions as to the duty of brethren in relation to parochial and parliamentary institutions have been asked in the *Christadelphian* before. They are sufficiently answered in the apostolic declaration that we are strangers and pilgrims, whose citizenship is in heaven, and who while sojourning among the Gentiles, are not of them; but occupying a position of passive subjection to their appointments, against the day when judgment will be given to the saints, and public life be placed in their hands everywhere. Those who take an active part in the affairs of the world and who accept office in Gentile matters, run great danger of losing their place in the kingdom of God. Like those who will be rich, they run into many foolish and hurtful lusts that drown men in perdition.

MARRIAGE.—W.E.C.—We heartily agree that it is a shame it should be necessary to defend purity among saints. To those who ask such questions, however, (W. C. and S. T. and others) the answer is obvious. Marriage is the earliest institution to be found in the Bible. It is met with so soon as Gen. ii. 24. It consists, as there defined, of a man leaving his father and mother and uniting himself with the woman of his choice, after which they are "one flesh." Jesus refers and Paul re-echoes it in Eph. v. 31. Therefore Gen. ii. 24 is made binding on all who seek to be subject to Christ. The "leaving of father and mother," shows the formalness, openness and publicity that have been essential to marriage, from the very earliest. The open assumption of marital responsibility and the open profession of the marriage covenant are part of the act of marriage. Without it, there is an absence of the thing expressed by the word "marriage." The principal element of marriage is the recognition of the community and the power to enforce the compact in the case of the faithless. All Bible cases of marriage illustrate the point. Licentious sophistry, the slave of lust,

would limit the institution to private agreement between the two parties concerned by which diabolical gloss, innocence has often been corrupted by scoundrels, and the saying of the apostles illustrated that "destruction and misery are in their ways." Marriage being the open, public and avowed union of man and woman, the answer given last month, follows as a matter of course. The Scriptures never contemplate the admissibility of intercourse till after marriage.—(1 Cor. vii. 9; Gen. xxix 21.) Before then, it is fornication.—(1 Cor. vii. 2.) Men and women are not husbands and wives till after marriage, whatever their intentions may be. The 36th and 37th verses of 1 Cor. vii. are a prescription of marriage and not of fornication: they relate to the circumstances connected with the Eastern custom of betrothal from childhood. All intercourse out of wedlock is fornication. Other questions are asked which delicacy forbids the discussion of, and the discussion of which ought not to be necessary to pure minds. Men who are bound by their profession to shun the very appearance of evil and to edify themselves to whatever is pure, and lovely, and of good repute, ought to have no difficulty in attaining decided views on such a question. Righteous men will have no difficulty, and on such a question they can have no parley with others. They will not for an instant acknowledge fellowship with any who defend this evil doctrine, or who put themselves forward as apologists for those who practise it. It is the devil in his vilest shape, whom faithful saints will chase from their presence with detestation and abhorrence at the hazard of every consequence that may come from their contention for that holiness without which no man shall see the Lord. Knowledge without righteousness is a mockery and a delusion.

Brother A. LANSON, Beechworth, Australia:—"We are of that number who would deeply regret the discontinuance of the magazine which we have learned to welcome and associate with those things which claim the first attention of those who earnestly desire to unlock the mystery of existence—a mystery which the vain philosophy of a Huxley and a Darwin deepens rather than removes. Let those who will, sit at the feet of these clever manipulators and scientific web-spinners, their theories will perish with them unless they should be previously shattered by the visible manifestation of Him out of whom all things have been "evolved." We accept man's scripturally defined position, a position which Moses, David, Solomon, Paul, and thousands of others (many of them perhaps of heavier mental calibre than

our modern Solons,) were content to accept. We are still holding fast to the same 'hope,' and trust to do so until we are ourselves 'held fast' by the last enemy, or till the hope is no longer deferred."

Bother GEO. F. THIRTLE, of London, writes: "I shall be very pleased to have a copy of *Seasons of Comfort* as soon as convenient after you get them from the printer. Please accept the enclosed 10s. for the same. I must say that the Sunday morning addresses which from time to time appear in the *Christadelphian*, are always read by me with the greatest of interest and profit, and I shall highly prize the coming volume, with its numerous echoes of the apostolic exhortation to present our bodies a living sacrifice, holy, acceptable unto God. Truly, the brethren of Christ, living in this present barren age, are in the midst of a crooked and perverse generation, which, in regard to the truth, is about as unfavourable as can well be imagined. The one thing upon which the bulk of mankind agree, is that they must make money somehow. Business must be done, even if lies have to be thrown into the scale; consequently a God-fearing man is at a good discount, seeing he cannot favourably compete with his contemporaries—not for want of business abilities, but simply through the fact that he cannot serve God

and Mammon. Apart from the word of truth there is absolutely nothing around us that will in any way help us on the road to eternal life. The world, with all its connections, is a thorough draw-back to that spiritual progress after which the new man is constantly yearning. But thanks be to God, all this will soon be changed. I was greatly struck by reading a letter in to-day's *Times* (which I enclose herewith) showing what some of our 'political prophets' see looming in the distance,—or rather, in the near future. It shows also, by its ironical reference to Armageddon, what a sneer is cast upon the sure word of prophecy.

"Terrible as will be the accomplishment of these divine judgments to those who are strangers to the covenants of promise—it will nevertheless be the inauguration of that eternal "season of comfort" which awaits all those who love the Lord's appearing. Till then, let us give attention to reading, to exhortation, and doctrine, remembering that our sufficiency is of God. Trusting that each of us may be accepted and find favour of the Lord in that day."

INTELLIGENCE.

ABERDEEN.—Brother Anderson reports the death of sister Storm, deeply regretted by the brethren, by whom she was highly respected and loved.

BIRKENHEAD AND LIVERPOOL.—Brother Collins reports the following immersions, viz., on February 19th, MARY S. WILKINSON, neutral, wife of brother Edward Wilkinson; on March 4th, ALICE M. M. COOMBS (18), formerly connected with the "Friends," and resident with brother Garside at Ormskirk; also, on March 8th, PETER WHITFIELD (28), seaman, and HARRIETT WHITFIELD (24), his wife, who have been led into a knowledge of the truth through the instrumentality of brother Locke. Fellowship has ceased on the part of brother George Andrew and sister F. A. Robertson. The ecclesia in Birkenhead and Liverpool now numbers fifty.

BIRMINGHAM.—During the month obedience has been rendered to the truth by the following: JOSEPH THOMAS, boot maker, formerly Campbellite; and JANE SEAMARK (46), formerly Church of Christ, so-called.

The lectures on the Apocalypse continue to be attended without visible diminution of

numbers or interest. The question of publication is not yet decided. We hear of many who intend to have them, but have not yet signified their mind.

Campbellism in Birmingham is being severely exercised by the truth. It will be recollected that some time ago Mr. Andrews, a principal man in their meetings, obeyed the truth. He was immersed at his own request by the brethren in Birmingham, but did not at that time identify himself with them. The result was a division in the Campbellite meeting, and the secession of a large number with Mr. Andrews. Many of these—to the number of 26—have been baptised by Mr. Andrews, and meet together in the Alexandra Hall, Bloomsbury, separately from the Campbellites, who meet in a chapel of their own in Great Francis Street. The fear of being compromised in an uncertain profession of the faith (a fear entertained on various reasonable grounds), has hitherto prevented the Birmingham brethren from according that cordial recognition to the new community which is desirable; but there is a likelihood now that all difficulties will disappear. The new community has formally applied for recognition and co-operation.

This has been followed by an interview at which the various elements of the truth were defined, by a deputation from the Birmingham brethren, and endorsed by Mr. Andrews in the presence and on behalf of those in fellowship with him. It had also been signified that the new meeting were not unwilling to be known as Christadelphians. A formal compliance with their request for fellowship will probably have taken place before this meets the eye of the reader.

Meanwhile, the incident has stirred up Mr. David King to make strenuous exertions to avert further disaster to Campbellism in Birmingham. He has been lecturing specifically against the Christadelphians. Brother Andrews invited him to debate the subject with the Editor of the *Christadelphian*, but Mr. King took refuge in a proposal to have a committee to investigate the nature of an incident that transpired between himself and the Editor of the *Christadelphian* sixteen years ago, the particulars of which are in the possession of the early readers of the *Christadelphian*. The Editor of the *Christadelphian* declined to waste time in such obstructive trifling, remarking that having the answer of a good conscience towards God, in the matter that seems to have inflicted such a deep and lasting wound on Mr. King's feelings, he was willing to bear any amount of odium Mr. King might please to cast upon him, caring more for the unspeakably more important question "What is the Truth?" He was ready to discuss this without condition or preliminary; but Mr. King could not be brought from the miserable corner in which he prefers to stand. However a sort of discussion has been proceeding notwithstanding. By arrangement of brother Andrews the Editor delivered two lectures in Duddleston Ward Hall, in exhibition of the true nature of the kingdom of God. After this Mr. King lectured, with the view of showing that the kingdom of God was set up on Pentecost. This lecture was answered in a counter lecture in the Ward Hall, by the Editor of the *Christadelphian*. Then at another meeting in Great Francis Street Chapel, Mr. King answered written questions submitted by those who sympathised with the truth. His answers were at another meeting reviewed by the Editor of the *Christadelphian*. No definite result can be reported; but any agitation on the subject of the truth is better than stagnation, and may be the means of doing good all round. The lectures during the month have been as follow: Feb. 29th, Hope as an element of the human constitution.—(Brother Roberts). March 7th, Infant baptism a human invention.—(Brother Hodgkinson.) 14th, The predicted falling-away from the truth.—(Brother Bishop). 21st, Charity, false and true.—(Brother Roberts).

BRIERLEY HILL.—Brother Dawes reports an addition in the person of JOHN BRADBEY

(20), who was immersed at Dudley on the 21st of February.

BRISTOL.—Brother Baker reports the brethren having assisted another Gentile to become a Jew, in W. H. MOCKRIDGE (30), formerly a member of the Baptist community. He was immersed on February 29th. Brother Baker says: "Our efforts at Bedminster referred to last month were continued on February 20th, when a crowded audience heard a lecture from brother Chandler; also one from brother Phillips, on February 27th. Our efforts in January last, at Hotwells (another part of the city) have brought forth an attack from the vicar of the parish, whose sermon is in print on immortality. He has been invited to debate the subject, but excuses himself on the score of the solemnity of the subject. We are making efforts for a reply. Brother Shuttleworth lectured at our hall on Sunday, February 22nd, and brother Phillips on February 29th. The attendance at our Sunday meetings continue good."

CARDIFF.—Brother Rees writes: "We have added to our number three, who were assisted into the sin-covering name, as follow: ADELAIDE TAYLOR, March 10th, formerly neutral; THOMAS JONES, March 12th; and his wife URUSILA JONES, formerly Wesleyans. We feel encouraged with these additions, which make our number twelve with sister Lowe, who has removed here from Bristol. For the information of brethren passing this way, we notify that we meet, Sundays, eleven a.m. Bible class; three p.m. breaking of bread; half-past six proclamation of truth, at the Ivor Street Mission Hall."

CHELLENHAM.—Brother Smith reports the separation from the Cheltenham ecclesia, of Mrs. Stone and Miss Sykes, on account of their acceptance of Charles Dealtry's belief that Jesus Christ is the son of Joseph in the natural sense. Brother Smith says: "We no longer consider them members of this ecclesia, and sincerely trust that none of the other members will be carried away by this heresy." [This intelligence was inadvertently omitted last month].

CUMNOCK.—Brother Haining reports: "Other two cases of obedience to the truth in this locality. On 2nd inst., ANNA HAINING (28), domestic servant (sister in the flesh to sister Reid), formerly of the church of Scotland, and presently residing in Cumnock, was united to Christ by baptism, after being duly examined as to her fitness. Also on 6th inst., MRS. CULBERT (wife of brother Thomas Culbert), having come from Muirkirk (a village ten miles east from this), for the purpose of being examined as to her fitness for rendering the requisite obedience for a beginning in the race set before us in the gospel, and this having been conducted in the presence of a number of the brethren and sisters, and there being found

nothing to hinder, she was forthwith baptised. The few at Muirkirk who have espoused the cause of the truth, presently meet on the first day of the week, for the breaking of bread, in brother Dargue's house; they are now five in number, namely, brother and sister Dargue, brother and sister Culbert, and sister Robb. We earnestly trust that by persistent well-doing they may be enabled to maintain their position nobly in the face of the enemy to their own wellbeing now and always."

DERBY.—Brother Colebourne writes: "I am pleased to record that the good seed sown in this place still falls occasionally into good ground. The following having proved 'good ground' [no one can properly be said to prove 'good ground' till there has been a steadfast and obedient endurance unto the end.—EDITOR.] were buried by baptism into the death of Christ on the 6th instant, and are resolved to walk in newness of life; viz:—JOHN KIMBER COATES (24), and his wife ELIZABETH COATES (26), ELLEN MILLBAND (25), wife of brother Tom Millband; WILLIAM MILLBAND, brother in the flesh to brother Tom Millband, and ELIZABETH POWELL (27), wife of brother Powell of Stapenhill, Burton-on-Trent, and sister in the flesh to the late brother Leeson, of Coleshill, near Birmingham. A special sowing of the word was made in the Corn Exchange, on the 29th February, the sower being brother Ashcroft. Some four or five hundred persons were present and had the advantage of hearing an excellent exposition of the Doctrines of Demons as foretold by Paul. If there were any present who had 'ears to hear' they would find it hard to avoid the conviction that this prediction of Paul has found an ample fulfilment in the Demonology of the modern pulpit." An individual who is an expert in the sowing of literal seed, made an attempt at the close of the lecture to distribute a few 'tares' amongst brother Ashcroft's wheat."

EDINBURGH.—Brother W. Grant writes: "Since our last report, we have had two additions by immersion, and one by removal. The cases are those of MARGARET FERGUSON (20), domestic servant, formerly Baptist; and THOMAS MITCHELL (33), miller; immersed on the 17th and 21st of February respectively. The removal is that from Dundee, of brother William Kerr, who has obtained employment here—probably, however, only temporary. On the other hand sister Jane Andrew has removed to Liverpool, having obtained a situation in that city. Our lectures are still well attended. The course for March is as follows: Sunday, 7th, God's purpose with the earth and the human race. 14th, The signification of the Image in Nebuchadnezzar's dream. 21st, The Gospel: what is the good news about, and how can we become related thereto? 28th, The present state of the nations significant of the near fulfilment of the gospel."

GLASGOW.—Brother T. Nisbet reports: "The lectures in Glasgow have been as follow: Feb. 22nd, Christ at the door.—(Brother Robertson.) Feb. 29th, Various heresies.—(Brother D. Campbell). March 7th, Foreshadowing the devil's end.—(Brother T. Nisbet). March 14th, Demons.—(Brother T. Nisbet). We can note a few who have been regularly attending the lectures, whom we hope shortly to assist in placing in 'the way,' although it is well not to be too sanguine in such a matter, one is so often disappointed."

GLOUCESTER.—Brother Rogers reports the obedience of the following persons: on Sunday, February 15th, WILLIAM MORTON BEARD (29), formerly Church of England, brought to a knowledge of the truth by the efforts of brother Warren of Littledean, Forest of Dean. On Feb. 18th, EDMUND EDWARDS (28), formerly neutral, who was first made acquainted with the truth in London. Also JOB MAYO (47), formerly neutral. The meetings are still well attended, and happy results anticipated.

HALIFAX.—Brother Dyson reports, that on January 18th, a very interesting and instructive lecture was given by brother H. Sully, of Nottingham, on The aspect of affairs in the East, from a Bible point of view. Things foretold of which many are ignorant, and some things people expect to occur which never will come to pass. January 25th, Why is the Eastern Question so deeply interesting to the Bible student?—(Brother J. Briggs). February 1st, The God of Abraham, Isaac, and Jacob.—(Brother R. Dyson). February 8th, What is man?—(Brother C. Firth). February 15th, The devil and satan.—(Brother R. Smith). February 22nd, Baptism.—(Brother W. H. Andrew, of Leeds). On February 29th, two highly instructive lectures were delivered to large and attentive audiences, including brethren from Elland, Huddersfield, and Keighley, besides a goodly number of strangers; afternoon subject: The Eastern Question: the transfer of Palestine from Gentile to Jewish rule essential to the fulfilment of the promises of God. Evening subject: The return of Jesus Christ from heaven to re-gather Israel and reign in Jerusalem as king of the whole earth—the only solution for the Eastern Question and all other problems now vexing the minds of men.

HANLEY.—Brother J. W. Thirtle writes: "We continue to proclaim the truth here, and are glad to see indications of some being interested. We have not been allowed to smoothly pursue our work. The troublesome fellow referred to in my last report—a Mormon, who has belonged to no fewer than seventeen denominations—has continued his work of annoyance and disturbance with untiring regularity, and repeated rebukes and exposures of his mischievous motive

having been unavailing, we have been compelled to refuse him and one of his supporters, admission to the lectures. Now those who are desirous of listening are able to do so without molestation. We have been engaged in a somewhat exciting newspaper controversy, and orthodoxy has manifested very little of its much-talked-of charity and toleration. A letter setting forth various points of Bible doctrine, written to a local religious newspaper, aroused widespread indignation, and a number of epistles appeared against us, the writers, for the most part, showing considerable capacity for abuse, denunciation, and misrepresentation. Several of them were content to 'leave it to those better up in theology to thrash out the lame arguments of the Christadelphians,' who were described as 'a mere handful of people from nobody knows where' intent upon 'schism and mischief.' 'A Methodist' contributed a long essay on 'Conditional Immortality' to the columns of the same newspaper, and two sermons against the truth concerning the soul and future punishment, preached by a Presbyterian minister, were fully reported. To reply to the attacks, and to deal with the many misleading statements which gained currency, were out of the question, so we briefly met the most relevant, and stinking objections raised, and challenged our opponents to publicly defend their position. Our first letter was about two columns long, and although some eighteen or twenty columns have appeared against us, we have had to be content with three columns and a half in which to defend ourselves, for, saith the guiding spirit of the organ, 'it won't do for me to fill my paper with this stuff which is giving great offence everywhere.' The performance of the Presbyterian minister is not looked upon with unqualified favour by his brethren of the cloth, for they seem to think that he has not sufficiently rounded his points to secure himself against very damaging criticism. Yet, of course, the predominant belief is that the Christadelphians are wrong. It is to be hoped that the present effort will result in some manifesting a preference for truth above error, and making up their minds to wait for him whom we are expecting from heaven. Brother R. Judd, lately of New Zealand, but a native of these parts, has come to live at Stoke-on-Trent, and is meeting with us—making our number six.'

HUDDERSFIELD.—Bro. Heywood reports that the brethren have taken a room in the centre of the town, No. 5, New Street, where they hope to be more comfortable than in the South Street room, as they will have the room entirely to themselves. The old room was too far out of the way to attract strangers, and being occasionally used for dancing classes, etc, its associations were not favourable to the truth. The brethren are glad of the fellowship of brother and sister Holroyd,

who have removed from Elland to Huddersfield on account of business.

KIDDERMINSTER.—Brother Bland writes: "I have to report the addition of one more to our ecclesia, Miss SARAH TAYLOR, formerly a member of the Wesleyan Society. She has attended our lectures and other meetings since the commencement, and I trust will stand approved in the day of the Lord's coming. The lectures have not been quite so numerous attended during the last month, but a few are—we believe—anxiously desirous of knowing the truth. The lectures since last communication have been as follows:—Feb. 22nd, Jerusalem: the city of the Great King, &c.—(Brother J. Bland). Feb. 29th, The broad path: those who walk therein, and their destiny, as revealed in the word of God.—(Brother T. Betts, of Bewdley). March 7th, Infidelity: its cause and cure.—(Brother J. Steward). March 14th, Land or Sky? Earth or Heaven? Which is the everlasting inheritance of the righteous? (Brother J. Bland).

LATHONES.—Brother J. Brown reports the death of brother David Tarrase, who fell asleep on March 1st, aged 54 years. He met with the brethren in Cupar, and they will miss his company very much.

LINCOLN.—Brother Wright reports as follows: "As stated in the *Christadelphian* of February, the proposal to have eight more lectures delivered in this city has been carried out by the following brethren: January 11th, Public opinion.—(Brother S. Richards, of Nottingham). 18th, The Life is in the blood.—(Brother F. Hodgkinson, of Norman Cross). 25th, The Trinity: a dogma of Rome, subversive of Bible teaching.—(Brother S. Richards, of Nottingham). February 1st, Is heaven our home? or will the earth be the abode of the righteous?—(Brother Mabbott, of Nottingham). 8th, The Christadelphians: their origin and mission.—(Bro. H. Sulley, of Nottingham). 15th, The broad way, the narrow way, and where they lead to.—(Brother F. Hodgkinson, of Norman Cross). 22nd, Are you on the register? An important question for those who desire future life.—(Brother S. Richards, of Nottingham). 29th, The promises made of God to the fathers considered in relation to the salvation of men individually, and welfare of mankind at large.—(Brother H. Sulley). The attendance at the lectures has been fair, all things considered, but in some cases very depressing to the lecturers, as the subjects demanded serious attention from the people. On February 1st and 15th, there would be quite 100 present. There are several who attend regularly, but, as far as appearances go, with no good result. Two or three appear desirous of finding and embracing the truth; but no sooner is the good seed sown than the enemy throws in tares, and so they are hindered. As some have expressed their

interest, it has been decided to have four more lectures delivered here during the month of March, if the Lord will, and brother S. Richards is making the necessary arrangements with brethren to lecture upon those occasions."

LONDON.—Brother A. Jannaway reports that sister Thirtle (mother of brother George and sister Rosa Thirtle, of London, and brother James Thirtle, of Hanley) has been unexpectedly taken from our midst by death. Our sister expired after a very short and painful illness on Feb. 21st, aged 54, and was interred on the Thursday following in the Nunhead cemetery, in the presence of a large number of brethren and sisters. Though we are unable to fathom the reason why the Deity should have removed her from the land of the living, one, who in her family circle was so useful and, apparently, hitherto so well, we know, and derive comfort from the fact, that all things that happen are for the good of those that love the Lord. We have at last established, in connection with the ecclesia, a Sunday school, a thing that we have been desiring for many years. It is now five Sundays ago since it was commenced and the success is truly gratifying; the number of scholars has increased from twenty-eight to forty-six, and all appear to be in love with our new undertaking. The school is in the Wellington Hall, a place admirably adapted for it, and is under the superintendence of brother J. J. Andrew. Our earnest hope is that God will make it the means of spreading His truth in this great city. I also have pleasure in recording the names of two who have yielded obedience to the truth: on January 21st, EDMUND BAKER, formerly Baptist; and on March 10th, CHARLES WRIGHT, hitherto neutral. Our number has been further increased by the removal from Warrington of brother and sister Dunn and their three daughters (sisters Annie, Jeanie, and Francis Maude). The lectures in Wellington Hall for March, are: 7th, *The Exodus from Egypt*.—(Brother J. J. Andrew). 14th, *The prophetic Scriptures*.—(Brother A. Andrew). 21st, *Religious teaching—false and true—as exemplified in ancient Israel and modern Christendom*.—(Brother Owler). 28th, *Jesus Christ—the sinless one and sin bearer*.—(Brother Atkins).

MILES PLATTING (near Manchester).—Brother J. Brown reports that the Miles Plating ecclesia commenced lectures in their new room, 34, Richardson, Rochdale Road, near Collyhurst Street, Sunday, January 11th. The following have been the subjects of lectures and the lecturers: Jan. 11th, *The true Christian hope*.—(Brother Waite, of Stockport). Jan. 18th, *The promised land*.—(Brother Hatton, of Oldham). Jan. 25th, *The second coming of Christ*.—(Brother Hatton, of Oldham). There have been very attentive audiences, and indications of the

word of truth taking root in the hearts of some.

Brother Brown further reports the immersion and the addition to the ecclesia of brother PHILLIPS, who had been looking into the truth for some time.

RIDDINGS.—Brother Wragg, writing of the work at Bagthorpe, Nottinghamshire, says, "Our week-night lectures having an average attendance of forty strangers, and owing to the interest taken by them in the truth, our brothers Marshall and Robinson will henceforth meet to break bread at Bagthorpe, some of the Riddings brethren promising their aid and support. The brethren have had to withdraw from brother Joseph Tatten, and also from brother Joseph Short, for disorderly walk."

STOCKPORT.—Brother Waite reports: "On the 15th instant, we assisted two to put on the glorious saving name of the Anointed One, both of whom have for a considerable time attended our Sunday evening and other meetings, which has resulted in their submission to our Father's will. They are ROBERT ROBERTSON, commercial traveller (45), and his wife, FRANCES MARIA ROBERTSON (40)."

SWANSEA.—Brother Evans reports a visit from brother Shuttleworth, of Birmingham, who lectured on the following subject: "Life from the dead—What the Gentiles owe to the Jews: the blessings that have accrued to the world through their fall, and the still greater blessedness that will come upon all the earth through their restoration to the divine favour." Our lectures on Popular delusions have also been well attended, and several are interested. Brother Evans adds: "We have had a valuable addition to our number, brother Randles having been united in marriage to sister Turney (as stated in the Birmingham intelligence of last month). We hope and believe her presence amongst us will be of great service in stimulating and assisting us to push forward the work of spreading the truth in Swansea."

TEWKESBURY.—Brother E. M. Osborne reports: "The united meeting of the ecclesias of Cheltenham, Gloucester, and Tewkesbury, took place here on Thursday, February 19th. The brethren and sisters accompanied by a few interested friends, assembled in goodly number and partook of tea together in the Lecture hall, after which suitable addresses were delivered by brethren W. Osborne, Wilson, Bendall, Jones, Horton, and Phillips. These meetings were inaugurated about twelve months ago, and so far we find them stimulating and profitable. The ecclesias, meeting at each place in rotation, find it cheering to compare notes together, and spend a few hours in mutual exchange of thought and purpose in the glorious things most truly believed amongst us."

WARRINGTON.—Brother C. Roberts

reports another addition, viz., FRANK DALE, tinman, who was immersed on February 2nd, in the appointed way, after witnessing a good confession of the things pertaining to the kingdom of God, and the name of Jesus Christ. Brother Roberts adds: "I am sorry to say our number has also been greatly reduced by the removal of brother and sister Dunn and family to London; brother Dunn has been of great service to us as a lecturer, and it was mainly through his efforts that brother Dale came to a knowledge of the truth. Brother Dale formerly belonged to the Baptists. Our lectures have been as follow: January 4th, 1880, The promised land.—(Brother Hatton, of Oldham). 11th, After the way they call heresy, &c., Acts xxiv. 14—(Bro. Dunn). 18th, Modern heresy, in its religious and political aspects.—(Brother Dunn). 25th, Doctrines of demons, as foretold by Paul. The prophecy illustrated by the demonology of the modern pulpit.—(Brother Ashcroft, of Birkenhead). February 1st, God and the two books He has written.—(Brother Booth, of Crewe). 8th, The coming king: his subjects and his kingdom.—(Brother J. Burden, of Crewe). 15th, Who are the Christadelphians, and what are their doctrines?—(Brother J. U. Robertson, of Liverpool). 22nd, The Bible: what is it? and how to read it.—(Brother Hatton). 29th, The hidden manna.—(Brother Killick, of Liverpool)."

WISHAW.—A rejoinder reaches us from the brethren here to the protest referred to last month, against the immersion of Mr. Neilson and Mr. Muir. We recorded the fact of the protest instead of publishing it *in extenso*, desiring to minimise a disagreeable necessity. For the same reason, we report instead of publish the rejoinder, merely indicating the substance of it, as in the other case. This may best be done by quoting the following sentences: "Coming to Wishaw was certainly no fault (on the part of the two candidates for immersion), or, at least, ought not so to be considered. There could be no attempt to steal a march upon us, seeing we had as much acquaintance and more intercourse with them than the Glasgow brethren had. During four or five weeks previous to their immersion we had frequent interviews with them." Referring to the judgment of the investigation committee, the rejoinder says: "They have never seen those men: consequently, they can know nothing whatever of their doctrinal standing. . . . They set the judgment of the Glasgow brethren, who did not examine them against that of the Wishaw brethren, who did." With this, we must leave the subject, regretting that excellent brethren should be unable to be of "one mind and one judgment" in a matter that ought to give gladness instead of leading to misunderstanding.

AUSTRALIA.

COLLINGWOOD.—Sis. Stillard reports the removal of sister Cozens to a distance, thus depriving her of the short-lived pleasure of her society on the truth. She remarks: "The circumstances of most of the dear brothers and sisters out here are very trying, and such as make us look forward with joyful anticipation to the 'glorious appearing of our blessed Lord and Saviour.' Trusting it may be the privilege of us all to be found accepted at that happy time."

MELBOURNE.—Brother Gamble, late of Leicester, writing from this place, says: "After a long and tedious passage of 118 days, brother Stimpson and myself arrived at Dunedin, New Zealand, where we found a few holding the truth in its purity and simplicity. We met with our brother W. W. Holmes and four other brethren and sisters at Caversham, two miles from Dunedin; we found our brother an able and earnest worker in the truth. During the great stagnation of trade in New Zealand we set sail for Melbourne. Brother Stimpson though, having obtained employment in Hobart Town, Tasmania, remained there. Arriving at Melbourne, I was much pleased to find the brethren numbering about thirty, and well united in the faith, meeting in the Temperance Hall, Emerald Hill. The truth here seems to make but little progress, the alien caring more for the temporal things of the present than for the eternal glory of the future, when the whole earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."

NEW ZEALAND.

BALCLUTHA.—Brother Simons, reports the obedience of MRS. MARY ANN BATES, of Port Molineux. She was baptised on Sunday, January 4th, 1880, and is sister in the flesh to brethren William and John Mosley. "She will be rather isolated, but I shall endeavour to keep her well supplied with books, and hope occasionally to meet together. This will make the number of brethren in this neighbourhood amount to six. A goodly number are looking into the truth, and there is a prospect of further additions to the one faith. Brother Simons proceeds to remark: "And now, my brother, I am beginning to feel, in addition to the honour and privilege of being permitted to work (though very humbly) for our blessed Lord and Master, a heavy sense of responsibility: first, in regard to myself, that I may very humbly walk in obedience to the guidance of His Spirit word, so that my everyday walk may be a testimony to His truth, and that I may be faithful in all things. One thing I have found to my sorrow—that there is such a tendency in some younger brethren to be doing some great things and forgetting the all-important work of subduing the flesh and

keeping it in subjection, humbly walking to the spirit guidance and presenting ourselves a living sacrifice, holy and acceptable, &c. Amongst the very first characteristics of the brethren of Christ, should be a walk of holiness. On putting on Christ we commence a walk of separation from an evil world. That very act condemns the world. The world watches with an evil eye only too glad of the slightest opportunity that may be given, to make the most of it, and to the hindrance of others that might be inclined to listen to the voice of wisdom and truth. That I may faithfully apply this to myself and earnestly lay it before my brothers in such a way as not to give offence, and yet be faithful to my Lord and Master, must now be my endeavour, the Lord helping me. I think you will be surprised to hear that the Presbyterian minister resident at Clutha is delivering a course of Sunday evening lectures on Man's inherent immortality, and endeavouring to prove that it is taught in Scripture; but up to the present time, at the end of three lectures, all he has done is to quote portions (only) of the *Twelve Lectures*, and misrepresent and pull them to pieces, and put an altogether different construction upon them than what they bear, and has given nothing as yet to take the place of what he thinks he has upset, but his congregation are evidently getting very dissatisfied, as they thought it was such an easy matter to prove that man had an immortal soul, and that it went to heaven or hell at death; but he has altogether failed, and is not even contending for that now, but that the souls pass away into purgatory and that they exist in a semi-conscious, half-dreamy state, not quite asleep nor yet awake, and that there is a division between the good souls and the wicked souls, but his exposition on this head did not appear to satisfy either himself or his congregation. As soon as he has finished, we purpose inviting him to a public debate. And as he has been quoting from the *Twelve Lectures*, I purpose reading them publicly, so that people may judge for themselves."

GREENISLAND, Otago.—Brother Campbell writes: "Our number are few, but increasing with a decided interest and love of the truth as the time draws nigh, and you know my ideas on the 2,300,—that it ends 1881—thus 2,300—490=1810—+71=1881. I have no doubt that many more in this place will be added to the Lord." [P.O.O. received with thanks. We state this as requested; but consider the acknowledgment of all letters on the cover the best and simplest mode.—EDITOR.]

TIMARU.—Brother King reports the submission to the truth, of a Congregational chapel keeper, who, after a careful study, became obedient unto the Father and was

immersed into the saving-name on Sunday the 21st of December 1879. His name is SEAWOOD, his occupation postman, and he is a married man; others are looking into the truth, but most people are prejudiced. During these last ten days there has been a disturbance between Orangemen and Catholics, the result was about 300 special constables were sworn in, and I was summoned to appear for that purpose, but objected to it, and was fortunately able to escape without fine, but not without a great amount of scoffing, both from magistrates and court. It has been the cause of much talk in the outside world, nevertheless I am not sorry, because it might result in leading some to think that there is something in the truth."

PARNELL (Auckland).—Brother Faulk reports that since he last wrote, the truth has made some progress in that benighted place. Of *Seasons of Comfort* he says: "You will render more than money's value to those that love the things of the Spirit. Speaking from experience, I can say that the Sunday Morning exhortations have been seasons of comfort to me in our isolation. . . Though we labour at a great disadvantage, we have much to be thankful to our Heavenly Father for. We have had an addition of two to the household of faith, and more interesting themselves in these things. At present, we meet in my house to break bread, in remembrance of our Lord. The people call this a new religion and say some hard things about us, but we hope to let them have more of it yet. At present, our numbers are not large enough to take a room in the town. The additions are DANIEL CONNELL (40), formerly neutral, who came to a knowledge of the truth by reading the *Twelve Lectures* and other works; also JOHN ROBERTS, formerly Catholic, whose case is a very interesting one."

MOSCOW (Idaho).—Brother and sister Nichols write to say that they are situated on Government land (on or near Thorn Creek), Nez Perce Co., I. Terr., Md., and are desirous of some one of the faith to come and make their home near. "There is a good chance to get a cheap home. Myself and wife are the only ones here interested in the truth. Brother Wm. Wing, a distance off, meets with them now and then. They would like much to have society in the truth. They might work together for the edification of one another."

SHANNON.—A communication from brother Sneath is written in too dim ink to be deciphered

WALDER, Gonzales County (Texas).—G. F. BURGESS, describing himself as "a boy of 18," has heartily embraced the hope of Israel, and is doing battle for the faith in the *Gonzales Inquirer*.

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. 191.

MAY, 1880.

Vol. XVII.

A STILL EARLIER APPEARANCE OF DR. THOMAS IN LONDON.

LAST month, we concluded an interesting series of reports of Dr. Thomas's addresses in London ten years ago. These reports have been much appreciated, and several have expressed the desire that other addresses delivered in other places during the same visit should be epitomized in a similar way. We have no materials for the execution of such a project at present: in the place of them meanwhile, we subjoin the Doctor's own account of his appearance in London thirty years ago, viz., in 1849. He remarks in the *Herald* of 1852:

"For the truth to create a sensation in London its advocates must have a large purse, or be introduced to public attention by some influential religious party. The latter alternative is an impossibility; for there is no party in that great city of any weight on the side of the truth. The press, secular and ecclesiastical, is death against it; the former, because it is satisfied with what exists, or has no faith in anything but its own faithlessness; and the latter, because like Ephraim, it is joined to its idols, and welcomes no truth at variance with them. Could I have hired Exeter Hall at a hundred and twenty-five dollars a night, and have placarded the town in all its thoroughfares from the India House to St. James' Palace and Hyde Park; and from Shoreditch Church to the Elephant and Castle, I might have obtained a crowd. But the expense would have been equal to the purchase of a small Virginia farm; and though by charging something for admission, as the custom is, the cost might have been reduced, perhaps covered, still I did not feel justified in encountering the alternative of

success, or incarceration in the Bench prison for debt. This would have been too gratifying to the enemy; for he would then have got the advantage over us indeed; being seized of one's body, wind and limb.

"The Peace-Society people seemed to be the only available medium of access to the public on a large scale. They were trying to convert the world to the 'peace and safety' cry which precedes the sudden destruction from the Lord; and to bring about a system of arbitration for the settlement of national differences, faith in which would of necessity prevent faith in Moses and the Prophets, who preach peace only to the righteous; and to those generations of humanity which shall be blessed in Abraham and his seed, when Christ shall have 'subdued' them to himself by the energy of God. This society is treading upon gospel-ground; and by its emissaries hardening the hearts of the people against the kingdom of God, which is to 'grind to powder and bring to an end' all the dominions of the world. I felt called upon, therefore, though but one feeble voice in the vast wilderness of the people, to protest against their utopian and unscriptural conceit.

"On Thursday evening, Feb. 22, 1849, a public meeting was to be held at the British Institution, Cowper street, City Road, for the purpose of adopting a petition to Parliament in favour of Mr. Cobden's motion for special treaties of arbitration instead of war, in the settlement of national disputes. I determined to attend the meeting. But as I intended to oppose the adoption of the petition, which would perhaps, bring down the anathema of all present (for the leaders of public meetings are generally intolerant of everything that does not glorify their crotchet, and the peculiar 'wisdom that sanctifies it) I deemed it best that my presence should be sanctioned by authority. I therefore addressed the following letter to the Chairman:

MR. CHARLES GILPIN,

Sir,—In one of the morning papers

I perceive an advertisement of a public meeting at which you are to take the chair. The object of the meeting is stated to be the adoption of 'a petition to Parliament in favor of Mr. Cobden's motion for special treaties of arbitration to supersede the cruel and costly war system.' As one of the public, I write respectfully to inquire, whether the originators of the meeting advertise the public to convene to discuss the principles of peace and war as the basis of a petition expressive of the sentiments of the majority; or merely to come together to hear speeches in favour of the foregone conclusions of a party, and to vote its petition as a matter of course? In either case would it be considered improper to grant me the liberty of showing cause why such a petition ought not to be adopted? An answer at your earliest convenience will confer a favor on, Sir, very respectfully yours,

JOHN THOMAS.

"In reply to this, I received the following note, enclosing bills headed 'Arbitration instead of War,' and with the inquiry 'What does it cost?'

Charles Gilpin begs to refer John Thomas to the Secretaries of the Peace Congress Committee, 15, New Broad street, for any information respecting the subject of his note beyond what is conveyed in the enclosed.

5, Bishopsgate Without,
2 Mo. 21st, 1849.

"I next addressed the Rev. Henry Richard, one of the secretaries referred to, from whom I received the communication annexed:

Sir,—In reply to your question relative to the public meeting about to be held, I may say that the object certainly is not 'to discuss the principles of peace and war,' but to adopt a petition in favour of Mr. Cobden's motion for treaties of arbitration, the very phraseology of the bill as it seems to me, very clearly implying that the parties invited to be

present, are supposed to require no discussion on the evils of war or the desirableness of peace. At the same time while replying thus to the question so directly put by you as to the object of the meeting, I do not presume to say, that you will have no right to move an amendment to the resolution proposing a petition, should you think fit to do so.

I am, sir, yours respectfully,
HENRY RICHARD.
15, Broad street, Feb. 21, 1849.

"Arrived at the place of meeting I found an audience assembled of about two thousand men, principally of the working class. Two persons from America were expected to address them. There were a Mr. Clapp, from Massachusetts, and Elihu Burritt, 'the learned blacksmith.' After the chairman had opened the meeting, and the petition had been read, the former delivered his speech, which was chiefly remarkable for its length of wind. Though the meeting was convened for 'no discussion on the evils of war, and the desirableness of peace,' according to Mr. Richard, Mr. Clapp's speech was a discussion of the subject, from first to last. But I found afterwards that 'no discussion' was meant, discussion *in solo*, but not in *duobus*. If a speaker's arguments were all in favor of Peace-Society principles, the utmost liberty of speech was granted; but if the arguments were contrary to these, the clamor became deafening, and a speech impossible. Mr. Clapp's address, like all others on the same subject, resolved itself into three heads; first, the costliness of war; second, the cruelty of war; and third, its anti-Christian character. It would be very unprofitable to occupy our space with any of his sayings. He talked a good deal about Christianity and its adaptation to all national emergencies; but being entirely ignorant of the 'mystery of godliness,' his speculations were all wide of the mark, and by no means worth the trouble of transferring them from the notes before me.

"When he had concluded, I rose to speak. On this there was a call for Elihu Burritt. I remarked that I had the floor with the consent of the chair, and was desirous of addressing them before Mr. Burritt. He was the great Peace-Society apostle, and consequently, no doubt, a very efficient advocate of its principles. Now, I intended to controvert those principles, and I wished him to attend to what I had to say, that when I had done, he might point out to them wherein I had failed in sustaining the anti-peace-society principles to be submitted to them in the amendment I was about to propose. But the clamor was still for 'Elihu Burritt;' and as speech was impossible in the midst of so much tumult, I yielded. Mr. Burritt, however, refused to present himself.—He had a cold, or a headache, or something, and therefore begged to be excused.

"I was then suffered to proceed in quietness for a few moments. I invoked their patience while I made a few remarks introductory to the amendment I held in my hand. The objection deemed to be the strongest against war by the advocates of peace, seemed to be its costliness. This was an appeal to the pocket, as though the public conscience were chiefly, or mainly accessible through that useful receptacle alone. The cruelty of war, and its anti-Christian character, were indeed treated of; and appeals were made to the Scriptures to prove the abominableness of the practice; but still the great peace-gun discharged against it, was the suffering inflicted upon acquisitiveness by the expenditure incurred. War in itself is an evil; and so is the amputation of a limb. They are cruel inflictions to those who suffer by them; but often salutary in their results. Institutions are not to be judged by their immediate workings, but by the remoter purposes they are to establish. War, punishments, and surgery, are three institutions, without which, though evil and painful operations, society would be greatly damaged. Surgery, which is cruel work, and often practised with little

or no feeling, has saved the life of many a useful member of society. Men do not petition for its abolition, because it is costly, and cruel to the patient's feelings, and nowhere sanctioned in the Bible. On the contrary, notwithstanding these things, they regard it as a blessing, because, though a severe remedy, it saves the lives of men. The punishments of imprisonment, transportation, and death, are costly to the state, excruciating to the feelings of their victims, and often ruinous to their families; but are they not, nevertheless, beneficial to society? Now war is to nations, what punishment and surgery are to society and the subjects of them—a necessary evil and 'blessing in disguise.'—The world could not progress without it. This day is the anniversary of Washington's birth. Would Messrs. Clapp and Burritt say that the Republic he is styled 'the father' of was a too-costly, cruel, and anti-Christian thing? Would they say it was no blessing to the world? Would they not say rather it was a blessing in which, sooner or later, all mankind would be blessed? And how, pray, was this inestimable blessing procured? By the extermination of the Indians, the sacrifice of 100,000 combatants, called 'christians,' and at a cost of £136,000,000 sterling to this country, to say nothing of what it cost the successful colonists. You see, then, that war in its results is a blessing to the world, notwithstanding its costliness, cruelty, and supposed anti-Christian character, even Peace Society advocates themselves being judges!

"But while war ultimates in civilization and blessedness to the non-combatants of our race, it is the fiery indignation and wrath of God upon nations for their wickedness, and cruelty to His people. Let the nations, if it were possible, forsake the evil of their doings and turn to Him, and there will be no war. But this they will not voluntarily consent to do, therefore war is necessary and indispensable.—You profess to be groaning under the cost of former wars. And why should you not? War has

generally been popular with this nation. Your forefathers endeavoured to rivet a yoke upon the necks of the Trans-Atlantic colonies which they were unable to bear. This cost you £136,000,000. The French having taken vengeance upon the Power that reeked with the blood of the Huguenots, drew the sword against the destroyers of civil and religious liberty in foreign lands. Instead of rejoicing in so righteous a retribution, in which God was giving them blood to drink, and scorching them with fire (Rev. xvi. 6, 3), for their cruelty to His saints and prophets, you expended £1,625,000,000 sterling in sustaining the Continental tyrannies against the Corsican firebrand and Gallic sword of God. And now you cry out about the cost of war! Those who make war in support of Austria and the Papacy, and therefore against civil and religious liberty, ought to suffer. The retribution under which you groan is just.

"The objection to war on the ground of the anti-Christian character is fallacious. The doctrine concerning the Christ and his mission is Jewish; and is taught in Moses and the Prophets. The new Testament writers were all Jews; and they taught no other doctrine than what agrees with the Law and the Testimony. Now these holy writings show that war is in perfect harmony with God's mission. They also teach, however, that during his absence from our planet his disciples are not to take the sword, nor to avenge themselves. Christ's mission extends beyond the past. It belongs especially to the near approaching future. He is entitled the Prince of Peace (Isai. ix. 6); and as a prophet was sent of God to preach peace (Acts x. 36); not immediate, nor through the schemes of a Peace Society, but through the restoration of the kingdom again to the Israelites. Though he came to preach peace, he did not come to bring it. 'Think not,' says he, 'that I am come to send peace upon the earth: I came not to send peace, but a sword.—(Mat. x. 34).—

Christ has not yet earned his title of Prince of Peace; for as yet he has given no peace to the world nor will he give any, until he has purified it with judgment, and rebuked the strong nations of the earth.—(Mic. iv. 3.) We have been told to-night, that 'the time has arrived to establish peace among the nations.' This is an unscriptural notion.—The Bible rule is 'first pure, and then peaceable.' This is the divine principle, applicable to the consciences of men, and to peace on earth.' 'There is no peace for the wicked, saith God;' they at present possess the nations, which of right belong to Christ (Ps. ii. 8; Dan. vii. 14); therefore their destruction must precede his speaking peace to them (Zech. ix. 10); that they may 'learn war no more.'—(Isai. ii. 4.) There can be no peace until his Kingdom is established. Nor is it desirable; for such a peace implies the permanent establishment of Satan upon the throne of the world—I for one protest against peace until he is dethroned, and shut up in the abyss.—(Rev. xx. 1-3.) I long to hear the signal gun of that coming strife which shall bring down Christ from 'the right hand of power,' to mingle in the combat, with Israel for his battle axe (Jer. li. 20; Isai. xli. 15); and Judah for 'his goodly horse in the battle.'—(Zech. x. 3; Rev. xix. 11.) Had his Kingdom belonged to the *kosmos*, or constitution of things contemporary with Pontius Pilate, his servants would have fought that he should not have been delivered to the Jews.—(Jno. xviii. 36.) It belongs to the coming crisis looming ahead—to the *kosmos*, represented by Nebuchadnezzar's image standing upon its feet 'in the Latter Days.'—(Dan. ii. 28). Then his servants, Israel and the saints, will fight (Ps. cxlix. 6-9; Dan vii. 22; Zech. x. 5; xii. 6; xiv. 14), and 'break in pieces the oppressor,' 'because the Lord is with them,' in person as well as power. The idea, therefore of war being of anti-Christian character in the abstract is a mere notion. The righteous dead who have been murdered by the sin-power cannot be avenged without it;

nor can the kingdom of Christ, which is to be the medium of peace to the world, be established in the earth, if arbitration be resorted to instead of war. I therefore, beg leave to protest against all Peace Society contrivances for the abolition of war in the world's present condition; and to repudiate their cry of 'Peace and safety' when sudden destruction is at the door.—(1 Thess. v. 2, 3). I would therefore advise you to have nothing to do with their petition, but to adopt the amendment I shall now read to you in its place.

"The reader is not to suppose that while these ideas are being expressed, the peace-meeting was in a very peaceable state. Peace was in the petition, but war in the people's hearts, and on their lips. The audience proved to be nothing more than a mob of anti-tax fanatics. They were prepared to applaud any absurdity provided that its key-note was anti-taxation and the costliness of war. The leading sections of the peace-socialists are the 'financial reformers,' and the Quakers. The former are for cutting down the taxes at all hazards. The head of this faction in Parliament is Mr. Cobden, the apostle of Free Trade; and a man who can conceive of no millennium other than unbounded scope for getting rich by commerce and manufactures. This is the one idea of the Free Trade policy, which is struggling to establish its ascendancy in the government. With this party, manufactures are the basis of commerce, and must be fabricated at the least possible expense, that the British manufacturer may be able to sell as low, or a little lower, than his foreign rivals in the markets of the world, whose workmen feed on the cheap bread of an unprotected agriculture. To attain this minimum of fabrication-cost, free traders have obtained the repeal of provision laws, so that workmen can get as much food as before for less money, and masters can lower prices for labor to a certain proportionate degree above actual starvation. Still wages are not considered low enough. Hence, free

traders have got up a scheme of 'financial reform,' to reduce the taxes on tea, coffee, tobacco, &c. But as this cannot be effected without reducing the expenses of the state, they go in for lopping off all institutions that are not productive, or manufacturing, as it were. In this work, they come in contact with the fanatical element of Quakerism. This is a system that combines the worship of Mammon with a species of Spiritualism, characterized by non-resistance and passive obedience; the abrogation of Christ's institutes, baptism and the supper; and the subjection of the Holy Scriptures to natural reason, which they absurdly style, 'the light within!' This was just the system to sanctify financial reformism in the estimation of 'the pious,' who are opposed to Church and State. Quakerism and financialism formed an alliance in the scheme of lowering wages to the minimum of existence for the enriching of capitalists by encompassing the globe with British commerce and manufactures. But, as I have said, this scheme cannot be carried out to the desired extent without materially reducing the expenses

of the State. Financialism, therefore, lends itself to the Quaker cry of the cruelty and anti-Christianity of war, though it cares for neither its cruelty nor supposed Christlessness; for acquisitiveness being the key-note of financialism, it has the heart of Mammon, which cares only for getting rich. On the other hand, Quakerism chimed in against the costliness of war by which it greatly captivated its ally. Now financial reformers are people of all sects and parties, political and ecclesiastical, that are the partizans of a manufacturing and commercial, rather than an agricultural, England. Hence it consists of Whigs, Radicals, Chartists, and religionists of all sorts, possessed of the demon-principle, 'with all thy gettings get money at all risks.' This is the supreme good! And that cotton lords, bankers, and silk marquises may be more abundantly enriched, they set the unthinking multitude to clamouring against war, and for the abolition of the army and navy, militia and armed constabulary, that the £21,000,000 a year which they cost the state, may find its way into their pockets." *Herald*

(To be continued.) 1852 p 227

THE TITLES OF THE PSALMS.

BY BROTHER ASHCROFT.

WITH the exception of thirty-four, there are titles to all the Psalms. Many of these titles are found to contain untranslated words. King James' translators, no doubt, experienced much uncertainty and difficulty in attempting to explain the terms which occur in these superscriptions—and, therefore, thought it best to insert them in their original form. Nor can a great deal be said on behalf of much more recent endeavours to arrive at a satisfactory understanding of their meaning. Of the antiquity of these inscriptions there can be no doubt since the Septuagint has them. They are supposed to have been settled by

Ezra, who rendered great service in the matter of Jehovah's testimonies, and shewed himself a true "scribe of the law of the God of heaven."—(Ezra vii. 12). The inspirational value of these superscriptions has been controverted by many who have believed the Psalms themselves to possess divine authority. Their genuineness, however, appears to have been undisputed by many ancient critics, and it is but a lame attempt which some of the moderns have made to show that the titles are occasionally at variance with the contents of the Psalms. Considerable ingenuity and assumption are required to put any-

thing like a face on this endeavour. We may safely assume that the titles of the Psalms are worthy to be regarded as correctly indicative of the occasion and sentiments they express, and, therefore, deserving of accurate conveyance into the English tongue. Much useful information on the subject is accessible, and we have availed ourselves of perhaps the best help to be had in the preparation of this paper. Dr. John Mason Good (a physician—not a D.D.) wrote instructively on the Psalms, and the fact that Dr. Thomas spoke in terms of approbation of Good's work will justly give the brethren confidence in any quotations we may make from it.

Following the example of a writer in *Kitto's Cyclopædia of Biblical Literature*, we will take the untranslated words of these superscriptions to the Psalms in their alphabetical order. The first on the list is AJELETH SHAHAR — (Psalm xxii.) These words are generally supposed to signify "hind of the morning," and to be indicative of the melody or tune to which the Psalm was intended to be sung. If this view be correct, then it would follow that the appointment of a particular melody to be sung to the words of any special song, is not beneath inspiration. Psalms like the twenty-second are not to be put to any sort of music. Discrimination is necessary. God is a God of order and fitness in all His ways, and He would not have the suffering of His well-beloved son sung about in other than sad and plaintive strains. According to some, then, the title of this Psalm is merely an intimation "to the chief musician" (the choir-master of the temple), that it was to be sung to the melody known as *ajeleth shahar*. Dr. Good, however, renders it:—*To the Supreme*. In the midst of gloom, and he contends that the words of the title are thus literally translated. The application of the Psalm to the Lord Jesus in the day of his crucifixion is placed beyond all doubt, and it comes with singular appropriateness from his lips, as an address to the Father in the midst of

unexampled gloom. And God, after all, is "the Chief Musician." "He that planted the ear, shall He not hear?" There would have been no music in the Temple or anywhere else but for Him, "out of whom are all things." And we know that He was addressed by Jesus "with strong crying and tears" in the hour and power of darkness.

ALAMOTH forms part of the title of Psalm xlvi. It is suggested that the word means *virgins*, and was intended to indicate that the music was entirely for female or "soprano" voices—if we may import into the consideration of Israelitish matters a term of the Fourth Beast. It cannot, however, be shewn that virgins were admitted to the choral arrangements of the temple, unless we except the three daughters of Heman, who, in 1 Chronicles xxv. 6, are spoken of, together with his fourteen sons, as "under the hands of their father for song in the house of the Lord, with cymbals, psalteries, and harps, for the service of the house of God." Dr. Good thinks that the primary meaning of the word is that of a "veil, cover, envelopment," and that derivations are hence applied to whatever is, at present, unopened to the view. Regarded so, the title may become an appropriate intimation that the Psalm will best be sung by Israel when God has accomplished her final deliverance from all her enemies. Psalm forty-six may then be sung in anticipation of that future time, whose long-continued "covering or envelopment" is beginning to be removed in the epoch of returning favour to Zion, when God shall help her "at the peep of the dawn," and the whole earth shall melt at the sound of His voice.

The word ALTASCHITH is placed over Psalm lvii., lviii., and lix., in addition to the designation "MICHAM of David." There has been much discussion as to the meaning of the word *michtam*. Some have derived it from a word signifying *gold*, and understand it as indicating a golden Psalm (*vide margin*), because of its great excellence, or because of its having

been traced in golden letters. While others have supposed that the word denotes a poem engraved on a monument or pillar. Its meaning, however, is made sufficiently clear by its use in Isaiah xxxviii. 9, where it is applied to the song or poem that Hezekiah wrote on his recovering from sickness. That was the *michtam* of Hezekiah. The margin renders *altaschith*—destroy not; but Good is of opinion that the *al* here is not a negative particle, but one of the designations borne by the Deity. David's enemies had been disconcerted, and the Lord had delivered him from the hand of Saul. *To the Supreme*, then, the *God of discomfiture and spoliation*, who sends from heaven and saves me from the reproach of him that would swallow me up (Psalm lvii. 3), I dedicate this *michtam*. The few Psalms which bear this superscription may well be used to celebrate the ultimate overthrow and destruction of the ungodly, on whom, when the appointed vengeance cometh, the righteous will rejoice at it, and wash his feet in the blood of the wicked.—(Psalm lviii. 10). There will be some triumphant *michtams* of the *altaschith* sort sung in that day, but, meanwhile, the saints are not to resist evil, but to be meek as lambs and harmless as doves.

There are fifteen Psalms called "Songs of degrees" a title which, as it stands in our version, conveys no particular meaning to the uninstructed reader, but which certainly has a very interesting significance. What is there peculiar about these Psalms that they should be thus designated? Without mentioning the various suggestions that have been offered in explanation (all more or less ingenious), it seems most likely that these Psalms were prepared specially for the use of the children of Israel, on the occasion of their visits to Jerusalem from distant parts of the land to keep the appointed feasts. They were, therefore, *songs by the way*—march songs—psalms and hymns intended to "deceive the road," and prevent the mind becoming engrossed in any but spiritual contem-

plations. The journeys of Israel from remote regions to join the great congregation, would be accomplished in companies, and it was necessary that special provision should be made for their spiritual sustenance while on the way. Without these "progressionary songs" companionship even to keep a divine institution, would have been likely to minister to the dictates of the fleshly mind, and so the object of the pilgrimage have been defeated. Men travelling together in oriental lands were wont to relieve their sense of weariness or monotony by a song—perhaps of war, or wine, or romance, or lust. But Jehovah had arranged that Israel should sing always of better things, and that the tribes of the Lord in their advance towards the holy hill of Zion should be required to celebrate that great goodness which He hath shewed to the house of Jacob. The nations of the earth in the age to come as they go up to Jerusalem annually, to worship the King of the Lord of Hosts and to keep the feast of Tabernacles, will also have their songs of degrees, and God's praises will thus be continually in their mouths. Happy pilgrims to such a shrine, and with such excellent cheer by the way!

GITTITH is found over Psalm viii., lxxxi. and lxxxiv. Of the meaning of this word, Good's explanation is by far the most interesting we have seen. He renders the titles of these three Psalms—*To the Supreme, at wine-press tide*. The Psalms themselves bear pretty clear internal evidence that they were intended for use at the feast of Tabernacles. "Thou shalt observe the feast of Tabernacles seven days, after that thou hast gathered in thy corn and thy wine."—(Deut. xvi. 13). So joyful an occasion was fitly celebrated by the songs which bear the title *Gittith*. And the wine-pressside of the future age may well call these ancient Psalms into intelligent and grateful requisition again. For then indeed Yahweh's name will be excellent in all the earth, which (as Good renders it) will rehearse His glory to

the heavens which then bear rule.— (Psalm viii. 1). Then Israel, restored to her land, shall sing aloud unto God her strength, and blow the trumpet in the new moon, in the time appointed, on her solemn feast day (Psalm lxxxix. 1-3); while her experience will be that a day in Yahweh's courts is better than a thousand— (Psalm lxxxiv. 10)—an experience in which the obedient nations will be permitted to share. There will be plenty of everything that is good and pleasant in those days, for it is a wine-press-tide song, which says: "The Lord God will withhold no good thing from them that walk uprightly."

JEDUTHUN begins Psalm xxxix., lxii., and lxxvii., and need create no difficulty, since a person of that name is mentioned in 1 Chronicles xvi. 38, 42, as one of the leaders of the Temple music. The word has been rendered in the sense of *ordinance* or *decree*, and the title construed as an address to the Deity, concerning His ways and dispensations towards mankind, which are generally characterized by much that is mysterious and trying to the natural mind. The Psalms over which the word *Jeduthun* is placed are certainly of this order. Still, nothing more may have been intended than a form of dedication to the superintendent of that portion of the Temple service which employed "instruments of the song of God." These, no doubt, would be far inferior to the musical instruments of the present day. Jeduthun would, no doubt, be greatly astonished to see what vast and noble musical machines are now produced. We are nearing the time when it will be said: "The Lord hath need of these." Primitive instruments, such as the psaltery, and harp, and cymbals, and sackbut, and dulcimer were suitable to an era of shadow and imperfection; but there are more splendid things in music in store for Jerusalem when her light has come, and the glory of the Lord has arisen upon her.

Psalm lvi. bears an extraordinary title in the words JONATH-ELEM-RECHOKIM—which have been rendered

—on the oppression of the band of exiles. The Psalm was probably composed at Gath, whither David had sought refuge from the fury of Saul. Some translated the words—the *mute dove among strangers*. The contents of the Psalm would seem to justify either rendering. MAHALATH LEAN-NOTH (Psalm lxxxviii.) is generally regarded as a direction that the words be sung to the accompaniment of *flutes*, whose soft dulcet notes would be peculiarly suitable to the expression of the mournful sentiments the Psalm contains. Thirteen Psalms bear titles in which the word MASHIL occurs, which indicates that those songs are distinguished for the practical instruction they embody, and are specially adapted to make men wise. The title of Psalm ix. is said to present "a perfect riddle, owing to the various readings of MSS., and the contradictory conjectures of the learned." MUTH-LABBEN is an expression that has been subjected to an almost amusing variety of translations: for example—*upon death to the son—death makes white—with virgin's voice to the boys* (i.e., to be sung by a choir of boys in the soprano)—*unto Ben* (who was one of the "singers with instruments of music," mentioned in 1 Chronicles xv. 18). Dr. Good, not unnaturally, has sought a clue to the signification of the title in the contents of the Psalm, which deals with a great and decisive victory achieved on behalf of the speaker by the interposition of God: and he contends that the words "*al-muth-leben*" mean, *on the death blow*, or, *on the deadliness of the blow*. The exegesis he conducts to a conclusion which does not lack force or probability, and which certainly has the effect of making a connection apparent between the title of the Psalm and the Psalm itself, which the other suggestions scarcely admit.

NEGINOTH (Psalm iv.) stands for *stringed*, and NEHLOTH (Psalm v.) for *wind instruments*; while SHEMINITH (Psalm vi.) probably means *music in the lower notes*, answering to our bass, which would quite suitably express

the sentiments of the Psalm of whose title it forms a part. SHIGGAION (Psalm 7) indicates that in the song subjoined, the writer has discarded method, and fully liberated his ecstatic feeling. The idea conveyed by the word is that of "a branching out at large," wherein the inspired poet wanders from one subject to another in true rhapsodical style. The truth is well calculated to produce such a state of mind at times. Who has not experienced an occasional rush of exciting contemplations, which prompt us to leave one subject and go to another before we have done justice to the first? There is a good deal of the *shiggaion* character about the prose of the apostle Paul—a fact which sometimes makes his argument difficult to follow, and his writing hard to be understood. The sixtieth and eightieth Psalms bear a superscription in which occur the words SHUSHAN - EDUTH. It is generally agreed that *eduth* means a *testimony or memorial*; while *shushan* signifies *lily*, and was probably the name of an instrument bearing some resemblance to the lily, or a melody so designated because of its sweetness. Good regards the Psalm as national or standard testimonies of the special intervention of Jehovah, in a period of great danger to the Jewish throne and government, and considers that this is expressed in the title which is placed above them. We have many pleasant memorials of God's power in our possession, on which we do well to meditate as we indulge the hope of its renewed and more glorious revelation in the approaching day of

Christ, when no divine institutions will be menaced, but all evil doers be consumed from off the face of the earth.

HIGGAION and SELAH though not titles, are yet untranslated words occurring in the body of certain Psalms, and to them it is desirable to attach a definite significance as we read. They are found together in Psalm ix. 16. The margin renders *Higgaion* "meditation;" but the probability is that it was used in connection with *Selah*, to indicate a change in the character of the musical performance. Gesenius is quoted as affirming that the expression *Higgaion Selah* means *instrumental music-pause*; that is, "Let the instruments strike up a symphony, and let the singers pause." One of the joys which await the faithful in the kingdom of God will, doubtless, consist in the perfectly exquisite and intelligent manner in which all musical sounds will be regulated and employed. There will be no Gentile vacuity about such sounds when that time comes. The diabolism of the present dark and dreary night has managed to make a huge misappropriation in this department, and it is very depressing to find "the Chief Musician" absent from all their thoughts who now command the greatest luxuries of the ear. This will be put right by and bye, and all men will learn to praise the Giver of every good and perfect gift with the spirit and with the understanding also. Mankind will be interesting in those days, and society will not be such a perfect Sahara as every true saint must needs feel it now to be.

THE WAYS OF PROVIDENCE,

AS AUTHENTICALLY ILLUSTRATED IN BIBLE HISTORY.

No. 20.

PURSUING the history of the Ten Tribes in so far as it affords illustration of the ways of Providence, notice must be taken of the message delivered by Elijah to

Ahab in Naboth's vineyard, as interpreted by the events in which it was afterwards fulfilled. Ahab had taken possession of another man's vineyard after effecting the owner's destruction, or concurring in his wife Jezebel's measures to bring that destruction about. Elijah, by divine command, met Ahab in the vineyard and in the very act of taking possession of it, and addressed the following words to him: "Thus saith the Lord, Hast thou killed and also taken possession? In the place where the dogs licked the blood of Naboth shall dogs lick thy blood, even thine. . . . Behold *I will bring evil* upon thee, &c."—(1 Kings xxi. 9-13). Here was an intimation of a divine work of retribution—a retribution which God would cause, and which should comprise the apparently trifling detail, that Ahab's blood should be licked by dogs on the very spot where the murdered man's blood was shed. This was one of those details that could not be humanly arranged for, and yet which though divinely caused, came about in a perfectly natural way. Ahab wounded in battle, is put in his chariot, which receives on the floor of it a large quantity of the blood issuing from his wound. He dies, and is driven home dead in his chariot. Afterwards, the chariot is washed by a man-servant; it is taken to the pool of Samaria for the purpose. The spot is the spot where Naboth was murdered. The water swills the blood upon the stones, the sniffing dogs gathering around lick it up. The finger of God is not visible at any part of the transaction, and yet the transaction was subject to a divine guidance. Apart from this, there were many contingencies that might easily have interfered with the fulfilment of the blood-licking prediction. In the first place, as the battle in which Ahab was wounded was a defeat for Israel, it might easily have happened that the chariot was captured, and the wounded king in it, in which case the blood would never have been washed on to the flags of the pool of Samaria. In the second place, there was a long distance between Ramoth-gilead and the pool of Samaria, and it might easily have happened (and would have been natural) that the chariot should be wiped out for the honour of the dead long before the end of the journey. In the third place, arrived at home, it would have been no marvel for the chariot to have been washed privately in the king's stables, or in some other convenient spot where the blood of Ahab would never have been brought into contact with the spot that witnessed Naboth's murder. But the word of the Lord had decreed it, and, therefore, the chariot safely arrived home, with the blood unremoved from the floor of it, and was duly taken to the very right spot where also the dogs were available for their part of the appointed retribution. This incident was subject to divine control. Nobody would be conscious of it. Everybody would act a natural and unconstrained part, and yet the whole matter invisibly kept in a certain groove. The man who took the chariot to the pool of Samaria would simply feel that that was the handiest place to give it a thorough washing. He would be caused to feel this, but would be conscious only of the feeling and not of its cause.

An incident of the same description pertains to Jezebel. She also, as the leading spirit in the plot to murder Naboth, was included in the message of

retribution: "The dogs shall eat Jezebel by the wall of Jezreel."—(1 Kings xxi. 23). This was worse than the sentence on Ahab, as the case demanded. Though Ahab's blood was to be licked, he himself was at least to be buried, but Jezebel was to be eaten by the dogs—a very unlikely thing to happen to a queen in actual authority to the last moment of her life—a thing to be divinely caused and yet which was brought about in a perfectly natural way. Jezebel survived Ahab fifteen years as queen-mother during the reigns of her sons Ahaziah and Joram. At length the moment arrived for the fulfilment of the prophecy. Jehu, one of her military captains, rebelled against her son and was proclaimed king in his stead. After his proclamation, he proceeded to destroy the entire family and relations of Ahab. Having, in the execution of this work, killed Joram, the king, and the king's cousin, Ahaziah, king of Judah, he came to Jezreel, where Jezebel was; Jezebel hearing of his arrival, dressed herself specially well, and as Jehu entered the gate of the palace where she was, she stood at an open window and greeted him with taunts. Jehu, looking up to the window, demanded with loud voice who of the inmates was on his side. On this, several eunuchs presented themselves at the windows. "Throw her down" was his order concerning Jezebel. The order was obeyed, and down she was thrown, falling on the ground among the feet of Jehu's horses by which she was trampled to death: Jehu then went into the palace, leaving Jezebel dead on the ground. Having partaken of a repast with his captains, he bethinks himself of the rank of the dead woman, and, as "a king's daughter," orders her to be buried. But those who went to carry out the order, could not find the king's daughter to bury. "They found no more of her than the skull, and the feet, and the palms of her hands."—(2 Kings ix. 35). Jezebel had been eaten by the dogs outside while Jehu and his companions were eating and making merry inside. Thus had been fulfilled "the word of the Lord, which He spake by His servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel." It had come about in a perfectly natural way, yet it was a divinely-caused occurrence. Though men were used to bring it about, men had not helped to bring it about as a matter of recognised programme. They had not performed their part wittingly. Jehu, it is true, understood that he was executing a divine purpose in the extirpation of the house of Ahab; but even he had forgotten all about this prophecy about the dogs eating Jezebel, and was struck when those who went to bury her by his command, came back and told him she had been eaten by the dogs. He then remembered that was what Elijah had foretold. How easily, as in the case of Ahab's blood, it might have turned out otherwise. How unlikely to the last moment that dogs should eat the queen. Jehu's readiness to respect her rank in the matter of interment, shows that even the instrument employed to execute the vengeance had to be momentarily blinded to give the dogs their chance.

The mode of Ahab's death was an illustration of the same thing. It happened (as will be recollected) on the occasion of an expedition against Ramoth-Gilead, in which Ahab was joined by Jehoshaphat, king of Judah.

Before starting out on this expedition, Ahab had consulted the prophets of Baal—the clergy who enjoyed Jezebel's favour, from whom he received unqualified encouragement to proceed. At the request of Jehoshaphat, who was not satisfied, another prophet, the prophet of Jehovah—Micaiah—was sent for. His answer to the question whether they should prosper in their expedition against Ramoth-Gilead was not soothing to Ahab. "I saw all Israel scattered upon the hills as sheep that have not a shepherd: and the Lord said, These have no master, let them return every man to his house in peace" The two went to Ramoth-Gilead, nevertheless. Ahab professed to disregard Micaiah's foreboding, but he was manifestly uneasy. He said to Jehoshaphat, "I will disguise myself and enter into the battle; but put thou on my robes." He thought thus to elude the danger. In point of fact, he ran into it. We cannot escape from God. The king of Syria against whom they were fighting for the recovery of Ramoth-Gilead, had strangely instructed his captains to fight neither with small or great but only with Ahab. Whatever may have been the motive of this order—(perhaps it was the effect of a divine predisposition on the king of Syria's part to bring about the destruction of Ahab in a direct manner)—the result was that the armies did not come into close quarters at the outset. The Syrian captains sought for Ahab, but could not find him, because of the disguise in which he had concealed himself. They therefore held off their troops from the onset. But one man could not be restrained: "A certain man drew a bow at a venture." The arrow thus sent without human orders had a divine mission. It sped towards Ahab in the ranks, and with unerring aim, penetrated between the joints of his armour and inflicted the wound of which he died before the day was over. Then a proclamation issued to the host, dismissing every man to his home; and the picture was seen which Micaiah had sketched beforehand: all Israel scattered upon the hill as sheep that have no shepherd. Now, the man who fired the arrow fired it because he felt inclined to do it. It seemed a perfectly natural act to him and to those who witnessed it: but it was an act divinely impelled and divinely guided, as the sequel, in the light of Micaiah's prophecy, showed: whence we derive the conclusion that an action without any higher apparent origin than human caprice, may have a divine character, though nine hundred and ninety-nine in a thousand have no such character. It all depends on whether the action come within the compass of a divine purpose, and of this we cannot definitely judge. It is sufficient to realise that an action being natural does not exclude it from the category of divinity. The value of the reflection will be felt in the experience of all who commit their way to God in the confidence that all things work together, because made to work together, for the good of such.

A case of Providence being affected and diverted by human action was furnished in the life of Ahab before he came to the unhappy end just considered. He appears to have been deeply impressed with Elijah's having denounced his appropriation of the vineyard of Naboth. It is written that "When Ahab heard those words, he rent his clothes and put sackcloth upon his flesh and

fasted and lay in sackcloth and went softly." It is the result of this attitude on Ahab's part that constitutes the case in question. "The word of the Lord came to Elijah the Tishbite, saying, Seest thou how Ahab humbleth himself before Me? *Because he humbleth himself before Me, I WILL NOT BRING THE EVIL IN HIS DAYS* but in his son's days will I bring the evil upon his house."—(1 Kings xxi. 27). If the repentant and humble attitude of a man like Ahab warded off an intended visitation of Providential evil, we may learn the wisdom of that emendation of evil ways which is the constant inculcation of the Spirit of God calling to the sons of men in the Scriptures. We should never despair, but confessing our sins and forsaking them, seek that mercy at the Father's hand which at the last moment may defer appointed punishment.

Unexpected and improbable deliverances are sometimes characteristic of the ways of Providence when sufficient reason exists for them. An illustration of this is found in the reign of Ahab's second successor. Samaria, the capital of the Ten Tribes, was besieged by the Syrians under Benhadad. In the continuance of the siege, famine prevailed in the city so greatly that two women agreed to boil and eat their sons. The first having carried out her part of the covenant, the second with the pangs of hunger allayed by the horrible repast, hid her son. The first then complained to the king, who was shocked beyond measure at the whole case, and ignorantly attributed the evil case of the city to the machinations of Elisha the prophet, who was also in the city. He sent messages to take Elisha that he might be slain. Elisha met the menace by a welcome but incredible intimation: "Thus saith the Lord, to-morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria." A more apparently impossible deliverance could not have been propounded. It was a natural remark that was made by one of the king's nobles when he heard of it: "If the Lord could make windows in heaven, this thing might be." The scepticism thus evinced was severely rebuked. No marvel. It was an insult to Jehovah who had given so many proofs of His speaking by Elisha. It brought upon the perpetrator a prompt sentence of exclusion from the benefit. "Behold thou shalt see it with thine eyes but shalt not eat thereof." To-morrow came, and with it, the occurrence of the seemingly impossible. The investing army having become the subject of a panic, broke up and fled, leaving all their stores behind them. The inhabitants of the beleaguered city issued forth and found themselves in possession of plenty with the result of bringing down prices to the point predicted in Elisha's statement. And how did the unbelieving nobleman fare? Was he miraculously struck dead? No. This part of the prophecy was fulfilled also in a natural way. Having charge at one of the gates, he was trampled to death by the crowding and excited people who in their hunger could not be restrained from getting out to help themselves. The whole situation was invisibly controlled by the angels who, in a way that appeared perfectly natural, did a work that was in reality a work of God. "And are they not ministering spirits sent forth to minister for them who shall be heirs of salvation?"—(Heb. i. 14). They are: and consequently if we are earnest

believers of the gospel and faithful performers of the will of God, our affairs which on the surface may be all natural in their evolutions and combinations, will be divinely regulated for our good. It is a matter of promise: and faith appropriates the promises, knowing that God has not and cannot change. The times of the Gentiles do not interfere with God's love of his own, and his power and willingness to take care of them. He may give them bitterness in the cup, and they may seem forsaken, as in the case both of David (1 Sam. xxvii. 1) and "great David's greater son" (Matt. xxvii. 46): but they will find in the progress of time and experience that well-being and joy are the sequel and even the result of all the evil to which God may subject His children in this time of the night.

In the reign of Joash, there is a remarkable incident touching the ascendancy which Syria had obtained over the land of Israel. Though not directly in the channel of the ways of Providence, it is collaterally related to the subject. It is connected with Elisha's last illness and the king's visit to the dying prophet. Joash wept at the prospect of Elisha's death; and no wonder, for the Syrians had prevailed, and in the death of Elisha, who had practically co-operated with Israel for many years, sending word where the Syrian camp was pitched (2 Kings vi. 9), it would seem to the king as if they were to be forsaken of God. Elisha told the king to get bow and arrows. He then told him to open the window and hold the bow in shooting position, which he did. Elisha then placed his hands in juxta-position with the king's hands, and told the king to shoot, and the king shot. And the prophet said, "The arrow of the Lord's deliverance from Syria." In this symbolic transaction, there was a prophecy that Israel should be delivered from the severity of the Syrian yoke by the hands of Joash. The performance was not altogether a performance of Elisha's volition. The Spirit of God, which had dwelt so abundantly with Elisha, was moulding the actions of the men in miniature resemblance to coming events. This was shown by the next part of the incident. Elisha told the king to take the arrows and strike the ground with them, without telling him how often to do it. The king did what the prophet told, but struck the ground only three times. Elisha was angry, saying he should have smitten the ground five or six times, in which case, he would have smitten the Syrians till they were brought under, whereas he would only beat them three times, and leave them still in the field. In the prophet's anger we see the prophet's personal solicitude for Israel's welfare. In the king's arrested action and the prophet's commentary thereon, we see the guiding presence of the Spirit of God, protecting the purpose of God from the interference of the will of man. Elisha would have willed the total overthrow of the Syrians, but God willed otherwise. Though He purposed that Israel should not be exterminated (chap xiv. 27), and though He willed a measure of relief from Syrian oppression, He also purposed the ultimate triumph of the enemy for a long time because of Israel's sins, a purpose with which the total consumption of Syria by Joash would have been inconsistent. Consequently, he interfered with Elisha's personal wishes, as he did with Isaac's in the blessing of Jacob, and with Joseph's in

the blessing of Ephraim. We may wonder what connection there could be between the actions of Joash in Elisha's death chamber, and the issue of public events afterwards. What difference could it make the number of times he might strike the floor? When we come to be able (as we shall be able if we attain the great honour of divine acceptance and change) to penetrate the secret and invisible laws which govern the evolution of events, we may be able to see that the number of times the floor was struck was not a matter of indifference in a case where the Spirit of God was, so to speak, laying the foundation of future occurrences. At all events, however this may be, it could not be a matter of indifference what should occur in an enacted prophecy. As a matter of fact, afterwards, "three times did Joash beat Ben-hadad, and recovered the cities of Israel."—(2 Kings xii. 25). This was what was coming, unknown to Elisha, who naturally desired a more thorough triumph. Therefore, though it angered him, it was necessary that Joash in the symbolical striking of the floor should be stopped at the third blow.

The last illustration of the ways of Providence, calling for notice in the history of the Ten Tribes, is that to be found in their removal from the land of their inheritance to regions beyond the Euphrates, from which in a national sense, they have never returned to the present day. The nature of that removal, as regards its outside appearance, is known to all the world. It was the termination of a long series of national disasters, coming on Israel in an apparently perfectly natural way during a period of more than one generation. Invasion after invasion on the part of the Syrians and Assyrians broke Israel's power, until "in the ninth year of Hosea (the last of Ephraim's kings) the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Haber by the river of Gozan, and in the cities of the Medes."—(2 Kings xvii. 6). Proximately, Israel's calamities were of purely human origin: but how stands the case from the divine point of view? They were divine doings by human agency. This is testified so abundantly and emphatically that there can be no mistake about the matter. First by Moses God forewarned them when they came out of Egypt: "If ye will not hearken unto Me and will not do all these commandments I will bring a sword against you that shall avenge the quarrel of My covenant. . . .

. . . and ye shall be slain before your enemies: they that hate you shall reign over you."—(Lev. xxvi. 14-25). Then by the prophet Ahijah, in the reign of Jeroboam who first led the Ten Tribes astray, the following message was delivered: "*The Lord shall root up Israel out of this good land which He gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the Lord to anger.*"—(1 Kings xiv. 15). And finally, the divine record of these prophecies fulfilled, is in the following terms. "So it was that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt. . . . Therefore *the Lord was angry with Israel . . . and removed Israel out of His sight, as He had said by all His servants the prophets. So was Israel carried away out of their own land to Assyria unto this day.*"—(2 Kings xvii. 7, 18, 23).

Thus by perfectly natural means, a great work of God was done in the reign of Shalmaneser, the king of Assyria, 2,500 years ago. It is written: "He that scattered Israel will gather them." The scattering was done by natural means, and so may the gathering be in its first stages. It is this which imparts such interest to the many schemes and motions abroad in the earth at the present time, touching the return of Israel to their own land.

EDITOR.

THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT.

BY F. R. SHUTTLEWORTH.

REFERENCE TABLET No. 211.

OUR NEW FEDERAL HEAD.

IN Christ we have the divine starting point of a new and finally immortal race; all however (beginning with Christ) in course of development, out of the old Adamic stock.

Christ is the "first-born" Son and Elder Brother of the divine family; consisting when completed of an hundred and forty-four thousand; which is the symbolic totality of the Israel of God.

Christ is to the rest of his brethren what the head is to the body; what the captain is to the army; what the first-born is to the family; what the bridegroom is to the bride; what the master is to the servant; what Adam is to the race; what the builder is to the house; what the vine is to the branches; what the shepherd is to the sheep; what the testator is to the heirs; what the bread is to the eater; what true rest is to the weary; and what new life is to the dead.

The relation subsisting between Christ and the Creator is defined in the New Testament, by the frequently occurring terms of "Father" and "Son" while the affinity existing between the Son and his disciples, is based upon the fact that they have all one Father (John xx. 17); hence he is not ashamed to call them his brethren.

Christ entered upon the first stage of sonship at his birth, and upon the second and final stage at his resurrection (Rom i. 3. 4); while his brethren enter upon their preliminary adoption when they are born of water in baptism, and upon their completed sonship when by a further birth of

the Spirit they are made children of the resurrection, and equal to the angels.

All God's sons are divinely produced—Adam by the creative energy of the Elohistick embodiments of His power: Isaac and therefore Israel, by special intervention: Christ by the direct overshadowing of the Spirit: and every saint by the word providentially sown in his heart; and the angels themselves who are also his sons, are doubtless no exception to a rule which applies all round.

Christ takes precedence of all other forms of sonship; because he transcends them all in the immeasurable Spirit with which he was filled, and in the glory peculiar to him as the only begotten of the Father, full of grace and truth, and the express image of the person and character of the invisible God.

By the overflowing presence of the Spirit, Christ was admitted to a perfect sense of unity with the Father, such as we can never hope to attain to this side the resurrection, but which nevertheless is a sweetness in reserve for the finally accepted; agreeably to the prayer of Christ, "that they all may be one; as Thou Father art in me and I in thee, that they also may be one in us."

All the Father's sons have been characterized by an imperfect obedience except Christ, but he by no imperfection except such as belonged for the time being to a weak nature (sin's flesh) and an incompleter experience, which however was finally made perfect through suffering).

Due to the flesh of which Christ was made a partaker in common with all his brethren, he made a complete acquaintance with the nature of our infirmities and temptations, as the very best preparation

in his own case for the sympathy and succour which now characterizes him as the priest of his house.

As by the flesh Jesus made an humbling acquaintance with our weak and fallen estate. so on the other hand, we, by the gospel and the adoption, are enabled to rise in some degree to the transcendent excellence which characterized him as the pattern of our obedience.

The sons of God, like their Elder Brother, are called to two kinds of experience: the first stage of their development requires their fellowship with the iron furnace of evil, which is the only state in which acceptable and purified character can be developed. The natural mind, to begin with, being like metal in the ore state, requires subjection to fire for its purification. The first results, having to do with the mind, are arrived at by the slow process of planting, watering, and gradual increase, due to the combined operation of the Father and the Son in every case: whilst the more remote counterpart of a spiritualized nature is exclusively a work of the Father in which the son is only a passive subject.

Obedience, as the sum total of faith's work and labour, is like a trade, it has to be learnt (Heb. v. 8), in the process of which the flesh, like the blacksmith's iron, has to be put into the flame, that so being heated by fire (1 Pet. iv. 12) it may the more readily be welded into the required form.

God-manifestation, whilst a wonderful phenomenon in itself, is nevertheless a very practical subject in which we have above all the most powerful exhibition and enforcement of the following lesson, so well expressed in the words of Christ himself: "Be ye therefore perfect as your Father who is in heaven is perfect." Failing the learning of this lesson the mere adoration of the sublime and beautiful will profit us nothing.

The doctrine of the Father's manifestation in the Son is not to be considered as restricted to an interpretation of the principle upon which it was initiated, nor what it was in itself when established, but beginning with these it finally takes in all the facts of the New Testament narrative, that is to say, the Father was manifested to men throughout the incidents of his wonderful life—in his words of wisdom and kindness: in his works of pity and benevolence: in his personal practice of every virtue: in his entire consecration to the Father's service, and in his fulfilment

of every form of righteousness for the initiation of all other sons as the passport to their final acceptance, as it is written: "If any man have not the Spirit of Christ he is none of his."

In the day of inspection of every man's work it will matter little what our grand theorisings have been, if with all the grandeur with which we may have invested the theme, we have failed in realizing that we are called to real fellowship with the very anti-grand afflictions of the suffering Son of God, who came not to be ministered to, but to act out a shepherdly and compassionate part to all around him, as much for their good in this life as in that which is to come.

REFERENCE TABLET No. 212.

DOCTRINAL SYNONYMS.

The Bible is largely a book of synonyms, since it employs such an interesting and edifying variety of literal and figurative language in describing numerous aspects of the same thing. Our present illustration is confined to the various ways in which immortality is spoken of, viz:—

- Alive for evermore.—(Rev. i. 18).
- Adoption, The.—(Rom. viii. 23).
- Awaking in the divine likeness.—(Ps. xvii. 15.)
- Ascending to the Father.—(John xx. 17).
- Building of God.—(2 Cor. v. 1).
- Born of the Spirit.—(John iii. 6-8).
- Begotten from the dead.—(Acts xiii. 33).
- Bread of life.—(John vi. 48, 58).
- Bread of God.—(John vi. 32).
- Better resurrection.—(Heb. xi. 35).
- Clothed upon.—(2 Cor. v. 2).
- Can die no more.—(Luke xx. 36).
- Changed in a moment.—(1 Cor. xv. 51-2).
- Crown of life.—(Jas i. 12).
- Children of the resurrection.—(Luke xx. 36).
- Crown of righteousness.—(2 Tim. iv. 8).
- Delivered from the bondage of corruption.—(Rom. viii. 21).
- Divine nature.—(1 Pet. i. 4).
- Death abolished.—(2 Tim. i. 10; Rev. xxi. 4).
- Death swallowed up.—(Isa. xxv. 8; 1 Cor. xv. 54).
- Everlasting name.—(Isa. lvi. 5).
- Endless life.—(Heb. vii. 16).
- Everlasting life.—(Dan. xii. 2; Rom. vi. 22).
- Eternal life.—(John x. 28; Jude 21).

Eternal house.—(2 Cor. v. 1).
Ever abiding.—(1 John ii. 17; Ps. lxi. 7; xv. 1).
Ever enduring.—(Ps. lxxii. 17; lxxxix. 29).
Everlasting possession.—(Gen. xvii. 8).
Equal to the angels.—(Luke xx. 36).
Exempt from second death.—(Rev. ii. 11).
Eternal glory.—(1 Pet. i. 10).
Eternity.—(Isa. lvii. 15).
Fashioned like Christ.—(Phil. iii. 21).
First resurrection.—(Rev. xx. 6).
Glorious body.—(Phil. iii. 21).
Grace of life.—(1 Pet. iii. 7).
Go no more out.—(Rev. iii. 12).
Heart live for ever.—(Ps. xxii. 16).
Hidden manna.—(Rev. ii. 17; Col. iii. 3).
Immortality.—(2 Tim. i. 10; 1 Cor. xv. 54).
Incorruption.—(1 Cor. xv. 42, 50, 52, 54).
Incorruptible inheritance.—(1 Pet. i. 4).
Image of the heavenly.—(1 Cor. xv. 49).
Inheritance for ever.—(Ps. xxxvii. 18).
Justified in spirit.—(1 Tim. iii. 16; Rom. i. 4).
Justification of life.—(Rom. v. 18).
Knowing the power of Christ's resurrection.—(Phil. iii. 10).
Living bread.—(John vi. 51).
Live for ever.—(John vi. 51, 58).
Long life.—(Ps. xci. 16; Prov. iii. 2).
Length of days.—(Ps. xxi. 4; Prov. iii. 16).
Life in self.—(John v. 26).
Life for evermore.—(Ps. cxxxiii. 3).
Life which is to come.—(1 Tim. iv. 8).
Life abundantly.—(John x. 10).
Live together with Christ.—(Thes. v. 10).
Mortality swallowed up of life.—(2 Cor. v. 4).
Made alive.—(1 Cor. xv. 22).
Manifestation of sons.—(Rom. viii. 19).
Morning dew.—(Ps. cx. 3; Is. xxvi. 19).
Never die.—(John xi. 26).
Never see death.—(John viii. 51).
New name.—(Rev. ii. 17; iii. 12).
Never be removed.—(Prov. x. 30).
No more to return to corruption.—(Acts xiii. 34).
Prolonged days.—(Isa. liii. 10).
Perfected for evermore.—(Heb. vii. 28).
Planted in the likeness of Christ's resurrection.—(Rom. vi. 5).
Path of life.—(Ps. xvi. 11).
Redemption of the body.—(Rom. viii. 23).
Redeemed from death.—(Hos. xiii. 14).
Renewal of strength.—(Isa. xlv. 31).

Spiritual body.—(1 Cor. xv. 44).
Spiritual quickening.—(1 Cor. xv. 45).
Spirit reaping.—(Gal. vi. 8).
Saved from death.—(Heb. v. 7).
Tree of life.—(Rev. ii. 7).
Unfailing years.—(Heb. i. 12; Ps. cii. 27).
Unwithering leaf.—(Ps. i. 3).
Vail destroyed.—(Isa. xxv. 7).
Water of Life.—(Rev. xxi. 6).
Ways of life.—(John ii. 28).

REFERENCE TABLET No. 213.

CAUSE AND EFFECT.

A flattering mouth worketh ruin.—(Prov. xxvi. 28).

The robbery of the wicked shall destroy them because they refuse to do judgment.—(Prov. xxi. 7)

The drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags.—(Prov. xxiii. 21).

A faithful man shall abound with blessings; but he that maketh haste to be rich shall not be innocent.—(Prov. xxviii. 20).

The fear of man bringeth a snare; but whose putteth his trust in the Lord shall be safe.—(Prov. xxix. 25).

Before destruction the heart of man is haughty, and before honour is humility.—(Prov. xviii. 12).

Whoso despiseth the word shall be destroyed; but he that feareth the commandment shall be rewarded.—(Prov. xiii. 13).

Whatsoever a man soweth, that shall he also reap.—(Gal. vi. 7)

All who will live godly in Christ Jesus shall suffer persecution.—(2 Tim. iii. 12).

If any man serve me, him will my Father honour.—(John xii. 46).

REFERENCE TABLET No. 214.

PROFANE HISTORY.—I.

The following is a list of the kings and other ruling personages of profane history referred to in the historic and prophetic Scriptures.

EGYPT.

Pharaoh I. Tegar Amachus (Gen. xii. 10).
Pharaoh II. (Gen. xxxix. to xlvii.)—under whom Joseph was sold into Egypt—the Thusimaries of profane history.

Pharaoh III. (Gen. I, 6).—The Rameses of profane history.

Pharaoh IV. (Ex. i. 1).—The “new king who knew not Joseph.”—The Salatis of history.

Pharaoh V. (Ex. iii. to xv.)—The Apachnees of history.

Pharaoh VI.—The Shishack of 1 Kings xiv. 25; 2 Chron. xii. 7, 9: the Sesac or Sesonchis of history.

Pharaoh VII.—The So of 2 Kings xvii. 4.—Sabacon the Ethiopian of profane history.

Pharaoh VIII. Sethon the contemporary of Senacherib

Pharaoh IX.—The Pharaoh Necho of 2 Kings xxiii.; Jer. xlvi. and the Nechao of history.

Pharaoh X.—The Pharaoh Hophra of Jer. xl. 30, and the Apries of Egyptian history.

The identity of the first four of these Pharaohs is less certain than the others.

ASSYRIA AND BABYLON.

Tiglash-Pileser (2 Kings xv. xvi.; 1 Chron. v.; 2 Chron. xxviii.)—The Arbaces of profane history

Senacherib mentioned by Herodotus.

Esarhaddon (2 Kings xix.; Ez. iv.)—The Assardenus of history.

Baladan (Isa. xxxix. 1).—The Belesis or Nabonassar of history.

Nebuchadnezzar.—Known by same name in history.

Merodach Baladan (Isa. xxxix. 1).—The Mardoc Empadus of history.

Belshazzar (Dan. v.)—The Nabonidus of history.

Darius the Mede (Dan. v. 31)—The Cyaxares II. of profane history.

MEDIA AND PERSIA.

Ahasuerus I (Dan ix. 1).—The Astyages of history.

Cyrus (Isaiah and Ezra).—Known by the same name in history.

Ahasuerus II. (Ezra iv. 6).—First of the three kings, in Dan. xi. 2, and the Cambyses of ancient history.

Artaxerxes I. (Ezra iv. 7).—The Smerdis of history

Darius (Ezra, Hag., Zech.)—The Darius Hystaspes of history.

Xerxes (Dan. xi. 2).—Not mentioned by name, but described as the “fourth” from Cyrus, the richest of all the Persian kings, and the invader of Greece; all of which is referable to the renowned Xerxes.

Ahasuerus III. (Esther).—The Artaxerxes Longimanus of Persian history. Dr. Thomas, *vide Elpis Israel*, p. 296.

Artaxerxes (Ezra vii.; Neh).—The

Artaxerxes Longimanus of ancient history.

Darius II. (Neh xii. 22).—The Darius Codamanus of history.

GREECE.

Alexander the Great.—The mighty king of Daniel xi. 3.

MACCABEAN HEPTADE.

Antiochus Theos, Ptolemy Philadelphus, Ptolemy Euergetes, Laodice, Selencus Callinus, Selencus Cernanus, Ptolemy Philopater, Ptolemy Epiphanes, Seleucus Philopater, Heliodorus, Ptolemy Philometer, Apollonius; all of which come into the exposition of Daniel xi. *Vide Expositio Daniel, Eureka III.*

ROME.

Cæsar Augustus (Luke ii. 1; Acts xxv. 21), Tiberias Cæsar (Luke iii.), Caius Cæsar Caligula, Claudius Cæsar (Acts xi. 28), Tiberius Claudius Nero, Galba, Orho, Vitellius, Vespasian, Titus, Domitian, Cocceius Nerva; in all constituting the Twelve Stars of Rev. xii. 5. *Vide Eureka III.* N.T. history corresponds with the reigns of the first four of the foregoing.

Constantine.—The Man-Child of Rev. xii. 5.

The Jews were more or less well treated under the administration of Thusimares and Ramesses of Egypt; Cyrus, Darius, and Artaxerxes of Persia, and Alexander the Great, of Greece, and also by Antiochus (III) the Great, Ptolemy Philadelphus, and Ptolemy Soter.

REFERENCE TABLE No. 215.

THE TRUTH.

No kind of knowledge is calculated to work such a change in a man's character, or to give him so much power over himself as the truth.

The truth alone gives adequate scope to the highest faculties of our nature; as it also exercises the most potent of all restraints upon all other less spiritual tendencies.

In any case where the truth fails in producing desirable results it is due either to poor soil, poor endeavour, or small and neglected opportunities.

The truth in a man's hand is a staff to help him up the hill of life; a divine counsellor standing at his right hand; a weapon of offence and defence in every controversy; a galaxy of stars on a dark night; a mountain of might for the overcoming of every

obstacle; and a hill of blessing whereon is spread a delightful banquet of fat things.

The truth sufficiently applied makes a man free—free from petty ambitions; free from corroding care; free from the power of slavish habits; free from narrow-minded sympathies; free from sordid pursuits; free from overweening affections for perishable objects; free from mere selfish purposes; and indeed free as the air we breathe—which is “at your service” at all times and in all places.

The truth kills pride, stamps out viperish

animosities, breaks down unrelenting barriers, softens the natural hardness of the heart, moistens the asperities of life, lightens up the dark valley of the shadow of death, and at last introduces its ravished disciples to eternal day.

The truth mentally creates a man over again: creates a new heart and a right spirit; creates new aspirations, new affections, new joys, new prospects, new obligations, new purposes, new friends, and a new life altogether, under new management.

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN ECCLESIA, No. 119.

“*Exhort one another daily.*”—PAUL.

DURING the past week, there has been much casting up of mire and dirt from the bottom of the ocean. It is the Scriptures that say “The wicked are like a troubled sea, casting up mire and dirt.” We have seen the saying illustrated in the popular upheavings consequent on the general election that has been going on. As the brethren of Christ, we should have no interest in these motions of the turbid sea around us were it not for their relation to another ocean movement described by the prophet Isaiah, when he speaks of a “multitude of many people making a noise like the noise of the seas, and a rushing of nations like the rushing of mighty waters.” This belongs to the latter day, as the context shows, and is part of the crisis that witnesses Christ’s return to the earth. It is a different movement of the waters from what we have seen during the past week. It is a rush of a different sort—a military rush—a rush of armed nations to fight against the Lamb when manifested on Mount Zion at the head of the 144,000.

But it is preceded by events of which the electoral upheaving is a part. The

electoral upheaving that is going on has an important bearing on the situation that is in process of development in the East. This, in a special sense, is appreciated in every capital of Europe. Every statesman—every crowned head—every European government is watching its progress with a strained and eager interest. So are the brethren of Christ, but for a different reason. The men of the present world are anxious about the way in which their special aims and policies will be affected by the issue of the appeal to the verdict of the English people on the foreign policy of the eaconsfield Government. The brethren of Christ are only anxious to see that government in power that will best promote the events that bear promise of Christ’s return.

From this point of view, some of us were expecting the continuance of the Tory government, as apparently more fitted than the peace-loving and non-intervening Liberals, to do the part appertaining to Britain in the latter days. In this expectation, events have proved us wrong, or, at least, are likely to do

so. The Liberals appear to be coming into power with a rush. What shall we say? Why, that this is one of those things to which the maxim applies: "Whatever is, is right." If the Liberals come into power, it is because the purpose of God requires them. It is not a question of whether the purpose of God is to be carried out or not: it is merely a question of "how." God's way of reaching a result is sometimes the most unlikely that could be imagined, and the very opposite to what men would devise. Take for example the arrangement made to preserve the family of Jacob from destruction in a time of dearth—the sending of Joseph into Egypt beforehand. Joseph said to his brethren, "God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance." How did He send him? As a favourite transferred by court influence from the sheep pastures of Syria to the Egyptian metropolis?—as a powerful and prosperous Israelite? The very opposite. Had we been there when God "sent a man before them" (Psalm cv 17), we should have seen a broken-hearted boy in the hands of unfeeling slave merchants, on their way to the slave market. We should not have imagined this was God's sending of a man to preserve a posterity for Israel in the earth. So in many other cases, and so in the matter in hand. Intelligent faith is prepared for any form and disposal of public events that divine wisdom may employ in the execution of the divine purpose. This purpose, in its main features, has been revealed, but not the details leading to it. The restoration of the house of Israel, under Christ, is as certain as the continuance of the sun, and so is the development of the latter-day situation among the nations of the earth—that will lead up to it; but as to how that situation is to be brought about, we are simply in the position of interested spectators, with differing degrees of dis-

cernment. God has given to some a wonderful penetration of the tendencies of things. Dr. Thomas was a striking illustration of this. His surmises as to the unrevealed process by which the revealed upshot in certain matters would be reached, have been wonderfully verified. The position belonging to most of us is simply that of standing still and watching the providential evolution of the pre-determined results. In this spirit, the interesting event of the general election has been watched. The expectation—(universal in the country)—was that the Beaconsfield Government would come out of the ordeal with renewed strength. This expectation, though entertained by the watchers of the signs of the times, was not very confidently entertained. There was a reservation in favour of the possibility of a Liberal triumph, because of the possibility of the purpose of God requiring their accession in the present posture of events. It was not supposed, however, that the Liberal triumph, if it came, would be so complete. The result is as much a surprise to every one as the Conservative triumph of six years ago. The only conclusion the servants of Christ can come to is that the Liberals are needed to complete the work begun by the Tories. The Liberals would never have done the work that has been done by the Tories: and the Tories, it may be, lack the qualification to carry on to its divinely-appointed issue the work which their advent to power was necessary to lay the foundation for. The Liberals will have a less tender regard for Turkish interests and independence, and will probably apply with a firmer hand the Tory arrangements for reform (affecting a wide stretch of country that includes the Holy Land), which have been allowed to languish from a fear of reforming Turkey entirely off the scene. Probably also, the Liberals will keep England out of European strife, where the Tories would have embroiled

her, while the finishing touches are being put upon the latter-day development of the Scarlet-Coloured, Seven-Headed, and Ten-Horned Beast that goes into perdition. It is pleasant to see these possibilities in the change that is taking place. It enables us to feel that the advent of the Liberals, so far from involving a further postponement of our cherished hopes, may betoken their imminent realization. It may be that Mr. Gladstone, more than Beaconsfield, is the man to extend that co-operation of England's power to Christ which is involved in the statement that "the ships of Tarshish first" will bring Israel's sons from far, with their silver and their gold. Mr. Gladstone is, doubtless (though only in a traditional way), a fearer of God and a believer in Christ in a heartier way than his rival.

These are interesting views to indulge in: but whatever view we may take, it remains that Christ is nearer with every day's flight. Every European event must tend more and more to pave the way for the event of events on which our hearts have been fixed by the gospel—the coming again of our Lord Jesus Christ. Apart from that event, the affairs of the nations would be of little interest to us. When that event occurs, the politics of the world will suddenly and completely lose their interest. The signs of the times will have lost their significance when the event they are pointing to is no longer a matter of expectation. Their value and their importance are very limited and short lived. We ought to think of this in the midst of all our watchings of them. It is better to be interested in the coming of Christ than to be interested in the signs of the times. It is possible to be interested in the signs of the times and not interested in that to which they stand related. It is better to see a man much in love with Christ and the hope of the kingdom, and in much zeal for his service in the obedience of

his commandments, even if he have little understanding of the signs of the times, than to see a man well up in the politics of the time of the end but of a callous heart towards the person and work and principles of Christ. Of course, it is better to see both aspects combined, but if there must be extremes, it is better to love Christ and be ready for him, knowing little of the political indications of his approach, than to be abreast of all the signs of the times with but feeble attainments in that saintship which alone will qualify for companionship with Christ in the day of his glory.

This view of the case gives great importance to the exhortation addressed to us by Paul in the portion read from Galatians this morning (chap. v.) "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." It may be said that the liberty Paul is speaking of, is a liberty from the Mosaic yoke to which we have never been subject, in which therefore we are in no danger of re-entanglement. The criticism would be perfectly true, but the exhortation is applicable nevertheless. There is a liberty with which Christ has made us free, and there is a yoke of bondage in which we are in danger of being re-entangled. The freedom conferred upon us by Christ is a freedom from sin and all that at last comes of it. Our sins have been forgiven and we have received a part in the heirship of the life and glory of the ages to come. This is a great liberty—a liberation from the grim dominion of death, and a promotion to the rank of sons of God, involving friendship with God and joy in the boundless prospect of unmixed and unutterable goodness that lies before his children. But is there no danger of re-entanglement? Let Peter answer: "If after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein

and overcome, the latter end is worse with them than the beginning: for it had been better for them not to have known the way of righteousness than after they have known it to *turn from the holy commandments delivered unto them.*"—(2 Peter ii. 20.) Here the danger is plainly recognised and its nature defined. We stand in no danger of the Mosaic yoke: but a mere glance will suffice to convince wise men who have escaped the pollutions of the world, of the possibility of being "again entangled therein and overcome."

Surely there ought to be no difficulty in recognising what is meant by "the pollutions of the world." The phrase does not refer to anything appertaining to the physical world. It is not in air, earth or sky that "the pollutions of the world" are to be found, but in the world of living people—the world of which John said "The world lieth in wickedness," and further that "all that is in the world" is but the incorporation of "the lust of the eye, the lust of the flesh and the pride of life:" in this world, styled by Peter, "the world and the ungodly" (2 Peter ii. 5), the pollutions are to be found from which we have escaped and in which we are in danger of being "again entangled and overcome." It is very important to be able to discern these pollutions. It is part of "pure religion and undefiled," as defined by James "to keep ourselves unspotted from the world." How shall we do this if we are unable to discern what this means? The pollution of the world may be recognised in the various lists given in the Scriptures. Jesus categorises them thus: "Evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness."—(Mark vii. 21-22) Paul described them thus: "all unrighteousness, fornication, wickedness, covetousness, maliciousness, envy, murder, debate, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors

of evil things, disobedient to parents, without understanding, covenant breakers without natural affection, implacable, unmerciful" (Rom. i. 29). He also defines the works of the flesh thus: "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, wrath, strife, seditions, heresies, envyings, murders, drunkenness" (Gal. v. 19), of which he plainly says, "They which do such things shall not inherit the kingdom of God." The lists demand our careful consideration. On the principal items, we may be pretty safe: but unless we are safe on all points, we are in danger. We may be in comparatively little danger of murder, drunkenness, fornication, and the grosser offences, but what if we are guilty of pride, boasting, wrath, hatred, variance, envy, covetousness, covenant breaking, whispering, backbiting, &c.?

Perhaps we may be disposed to say concerning these commandments, like the young man that came to Jesus, "All these things have I kept from my youth." Suppose it be so, there is another test to apply. It is not enough to abstain from evil: we must also be characterised by that which is good. A man is a very neutral and uninteresting sort of character of whom it can only be said, "He is not a bad character." He must have positive good points. There must not only be no weeds: there must be a growth of garden flowers and fruits. What are these? The fruits of the Spirit. What are the fruits of the Spirit? Paul enumerates them in this same chapter: "Love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." This is a beautiful catalogue, in wonderful contrast to the fruits of the flesh. They constitute the portrait of the new man in Christ. They must, in some measure, be exemplified by those who are to be heirs of salvation. They will be possessed in varying degrees by different members of the family, but all will exhibit them in some degree. They are the

family likeness. Every item is an essential feature. Every son and daughter of God is a person of love in the divine sense of the term. They love as God loves. They love with a benevolent love. They do good patiently to all, even to the unthankful and the evil; and this love is a fruit of the Spirit; that is, it is a sentiment generated in the mind by the teaching of the Spirit. It is not the offspring of natural impulse. The natural man is governed by his likes. As Jesus expresses it, "Sinners love those that love them." Saints are not governed by their likes, though they have their likes. Their constitutional peculiarity in all ages is to do the will of their Father who is in heaven, and who commands them, by the mouth of Christ, to love and bless with the love and patience which He shows to all the world. Joy is the result,—not joy of an ordinary sort, but joy in God, the satisfaction of resting in Him in the performance of His commandments, with the assurance of the exceeding joy awaiting all who will be presented with gladness before the presence of His glory, in the day of Christ. Peace comes of this, and as a consequence, long-suffering towards others, and gentleness, and goodness: for what can compare with a living faith in God for power to engender a meek and

quiet spirit, and temperance in all things?

A body of men, accepted through Christ and trained for a lifetime in these self-restraints and these benignities towards others, are the fit and glorious governors-elect of the ages to come. The world will be blessed under their guidance and leadership. Their love will mollify and predispose the nations to obedience; their joy will inspire all men with a noble ideal: their peace will diffuse calmness and bestow rest on the weary world. Their gentleness and long-suffering and goodness will tame the turbulent and bring the indisposed into submission, while the rod of iron inside the velvet will guarantee the stability of their righteous rule, and give security to all men against the insurrection of lawlessness or the movements of overthrown ambitions. What language can express the glory of having a place in such an order of men. If the glory is great, the terms of admission among them are stringent if simple. They are briefly comprehended in one of the concluding statements of the chapters read—a statement deserving, nay demanding attentive consideration day and night. "They that are Christ's have crucified the flesh with the affections and lusts."

EDITOR.

LOOKING FOR HIS APPEARING.

AGES ago in the Eastern lands
They watched for him,
List'ning oft for his chariot wheels
As the day grew dim,
Expecting that he would come again
To Olivet.
On the strength of the parting promise, they looked—
And he tarries yet.

Every year across the winter snows,
 With wistful eyes,
 Eager disciples have watched for him
 Who mounted the skies ;
 Every year under summer suns
 They have sung his praise,
 And cried for him from their yearning hearts—
 But he still delays.

They have died at their watch on the beacon heights,
 And we take their place ;
 We long, as they longed in the olden days,
 For the sight of his face ;
 The sad earth wants him in her deep woe
 To give her rest.
 But the years pass on and he comes not yet ;
 God's time is best.

Courage, ye watchers! we have his word,
 And he will not fail ;
 Let us be patient, and watch and wait
 Till the times prevail.
 He will surely come, as he said he would ;
 He cannot forget.
 When we see his face, this preparing time
 We shall not regret.

— *A clipping, amended.*

THE NOTES ON THE USE OF THE HYMN BOOK.

BROTHER J. J. ANDREW writes:—"I am glad brother L—— has commenced a series of 'notes on the use of the *Hymn Book*.' Like other embodiments of the truth, the more it is used the better it is appreciated. Facility in its use, however, depends on a practical knowledge of and familiarity with, that which it contains. In this, as in other matters, first comes the natural and then the spiritual. The

tunes must be learned before the inspired and uninspired compositions which they accompany can be sung. There are few so deficient in the sense of sound and harmony who cannot do this. The labour in attaining proficiency is greater in some cases than others, but probably the law of compensation gives to them a more solid appreciation of the results when once attained. That which comes

easily is often treated as of little value. The existence of the musical faculty clearly shows that the vocal organs were not given merely for speech, and the scriptural illustrations are sufficiently numerous to encourage imitation by those who are exhorted to be 'followers of them who through faith and patience inherit the promises'—(Heb. vi. 12). When Moses and the children of Israel had safely crossed the Red Sea, they gave vent to their joy by the song of victory recorded in Exod. xv. When Paul and Silas were imprisoned at Philippi, they 'prayed and sang praises unto God'—(Acts xvi. 25). And at a later date another apostle wrote to his brethren—'Is any among you afflicted? let him pray. Is any merry? let him sing psalms'—(Jas. v. 13). Thus the truth provides for both despondent and exultant moods. The Psalms, which probably constituted the chief basis for musical compositions among the Jews and the early Christians, contain words suited for nearly every circumstance and condition of those who 'keep the commandments of God, and have the testimony of Jesus Christ'—(Rev. xii. 17). Praise, petition, and thanksgiving there find their appropriate place. To be able to sing the greater portion of the Psalms, each to an appropriate tune, would, indeed, be a most valuable spiritual accomplishment. Perhaps this will form one of the aids to righteousness in the age to come. In its absence, in the present dark day, the hungering and thirsting ones will make the best use they can of the varied and comprehensive book of 'psalms, hymns, and spiritual songs' provided for the present generation of those who are exhorted to 'rejoice in the Lord always'—(Phil. iv. 4). Like the Bible, those parts which relate to the glories of the kingdom are, doubtless, in the first instance, the most attractive. But, after a time, when the shadows of the spiritual picture presented in the word

of life, arrest attention, the other portions are proportionately appreciated. The power and goodness of God, His Fatherly protection, the vanity of this life, and the past and present position of Jesus Christ, strike chords in the mind which were previously more or less dormant. Thus preference for the different parts of the *Hymn Book* is to some extent an index of the strength of the new man in divine things. The power which hymnal compositions exert over believers of religious lies is well known. The power which, in their case, too frequently operates banefully, is capable of being directed to a good end when utilised by believers of the truth. And the greater the familiarity with both words and music, the greater is the facility for using it. When tunes are thoroughly learned, they have a tendency to come into mind at times when the thoughts are not otherwise engrossed. And when each tune is associated with a set form of words (as in our *Hymn Book*), the ideas which they convey are at the same time brought into remembrance, thereby inviting reflection on the works and ways of God. Hence the advantage of knowing the words as well as the music. There are probably few who have not intervals, more or less brief, amid the varied duties of life, of vocally or mentally 'singing and making melody in their heart to the Lord'—(Eph. v. 19). To all such the power of reproducing from memory some of the hymns and anthems, will be found a great relief to the tedium of their probationary pilgrimage. The most perfect 'spiritual songs' are certainly anthems in which the words consist of extracts from the inspired word. In addition to the invigorating effect of words whose purity is unquestionable, they have the advantage of applying to those words appropriate music; whereas a hymn, by the necessity of its construction, often unites words and ideas of a totally different character to the same tune or its parts. The more nearly

the music is adapted to the words the greater is the force with which they come home to the mind. The chief advantage of hymns is that both words and tunes are more easily learnt, and, on the whole, perhaps, more easily remembered, than are anthems. Moreover, by their number and variety they present greater scope for the tastes and degrees of ability existing among the children of God. There is, therefore, every inducement for all to use their vocal organs to the praise and glory of their Heavenly Father. Singing, by quickening the circulation of the blood impresses the mind more forcibly than at other times, with the ideas to

which expression is given; the imagination when moderately excited, receives more vivid conceptions than in its moral condition; and as the right exercise of the imagination is a powerful aid to the profitable occupation of the mind, it is obviously a great advantage, individually and collectively, to make frequent use of the musical faculty in singing about the various phases of the truth, provided the caution of brother L—— is kept in mind, that ‘the music always be kept subservient to the words.’”

J.J.A.

April 13th, 1880.

EXTRACTS FROM CORRESPONDENCE.

(The Editor considers himself at liberty to quote from letters that are not marked “private.” When so marked, the mark should be inside of the letter on the top of the first page, and not on the outside of the envelope. If placed on the outside of the envelope, it is liable to lead to delay in the letter being attended to.)

BROTHER J. J. Andrew, London:—
“The appeal to the country has been responded to in a manner astonishing to both parties. The strongest Liberal partizan could scarcely have anticipated such a decisive victory, and it is quite evident that the Tories did not expect such a crushing defeat. There was a general impression that the majority for the successful side—whichever it might be—would be small, so small indeed as to render necessary another dissolution at an early date. The Conservative Cabinet have evidently been deceived as to the feeling of the country. The success of the Tory candidates at the Liverpool and Southwark elections about two months ago was probably permitted or arranged in order to engender false hopes, and thereby precipitate a dissolution at a time which was thought favourable for obtaining a renewed lease of power, but, as events have proved,

was actually unfavourable. How blind and frail, at best, are the astutest of men! How easily are the most powerful rulers unconsciously moved about like pawns upon a chessboard!

This election is remarkable, without precedent, for the interest it has excited on the Continent of Europe. The Russians are delighted, the Germans and Austrians disappointed. These facts are more reliable guides as to national thought and inclination than are the formal congratulations which pass between the Czar Alexander and his uncle, Emperor William. Russia has, for a time, been checkmated,—England, with the assistance of Austria and Germany, having effected it. It was the hope of further co-operation in this direction which led the Marquis of Salisbury to describe the Austro-German alliance as ‘glad tidings of great joy.’ The overthrow of the Beaconsfield Government

greatly diminishes such hopes in regard to England, and we now wait for the divine programme, by which the power of her coadjutors to resist the Northern Colossus will be weakened. The peculiar constitutional character of England renders it necessary that her hands should be politically tied before that programme develops itself, otherwise her fears might be prematurely roused, and so make it more difficult to keep her in the required position. The most likely way to fetter Austria and Germany is probably by an external national combination against them, which might or might not lead to war. Fears are held by not a few that the change of Government in England will be followed by a European war. If there be one, whatever direction it take, it will certainly strengthen Russia. And the decomposition of Turkey, which is, in this time of peace, proceeding with considerable rapidity, will be accelerated, rather than retarded, by a war among the other powers. Cheering indeed, for the watchmen of Zion, is the immediate prospect, and the hopes begotten by it should have that purifying effect on the mind for which the contemporary fulfilment of prophecy, as a shining light amidst universal gloom, is designed.

The necessity for abstention from political affairs, by brethren of Christ, receives a striking illustration in the present election. Through ignorance of the immediate future, and of the details by which the Eastern Question is to be solved, there naturally existed different expectations as to the result. Some thought that the next act in the political drama required the stage to be occupied by the Tories, and that, therefore, they would succeed. While others thought that the Liberals were best fitted for the present juncture. If voting had been practised it would necessarily have resulted in one portion of the brotherhood being arrayed against the other,

and, what is worse, one side would inevitably have been opposed to God. The truth demands three things of us:—1st, To be in harmony with God. 2nd, To be united and of one mind, and 3rd, To have no fellowship with the world.

Either of these requirements is sufficient to preclude our individual or combined interference in the government of the evil world in which we live. Collectively they present an irresistible argument. If to any minds they are not convincing in this form, the results which flow from their neglect should suffice. These, already partially indicated, may be further pointed out. If it be right to vote for a Member of Parliament it cannot be wrong to become M.P. If right to become a Member of the Legislature it cannot be wrong to enter the Cabinet. If there be liberty to enter the Cabinet there can be no impediment to becoming Prime Minister, which, under the constitution of England, is, practically to become the Ruler for a time of Great Britain and her dominions. Rulership or guidance of this world's affairs does not, in any sense, pertain to the heirs of God's kingdom. They are simply candidates for the exercise of power over mankind in an age infinitely superior to the present or any in the past. To form part of the machinery of existing government, however limited be the extent, is to take a step which might lead to loss of the future splendid inheritance. There is one thing in candidates for Parliament and many of their supporters, which is worthy of imitation: that is, the great amount of time, strength, and money they spend in endeavouring to attain their object. In this they put to shame many of the candidates for an endless reign. Success in the political world is not achieved by either supineness or sloth. Neither will the kingdom of God be attained without continued zeal and untiring activity in the service of Him whose love has called us to glory, honour

and immortality of the righteous ages to come. Praying that we may be permitted to realize this inestimable boon, and that our patience may not be tested much longer, I am, with much love, your fellow pilgrim in this land of drought."

Brother ANDREW also forwards an article cut from the *Weekly Despatch*,* constituting No. XII. of a series entitled "Byways of Faith," by "Prester John." The article is devoted to a sketch of "The Christadelphians." As applied to them, the general heading is inappropriate to a degree that will only be appreciated by those who hold the one faith. A scribe in harmony with a popular paper, however, could not be expected to recognise this. All depends upon the point of view. When a man recognises state theology as the faith, he cannot but class the faith of Christadelphians as among the byways, and a very rugged and uninteresting one too, leading nowhere, and putting people to a deal of stress for nothing. But when a man looks upon the religious organizations of the world in the light thrown upon them by the Apocalypse, he is liable, if an earnest man, to desire identification with those "who keep the commandments of God, and have the testimony of Jesus Christ," wherever these may be discoverable in the holes and corners of the present wretched state of things. That these are discoverable in the Christadelphians as a class, though many individuals among them may not in reality belong to them, is a demonstrable fact, as clever scribes like Prester John might discover if they would apply their minds. His sketch of the Christadelphians is amusing. It is of course inaccurate, but fairly faithful from an alien point of view. It chiefly consists of an account of a visit to the morning meeting of the London ecclesia.

* We have also received it from a number of other correspondents, to all of whom we give thanks.—EDITOR.

There are, however, a few general remarks which may not be unacceptable as extracts:—

"Christadelphianism, as a creed, may be said to exercise the spiritual muscles of faith quite as severely as the spurt from Putney to Mortlake affects the physical capabilities of the two octaves from the Isis and Cam. You must have a very receptive soul to assimilate wholesale the Christadelphian 'doxy, which, however, seems to agree thoroughly with the constitutions of those zealots who have swallowed it. The diet may be indigestible, yet to all appearance it is not enfeebling to the moral cuticle, but, on the contrary, like the rarefied air of the Righi, alike exhilarating and invigorating. . . . Right or wrong, the Christadelphian system is cheering and hopeful, and that, too, not merely for the righteous, but for the other people. They have discovered, by dovetailing certain texts culled from different books of the Old and New Testaments, a sort of forecast of the future, and having established this belief, they cling to it with the tenacity of bull-dogs. Christ, so they affirm, will very shortly appear to reign on earth. At his coming the good will—to use their terminology—be 'resurrected,' while the bad are not to be relegated to eternal torment, but simply annihilated. As for those who are, or have been in the past, an amalgam of right and wrong, they will be 'resurrected' for the purpose of being put on their trial, and will be either pardoned or condemned to undergo a second death. It is needless to add that the people destined to fill the highest positions in the kingdom of Christ on earth are the Christadelphians themselves, and that they are proportionately careful in admitting Gentiles to their fellowship, and also in insisting on their strict propriety after they have been made disciples. Immersion is an essential for membership, over and above the signature of a declaration of unfeigned assent to all the articles of the Christadelphian faith. The only other qualification necessary, so far as I am able to judge, would seem to be a supercilious contempt for the rest of Christendom, more especially for those teachers of the Roman, Anglican and Nonconformist Communions who have built up their faith by a careful study of the original text of the sacred writings, and by obtaining some

acquaintance with the science of theology and with ecclesiastical history. You could not easily transcend Christadelphian intolerance. It asserts its infallibility in the accents of Jupiter, and openly proclaims its own triumph and the condemnation *en bloc* of all other Christians. Certes, the exercise of the right of private judgment never led to a more extraordinary subjectivity.

"That a serious purpose and an unflinching belief exists among the majority of Christadelphians, I stoutly maintain. Their enthusiasm happens to take the dual form of self-appreciation and detraction from their neighbours' merits, and that may seem to be a trifle unlovely and uncharitable. Their infallibility, however, is not more pronounced than that of Luther, nor is the language they indulge in more gingery, more 'hot i' the mouth' than that of the great reformer. Their honesty and sincerity cannot be called in question, but when they hurl such epithets as 'fool' with centrifugal force to every point of the compass, their universal aggression reminds me of a Tartar running amuck at friend and foe indiscriminately. Now, were I a Christadelphian I should essay to copy the wisdom of Solomon rather than his strong language, and to imitate, moreover, the higher example of an authority who affirmed concerning defamatory epithets, when pointed at an individual, that they bring the lips that use them within the peril of punishment. As regards the theory of the sect, it is so intertwined with prophecy that time alone can test its accuracy. It does not tend to bad morality, but much the reverse; neither is it illiberal in a political sense. Nevertheless, to be candid, I do not anticipate that it is ever likely to find favour with any but the imperfectly educated classes, more especially as its exponents elect to be rather polemical than parliamentary."

Some of these criticisms are called for; others are based upon the misapprehension natural to partial acquaintance. All are vigorously expressed and interesting to read. None of them can hurt the true. Taken as a whole, they testify to the earnestness of the truth as the brethren hold it, and the healthiness of its natural tendency where distinctly realised and fervently believed. At least they show us a visitor's impressions. The article

is not very important one way or another. It is an interesting episode, serviceable in a subordinate place.

SEVERAL ask what is to be thought of the suggestion of a recent correspondent, that the judgment of the house of Christ may be in progress in the recesses of Teman. We share the doubts entertained by most as to this. All the New Testament allusions to the solemn matter seem to assume a collective and simultaneous assembly. True, Paul speaks of the dead as first dealt with, but he also speaks of the living "we" as taken "together with them" (1 Thess. iv. 17,) which would be inconsistent with the idea of a part being taken first and the rest afterwards. The shame of rejection and the honour of acceptance seem to require the presence of the whole house. It is said the judgment must take time. True, but perhaps not so long as we are liable to imagine. We are apt to overlook the resources of the Spirit of God. There is such a thing as a simultaneous individual dealing, that is, where many are dealt with at the same time, and yet each treated individually. The Lord is now High Priest over his own house, and in this capacity, he must often have to deal with hundreds of prayers offered at the same moment. Though inconceivable to mortal faculty, such an accomplishment is not above the reach of reason. Even among men, the power to deal with a diversity of matters varies, according to the strength of mind possessed. Napoleon I. could dictate several letters at once: some chess players can carry on several games simultaneously. One matter is sufficient to absorb the powers of most people. The Eternal mind is cognisant of the infinitude of detail that goes to make the universe: so that not even a sparrow can fall without His knowledge and permission. This power is now possessed

by the Lord Jesus: and it is possible that on some principle not known to us, he may judge his people simultaneously while dealing with them individually. Each man will feel that his case is attended to with fulness and deliberation, and yet many may be judged at once. We cannot know, but the possibilities that we know, preclude our arguing anything from the assumed necessity for a length of time being required. It is more natural to suppose that all will be convened before the dread assize begins, and that none will be judged till all are assembled. The point may be a subject of interesting speculation, but is devoid of practical importance. When the judgment arrives, which it may do at any time, we shall soon know the *modus operandi*; but curiosity on this point will vanish before the absorbing anxiety as to what the King may have to say to us.

Brother Shuttleworth hands the following interesting remarks on the Jews, from the *Saturday Review*. The *Review* is an intelligent paper; but the remarks show that its intelligence does not extend to an apprehension of the purpose of God with the house of Israel. If believing, like Paul, "all things that are written in the law and the prophets," and it "knew the Scriptures" like Timothy, it would not hesitate between future nationality or absorption as the coming lot of the Jews. It would be aware that the purpose of God in Christ as well as God's express guarantee, requires the perpetuity of the stock of Abraham on earth. Christ will reign over the house of Jacob and in their Twelve Tribes without end—(Luke i. 32; xxii. 38). Jehovah has declared the nation perpetual as heaven and earth.—(Jer. xxx. 2; xxxi. 35-36). The *Saturday Review* does not believe or is not aware of this. It remains true what

the Lord affirmed when he said in prayer, "I thank Thee, O Father, that Thou hast *hid these things from the wise and prudent* and hast revealed them unto babes." Its remarks, however, are interesting: they are these:—

"The present position of the Jewish race is altogether anomalous. The Jews are at once the most national and the most cosmopolitan race on the earth; but they neither found a State of their own, nor do they become absorbed in the population of the countries they live in. It seems difficult to believe that this contradiction can be a permanent one. The scandalous oppression under which they long suffered, forced them to be a caste apart. It was as futile for them to hope for genuine national life of their own as it was to hope to share the national life of others. Their enfranchisement puts the alternative before them to do either the one or the other; and the one or the other they will, in the natural course of things, do. It is obvious that the race is in a state of transition; and all final or dogmatic judgments about it are as unreasonable as they are impertinent. But it needs no prophet to see that the sentiment of nationality, which has attained in our days a force hitherto unknown in the world, must inevitably turn the scale one way or the other. Either some sudden impulse, of which at present there are few signs, will lead the race to attempt the task, whether possible or impossible, of founding a Jewish State in the East, or else continued intercourse with the Christian world, the continued sharing of its public life, and continued intermarriages between Jews and Christians, will gradually lead to the absorption of the people by the other nations of the earth. No one but themselves will venture to say which would be the better alternative; but the latter certainly appears to be more likely. But it is probable that they will long hover between the two paths, too full of individuality to be easily absorbed, and with too little political cohesion for any great national enterprise to be feasible. And for countries like Germany, where they are very numerous, or like Roumania, where they live among a much less energetic people, the results of this dubious position will not be without inconvenience, either to themselves or to those

among whom they live. It is idle to complain of what is very largely the result of Christian misdeeds in the past."

Brother Thirtle, of Hanley, communicates the following :—

ISRAELITES STILL IN ASSYRIA.—“It is surprising what an attraction the Anglo-Israel theory of Hine and Co. has become to religious people ignorant of the gospel, and as the heresy is now frequently found to act prejudicially to the understanding of the truth, it is well that those brought into contact with these deluded people should be fully informed on the subject from different standpoints. It is interesting to notice what a number of races in Asia have by travellers been regarded as descendants of the Ten Tribes of Israel. I find that some years ago a missionary doctor, named Grant, published a book entitled *The Nestorians; or the Lost Tribes Found*. Etheridge, in his *History of the Syrian Churches*, published in 1846, says: ‘The members of the Nestorian Church, till very recently, might probably have approached the number of two hundred thousand. The region principally inhabited by them has been the mountainous country in the interior of Assyria, a district they have possessed for ages as an independent people, though subject to frequent collisions with the Nomadic tribes of Koordistan. It is indeed, no baseless theory that this branch of the Nestorians, which may not be considered as the main body of their genuine church, are Hebrew in their origin, and descendants, in fact, of those Israelitish tribes which were brought into this very country at the captivity, and which never returned to Palestine: the indications of history, sacred and secular, their own traditions, their language and immemorial customs, in striking accordance with those of the

ancient Hebrews, all tend to such a conclusion.”

NO-WILLISM IN THE SEVENTH CENTURY.

—“In Syria, in early times there were many controversies on the subject of God manifestation. In the seventh century, among the Maronites, there were those who, though believing in Christ having a divine as well as a human nature, held that there was what they called oneness of operation. These people were called Eutychians, being named after the originator of their notion—Eutyches. The speculation was carried a step or two further by Sergius, patriarch of Constantinople, a Syrian, of Jacobite origin, who found no want of supporters of a doctrine which was soon called Monothelism—(*monos* ‘one,’ and *theleisis* ‘will’). Etheridge says Eutyches taught that the human nature of the Saviour had no real existence as such, after what he called ‘the union;’ from which the consequence results that his sufferings, death, and resurrection were equally unreal. On the other hand, the Monothelites, while they spoke of our Lord as both God and man, yet, by denying to his manhood the distinct possession of a will, and an idiosyncratic operation of his own, they interfered with the perfection of his humanity, and denied, in effect, that ‘in all things he had been made like to his brethren.’ Now it is a foundation-truth of evangelical theology, that the Son of God saves only that nature which he has taken; but if he took not the human *will*, he could not take the nature of MAN, nor rescue that nature by redemption. The Monothelites flourished much in the East, having come into existence as a body by carrying to an extreme the doctrine of the Monophysites (believers in the single nature of Christ), a section of the Eutychians, who, without being guided by the word, sought to counteract the false teaching of the Nestorians, which was that Christ was two distinct persons.

There is very little—if any—difference between Monothelism and the No-Willism of recent times.”

Brother ISRAEL LOVETT, Nottingham, submits the following questions for the consideration of the brethren: 1.—“What are we to understand by the building up of Zion?”—(Psalms cii. 16). 2.—By what means is the Lord going to do the work? 3.—In what sense can God’s servants take pleasure in her stones, and favour the dust thereof, 4,000 miles away? 4.—Are there none to be found amongst us who would like to declare the name of the Lord in Zion, and his praise in Jerusalem? 5.—Is it not high time we set about the great work of erecting the standard of the truth in Jerusalem? 6.—Are we not able and called upon to send out, as a beginning, two suitable and willing brethren, who could work for their living with their own hands, as a beginning and, if the way opens, two more, and so on? Has not the time to favour Zion, by beginning to proclaim the truth in Jerusalem, arrived? 7.—Are ye all satisfied to dwell in your ceiled houses while Jerusalem lieth waste? 8.—Would not such a sacrifice be well pleasing in the sight of the Lord? 9.—Who amongst us are preferring Jerusalem to our chief joy? 10.—What but works is the true manifestation of love?”

The answer to these questions is obvious: 1.—The building up of Zion is the establishment of the kingdom of David. 2.—The means to be employed in effecting this work is the sending again of Christ at the arrival of the

times of restitution or re-building spoken of by the prophets.—(Acts iii. 20; Zech. vi. 12; Isaiah lxi. 3-4; Amos ix. 11).

3.—The contemporary servants of the Lord, though 4,000 miles away, take pleasure in the stones of Zion, in regarding her with a yearning interest which comprehends both sympathy with her desolation (Isaiah lxvi. 10), and desire for her restoration.—(Isaiah lxiii. 7). 4.—There are, doubtless, many among the brethren who would like to declare the name of the Lord in Zion, and his praise in Jerusalem, were that a practicable thing. 5.—It is impossible to set about the work of erecting the standard of the truth in Jerusalem. 6.—We are neither able nor called upon to send out any one to do this. An Englishman, literate or illiterate, would not be understood by the inhabitants of Jerusalem, and if understood, would be no more, but much less, heeded than Jesus whom they slew and hung on a tree. 7.—Few of us—next to none—live in “ceiled houses;” but if such of us as do could put an end to the desolations of Jerusalem by leaving the roofs over our heads, we should do so at once. 8.—Such a sacrifice, in view of such a result, would doubtless be well-pleasing to the Lord. 9.—Some among us prefer Jerusalem above our chief joy; but it would be impossible to draw out a list of names. 10.—Works are doubtless the true manifestation of love; but they must be works of wisdom, otherwise the objects of love would be frustrated.

ROME AND JERUSALEM.—In a recent lecture by a Jewish Professor Marks, on Jerusalem and Rome, the following passage occurs: “The Democratic party strengthened by the Levites, and the firm growth of Judea, sent that fatal challenge to Rome, which ended after an heroic resistance—Tacitus says unparalleled in history—in the Temple being demolished, the city ploughed, and becoming

in its desolation the haunt of jackals. Eighteen centuries has passed since then, during which time it has often changed masters and witnessed many revolutions, but in the present day it remains in some respects what it was before its conquest, the city of desolation, where nothing thrives but fanaticism and mendicity, its two great curses. For many years after its fall, the ruins of

the city were more precious to Jews than palaces elsewhere. How many a pilgrimage was made to the ruins! It was in one of his pilgrimages that Jehudah Halevi lost his life, and at this present day, every Friday afternoon, there may be seen under the western wall some people who pay a tax for the privilege of weeping over its ruins. Still there is a considerable Jewish population there, and in other cities of the Holy Land, and scores of good men flock from Russia, Poland, Barbary, and elsewhere, in order to die on the holy soil, and to have their bones interred in holy ground. But if ever Jerusalem is to rise again out of its decrepitude, it can only be done by means which shall utterly abolish the present system of haluka—indiscriminate charity—and curb the over-weening and oppressive power of fanatical rabbins, whose eyes are closed to all progress which secular culture and science would effect. The ban must be removed which is placed on every parent who sends his child to school to learn Arabic or anything but the

Bible and the Talmud. The debasing system which teaches to love pauperism must give way to common sense and active industry. There must be the diffusion of sound secular instruction and the promulgation of ideas of self-help, self-development, and independence of spirit. Until such evidences of social and intellectual tendencies appear, I tell you, my friends, that every shilling sent to Jerusalem under the name of 'charity' is an abuse. It only works mischief, and continues to prolong the evil; but if the scheme of the Alliance Israélite and of the Anglo-Jewish Association for the moral and social regeneration of Palestine be suffered to take effect—then it will be the bounden duty of us all, of every one of us bearing the honoured name of Jew, to lend a helping hand, and to regard it not as a tax, but as a privilege, to assist in removing a scandal that has existed too long, and in shedding a ray of light—after centuries have elapsed, on the once glorious land of the patriarchs."

The Christadelphian.

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

MAY, 1880.

THE world-stirring event of the hour—Lord Beaconsfield's retirement from power at the age of 75, is not unreasonably suggested by some as an indication that his work is done. If so, it is a work that may well be characterised as a great one, and one that cannot be undone. Its interest is greatest to those who understand the purpose of God, and its significance most appreciated by them. It is a complaint of his political opponents that his government has neglected domestic work and has been a government of foreign policy. Doubtless, the complaint is well founded; but what is this but evidence or illustration rather of the providential nature of his work? It was foreign work that was wanted—signs-of-the-times work—work affecting the east, preparatory of the situation necessary for the setting up of the kingdom of God.

He made England principal proprietor of the Suez Canal and thereby gave her a footing in Egypt and an interest in the security of adjacent lands, and notably, the Holy

Land. He made the Queen Empress, making the imperial headship of India an essential ingredient of British sovereignty—tying England and the east indissolubly together. He encouraged Turkey to the use of a vigour in the suppression of provincial revolt which, through the power of English sympathy with the insurgents, gave Russia an occasion against the already decaying power. He instigated Turkey to reject prescribed reforms by giving her privately to understand that England would help her in the event of war while publicly deterred by the strength of English feeling from giving effect to his inclinations. He incited her to a continuance of the struggle that came, by holding out hopes that ultimately England must interfere. When she was crushed under the slow-gathering but heavy weight of Russian strength, he compelled her to give Cyprus to England and to sign a treaty giving England a Protectorate of the whole of Asia Minor and Egypt, while at the same time, he secretly consented to allow Russia to retain the Asiatic fortresses and to annex Bessarabia. Turkey is now in the last stage of political consumption; Russia is in a vastly improved position for further aggression, while England herself is inextricably involved in the east as the Protectress of Asiatic Turkey and next door neighbour to the Russian Gog, both in Asia Minor and Afghanistan.

All this is the work of Lord Beaconsfield, and a highly satisfactory piece of work it is from the prophetic point of view. If he is now put aside, it is because the finishing of the work requires another sort of workman, under whom the Protectorate will become a reality, Asiatic reforms a fact, and the independence of the Turkish Empire perhaps a dream of the past.

THE SIGNS OF THE TIMES.

DOWNFAL OF THE BEACONSFIELD
GOVERNMENT.

POLITICAL EFFECTS ON THE
CONTINENT.

PROPHETIC BEARINGS OF THE EVENT.

A RAILWAY SCHEME FOR PALESTINE.

Last month, the theme of surprise and speculation was Lord Beaconsfield's appeal to the country for a verdict on the foreign policy of the Conservative government: this month, it is the result of that appeal that engages universal attention. The result is more surprising and provocative of speculation than the appeal itself. The answer of the country is in a voice of thunder so to speak. There is no uncertainty in its meaning. The Conservative policy has been condemned by a crushing overthrow of the Conservative government. The elections have not only destroyed the majority which Lord Beaconsfield possessed in the old Parliament: they have created a larger Parliamentary majority against him than he before had in his favour, and a stronger Liberal majority than any returned since 1832. The result has astounded every one. It is as unlooked for as the result of Gladstone's appeal six years ago, and bears equal marks of a providential character and purpose. The Conservatives were confident of a favourable answer from the constituencies and apparently with good reason:

the Liberals, though not hopeless, were only timidly hopeful, and at the most did not expect to do more than extinguish Beaconsfield's majority and get level with his party. That Conservative power would be so utterly annihilated did not enter into the dreams of anyone. Of course, the Liberals take the credit for it, on the score of their superior intelligence and organisation, and the Conservatives attribute it to a succession of bad harvests: but there is a third explanation which neither party recognises, but which it is the privilege of the brethren of Christ to know as the true explanation of all vital movements on the political chess board. It is the explanation forced upon the recognition of Nebuchadnezzar, that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will."—(Dan. iv. 32.) This has not ceased to be true with the lapse of time, nor does the difference between Parliamentary and despotic government make any difference to the result, though it may make a difference to the means that have to be adopted in order to secure the result.

EFFECTS ON THE CONTINENT.

There can be no doubt that from a human point of view, as regards the ultimate interests of the British Empire, as affected by its foreign relations, the British people have made a great mistake in sending Beaconsfield adrift. This is shown by the joyfulness with which the result has been received in Russia, and the contrary feelings excited by it in Germany and Austria. The following newspaper extracts indicate the reasons that exist for these conflicting sentiments:

"Never since the Crimean war has such universal interest been displayed in the result of the English elections. There is a general feeling that Lord Beaconsfield during his six years' tenure of office has proved England to be able and willing to assert herself in the council of nations; there is also a presentiment that the impending decision will influence the fate not only of the Beaconsfield Cabinet but also of England and the whole civilised world. Of all nations Russia and Italy alone wish for the downfall of the Cabinet which has used England's authority for good pacific purposes. At Rome, as well as at St. Petersburg, the advent of a Liberal Cabinet is regarded as a signal for the suspension of the Berlin

Treaty and the resumption of aggressive designs in the East. While the Berlin and Vienna Governments hope to preserve peace, with the assistance of the English Cabinet, the accession of Mr. Gladstone and his non-intervention friends will greatly encourage those who are aiming at the immediate dissolution of the Turkish Empire."—*Hamburg Gazette*.

BERLIN, *Friday night*.

"The result of yesterday's elections has caused no little disappointment in Germany. With the exception of a few journals of advanced Liberal or Republican views, all Germany on the present occasion wished and hoped for the victory of the Conservative party. There is no difficulty in understanding Germany's motives. Liberal success being considered as tantamount to a direct encouragement of Russia, it is easily intelligible that, at a juncture when the revival of the policy of Gortschakoff would be pretty sure to kindle universal war, the approaching predominance of Mr. Gladstone should be regarded with some dismay. The Bourse, an unmistakable barometer of public opinion in such-like questions, marked the event by a general fall in the price of the weaker securities.

Of the few papers that have already advanced an opinion on the topic of the day, the Governmental *Norddeutsche Zeitung*, Prince Bismark's favourite organ, in half a dozen laconic words declines to accept the verdict of the Borough constituencies as the final decision of the country.

The Liberal *National Zeitung* hopes that arrangements in the East, having assumed a tangible form, even the Liberals will not surrender Constantinople to the Russians and Belgium to France, nor repeal the Cyprus Treaty, nor abandon Afghanistan. However, the same paper continues:—

"Though Lord Granville may not altogether deviate from the policy of Lord Beaconsfield, it is not to be expected that he will emphasise it to the extent of maintaining the authority of England in the Council of Nations. The British Lion had fallen asleep when Lord Beaconsfield came into office and roused it up with a will; if Lord Beaconsfield should have to go out he will do so amid the regrets of Europe, apprehensive of a return to the previous state of things."

The Ultramontane *Germania*, opposed in everything else to the Constitutional *National Zeitung*, on the subject of the English elections, is at one with its political rival. It says:—

"How great the impending change in the foreign policy of England will be may be anticipated from Mr. Gladstone's recent dictum on Continental affairs. Lightly passing over the objections raised to his

programme by Germans, Magyars, and Austrians, he dwelt upon the sympathy of the Slavs, Russians, and Italians. This simply means that a victory of the English Liberals on the present occasion is equivalent to a success of Pan Slavism. What a prospect!"

To quote the provincial press, the *Stettin Gazette*, a temperate Constitution organ, has these pointed remarks:—

"Whatever may be said against Lord Beaconsfield's Eastern politics, the present Premier at any rate is adverse to vague and unmeaning generalities, and knows perfectly well what he is about. One of his axioms is that Austria is a most effectual impediment to the Russian lust of conquest in the East. But what are we to think of the Liberal programme? What are we to say of politicians who announce in the same breath that they have no particular wish to maintain Turkey, and that they are very far from recognising the legitimacy of Austria's progress in the East? Gentlemen indulging in these extraordinary announcements had better realise the fact that if the Sultan is to go out without the Kaiser coming in, the Czar will alone occupy the ground. As regards Mr. Gladstone's talk about a general agreement of the Powers concerning the future of the Balkan Peninsula, it is so utterly childish that any word of criticism would be thrown away. Such a general argument will never come to pass.

Notwithstanding the gloomy prospect opened up, some comfort is derived from the reflection that the Liberal party being divided into Whigs, Radicals, and Home-rulers, its action cannot be steady enough to exercise more than a stimulating influence upon the Slavonic friends and sympathisers of their distinguished chief. One thing is certain. Were it otherwise—were Russia to resume where she left off, the European conflict so long staved off would now be at the door. One cannot help feeling some uneasiness at the magnitude of the issue raised.

In proportion to the disappointment felt in Germany is the exaltation manifested in Russia. St. Petersburg telegrams describe political circles as in a transport of delight."—Correspondent of the *Standard*.

ST. PETERSBURG, *Thursday*

"The one subject which is at present occupying the minds both of the Russian officials, and of such of the public as take an interest in politics, is the progressing election in England. A Russian politician who knows England well was, *prima facie*, not far wrong in a remark, that the result of the English election was of more importance to Russia than to England. This individual statesman understands English politics

well enough to know that, whatever may be written or said by extravagant members of the party would, if in office, soon find themselves obliged to follow pretty closely the same lines of foreign policy as have been held by their opponents. With Russia the case is far different. Unfortunately, the mass of those who influence her destinies have not had the same opportunity of studying the English character as the statesman above-mentioned. Russian politicians and journalists have taken Mr. Gladstone's wild utterances *au grand sérieux*. They firmly believe that, should he return to power, England will once more withdraw from the influential position which she now holds in the European Councils, and that if Russia can restore her former good relations with Germany, she will once more be free to prosecute her schemes of aggrandisement at the expense of the tranquillity of Europe. . . . Should the Liberals return to power the peace of Europe cannot but suffer. Russia's policy is at this moment expectant. She is holding her hand alike in Asia and in Europe until the momentous question is decided as to which party is to guide the fortunes of England.

A Liberal victory will be the signal for action to the Russian Nationalist party. This party, whose Fanslavonic dreams have so often produced bloodshed and misery in Europe, were at the height of their power when the British fleet passed the Dardanelles. From that moment one event after another has forced upon them the conviction that Europe would not tolerate their intrigues. Since the final evacuation of Eastern Roumelia, carried through by the firmness of the Western Powers, the Nationalists have been quiescent. Now they are again on the *qui vive*. The return of a Liberal majority will be the signal for renewed activity. That activity will necessarily take the form of urging the Russian Government to a fresh aggressive war. Unfortunately, the disordered state of the country renders the Czar's advisers only too anxious to create an external policy, which shall turn away the attention of a feverish society from their plans for home government. Hitherto the firm attitude of England, acting in concert with the European powers, has proved an effectual check to such designs; but let this barrier be removed, and the position of 1876 will at once be renewed."—Correspondent of the *Telegraph*.

PARIS, April 9.

"The *Temps* this evening, in an article of conspicuous ability, and singularly temperate and conclusive, examines what the consequences of the elections in England on her policy are likely to be. It very justly points out that the conduct of a party in

office cannot always be safely estimated from its language in Opposition; yet it holds that a change in the Foreign Policy of England is inevitable. It does not think that that change will be sudden, or abrupt, but there will be a change, and a very considerable one. The *Temps* goes on to say that for England there is just now but one Foreign question, namely, the Russian question, or what amounts to the same thing, the Indian question:—

"The Indian Empire is eminently an artificial creation, and its maintenance rests chiefly on the moral ascendancy of the Europeans over the Asiatics. It follows that that Empire would be seriously endangered if another European Power became conterminous with India; hence the rivalry between England and Russia, a rivalry which has been intensified of late by the advance of this latter Power to the east of the Caspian. The Afghan frontier is not the only spot where that rivalry comes into play; it also exists in European Turkey and in Asia Minor, because by her strides in those two directions Russia menaces the two routes to India—namely, the Mediterranean and the Basin of the Tigris and Euphrates. The necessity of opposing a barrier against Russia, and checking her progress in every direction, has been the constant pre-occupation of Lord Beaconsfield's Foreign Policy. It was his leading principle in the Russo-Turkish war, and the Afghan expedition had no other motive. England under the influence of this pre-occupation, concluded three engagements, viz., the Treaty of Gandamak, which gave her a stronger frontier on the side of Afghanistan; the Treaty of Berlin, which once more placed the key of the Straits in the hands of Turkey; and the Convention of June 4, 1878, by which England undertakes to succour the Sultan if Russia attempts fresh conquests south of the Caucasus.

"The question being thus reduced to its real elements, it remains to be ascertained whether the new English Ministry will preserve with regard to Russia the same attitude as its predecessors. The undisguised jubilation of the Russian newspapers, and the evident chargin of the Austrian press at the defeat of Lord Beaconsfield, would alone suffice to show us what to think on the matter. The difference between the Beaconsfield Ministry and the Opposition, as we have repeatedly pointed out during the last two years, might be reduced to a fundamental difference in their feelings towards Russia. Mr. Gladstone and his friends have never ceased to reproach the Government with harbouring towards that power a distrust which they regarded as unjust and offensive. It is, therefore, more than probable that the change of Ministry will lead to a relaxation of the tension previously existing in the relations between the two

countries, and, therefore, to a modification of the policy of Great Britain towards Turkey. No doubt that Cyprus will not be restored to the Porte, nor will the scientific frontier be given up; but we must expect to find the Liberals troubling themselves very little about Russian encroachments while they can organise after a constitutional type the populations of the Balkan Peninsula, without concerning themselves whether they are or are not thereby promoting the designs of Pan Slavism. It may consequently be anticipated that sooner or later the policy of the new Ministry will come into collision with the policy recently initiated at Vienna, and which consists in making over to Austria the largest share of the Sultan's inheritance."

On the same subject the *Debats*, in its Foreign edition, has a leader which will command attention. The *Debats* in the main agrees with the *Temps* that the Liberals are likely to promote the development of Christian nationalities in the Turkish Empire, a policy which all acquainted with the Eastern question regard as favourable exclusively to Pan Slavist interests. The Liberals will not kill the Turkish Empire, but the *Debats* holds that they will do nothing to keep it alive.

The view most prevalent here of the state of affairs created by the unexpected result of the English elections may be summarised as follows. The Russian Government, confident that England will not fight, is putting forward the Bulgarians, Servians, and others to invade what remains of Turkey, to drive Austria out of Bosnia, Herzegovina, and Novibazar, and to compel the Turks to resist the invasion. Austria is anxious to know what Germany will do, and Germany is not just now prepared with an answer. That Austria will have to interfere when the movement develops itself is thought certain and then Russia, if she is only secure of German neutrality, will interfere. It is a curious illustration of what the French call *solidarite* that all this trouble should be brewing through the fickleness of public opinion in England; but there can be no doubt that if the elections had turned out differently, peace would not have been disturbed in the Balkans for at least a couple of years.—Correspondent of the *Standard*."

The same correspondent alludes to the feeling of consternation which the elections have called forth in Austria and North Germany, and the joy which the formation of a Gladstonian majority has caused in Russia. With Mr. Gladstone to sway the majority, French, Germans, Austrians, and Russians may be excused for thinking that the English Government would not interfere by force of arms to prevent any attempt at dealing with the Treaty of Berlin after the precedent of the Treaty of Paris of 1856.

"Of course it is not to be expected that a Russian army will be immediately landed in Bulgaria and marched across the Balkans. Russia always goes to work in the same systematic way. Just as the late war against Turkey was prepared by the Montenegrin and Herzegovinian insurrection in 1875, and by the Servian war in the ensuing year, the next advance of the Russian Empire to the shores of the Bosphorus will be prefaced by the insurrectionary movement in Bulgaria. Judging from the *Temps*, a preliminary Bulgarian movement seems already to have begun."

THE EFFECT IN TURKEY.

The Constantinople correspondent of the *Daily News* telegraphs as follows:

"A great panic has seized on the whole Turkish Government as to what England will now do. The panic is perhaps much more serious than the circumstances justify. The Sultan is reported to have sent for his confidential advisers, Hobart among them, and to have asked advice as to how England could be conciliated. He is reported to have expressed himself strongly in favour of the necessity of reforms, but to have regretted that he has no Ministers in whom he could put any confidence. The results of the change are already apparent. Up to last week the official papers had continued their contemptuous abuse of England. In reply to Sir H. Layard's remonstrances against such articles, and his representation that similar ones would not be tolerated by other foreign Powers, an editor was formally reproved one day, and promoted two or three days after. All this is now changed. The official organs have received orders to cease abusing England, and have altered their tone. They have suddenly discovered that all the ills from which Turkey has suffered arose from the fact that the English Conservatives were in power. The Liberal elections have settled in forty-eight hours the Montenegrin question, which has been under discussion since the conclusion of the Treaty of Berlin. With a different voice, speaking from the Foreign Office to the Turkish Government, there appears every possibility of reform; but the situation is terrible. Crete is in semi-insurrection. The wildest disorder, fomented by the Government, prevails in Albania and Macedonia. The patience of the Arabs is all but exhausted. Thousands of people are dying of starvation in Syria and Armenia. Complete anarchy prevails throughout the whole of Asia Minor."

PROPHETIC BEARINGS OF THE EVENT.

These facts afford some illustration of the

purpose to be served by a change that at first sight seemed out of harmony with the requirements of the situation from a prophetic point of view. It is evident that had the Tories continued in office, Russia's way to Constantinople and the Holy Land would have been barred, and the promised reforms in Asia Minor would have remained a dead letter. A scheme was in contemplation that would have placed Austria instead of Russia in Constantinople had Beaconsfield remained in office. This the Paris correspondent of the *Daily News* writes: "I believe there is brewing a good partition scheme, based on Holy Alliance ideas, into which England will probably enter if Lord Beaconsfield remains in Downing street. Austria will be encouraged to go in and win Constantinople, under the specious pretext of standing there as a sentinel to bar the road against Russia. It is not yet arranged what compensation Germany is to have as a set-off against this enlargement of Austria's borders, but it is to keep the road completely open for Austria that no Greek claims will be satisfied by the Powers, which are drifting into the monarchical union that Lord Hartington denounces."

With the return of Mr. Gladstone to power, this is all changed. Mr. Gladstone is the enemy of Austria, as has prominently transpired during the election campaign, and such a scheme will receive no favour at his hands. Thus his advent to power keeps Russia's road open. The Russian joy at his success is the best proof of the effect it is likely to have on the Eastern situation. It is well known that Mr. Gladstone is disposed to come to an understanding with Russia on the Eastern problems—an understanding which, without his intention, will favour Russian designs. This policy of Anglo-Russian agreement is already being advocated in high Russian quarters. We read of a lecture delivered at the Navy Club, in Cronstadt, by Professor Martens, on the relations of Russia and England in Asia. "The professor," we are told, "dwelt strongly upon the irrationality of two Great Powers weakening themselves to secure an impossible reciprocal surrender on barbarous territory, where there was room for friendly emulation, and, in conclusion, advocated a Russo-English understanding for the benefit of trade, progress, and humanity. Professor Martens was loudly cheered at the close of

his address" by an audience of Russian naval and military officers.

A disposition to agree with Russia such as animates the men about to take the reins of government, is very serviceable for the development of the prophetic programme, after what has been accomplished under the Beaconsfield Government. Without this, the case would be otherwise. Liberal policy will help matters now that Tory policy has prepared the way. There can be no doubt that had the Liberals, instead of the Tories been in power for the last six years, the Russo-Turkish war would not have taken place. England's adhesion to the programme proposed by the other Powers to Turkey, would have compelled Turkey's acceptance, and so prevented war. It was England's practical dissent from that programme and Turkey's reliance on England's help in case of war that led Turkey to the suicidal course of accepting a contest with Russia. Neither of these influences would have come into play under a Liberal Government, and in that case, there would have been no Turkish dismemberment, no Russian advance to Kars and Batoum, no Cyprus convention, no Asia Minor Protectorate. The Tories were needed to bring matters to the right shape, and now we must conclude the Liberals are needed to ensure Russia the liberty necessary for her Gogian development, and to keep England out of the fray while the last European combinations are being evolved. It was a cry during the election and is a fear on the part of many, that Mr. Gladstone would undo the work that has been done—give up Cyprus, surrender the Anglo-Turkish Protectorate, retire from Afghanistan and so on. Any fear on this head is dispelled by Mr. Gladstone's own words on the subject, as follow:—"One of these gentlemen has said that if the Liberals come into power we shall at once make an end of all the present engagements, and relieve the existing Government from the consequences at no other expense than that of its honour and good faith. A more baseless fiction never was coined in the brain of man. We have no power to relieve the Government of its engagements by any summary proceeding. We may deplore, but we must take the consequences of the course we are pursuing. The country must take the consequences. Prudence, care, diligence, may do much in the course of time, but

whatever good faith requires, must be accepted and fulfilled."

Consequently, though Lord Beaconsfield retires from power, the position of England in Cyprus and Asia Minor will be retained, and in all probability, the work of reform carried out more energetically than in the hands of the Tories, who were more anxious to preserve the existence of Turkey as a barrier to Russian aggression than to promote the well-being of the lands and peoples subject to Turkish power. The fact of the Liberal success is a proof of its necessity, even were we unable to see how it could contribute to the crisis of the latter day. Whether, in course of time, Russian progress alarms public opinion and brings about a reaction in favour of the Conservatives, is a matter about which it is impossible to form a positive opinion. The manifestation of Christ may find England at war with Russia, and the Conservatives are more at home at such work than the Liberals. Nevertheless, the Liberals can make war when necessary, of which the Crimean war is a proof: and possibly in Mr. Gladstone God may find a more suitable instrument than in Earl Beaconsfield for that co-operation with His Son which is part of Britain's mission in the latter day work of restoring again the kingdom of Israel.

The foundation for that work is being laid in a very evident manner. Various illustrations of this have been before our readers during the last few years. The most recent illustration is perhaps the most tangible and the most striking. It is the actual incorporation of a company for the construction of a system of railroads in Palestine and adjacent countries. The fact is before us in the following article from the *Boston Herald*, of March 11, 1880, kindly forwarded by a correspondent. It is entitled:

THE PALESTINE RAILWAY.

"Early in February last there appeared at the State House a company of gentlemen, making application, under the Foreign Railroad Act of 1879, for a charter for a railroad to be known as the 'Palestine Railroad,' or in other words, as will appear, asking for liberty to construct a railroad which should divide and traverse in every direction the Holy Land. This charter was granted, and, in the interview which followed between the applicants and the railroad commissions, wherein the necessary steps for ratification

were taken, a most unexpected and highly interesting exposition of the whole matter ensued, in which all present became most thoroughly awakened to the novelty of the movement, as well as the ability of the prosecutors. A description of the enterprise is here given:—

The termini of the main line, as allowed by the charter, are Cairo, the capital of Egypt, and Mosul, on the Tigris river, which stands very near the site of the ancient Nineveh once the capital of Assyria. From the main line the charter provides for branches to Jerusalem, Jaffa, Nablus, Beirut, Aleppo, Iskenderoor and Erzeroum, should it be thought best or become necessary to build the same.

THE DETAILS.

The proposed line commences at Cairo, a city as large as Boston, and runs along the rich alluvial valley on the east side of the Pelusiac branch of the Nile to Port Said, the Mediterranean terminus of the Suez Canal. From Port Said, which has one of the best harbors on the Mediterranean, the line runs along the level plain near the sea-shore, passing through the sandy and desolate region between Egypt and Palestine, and entering the latter country, passes directly through the fertile plain of Philistia, going through the cities of Gaza and Esdraei, the ancient Ashdod, to Ramleh. At Ramleh a branch runs westerly to Jaffa, and another easterly and up the valley of the Nachr Rubin and Wadi Suran to Jerusalem, coming into that city from the west and north of the Gihon Valley, with the station at or near the Damascus gate. From Ramleh the line runs north-west through the plain of Sharon, to a point near the ancient Bethan, where a branch will run up the Wadi Assuf to Nablus, the ancient Shechem. The main line runs northerly, from Bethar to the Abu Zabusi, and up that river, crossing the Carmel range through the el-Lejjun or Megiddo pass, and down past that great strategic point, the hill of Megiddo, which is the ancient Armagiddon, and, when fortified, is the key to southern Palestine. The maximum grade from Cairo to the Abu Zabusi is 20 feet to the mile, and through the Megiddo pass it is 40 feet to the mile. From the base of the hill of Megiddo a branch is proposed to run down the plain of Esdraelon, and up along the sea-shore through the cities of Acre and Sidon to Beirut. The main lines run from Migiddo across the plain of Esdraelon, past the base of Mount Tabor, and along the west side of Lake Genesaret, on the side of the Jil Yusef and Jebel Safed, to the Jordan valley, crossing that river at or near Jacob's bridge, thence following up the valley of the river and Wadi Refs Hawar, gradually climbing up the Jebel Heish at a grade of 60 feet to the mile, thence across the plain to Damascus. The main line from Damascus runs over the open and nearly level country directly to the Euphrates river,

where, at some convenient point, it will connect with the Euphrates Valley Railway, about to be built by an English company. After crossing that river, it runs across the plains to Mosul, where a connection will be made with another proposed railroad coming down from Diarbekin and the Black Sea and running eastward. The Aleppo and Erzeroum branches may be soon constructed from necessity, as present political appearances indicate.

POLITICAL ASPECTS OF THE ENTERPRISE.

The promoters of the enterprise explain it not very much in detail, from obvious reasons, and on account of pending arrangements in various parts of the world, but speak of it substantially as follows:

Russia has her railway system already nearly completed to Kars and the Turkish frontier, only a short distance from Erzeroum, the unfinished part being under contract. It is of the most vital importance to England to maintain her connections with India by the Suez Canal, and it is not along the Bosphorus and Dardenelles, neither along the line of the Hindoo Koosh that the future great struggle between England and Russia will take place; but it is down the Euphrates Valley, down through Syria, that the Russian Bear seeks to strangle the British Lion, by breaking and destroying his connections with the East. In the event of a war between England and Russia, Port Said must necessarily become a base of operations, and this would become untenable unless the two great passes through the Carmel range were in the hands of the British. The western pass, or that around Mount Carmel by the sea shore, the British fleet could control at any time; and the other, the Megiddo pass, if properly defended by fortifications situate on the hill of Megiddo, the greatest strategic point in all Palestine or Syria, might easily be held by a few thousand determined troops against the combined armies of Europe.

BASIS OF THE ENTERPRISE.

The immediate objects of the company are to take the products of Egypt and the Nile Valley, with its 7,000,000 or 8,000,000 inhabitants, and transport and distribute them throughout Syria, and the region northward and eastward, and, in return, to take the commerce of those countries and carry it to Egypt. They claim that the road can be made to pay, and that it will be the means of greatly developing the countries through which it will run.

The enterprise is an American one. The company was incorporated in Boston on the 6th of February last, and is, of course, a Massachusetts corporation. There are many reasons why the incorporation took place in that state, but not all of them can be here given. It was at first thought best to have it incorporated in England, by act of Parliament; but two other companies, covering each a part of the route adopted by this company, were found to be proposed in England, and also a rival company in Paris. While these were talking the Palestine company has been incorporated, and is now pushing along as fast as possible to obtain the necessary right of way from the Turkish and Egyptian governments. Two of the largest banking houses of London stand at the back of this company, it is claimed, ready to take their stock and place it in the market, as soon as the necessary right of way is secured, and the latter is expected soon, through the combined exertions of the managers and the English and American Ministers at Constantinople. The principal promoter of the enterprise is an American and a New Englander, and for thirteen years he has been about the business in Palestine, Syria, Egypt, Europe and America. Success at last seems to promise, through the rivalry and complications of two great nations across the water, which cannot now be outlined even. It is understood that the principal cities in the Holy Land concerned in this enterprise, are preparing petitions for this road, to be presented to the Sublime Porte."

INTELLIGENCE.

BIRMINGHAM.—During the month, obedience has been rendered to the truth by the following:—**ADA ROWLEY** (16), daughter of brother **W. Rowley**; **ELLEN PERKIN** (29), neutral; **ALBERT WITHERS** (21), son of brother **B. Withers**; **ALFRED HARRY ROWLEY** (18), son of brother **W. Rowley**.

On "Good Friday," availing themselves of the holiday leisure common throughout England on that day, a number of brethren

and sisters spent a day together in the Sutton woods, eight miles from Birmingham. They had the daily reading by the *Bible Companion* on their arrival at the camping ground in the North Dell, after which, there was a stroll for two hours, and then a time of singing of hymns and anthems. On their return to Birmingham, a pleasant and profitable tea meeting was held at the Athenæum.

Since the writing of the last intelligence,

the new ex-Campbellite ecclesia, meeting in in Alexandra Hall, Bloomsbury, in connection with brother Andrews, has received the formal recognition applied for by them at the hands of the Temperance Hall ecclesia, as reported last month. They now number twenty-nine. They met with the Temperance Hall ecclesia on Sunday, March 21, when the right hand of fellowship was given to brother Andrews on behalf of the rest. The whole twenty-nine were present and occupied the front seat. Brother Andrews afterwards made a few acceptable remarks on the changes that had led him from Methodism to the truth. The day was an interesting one. The names of the new ecclesia are as follow:—Brethren J. Andrews, G. Andrews, E. Rubottom, H. Rubottom, D. Rubottom, Seamark, H. Seamark, Walker, Howell, A. Lawrence, T. Lawrence, J. Todd, J. Henman, Bennett, Morgan, Thomas, Sisters M. Andrews, F. Andrews, Rubottom, S. Seamark, Walker, L. Walker, Howell, Davis, Morgan, Ingram, Harris, Woodroffe.

The lectures on the Apocalypse concluded on Thursday, April 15. The attendance kept up to the last. The last night was a very wet night, but the hall was full to the door. There has been no such series of meetings in the history of the truth in Birmingham. For fourteen nights running, a crowded hall testified to unabated interest. There were fourteen lectures instead of thirteen. This was due to a slip in the drawing of the programme by which the subject of one lecture was unwittingly divided into two. The error was not detected till the counting of the paragraphs in the programme three weeks after the lectures had commenced. Should the lectures be published, the error will be rectified and the original number, thirteen, retained. The orders are coming in. A notice on the subject of publication will be found on the cover, in answer to questions.

The lectures during the month have been as follow:—March 28th, The divine nature.—(Brother Ashcroft.) April 4th, The Birth of Christ in the days of Augustus Cæsar.—(Brother Roberts.) 11th, Ought the friends of Christ to vote?—(Brother Shuttlesworth.) 18th and 25th, Christ during the first thirty years of his life.—(Brother Roberts.)

BRADFORD-ON-AVON.—Brother Dyer reports the immersion of J. WHEELER (32), blacksmith; and Mr. BRUNKERD (20), baker. They have both been acquainted with the truth for some time.

BRIERLEY HILL.—Brother Warrender reports the obedience of his brother in the flesh, HARRY ORLANDO WARRENDER (20), who was immersed at Dudley, March 24th. Brother Warrender remarks: "My brother was formerly a firm believer in Unitarianism, but after much diligent reading and careful

consideration, has been led to renounce that Bible-nullifying, God-dishonouring, hopeless system of error, and to accept the truth as it is in Jesus."

BRISTOL.—Brother Baker reports two other additions to the number of those who are looking for the Lord's appearing unto salvation. One is a direct result of the special effort in January last, viz.: HENRY BROWN (34), formerly connected with the Baptists. This man's wife was so strongly opposed to his uniting himself to Christ, that she tried to frustrate his purpose by putting his Sunday clothes under lock and key. The obstacle was unavailing, however, as brother Brown was content to appear in his working attire, on Sunday, March 21st, when he was immersed; ABRAM BRAGG, formerly connected with the Wesleyans, has also obeyed the truth.

CUMNOCK.—Brother Haining writes: "I have to report that brother MacDougall and sister Elliott were united in marriage on 30th ult. It is to be expected that our brother will be more especially benefited by this union on account of his being previously in isolation when at home respecting (what had become to him) the all-important things of the truth. The apostolic injunction, 'Marry . . . only in the Lord,' having been complied with, there is reason to hope that this union will be profitable as well as comfortable by their being in a position to encourage one another in the rough and narrow way 'which leadeth unto life,' and which so few find. By cultivating the habit of having sweet converse together on the endearing things of their faith and hope (so qualified to ennoble the mind and exalt the affections), and by maintaining a mutual and earnest interest in the truth in all its bearings, they will not fail in being helpers of each other's joy in the Lord."

CUPAR.—Brother Dowie writes: "The small ecclesia here has sustained a great loss in the death of brother D. Terras, which took place on the 1st March, after a few days' illness. Our widowed sister was taken very ill after the death of her husband, and we were afraid that she also was to be taken from us, but the Lord has mercifully delivered her, and restored her to her family. This is indeed a time of trouble. Let us all cultivate that tender affection one towards another—and weep with those that weep, as well as rejoice with those who rejoice."

DEVONPORT.—Brother Sleep reports the addition of MRS. PELINE and BESSIE GRUITT, to the small company in this place. They were formerly connected with the Renunciacionists.

DUMFRIES.—Brother Caven, of Dalbeattie, reports that the truth has at least effected a footing in this place. He says it came about in this way, "Sister Jane Andrew, of Edinburgh, came to Dumfries as head dressmaker to the firm of MacMillan and Robertson,

drapers, &c. She brought a supply of the truth's literature with her, and the time came when the way was opened for its use. She lent the *Twelve Lectures* to Mrs. Robertson, and as Mr. Robertson told me, they lay for three months without being read, and were about to be returned, when they were lifted and read. Mr. R. was struck. He said to sister Andrew, 'well, whatever the result may be, I must allow that what is taught therein is very striking.' Being an elder in the U.P. Church, he took the lectures to the ministers, and showed them to his brother elders, asking them their candid opinions. Such a good step of course caused quite a stir. A good many copies of the lectures and other works have been bought, but, as yet, none have embraced the truth, except MR. and MRS. ROBERTSON, who, on Tuesday night here (Dalbeattie), after giving a reason of the hope that was in them, were immersed into the saving-name. We sang together the 71st hymn, and offered thanks to our merciful and loving Father in the name of Jesus Christ our Lord. Mr. Robertson says, from the first time he commenced to read, the truth took a firm hold of him, in fact he says it has been an intellectual treat."

GALASHIELS.—Brother Scott reports the obedience of ANDREW ROBERTSON (24), formerly of the Church of Scotland, who was immersed into the name of Jesus, on March 27th, and was received into fellowship the following day."

GLASGOW.—Brother T. Nisbet writes: "In addition to our usual lectures, we have had two debates: one on the question of the Immortality of the soul, at Coatbridge, with Mr. T. Mitchell, the gentleman mentioned in last month's intelligence; he having ultimately agreed to a portion of the time being on the Socratic method. The questioning served to show the peculiar character of the orthodox position, especially when it was admitted that both good and bad 'spirits' (Ecc. xii. 7) went to heaven, and a great deal more of the same sort. The other discussion was with a Mr. Hitchcock, who may be said to represent the Dowieite element. The question was: 'Are all who are resurrected when Christ comes blessed and holy?' This discussion, which extended over two Sunday evenings, was in our own hall here; and was also partly on the Socratic method. In neither of these discussions did our opponents avail themselves of the opportunity of putting questions except to a very limited degree.—Our half-yearly social meeting took place on the 'Fast' Day here, when about thirty sat down to tea; after which various addresses were delivered; also a paper was read on 'Baptism,' the latter followed by criticisms from the brethren; and the evening was thus pleasantly and profitably spent. The lectures during the month have been:

David's Son and Lord.—(Brother Robertson). Various neglected truths.—(Brother Campbell). Human nature: what is it, and what is it not?—(Brother Jas. Nisbet). The importance of the truth.—(Bro. T. Nisbet)."

Brother Nisbet has published an eight-page (demy oct.) tract, entitled, "Man not Immortal," being a scriptural reply to Mr. Thomas Mitchell's attack upon the Christadelphian position, in his two articles, originally published in the *Christian Press*, of January 23rd, and February 6th, 1879, entitled "The Immortality of the Soul." He will supply the same at 8d. per dozen, post free: orders, enclosing stamps, to be sent to T. Nisbet, 17, Hohnhead Street, Glasgow.

GLOUCESTER.—Brother Rogers requests the insertion of the following:—"Would the brother who wrote to brother Job Mayo, of Gloucester, about a fortnight ago be so good as to communicate with brother W. Taylor, King Street, Gloucester. The first letter was destroyed by a wife bitterly antagonistic to the truth. The second, sent to brother Taylor, will escape this fate."

GRANTHAM.—Brother J. T. Hawkins reports that brother T. R. Jackson has left for Rotherham, where he has obtained employment at his trade (printing). It is expected he will meet with the Sheffield ecclesia to whom the Grantham brethren commend him. There have been two additions by the removal to Grantham of sister Cheadle and sister Patty Richards, from Nottingham.

GREAT BRIDGE.—Brother Hollier reports that the lectures since last report have been as undermentioned:—February 16th, Plain English.—(Brother Shuttleworth). 22nd, The life that now is, and that which is to come.—(Brother Wooliscroft). 29th, Faith.—(Brother Hall, Perry Barr). March 7th, Infant sprinkling.—(Brother Alfred Davis). 14th, The contrast between the teaching of the first century and that of the present.—(Brother Gilbert, Birmingham). 16th, The Devil. This was a special lecture by brother Roberts, who consented to devote an hour to questions and answers after the lecture. Few and simple indeed were the questions put. There was a large gathering, some of whom were thoughtful men, and spoke of the lecture in high terms of appreciation. A great deal has been said on the lecture both in and out of the pulpits. Mar. 21, Election.—(Bro. Taylor). 28, Modern Christianity.—(Bro. Simms, Dudley). April 4, My pathway from the platform of Methodism to the platform of the truth.—(Bro. Andrews, Birmingham). 11, The mind: carnal and spiritual.—(Bro. Millard, Wolverhampton).

HUDDERSFIELD.—Bro. Heywood writes: "It is with great satisfaction that we make known to all the brethren, that the unfortunate divisions existing for some time in

Huddersfield and Elland have now ceased, and the brethren are now united in the one hope of the gospel, and desirous to walk in the love and obedience required. These results have been obtained by a meeting of all parties at the Huddersfield Meeting Room, convened to meet brother Roberts, who had been invited to come and examine the causes of the divisions and assist in their removal. We had our usual tea and social meeting on Good Friday, in our new room, 5a, New Street; brethren from Elland, Halifax, Heckmondwike and Leeds, to the number of fifty, were present. Brother George Drake presided and brother Cundall, of Halifax, Briggs, W. H. Andrews, Cowperthwaite and C. Briggs, of Leeds, addressed the meeting on various portions of the truth bearing upon our present duties and privileges. We are all rejoiced to see and encourage each other on the way to life, and feel thankful for the kind providence which allows us thus to meet in peace and love."

KIDDERSMINSTER.—Brother Bland writes: "We have nothing of great importance to report this month. The meetings are not largely attended; we wish that a much greater interest was manifested in the truth. Some have, we presume, already got tired of it. This would be to us a source of discouragement did we not know that numbers followed Christ for a time, but that—not being 'of God' the things of the spirit became nauseous to them, and they 'went back and walked no more with him.' It is our duty, however, and our privilege too, still to follow Jesus, who alone has 'the words of eternal life,' in the hope that we may be counted worthy and participate in the unspeakable glories of the approaching age. Though we have no additions to report, we believe a few are seeking—earnestly seeking—the priceless pearl, and digging for the precious gold. The lectures for the month have been as follow:—March 21st, 1880, The key of knowledge.—(Brother F. R. Shuttleworth, of Birmingham.) March 28th, The narrow path.—Signs in our day that the end of this path is near—distress coming on the nations—escape of the righteous and their eternal reward.—(Brother T. Betts, Bewdley.) April 4th, Conversion of Saul.—(Brother J. Steward.) April 11th, The new doctrine whereof thou speakest. What is it?—(Brother J. Bland.)

Our second quarterly tea meeting was held on Monday evening (April 12th), at the house of brother J. Thatcher. A very pleasant and equally profitable meeting was held, short addresses were given by nearly the whole of the brethren present, tending to help each other in the pathway wherein there is no death."

LIVERPOOL AND BIRKENHEAD.—Brother Collens writes: "The ecclesia in Liverpool and Birkenhead has been increased by the removal of sister Jane Andrew, of Edinburgh,

and by brother Charles F. Clements coming to Birkenhead to reside, from Dudley, both of them having taken situations in houses of business in Liverpool."

LONDON.—Brother Jannaway writes: "I have much pleasure in announcing that one of the seed of Abraham according to the flesh has become one of the spiritual seed of Abraham, viz., on March 28th, **MOSES BARNETT** (17). This is the first case of the kind in our ecclesia. Brother Barnett had become a believer in the Christ before the truth was introduced to him, but he had not been connected with any sect of professing Christians, and had given up attending synagogue for several years, partly owing to the formality and want of sincerity he observed in the religious practices of his brethren. He expects much bitterness from his relatives and co-religionists, who curse the name of Christ when they hear it. May the blindness of Israel soon be taken away, and may our brother be enabled to continue faithful unto the end, so that he might share in the blessedness of Zion in her exalted state. Also on March 31st, **PHEBE BURRIDGE**, daughter of brother and sister Burridge, of Maldon. Sister Burridge is only temporarily staying in London and will not therefore add to the number of our ecclesia. I have with regret also to report the removal of brother Charles F. Clements to Birkenhead, where he has obtained employment. We trust that he will form a useful addition to the ecclesia there. The lectures in Wellington Hall, for April, are—4th, The second Psalm.—(Brother A. Andrew.) 11th, Israel in the Wilderness.—(Brother J. J. Andrew.) 18th, The kingdom of God.—(Brother W. Atkins.) 25th, If a man die, shall he live again?—(Job. xiv. 14.)—(Brother Elliott.)

MATLOCK.—Brother Smith reports a further testimony for the truth presented to the people of this place on the 15th of March, in the form of a lecture by brother Ashcroft, on Doctrines of Demons, foretold by Paul, fulfilment of the prophecy illustrated in the demonology of the modern pulpit. The attendance was very good for a week-day meeting.

MILES PLATTING (near Manchester).—Brother Brown reports the immersion of **ANNIE ESSAM** (44), who has been looking into the truth for some time. (ERRATUM: last month, the printer omitted "ANN PHILLIPS, wife of" before "bro. Phillips," with the result of making brother Phillips himself appear as the subject of immersion reported, instead of his wife.)

NOTTINGHAM.—Brother Kirkland writes: "On behalf of the Nottingham ecclesia, I have great pleasure in ordering twenty-four copies of the *Thirteen Lectures on the Apocalypse*: these we shall put into stock to be sold in the usual way, so as not to interfere with any orders the Nottingham brethren

may give privately on their own account, our desire being to help to bring up the required number, to ensure publication."

On March 2nd, ELIZABETH GENT (44), formerly Wesleyan, was immersed into the saving name. She resides at Chilwill, about four miles from Nottingham. She has learned the truth mainly through the efforts of brother Copson, who some time back moved from Birmingham to Chilwill. We have lost our sister Jeffries, by emigration. She left town last Saturday (April 10th), for Sydney, Australia."

PETERBORO'.—Brother Royce, through brother Hodgkinson reports the obedience of JOHN CHESHIRE (47), formerly a member of the Church of England, and JANE MARIA LAVINA, his wife (41), also previously a member of the same denomination. "We are glad of this more especially because they are the parents of our two sisters, but as you know we do not thirst after numbers, but our fervent desire is that all those who enter the narrow way here may run well. I think this is the chief thing, to keep our Saviour's precious name pure, for it is a great honour to be permitted to bear it."

PORTH, PONTYPRIDD.—Brother Phillips reports the obedience of ELIZABETH MORGANS (56), who has been a member of the Welsh Baptists for forty years, and also for a time a very great enemy to the little flock called the Christadelphians. After a sincere search, she decided for the truth, and on the 13th of this month, brother Cook came all the way from Cwmgarw, and on the 14th, viz., the first day of the week, early in the morning she was immersed. Others are interested.

RIPLEY.—Brother Mitchell reports an addition to the little ecclesia at Ripley, viz., WALTER PARKIN (27), formerly neutral, who put on Christ by baptism on Tuesday evening, 9th inst. We are also glad on account of another addition to our number by the coming of brother Hollings from Leeds. There is no doubt his presence among us will be a benefit to us, as we are all (except brother Radford), very young in the truth.

SHEFFIELD.—Brother Wilson reports the obedience of Mrs. BEECROFT (23), sister in the flesh to sisters Mary and Ellen Barraclough, who has been looking into the truth for some time. She was accordingly baptised on March 20th. She is quite isolated, residing at a village named Jump, about eight miles from the Sheffield ecclesia, which is her nearest place of meeting. She will consequently meet with us but seldom. We have been very much pleased and edified by brother S. H. Smith, of Birmingham, who gave us two excellent lectures to good audiences on Easter Sunday. The afternoon lecture was "Human redemption." The evening lecture, "The glorious future in store for the world." We are very thankful

for brother Smith and brother Thomas's visit, and for their taking part in the proceedings of our tea meeting on the Monday evening before their return home."

SWANSEA.—Brother Randles reports: "On the 17th of March, we immersed WM. WAIN (28), clerk, formerly neutral, into the saving name. On the 21st, brother Ashcroft lectured for us on Jerusalem, and remained for the next day, when we held a tea meeting. This was followed in the evening by a lecture from brother Ashcroft, on the Demonology of the pulpit; both lectures were well attended, and were exceedingly interesting to the brethren and sisters. The other lectures for the month have been: on the 28th, Predictions of Israel's prophets. April 4th, Eternal life. 11th, Jesus the Root and offspring of David. The brethren have, under sister Randles, commenced a course of thirteen lessons on the tonic-sol-fa method of singing, and hope to be able to use the hymn book with more pleasure and profit than they have hitherto done. The Sunday school is making progress. Several interested friends are looking into the truth. I am anticipating the pleasure of receiving your Thursday evening lectures on the Apocalypse in a printed form; they will supply a great need at the present time; please let me have twenty-five copies."

Brother Usher reports the immersion, on Saturday, 20th March, of JOHN HERBERT BRITTON (36), formerly Roman Catholic; also the removal to Swansea from the Mumbles, of brother and sister Winstone, and sister Britton, who are now added to the Oxford-st. ecclesia. On Good Friday (so called) they held a tea meeting, which was well attended. A very enjoyable evening was spent after the tea, in addresses interspersed with spiritual songs.

AUSTRALIA.

NEW SOUTH WALES.—Sister Cozens writes: "You may have heard of me through Mrs. Stillard, by whose instrumentality I first heard the truth as Christ taught it when on the earth. I obtained from brother Kitchen, through sister S., some of your and Doctor Thomas's works, the *Twelve Lectures*, and *Elpis Israel*, the reading of which, with the scriptural proofs subjoined, convinced me of the darkness and errors of the established churches. I was formerly neutral, for I could find no satisfaction in any form of religion, until it pleased God to direct me in the path of some Christadelphian friends. I was baptized last November, in the glorious hope of immortality through the precious blood of Jesus Christ our Saviour from sin, who died, the just for the unjust, that all who believe in him by a patient continuance in well doing may inherit the promise. I am at

present house and parlour maid on one of the large sheep stations in New South Wales. In Christian love and faith, I greet all the brethren of the Birmingham ecclesia. May the riches of the grace of our Lord and Saviour rest on them that they may abound in every good work, and reap sweet blessings from their meetings. It is a great privilege to be able to meet. I am denied that at present, but the Bible is very precious to me. I read it with so much more personal joy and comfort than I used to."

CANADA.

TORONTO.—A document comes to us without signature, but, "by putting two statements together and drawing a conclusion," we conclude it to be from one brother Gemmel. It calls in question the brief account of the division in Toronto, which recently appeared in the *Christadelphian*, and sets forth particulars at some length. It would serve no good purpose to go into these, as they do not alter the fact of the division, nor the nature of the issue upon which it turned. Suffice it to say that those in sympathy with the writer of the document meet as an ecclesia, and that among them are some who hold the doctrine of resurrection and judgments as held by the Christadelphians. Their peculiarity as a body is, that in their terms of fellowship, they insist on "the absolute declarations of pure revelation" only, and not on "things arrived at by putting two revealed declarations together and drawing a conclusion." This will be considered unsatisfactory by thorough minds, who are concerned about substance rather than form. Logically, Mahometanism, Mormonism, and some other things could obtain admission among those requiring absolute declaration only: for these are not condemned by "absolute declaration." Doubtless, they are constructively excluded; but this is "putting two statements together and drawing a conclusion."

BONNEVILLE (Kansas).—Sister BYRNS writes: "On the 18th of January, I put on the name of Christ, and on the 20th, my husband's brother, JAMES B. BYRNS was immersed into the same name, both by the aid of brother H. L. Baker, of Cottonwood, who kindly came to us at my request, notwithstanding the whole journey (68 miles) had to be performed on horseback. Several in our vicinity had expressed a desire to learn what Christadelphians believe and why. We therefore prevailed upon brother Baker to remain a few days and testify to 'the truth,' which he did three evenings in succession, each time to a good-sized audience. Although we are not able yet to trace any direct results, we cannot but hope that some of the 'seed' has fallen 'on good ground.' I was a member of the Methodist Episcopal Church for eleven years, seven years of that

time at Kankakee, Illinois. Then I was married to one who cared little about churches or church members, and came out here to the new West in search of a home, as many others do. Living most of the time at a distance from church and church people, and being determined to hold fast to what I thought was right, I used to read my Bible the more and pray the more earnestly, that God would give me wisdom to know and strength to do His will. And this was the way my prayer was answered. My husband's youngest brother came out from Illinois, bringing with him a few copies of the *Christadelphian* and a copy of the *Revealed Mystery*. The *Revealed Mystery* was handed to me by the brother who has so lately taken on the name. I took but little notice of it at first, thinking it was only some new creed that they had taken up because it opposed the churches, but seeing the long array of proof texts attached to each proposition, I concluded to get the Bible and see what they were. After that I made up my mind that I would have to begin at the first chapter and read the Bible through in order to find some ground upon which I could defend my creed, but the more I read, the more I became convinced that the Christadelphians had the Bible on their side, and I must either give up my creed or my Bible. As I preferred my faith founded upon God's word, the former was thrown aside. I wondered how I could have read the Bible so many years without understanding it. It was no longer a tangled mass of history and commandments without connection, but the visible plan of the great salvation, dimly seen through the Old Testament as it was seen when it 'began to be spoken by the prophets,' then plainly revealed through Christ and his apostles. I received the truth with joy and gladness, for I knew that at last I had for my faith a sure foundation, even the Rock, Christ Jesus. And 'other foundation can no man lay.'—(1 Cor. iii. 11.) Since that time I have been studying the Bible, and little by little, coming to a more perfect knowledge of the truth, though for lack of means I have been unable to buy the books that would assist in that study." Brother H. L. Baker writes at length on the same matter. We thank him for the trouble he has taken; and had we not first received sister Byrns' account, we might have been glad to use his.

CAPRON, Ill., U.S.A.—Brother W. H. Wood writes: "The Christadelphians of Northern Ill. and Southern Wis. will meet, if God will, in fraternal gathering at Wanconda, Lake County, Ill., on July 4th and 5th, 1880. Any true brother or sister of any other State, or any travelling near us will be made welcome. Wanconda is reached by stage from Barrington, a station on the Chicago and North Western R.R. It is a rural village on the banks of a

beautiful lake, forty miles N.W. of Chicago. As I shall be absent on my English visit, I shall be unable to answer letters of enquiry from brethren as I did last year: so I suggest that any such letters of enquiry be addressed to brother John Spencer, 83, Jackson street, Chicago, Ill., who will cheerfully give all needed information."

HARVARD (Ill.).—Brother Soothill reports the obedience of GEORGE N. MASON, of Erie, Whiteside County, Illinois, who put on the name, on February 24th, and was united in marriage to sister Elizabeth Soothill, on March 9th. They will be isolated in the locality where they reside, and would ask the prayers of the faithful that they may be preserved and built up into him who is the head of all things. Will the brethren of Davenport, Iowa, please communicate with them at the above address, as this is the nearest point we know of brethren. Brother W. H. Wood, after reporting the same case, says: "I would also mention brother J. C. Sherburne, who was immersed last summer: he has removed to Riverton, Franklin County, Nebraska, where there are no brethren to his knowledge. If any reader of the *Christadelphian* knows of a brother or sister near him he would be thankful to be informed of it."

LONGTON, Elk Co. (Kan.).—Sister Cook reports the obedience on February 25th, of H. R. BAILEY and H. C. McDONALD. "I think the case of these two brothers will illustrate that beautiful reading in the *Christadelphian*, the Ways of Providence. About four years ago brother McDonald says a friend lent him *Dr. Thomas's Life*. He was then a Campbellite living in Illinois, about 700 miles from where he now lives. He came to Kansas about three years ago. Since then he has been studying the word to see if these things were so, and became convinced of the truth; he wished to be immersed but could not find anyone of the same faith. He wrote to the person that loaned him the book, but could get no answer. While in this dilemma he was talking to a man in a workshop about the hope of the gospel; a carpenter came in to warm himself and overheard their conversation; he said "there are some English people living where I came from that believe just as you do," so he inquired name and place, and then communicated with brother Bailey who lived nine miles from brother McDonald. Then they both started off in a wagon over 100 miles to find a *Christadelphian*. They got to our house one evening and told their errand. We had a long conversation and found them very intelligent in the word. Brother S. Cook was very weak from a recent sickness and brother John Cook lived about fourteen miles from our home, so they said

they would go to him. So brother S. Cook and myself went with them. We got there in the evening, and after questions had been asked and answered in a most intelligent manner, we all went to the river about ten o'clock at night and there they put on the only name whereby we can be saved. Then we returned to brother John Cook's house and broke bread in obedience to the command of our Lord and Master. Was not that a feast of fat things? Six of us poor isolated brethren to sit down together! Oh how thankful the brethren ought to be that can meet so often for edification and exhortation. Well, we came back the next morning. We had to drive through a river and over rocks and hills, but that was the most joyful journey I ever took. We took dinner together and they went on their way rejoicing. Brother McDonald is a farmer and brother Bailey a lawyer. I pray he may help to proclaim the law that shall go forth from Zion."

SCHOLL'S FERRY (Oregon).—Brother W. L. Skeels writes that he is preparing for circulation in Oregon a printed vindication of himself and twenty-two other brethren, from the accusation of "corruption in doctrine and practice," on which they have been withdrawn from by those in association with brother L. T. Nichols. Inability to decide on such matters, except where the issue is clear, compels us to hold the *Christadelphian* neutral in case of divisions. Meanwhile brother Plummer has held a series of meetings near Scholl's Ferry, with the result of interesting a number in the truth. Brother Skeels has arranged to fill a regular appointment at the same place once every fortnight.

WEBBERVILLE (Texas).—Brother John Banta reports as follows: "Since my last communication, we have had one addition to our number in Texas, in the person of brother W. B. HOSKINS, farmer, who has been hearing and studying the truth for several years, and who gave satisfactory evidence of a sufficient amount of knowledge and degree of faith, in the things of the Kingdom and Name to constitute a scriptural begettal, at the time of his immersion into the sin-covering name, which occurred on the first Sunday in January last, in Burnet Co., Tex. It is decided among the brethren in Texas to hold another fraternal gathering at the same place where it was held last August, viz., on the Piedervales River, in the lower end of the Gillespie Co., Texas. The gathering will begin on the third Sunday in July next, at ten o'clock, a.m. at an arbour constructed for the purpose. Brethren from all parts and earnest seekers after the truth are cordially invited to attend."

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. 192.

JUNE, 1880.

Vol. XVII.

A STILL EARLIER APPEARANCE OF DR. THOMAS IN LONDON.

(Concluded from the last number).

"IT WAS Mammon shouting, and hissing, and yelling through this unthinking multitude, who made the delivery of my protest almost an impossibility. When I could get a chance, I told them they might just as well hear me peaceably, as I intended to maintain my ground, if I had to stand there till morning. I saw a well-dressed, white-headed man in the centre, gymnasticizing with awful energy. Of course I could hear not a word he said: but by the shaking of his head, beating the air, and flourishing, now his cane and then his fist, I interpreted his signs as very ominous to the security of my cranium, were it within his reach. The tumult was terrible, and I doubt not instigated by peace-loving enemies to peace, except according to their own crotchet.—I had expected to meet a respectable, religiously disposed, and sober minded audience; but it proved the very reverse. It was a mere mob of swine, to whom it was not only useless, but dangerous, to cast the pearls of the truth. But I was engaged in the fray, and, being single handed, I had to open for myself a way out as best I could. Having at length got through my remarks by snatches, I promised to conclude if they would agree to hear me read my amendment peaceably. They seemed to assent to this; so I read as follows:

‘AMENDMENT.’

Resolved, That war, being an institution of divine appointment for the bruising to death of the Serpent-power, though disastrous to the subjects of it,

has proved of great benefit to the human race;—that civil and religious liberty have been won by the war-power in connection with the advocacy of truth, which it has often protected; that the rights of God in the earth, the vengeance due to the blood of his people poured out like water in past ages, the chastisement and overthrow of civil and spiritual tyrants, the defence of liberty, and the establishment of peace based upon the ascendancy of right over wrong, of knowledge and faith over ignorance and superstition, and of a well ordered and enlightened liberty over despotism—are things of infinitely greater value than gold or human life;—that those who rule the nations, being men who have been trained in the school of State superstition, arbitrary power, covetousness, and contempt of the laws of God, and the rights of humanity, are malprincipled, seared in conscience, and amenable only to fear; that national wars to avenge the injured, and defend liberty, are neither impious nor impolitic;—that while a Bible Christian must not fight in the absence of the captain of his salvation, the Scriptures leave the nations to do as they please, holding them, however, nationally responsible for the principles and manner in which they make war;—that the nations of Europe, being Papal, Protestant, Infidel, and Mohammedan, and not Christian, the question of international war as compatible with the spirit of Christianity, is extraneous;—that while taxation to maintain an extravagant and luxurious regal establishment; to enrich a pampered and vicious aristocracy; official sinecurists in Church and State; to bribe religious sects with costly endowments; and to build royal and episcopal palaces in the midst of impoverished and almost breadless populations, is odious and abominable—taxation to maintain an efficient military and naval force in the present condition of the world is wise, prudent, and indispensable;—that an army and navy are as necessary to the body politic of nations as at present constituted as the right and

left arms to the body natural;—that considering the traditional ambitious designs of the Court of Russia, and the threatening attitude of the Autocrat in relation to Schleswig-Holstein, Transylvania, Turkey, and Persia, in which countries its ascendancy would be to bring the Cossacks to the gates of Britain in Europe and India, a reduction in the army and navy of England is loudly to be deprecated by all the real friends of liberty and humanity in the two worlds: that these things being so, it is the enlightened and sober minded conviction of this meeting, that whatever may be the merit of Mr. Cobden's financial speculations in other respects, 'Special Treaties of Arbitration instead of War' is a visionary, utopian, and impracticable project; and that his 'motion' to that effect ought not to be sustained by petitions in its favor.'

This amendment having been seconded, it was put from the chair, whether it should pass as the resolution of that meeting? The show of hands was multitudinous against it. The reader, doubtless, will be curious to know, how many were in favor of it? I do not know exactly, but I do not think there were more than half a dozen. Myself and the seconder, it is probable, would have made eight; which was a large minority in the two thousand, compared with the Noachic minority in a world. One of the reporters asked me for a copy of the amendment, which I gave him, having furnished myself with two. From this, I was encouraged to hope it would appear in one of the London papers; but the expectation was vain. Nothing is admitted there unpaid for that calls in question the cherished crotchets of the day. In its report of the meeting, the *Morning Advertiser*, simply remarked, that an amendment was moved by Dr. Thomas, which was not adopted. Seeing, however, that it had taken so much notice as this, I faintly hoped it might do more, if personally addressed. But no, I could not stir up a controversy with the enemy in the interest of the kingdom. As it is here, so there, the

leaders of the people are satisfied with what exists; hence their motto is 'disturb not what is quiet,' which has been well said to be 'a capital maxim for a rotten cause.'

The following is the letter which I forwarded to *The Advertiser* under the anti-peace caption of

WAR A DIVINE INSTITUTION.

To the Editor of the *Morning Advertiser*:

Sir, Among the utopian speculations of the day, the introduction of the reign of peace among the nations, by the Exeter Hall philanthropy of the 'Peace Society,' is not the least remarkable. The supporters of the scheme are, no doubt, many of them persons of large 'benevolence'—high in the medio-superior frontal region—and of feelings, which find much gratification in the contemplation of tranquillity and prosperity at any price among men. Their peculiar organization may be actuated by a pure and disinterested affection for their fellow-creatures, or it may not; for 'benevolence' may be actuated by 'acquisitiveness,' 'love of approbation,' 'self-esteem,' or by the nobler, more exalted sentiments of 'veneration' and 'conscientiousness.' Benevolence actuated by acquisitiveness produces that commercial philanthropy which would effect the abolition of war, because it interferes with the profitable money-making business; actuated by 'love of approbation,' the benevolence of ostentation is the result; by 'self-esteem,' a self-important philanthropy, a self-complacent and self-glorifying benevolence; and actuated by 'veneration' and 'conscientiousness,' and a concern for human happiness and love of man may be the consequence. Having their origin in a conscientious regard for the law of the Almighty controller of human affairs. Now, if all men were of a uniform cerebral organization, we might say, that Peace Society efforts sprang from a common ground of action; but as this is not the case, we are justified in saying, that they result from a combination of various

impulses as the basis of their operations. We cannot therefore censure or commend peace-socialists individually; but must speak of them in the aggregate as a society of the far-famed utopia.

This compound benevolence of the society professes to have one common object, namely, the abolition of war. Its orators appeal to their audiences arithmetically, commercially, religiously, and lastly and subordinately, to Scripture. The strongest arguments I have heard are addressed to the pocket; as though the system of the world was constituted only with reference to cash! There has doubtless been a great deal of 'filthy lucre' wasted in war, and most burdensome debts entailed upon posterity that are certain never to be paid; but money, though it seeks to be omnipotent, in secular and religious affairs, was never designated by Him who laid the foundation of the world, to be the gauge of right and wrong. 'The love of it is the root of all evil; and, I apprehend, that this idolatry of gold has more to do with peace speculations than either love for man as man, or conscientious regard for the word of God.

That prismatic affair current in the world, called 'conscience,' is one of the greatest eccentricities extant. It is conscientiousness biassed by prejudice; hence the phenomena which define the kind of conscientiousness are as varied as there are sects and parties in the several grand divisions of the earth. Men may act conscientiously, and yet be guilty of great impiety and folly. The Bible recognises but two kinds of conscience, a good and an evil conscience. Conscientiousness trained in error is evil, and its acts cannot manifest that 'wisdom which cometh from above, which is first pure, then peaceable, gentle and easy to be entreated; full of mercy and good fruits, without hypocrisy.' Conscientiousness enlightened by the wisdom and knowledge of God, is a good conscience, which it is easily demonstrable is not the conscience of the Peace Society.

These following points are the virtual consequences of its proceedings:—

1.—While it appeals to Scripture, it advocates a doctrine at variance with it.

2.—It perverts the Scripture to establish its speculation.

3.—Its success would militate against the veracity of God, and the best and permanent interests of the human race.

1.—War was instituted as a part of the terrene system by Jehovah Himself. Its appointment is thus decreed. Addressing the serpent, He says, 'I will put enmity between thee and the woman; and between thy seed and her seed: he shall bruise thy head, and thou shall bruise his heel.' Is not that war when two parties at enmity undertake to bruise one another? or is it peace? Here then Jehovah declares there should be war between the two seeds; a war of enmity which He implants between them. In the first place, this passage is exactly literal, and secondly, allegorical. The literal enmity is seen in the desperate hatred of man towards poisonous serpents; the allegory of this is the uncompromising and deadly enmity of mankind in their wars for 'religion' and liberty. Political and scriptural truth is the ground of enmity between the serpent party and its opponent. The opponent party is composed of two classes: the one which 'contends earnestly for the faith once delivered to the saints,' as commanded of God; and the other which does the fighting. The contention of the faithful brings down upon them the enmity, cruelty, and destructiveness of the serpent power, which is often vigorously antagonized by those who fear not to wrestle with it in desperate and bloody fray. To this providential arrangement, we, in England, America, and elsewhere, are indebted for all we have to boast of, called civil and religious liberty, as the records of the past abundantly testify. But for the sword on the side of principle, the earth would have been the habitation of demons instead of men; things

are bad enough in all conscience; but without war they have been reprobate of all good.

Does the Peace Society imagine that the present condition of things is a finality? That the fairest portion of the earth, the most magnificent countries, and the most genial climes, are destined to be for ever what they now are, the productive soils of ignorance, superstition, oppression, and cruelty? It vainly imagines that nations can be persuaded into a millennium of peace and righteousness! A more unscriptural conceit never entered the heads of the wildest schemers. Even the Prince of Peace himself, and his apostles could not persuade the masses into reason and virtue; and does the Peace Society imagine it can compass more than they? Nations never have been persuaded, nor ever will be voluntary to submit to 'the wisdom that is from above, which is first pure and then peaceable.' Jehovah has a controversy with them for past offences yet unsettled; and He has placed it on record that 'they shall lick the dust like a serpent.' Can the Irish priesthood be persuaded to loose the chains that bind the Celt to the papal car; will persuasion induce the Continental rulers, even if they knew how, to reign in righteousness, to succour the poor and needy, 'and him that hath no helper,' to take care of the orphan and the widow, to do justly, to love mercy, and to walk humbly before God? Will persuasion 'bruise the serpent's head? No; the serpent dominion must be broken up by violence, the old heroes of the faith slain in ages past in combat with 'the Beast' must be avenged, and oppressors brought to retribution; and this can only be effected by that armed enmity which Jehovah instituted when He laid the foundation of the world.

2.—The Prince of Peace has declared, 'I am come to send fire upon the earth; think not that I am come to send peace on earth; I came not to send peace, but a sword.' I am come to set a man at variance against his

nearest relative, so that 'a man's foes shall be those of his own household.'—Here he declares he came to send fire and sword upon the earth; and if the Peace Society would only avail itself of history, it would have before it the illustration of this divine mission faithfully portrayed, even to 1848, the *annus mirabilis* inclusive. This Society, however, seems most complacently blind to fact; and in conformity with its amiable darkness is virtually usurping the rights and honour of the Prince of Peace. The King of Israel has proclaimed war against ignorance, superstition, oppression, and against every high thing that exalts itself above the knowledge which comes from God; and which war He has ordained shall continue until his return. But this Pseudo-Peace Society says, 'No, there shall not be war if we can help it. We regard human life and commercial prosperity as of more importance than the vindication of the civil and religious rights of mankind by the sword of judgment; blood is more precious than principles; therefore we proclaim, 'Peace, peace,' throughout all the earth.' How remarkably are the words of Scripture fulfilled in this saying, 'The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape.' Thus this Peace Society sets up for Prince of Peace, and hurls the rightful potentate from the right hand of his Father's throne.

The Society errs in not understanding, that the Lord Jesus is styled Prince of Peace, not because peace was intended to result from the preaching of the gospel of the kingdom in his absence; but because he would confer a permanent and lasting peace when he should re-visit the world.—Persuasion having failed, He will compel mankind to respect his Father's laws; for 'He shall judge the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their

spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.'—(Isa. ii. 4). He assumes his functions of Prince of Peace, when, 'as King of Israel, he shall sit upon the throne of the restored kingdom of David, as it is written, 'of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it, with judgment, and with justice henceforth (from its restitution) even for ever.'—(Isa. ix. 7).

3.—If the Peace Society's speculation were carried into effect, the mercy and goodness of God could not be developed, and His promises would fail. He has promised that peace shall be established on the earth as a fruit of righteousness; goodwill also among men; and that His will shall be done here as it is in other orbs of His universe. But this cannot be until evil in its various political, civil, and ecclesiastical forms is suppressed. Evil and sin will not regenerate themselves; neither can they be regenerated, they must be subdued and extirpated. 'The wicked are the sword of the Lord;' and 'there is no peace for the wicked,' says God. These are revealed truths—anti-Peace Society principles. War is the Almighty acting through human agency and subduing things to Himself; by which He will prepare the way for the victorious establishment of a divinely-implanted righteousness and peace among mankind.

Let, then, war prevail until the serpent's head be crushed; until every form of diabolism, secular and sacerdotal, be subjugated throughout the earth, though it might raise taxes to enormity, and destroy the commercial mammoths of every nation of the globe. The world had better far be poor, independent, and justly ruled, than be splendidly victimized by oppression; and be the bond slaves to a bowelless acquisitiveness, a crotchetty sentimentalism, and a fallacious spirituality.

In conclusion, the only peace at present desirable is peace among Bible

Christians; these ask no peace of the world, or for the world, and make no pretensions to greater spirituality or philanthropy than already sanctioned by the great Captain of their salvation. Their affectionate allegiance concentrates only in him; and they would lead men to that peace of mind in him which 'the world can neither give nor take away,' by considerations derived, not from electrical discoveries, locomotive inventions, or arithmetical

calculations—(See Burritt's speech in *Morning Advertiser*, Jan. 16;) but derived from the absorbing realities, which they only understand who are acquainted with 'the things noted in the Scriptures of truth.' That many well-meaning, but manifestly, errant familiars of the Peace Society may be converted to the divine peace which comes from purity alone, is the sincere wish of yours respectfully,

Herald 1852, p. 23
JOHN THOMAS.

DIARY OF A CHRISTADELPHIAN.

PREFATORY NOTE.—The brother who purposes in this form to recall and give permanence to otherwise fugitive experiences and reflections, is encouraged herein by the remembrance that much which is contained in the Psalms and in other portions of the Scriptures is the faithful record of individual aspiration and struggle and fear and hope. The daily lives of some brethren are necessarily less barren of incident than those of others, and likely on this account to prove of more general interest to the household of faith. Their range of reading and observation is wider, and they are forced into circumstances from which the majority of their brethren may be thankful to feel themselves excluded, but which nevertheless readily yield material for instructive and profitable remark. *The Diary of a Christadelphian* is only the fitting sequel to *The Diary of a Congregational Minister*. A four years' experience (or thereabout) of the ways of the truth has abundantly confirmed this conviction. Any other issue would have established for the writer a claim to be included in that comprehensive category of deluded

men, which begins with "The Mother of Harlots," and ends with the most recent "abomination of the earth." For reasons that will be obvious to the brethren, he anticipates a pleasure in the preparation of these chronicles which was entirely absent from the former labour. His endeavour will be to seize and appropriate only such materials as contain the germs of solace and admonition and instruction in righteousness, and as may therefore find an appropriate place in pages written for the purpose of making ready a people prepared for the Lord.

THE DIARY.

Saturday, May 1st, 1880. The post delivers this morning the long-looked-for *Seasons of Comfort*, in addition to the usual parcel of *Christadelphians*. The appearance of this attractive volume is one of the most cheering of the many signs which indicate the Lord's return. For it would never have been issued from the press had there not been created an appetite for its contents. And as a good digestion is the usual accompaniment of a good appetite (provided the food be wholesome, as in the present case), it would seem that the unremitting labours of recent years have not been in vain.

This book proves that when Christ comes he will find the faith in the hands of some who regard it as something more than a set of interesting propositions, and are seeking to purify themselves by its means. May I be able to gather comfort from the fact that, in spite of much unworthiness, I am one of those who have hungered and thirsted for the righteousness exhibited in these stern and faithful exhortations. I am certain that no brother will fail of the grace of God who conforms himself in all things to the requirements of the truth as set forth here. There is no doubt of the scripturalness of the standard which gives these addresses their altitude. Therefore, I resolve that I will find time to read one of them daily, in addition to the chapters from the *Bible Companion*. This practice will prevent the film from re-forming over my spiritual perceptions, and enable me more rapidly to acquire that holiness, without which no man shall see the Lord. Should these exhortations fall into the hands of some popular sermonizer, they may help to modify the asperity of his next pulpit reference to the Christadelphians, and cause him to feel that the system cannot, after all, be so entirely execrable which finds use for a volume like this.

Sunday, May 2nd. The assembly of called ones in this neighbourhood broke bread with brother Roberts to-day and received from him the word of exhortation. He began by referring to the words of the anthem which had just been sung: "Blessed are the people that know the joyful sound."—(Psalm lxxxix. 15). There was a time when we should have read such words without seeing much meaning in them. At most they would have seemed to express a somewhat ecstatic condition of the religious sentiment in the Psalmist, a description not to be applied to our case without the exercise of great poetic license. We however could now sing the words and realise their applicability to ourselves. We did not, it was true, experience the full blessedness spoken

of as yet. We were "blessed" nevertheless—for "Great peace have they that love Thy law and nothing shall offend them"—nothing shall be permitted to occasion their destruction. "A just man falleth seven times a day and riseth up again." The falling here spoken of was certainly not a falling into sin, for how could that be true of a righteous man? The meaning of the word "falleth" was illustrated by a reference to Daniel xi. 33. "They that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and by spoil many days." A righteous man therefore might experience extreme or complete adversity as indicated by the symbolic number seven—yet he would rise up again. We were not therefore to conclude that God has forsaken us because we are called to endure tribulation. If we were consciously unfaithful and living in disobedience, there was ample reason why we should feel troubled in mind. But there was the possibility of our entertaining groundless fear. We might as a general rule take comfort if we felt that we should like nothing better than to be admitted to the perpetual society of Jesus and the prophets and apostles, and to see God honoured and exalted in all the earth. This was that hungering and thirsting after righteousness which Christ pronounced "blessed." Tribulation was not a pleasant thing. The fellowship of Christ's sufferings was hard for the natural man to bear. The pious church and chapel goers of our day in their rustling silks and well-cushioned pews, redolent of perfumery and strangers to discomfort, might flatter themselves that in some mysterious way, they were partakers of the sufferings of Christ, and passing through much tribulation to the kingdom of God: but as a matter of fact no one ever found true tribulation an agreeable experience. It is not a mere religious sentiment to be talked of and sung about, but not realised in actual life. We might be disposed sometimes to think that the veil might

be just drawn aside for a moment, so as to give us a peep at the glory to be ultimately revealed. But that would tend to frustrate the object of our present tribulation. It would make us too well satisfied with ourselves, and we should be apt to put on airs that would ill become us as mere misshapen forms of life that ought to be very thankful indeed to God that we are allowed to live at all, much more to be invited to partake of His nature in a glorious length of days for evermore. The present condition of the saints, as shut out from all visible and direct communion with God, might be illustrated in the potter's oven. A vessel for the king's table is subjected for a certain length of time to the action of the heat. It would never do for the oven to be opened for a moment before the desired result was attained. The currents of cool air would spoil the whole process and render the vessel valueless for the purpose intended. The time would come when the reasons for tribulation would be more apparent than at present. It would be a blessed thing to be shut up in a room with Christ for ever, for although that did not seem particularly desirable in our present state, yet the spirit nature would feel no inconvenience from such an arrangement. But we were not invited to contemplate such a prospect—for there would a great work of blessing be given into our hands, and we should be permitted to illustrate the fact that God has not created the earth in vain. Apart from the truth, the universe did seem a wholly purposeless *kosmos*. It was inconceivable that all this marvellous exhibition of power and wisdom displayed in the heavens and the earth should have been manifested for the mere benefit of the miserable ephemerality whose generations follow one another in such quick succession to the grave. God surely had a higher purpose than that, and we had become included in it. The narrative just read (Acts x.) reminded us that Gentiles were not always eligible for such a position of favour.

It was evidently a master hand that had drawn that sketch. By a few strokes of the pencil what a picture was placed before us! We were able to realise the events portrayed, as if we had been contemporary with the chief actors in the scene, and eye-witnesses to all that took place. A Roman centurion who had become a worshipper of the God of Israel, one day receives a visit from an angel who informs him that he is an object of regard to the Deity, and shews him how he can be brought into a closer relationship to God than that of an outer court worshipper. There was a man of Joppa who would, if sent for, tell him words whereby he might be saved. He accordingly despatched messengers to Peter, who about the time of their arrival (almost midday) had retired to the roof of the house where he lodged, to pray. Peter did not select the worst parts of the day for his devotions, but prayed to God while his faculties were yet vigorous, and not as some who put off the hour of prayer until the body is bowed down with weariness through the business of the day, and they can hardly put two sentences together. Brother Roberts then proceeded in a very graphic way to depict the remainder of those incidents which culminated in the obedience of the first group of Gentiles, and their consequent engrafting on the Abrahamic stock. The descent of the great sheet knit at the four corners, and full of all manner of creatures interdicted by the Mosaic law, and the command that Peter should kill and eat, was used to illustrate the apostolic truth that "there is nothing unclean of itself" (Rom. xiv. 14)—uncleanness being a matter of relation, determined by the will of God. "Not so, Lord; for I have never eaten anything that is common or unclean." Yes, but Peter, who made these things unclean in the first instance? Did not the voice which said to Israel (Levit. xi. 8) "Of their flesh shall ye not eat, and their carcase shall ye not touch: they are unclean to you?" The time had come for these restric-

tions to be removed. "What," therefore, "God has cleansed, call thou not common." The only morality worth recognition is that which takes its shape from the divine precepts—a fact which we need keep distinctly in view, especially as it is ignored by the religious systems of the day.

We were all loth to part with Cornelius and his company, but were able to anticipate the resurrection which will bring them all together again in the land of the living. It will be a great luxury to associate with such in the kingdom of God. They are scarce enough now. The companionship of true brethren is a very limited affair at present; but the dimensions of this circle will soon be greatly and permanently enlarged by the awakening of those that are asleep in the dust of the earth. The friends of Christ can well afford to wait a little for their society. But meanwhile, it is a great refreshment to have the presence of one who is well skilled in the word of righteousness, and whose sole ambition is to do the will of God.

Monday, May 3. Was engaged this evening in tuning the piano of a doctor in Hamilton Square. The work being satisfactorily completed, the doctor sat down to the instrument and to my intense disgust began to sing a series of fables about "Our friends above who have obtained the prize, &c." "My heart is in the homeland." As a friend of the truth I could not allow such a use to be made of my carefully adjusted fourths, fifths, octaves, and unisons, without a word of remonstrance. I therefore desired to know on what ground he based the convictions embodied in the words he had been singing, seeing that no such ideas or language were to be found in the Scriptures. His reply was "Well, perhaps not in the Scriptures, but in the general impressions of the Christian Church." I reminded him that mere unauthorised sentiments or opinion, however widely prevalent was a poor foundation on which to base our faith in things unseen; and one that is more likely to be mistaken

than otherwise, since there is no question concerning which the unenlightened mind of man is more liable to err than the question of a future life. In fact that apart from those Scriptures which he seemed so strangely to undervalue, there was absolutely nothing to be known on such subjects. The remark led up to a lengthened conversation on the various aspects of the truth, in which a second member of the medical profession took part; and evidently endorsed a great deal that I said. But neither of them would be bound by the Bible. The one unhesitatingly expressed his disagreement with Paul where he says that the potter has power over the clay, of the same lump to make one vessel unto honour and another to dishonour, and thought that it would have been a very unfair thing for God to have passed by a hundred generations of Gentiles of all nations, and conferred His salvation upon a few Jews. And the other declared himself a believer in the word of God *if anyone would show him where it was to be found.* The result proved what has been demonstrated over and over again—that the Christadelphian position can only be successfully assailed by the previous overthrow of those immutable testimonies on which it is based. And I was persuaded that the foundation of God standeth sure. I took occasion to remind these physicians that with all their skill they had never managed to immortalize anybody—but were themselves passing away under the operation of the universal law of life and death; and that as in Adam all die, if a man desires to live for ever he must become related to a different Federal Head even to one who has been made after the power of an endless life. A knowledge of the truth gives a man an immeasurable advantage over the learned barbarism of the day. Here were two men at the top of their profession, with a high reputation for knowledge of human organization, who have yet to learn the reason why death has come into the world, and how it comes to pass that doctors

should be at all required. It proves that a man becomes wise in that particular department of inquiry which engages most of his attention. These men apparently knew as little of the Bible as I do of medicine. I would not exchange positions with either of them, for with all their scholastic

acquirements they lack that knowledge of God and of His Son Jesus Christ which is eternal life to the faithful possessor of it, and which will give him a place in that "wood of life" whose leaves will be for the true healing of the nations.

(To be continued if God permit).

THE WAYS OF PROVIDENCE,

AS AUTHENTICALLY ILLUSTRATED IN BIBLE HISTORY.

No. 21.

WE next look at a few illustrations of the ways of Providence in the history of the kingdom of Judah. They are not numerous, but they are distinct and yield the lesson plainly read in the history of the Ten Tribes and of Israel before the division. We have already noticed the case of Rehoboam at the rupture of Solomon's kingdom into two—how an unwise speech was "of the Lord" that there might be brought about the division determined on as a punishment of Solomon's sins. We now look at an incident that occurred in Rehoboam's reign.

We read that "when Rehoboam had established the kingdom and had strengthened himself, *he forsook the law of the Lord*, and all Israel with him."—(2 Chron. xii. 1.) The result was that so early as the fifth year of his reign, "Shishak, king of Egypt, came up against Jerusalem . . . and he took the fenced cities which pertained to Judah and came to Jerusalem." The explanation of this calamitous occurrence was not long in coming. It came by the hand of the prophet Shemaiah, who, addressing himself to the king and the crowd of princes and influential men whom the fear of Shishak had driven from the open country for refuge to Jerusalem, saith "Thus said the Lord, ye have forsaken Me, and therefore have *I also left you in the hand of Shishak*."—(verse 5). This representation of the matter appears to have made a deep impression on the aristocratic auditory of the prophet. We are informed (verse 6) that "they humbled themselves and said, the Lord is righteous." The result of this attitude on their part is most interesting and instructive, and brings out the point illustration of the ways of Providence: "When the Lord saw that they humbled themselves, the word of the Lord came to Shemaiah, saying, they have humbled themselves: therefore *will I not destroy them*, but I will grant them some deliverance; and my wrath shall *not be poured out upon Jerusalem by the hand of Shishak*."—(v. 7.) From this, it follows that Shishak's movements were divinely directed, though unknown to him; and further, that repentance and humiliation avail to avert the divine displeasure.

Rehoboam does not appear to have permanently benefited by this most interesting episode. We are informed that during his reign of seventeen years,

he "did evil," and "prepared not his heart to seek the Lord," in probable consequence of which, "there were wars continually between Rehoboam and Jeroboam."—(v. 15). So much for Rehoboam. We will look at a few of his successors, taking them in chronological order, but not going through every reign.

In the reign of Asa, the second king after Rehoboam, we have this description of the state of things that had prevailed for a considerable time before, and of the results that came of it. The description is by "the Spirit of God," which "came on Azariah, the son of Obed."—(2 Chron. xv. 1). It may, therefore, receive our unqualified confidence. It is this: "For a long season Israel had been without the true God, and without a teaching priest, and without law. . . . And in those times, there was no peace to him that went out or to him that came in, but great vexations were upon all the inhabitants of the countries; and nation was destroyed of nation, and city of city, for God did vex them with all adversity." No peace, and much vexation, and mutual hurt: the people would not be aware that God was complicating their affairs, that God was "distributing sorrows in His anger."—(Job xxi. 17). They would simply feel irritations and exasperations that would appear natural and justifiable in the circumstances. It was the incipient fulfilment of what God told them by Moses, when they came out of Egypt: "If thou wilt not hearken unto the voice of the Lord thy God, . . . the Lord shall send upon thee cursing, vexation, and rebuke in all that thou settest thine hand unto for to do. . . . A trembling heart and failing of eyes, and sorrow of mind, and thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have none assurance of thy life."—(Deut. xxviii. 15, 20, 65).

It may occur to some that if we are to read Providence thus, we have strangely difficult problems to deal with in a world where the wicked are on high and in peace, and the righteous seeking, "through much tribulation," to enter into the kingdom of God. The explanation is to be found in the fact that God's providences run in certain well-marked and narrow channels only. Thus, of Israel it is said, "You only have I known of the families of the earth; therefore, will I punish you for all your iniquities" (Amos iii. 2); whereas, of the Gentiles in general, Paul's testimony is, that God had "suffered all nations to walk in their own ways."—(Acts xiv. 16). The mass of mankind are as the beasts that perish.—(Psa. xlix. 12-20). God chose Israel for himself, and made them a kingdom under a divine administration. Therefore, a relapse from obedience was directly visited with evil consequences. The Gentile nations were left with the little regulation of their affairs that belongs to limited responsibility. If it be said that this renders lessons of Israel's experience valueless to us, the answer is that every obedient believer of the gospel is in the circle of Israel's privileges in their highest form. Gentiles adopted through Christ are "no longer strangers and foreigners."—(Eph. ii. 19). They are fellow-citizens. They are brought within the channel of divine dealings.—(Heb. xii. 7). All things are made to work together for their good.—(Rom. viii. 28; Heb. i. 14). The lessons of Israel's experience are

most valuable to them. They were expressly recorded for their benefit: so Paul says (Rom. x. 11), consequently, we have to be on our guard. Our sins may bring upon us chastisement to save us from "condemnation with the world."—(1 Cor. xi. 32).

Of Jehoshaphat (fourth from Rehoboam), we read that "He sought to the Lord God of his father and walked in His commandments, and not after the ways of Israel." With what result, we read this, as illustrative of the ways of Providence. "*The fear of the Lord fell on all the kingdoms of the land that were round about Judah, so that they made no war against Jehoshaphat.* Also of the Philistines brought Jehoshaphat presents and tribute silver and the Arabians brought him flocks."—(2 Chron. xvii. 4, 10, 11).

A case in the opposite direction is found in Jehoshaphat's successor, Jehoram, of whom it is testified "He wrought that which was evil in the eyes of the Lord," with this result, "*The Lord stirred up against Jehoram the spirit of the Philistines and of the Arabians that were near the Ethiopians, and they came up into Judah and brake into it, and carried away all the substance that was found in the king's house, and his sons also and his wives, so that there was never a son left him, save Jehoahaz, the youngest of his sons. And after all this the Lord smote him in the bowels with an incurable disease. And it came to pass that in the process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases.*"—(2 Chron. xxi. 6, 16-19).

In the days of Amaziah, the eighth from Rehoboam, there was an instructive incident. The king set himself to strengthen his army. In carrying out this work, he not only made something like a general conscription of Judah, but "He hired also an hundred thousand mighty men of valour out of Israel (the Ten Tribes) for an hundred talents of silver." A prophet sought to deter him from this part of the enterprise. He said, "O king, let not the army of Israel go with thee." What objection to the soldiers of the Ten Tribes? "The Lord is not with Israel—to wit, with all the children of Ephraim."—(2 Chron. xxv. 7). But the king had paid the money for which the soldiers were to be hired. This was a great difficulty with the king, as it would be to most people: in fact it would be considered a fatal objection in any question of duty that might be raised. "What shall we do for the hundred talents which I have given to the army of Israel?" The prophet's answer was not a practical one as men think. "The Lord is able to give thee much more than this." Did the king require a final argument? "If thou wilt go (with the Ten Tribe soldiers), do it: be strong for the battle: God shall make thee fall before the enemy: for *God hath power to help and to cast down.*" Amaziah gave in to the force of this argument which has a strong bearing on the whole question of the ways of Providence.

There was a further illustration of the ways of Providence in the later days of Amaziah's reign—an illustration not so creditable to him as the first recorded.—(2 Chron. xxv.) He had invaded and subdued Edom, and amongst the spoils, brought home the gods of the country whom with extraordinary blindness "he set up to be his gods, and bowed down himself before them and burned

incense unto them." A prophet was sent to him to expostulate against the madness, but the king repulsed the prophet, who said, "*I know that God hath determined to destroy thee because thou hast done this and hast not hearkened unto my counsel.*" A man's un wisdom may be divinely supplemented and employed as an instrument of destruction. It was so at last with the whole house of Israel, upon whom God poured the spirit of slumber and inspired with a frenzied perversity, which brought about their destruction at the hands of the Romans. So also on the Gentiles, He sent strong delusion that they might believe a lie, because they received not the truth in the love of it when given to them by the ministrations of the Spirit in the apostolic age.—(2 Thess. ii. 10-12). Amaziah, on this principle, was moved to get up a military expedition against a neighbouring monarch. This neighbouring monarch endeavoured to dissuade him by sensible advice; but it is written, "Amaziah would not hear, for *it came of God that he might deliver them (Judah) into the hand of their enemies* because they sought after the gods of Edom." An unwise decision may be "of God:" the case of Amaziah proves it. When it is for punishment it is a terrible thing, for who so helpless as the man who is divinely impelled to his own destruction, and who thinks all the while that he is carrying out only his own masterful will? This view gives peculiar point to the exhortation of Peter, that we should "commit the keeping of our souls to God in well doing as unto a faithful Creator."

A similar lesson is taught in the case of Uzziah (Amaziah's successor), of whom it is recorded that "as long as he sought the Lord, the Lord made him to prosper. . . . But when he was strong, his heart was lifted up to his destruction."—(2 Chron. xxvi. 15, 16). The reign of Ahaz, the second after Uzziah, yields instruction on the general subject. In this reign, it is testified, "*the Lord began to send against Judah*, Rezin, the king of Syria, and Pekah, the son of Remaliah."—(2 Kings xv. 37). These military intruders would not be aware they were fulfilling a divine work. In this reign also, the Ten Tribes got the upper hand of Judah very wonderfully. The reason was thus explained to the representatives of the Ten Tribes, who contemplated a barbarous use of their advantage: "Because the Lord God of your fathers was wroth with Judah, *He hath delivered them into your hand*, and ye have slain them with a rage that reacheth up unto heaven. And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you. But are there not with you, even with you, sins against the Lord your God? Now, hear me, therefore, and deliver the captives again which ye have taken captive of your brethren, for the fierce wrath of the Lord is upon you." When those thus addressed realised that their victory over Judah was God's dispensation of bitterness to Judah because of their sins, it modified their feelings greatly, and led to one of the most extraordinary incidents in the history of war. They "took the captives and with the spoil clothed all them that were naked among them, and arrayed them and shod them, and gave them to eat and to drink, and anointed them and carried all the feeble upon asses, and brought them to their brethren." Thus excellent are the dispositions of men when

swayed by reason and the fear of God. The time will come when all men shall thus be animated. How pleasant a place will the earth then be to live in, and how interesting and delightful the race of mankind everywhere! The song of the angels will yet become the true description of affairs on earth. The enchanting performance in the still air of night on Bethlehem's plains, will not for ever be mocked by the triumph of folly in all earth's valleys and mountains. When the babe, whose birth they celebrated, reigns omnipotent head of all the kingdoms of the world, the glory of Jehovah will be in the ascendant, and peace and goodwill prevail to the utmost bounds.

The destruction of Sennacherib's army in the reign of Hezekiah, the successor of Ahaz, belongs to the category of miracle rather than to the ways of Providence. Nevertheless, these ways receive incidental illustration in some of the things said and done in connection with that event. First Hezekiah's own course is worthy of notice. Having received a threatening written summons to submit to Sennacherib, the king of Assyria, "he went up into the house of the Lord and spread it before the Lord, and Hezekiah prayed before the Lord and said, O Lord God of Israel, who dwellest between the cherubim, Thou art the God, even Thou alone of all the kingdoms of the earth: Thou hast made heaven and earth. Lord, bow down Thine ear and hear; open, Lord, Thine eyes to see, and hear the words of Sennacherib who hath sent to reproach the living God. Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands (of which Sennacherib had boasted in his letter), and have cast their gods into the fire, for they were no gods, but the work of men's hands, wood and stone; therefore they have destroyed them. Now, therefore, O Lord our God, I beseech thee save thou us out of his hand, that all the kingdoms of the earth may know that Thou art the Lord God, even Thou only." Here we have Hezekiah in his distress taking refuge in prayer. This is the first thing to be noted by such as desire to learn the lessons of true wisdom from those numerous examples and precepts furnished in the written word. All men of God were like Hezekiah in this: and there is no difference in the family likeness, as time rolls on, though it may be hard to discover it in the unpraying myriads who surround us in this late hour of the Gentile day. The next point is that though Hezekiah prayed this earnest prayer, (oh, how impressive in its simplicity, yea, how sublime!) he had not left the whole work to God. He had not sat down supinely and done nothing. He had taken wise precautions. When he saw the first indications of Sennacherib's hostile purpose, "He took counsel with his princes and his mighty men to stop the waters of the fountains which were outside the city, saying Why should the kings of Assyria come and find much water?"—(2 Chron. xxxii. 3). Here also we have a lesson. Submit our troubles to God; but do the best we can; and wait the result with readiness to accept whatever He may appoint. This course in Hezekiah's case resulted in signal interposition. A message came by Isaiah to Hezekiah assuring him of deliverance, which was accomplished almost immediately, in the miraculous destruction of the bulk of the Assyrian host by night. In the course of the message, there are

several allusions illustrative of the ways of Providence. Sennacherib boasted of his prowess and rejoiced in his greatness, like Nebuchadnezzar, after him, as if they had been the attributes of his own strength. God's words on this point are these: "Hast thou not heard long ago how I have done it, and of ancient times that I have formed it? *Now have I brought it to pass THAT THOU SHOULDEST BE TO LAY WASTE FENCED CITIES into ruinous heaps. Therefore, their inhabitants were of small power.*"—(2 Kings xix. 25). Sennacherib was thus informed that his military capacities were of divine institution, for divine purposes. Sennacherib was thus exhibited in the light of a divine instrument for the working out of divine ends, though contemplating only ends of his own. Though a servant of Jehovah in fact, he was by intention an enemy to Him, as Jehovah testifies: "I know thy rage against me" (verse 27); which is a clear illustration of what we have often seen in the course of these chapters, that men, while acting under their own thoughts and feelings, as they imagine, may carry out a purpose of God of which they have no knowledge and less sympathy; and that a perfectly natural work, to all appearance, may in reality be of divine contrivance and purpose—a lesson valuable in the reading of the Signs of the Times and the interpretation of our own lives. But here we must for the present desist.

EDITOR.

GROANS, "IN HOPE."

LINES WRITTEN BY A BROTHER WHILE IN A LINGERING SICKNESS, OF WHICH HE DIED
TWENTY-TWO YEARS AGO.

My life goes round in empty dreaming,
Never being, always seeming,
Neither day nor night redeeming.
O weary, weary life.

Double in my dreams I'm feeling,
Brain with brain-confusion reeling;
Now well, now ill sensations stealing
Across my weakened frame.

Golden Sol's rich rays are telling
Morning joy to many a dwelling,
Here no darkness e'er dispelling,
O weary, weary morn.

O, ease me from my weary load,
Lay me beneath the soft green sod,
Ashes to ashes, the life to God,
And let me rest in peace.

"Hush!" saith the still small voice, re-
He purifies, all good designing, [pining,
Each dark cloud has its silver lining,
To cheer us in the gloom.

Soon he comes all ills redressing,
Bearing healing, bearing blessing;
Sufferings cease, and heart's distressing:
Thou Great Physician, come!

Past the long, long night of weeping,
Labour its reward is reaping;
Earth her jubilee is keeping
In universal song.

RUSSIA IN THE LATTER YEARS.

DEAN Stanley, in his *Eastern Church*, p. 202, thus refers to the two chapters of Ezekiel in which Russia is mentioned: "The name Russ, Hebrew Rosh, LXX. 'Pōs, unfortunately translated in the English version 'the chief,' first appears in Ezek. xxxviii. 2, 3; xxxix. 1. It is the only name of a modern nation found in the Old Testament (see Gesenius *in voce*.) German rationalists who do not believe the Bible, feel bound as critics to shew what the book does say, and Gesenius in reference to these texts, describes Rosh as a northern nation, of which mention is made, together with Meshech and Tubal, beyond doubt of the Russians (*procul dubia Russorum*), who as recorded by Byzantine writers of the tenth century, under the name of ὁ 'Pōs, the Rosh, inhabited the northern Taurus; and they are described by an Arabian writer, Ibu Fossian, of the same time as the husbandmen of the river Rha (Wolga). There are ancient nations still existing, such as the Persians and the Greeks, which have testimonies concerning them in the latter days, as well as in ages long past. But Russia is a modern nation. "About the year 860 we may date the commencement of the Russian Monarchy."* These two chapters of Ezek. refer expressly to the same power, though not to it alone, and record the predicted history and destiny of Russia in the latter years. But what, it may be asked, does Dean Stanley say about "the future of Russia and its Church?" When prophets have spoken, those who disbelieve their words in their literal sense, or who substitute "poetical interpretation" for their literal fulfilment, have nothing but fancies to show. They can indulge themselves and puzzle others with a variety of questions which they cannot answer, to each and all of which no believer can hesitate for a moment to give a decided negative. In his conclusion of the "History of the Eastern Church," Dean Stanley, in reference to the Church of Russia, thus adds question after question. "What its future will be who shall venture to conjecture? Will it be able now, in its latter days, to cease

from foreign imitations. . . . ? Will it venture. . . . ? Will it aspire ? Is there a hope. . . . ? Will Russia exhibit to the world the sight of a church and people understanding, receiving, fostering the progress of new ideas, foreign learning, free enquiry, not as the destruction, but, as the fulfilment of religious belief and devotion? Will the churches of the west find that in the greatest national church now existing in the world there is still a principle of life at work, at once more steadfast, more liberal and more pacific than has hitherto been produced, either by the uniformity of Rome or the sects of Protestantism?" Such are some of the innumerable questions which speculatists may ask, but cannot answer. The words which immediately follow are those of the last paragraph of *Stanley's History of the Eastern Church*. "On the answer to these questions will depend the future history, not only of the Russian Church and Empire, but, of Eastern Christendom, and in a considerable degree, of Western Christendom also. The last word of Peter [the Great,] struggling between life and death, was, as has been already described, 'Hereafter!' What more awful sense the word may have expressed to him, we know not. Yet it is not beneath the solemnity of the hour to imagine that even then his thoughts looked into the unknown future of his beloved Russia; and to us however curious its past history, a far deeper interest is bound up in that one word, which we may, without fear, transfer to the empire and the church which he renewed.—Hereafter."

It is somewhat like assuming the office of a prophet to say that "on the answer to these questions will depend the future history of the Russian church and empire." It is written elsewhere. Neither in Daniel nor Ezekiel, nor any of the prophets, nor in the revelation of Jesus Christ, is any hypothetical question ever recorded; but the truth is told and the things which must be hereafter are shewn. And now in the predicted and actual time of the end, when the book is no longer shut, but open, so that the wise can understand the future of Russia, so soon as it has entered on the field of prophecy

* "Encyclop. Brit.," vol. xix. p. 527.

prescribed of old for it in these latter years, can be read from beginning to end without the need of a single question, in these two chapters of Ezekiel (though not in them alone), in which confessedly and certainly the name of this modern nation "first appears."

The last word of Peter the Great was "hereafter." What sense the word may have expressed to him—whether his own or that of the empire—we know not; but it is written what the prince of Rosh, the Czar of all the Russias, shall in a future day yet say, and what evil thought he shall think, and what evil deed he shall do before the last words of the last prince of Rosh shall be spoken, and his kingdom shall have no hereafter. We may here look back from the end to the beginning, and see how the same words, after so long an interval, connect the beginning with the end. "The sons of Japheth; Gomer and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras."—(Gen. x. 2). Of Magog and Gog, Gesenius in reference to Ezek. xxxviii., says: "Magog the name of a son of Japheth, the surname of a great and powerful region and people, dwelling in the extreme recesses of the north."

Gog, the name of a prince of the land of Magog, also of the Russians, of whom Ezekiel prophesies that they would invade the Holy Land with vast forces after their exile" (*post-exilium*), "and truly perish there."

About twenty years before the Crimean war, the "Rev." Mr. Jones, the then secretary of the Religious Tract Society, asked me what I understood by the chief prince of Meshech and Tubal. I unhesitatingly answered that in the Hebrew Bible and the Greek Septuagint the words are "The Prince of Rosh, Meshech and Tubal," or Russia, Muscovy (the Moschi), and Tobolski. The "Rev." Mr. Swan, who then accompanied him on a visit to me, had resided twelve years in Siberia, and translated the Bible into Mongolian, said at once, "That is the more remarkable as there is no such word as Tobolski in the Mongolian language, the 'ski' being a mere Russian affix."

In a classification of unfulfilled prophecies, in the appendix of the eighth edition of the *Signs of the Times*, published in 1847 (which has been many years out of print), this prophecy of Ezekiel was quoted, among others, as a proof that the Jews would be restored to their own land previous to their conver-

sion.—Not till the people of Israel dwell safely in the midst of the land, and the land become as the Garden of Eden,* shall the Prince of Rosh "come from his place out of the North parts against My people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against My land, that the heathen may know Me, when I shall be in thee, O Gog, before their eyes."

During the time of the siege of Sebastopol, an anonymous tract was published, entitled "Is Sebastopol Armageddon?" and a writer on prophecy, seizing the idea, thus misplaced the beginning of the predicted history of Russia in the latter years for its end. The first word of Jehovah against the Prince of Rosh, Meshech and Tubal is, "I will turn thee back." Of the Crimean War, Mr. Disraeli in his speech at Aylesbury, as recorded in the *Times*, February 3, 1874, says, "That was a war which cost more than 200,000 lives, and much more, I believe, than £200,000,000 of money."

Russia was a wrong doer and it was necessary to repel her." "I will turn thee back." The Scripture cannot be broken; and thus were these few words in English, or one word in the original, truly and terribly fulfilled.

In an article on the condition and increase of the Russian army in 1875, in the official *Inva ide*, it is stated, as the necessity of new army organization, "We might certainly have a formidable number of men, but, they would be ill-provided, and melt away, as did the 2,500,000 we assembled at the time of the Crimean war."—The *Times*, January 28th, 1876. They melted away before a wind, as it is written. None of the combatants in this bloody and disastrous war attained their object. The armies of France, Britain, and Sardinia, were so prostrated that, according to the testimony of one who witnessed the scene, a single fresh Russian regiment could have marched through their camps. But one such regiment among the two millions and a half which Russia had assembled there was not equal to the task. With all these myriads on his side, the Prince of Rosh was turned back, when the time for the fulfilment of that word was come. The British army was greatly reinforced after the battle of Inkerman.

But the drying-up of the great river Euphrates was not to be stopped or suspended, or the purposed integrity of the Ottoman empire, which was the

* In this, Dr. Keith is a little ahead of the facts. It is not till Russia is overthrown and the kingdom of David re-established, that "the land that was desolate becomes like the garden of Eden."—*Editor Christadelphian*.

object of the war, to be maintained by the united forces of Britain, France, and Sardinia; for Moldavia and Wallachia, the entrance into which, by Russian troops, had been the immediate cause of war, were reft from the dominion of the Sultan, and were formed into two principalities, which were soon ruled by a single prince; and while the Russians were turned back from Turkish territory, not a Turk was to reside north of the Danube, in these former provinces of the Ottoman empire. The fall of Sebastopol, like the battles of Jena and Sedan, necessitated the re-organisation of armies, and occasioned preparations for war so great and scientific, as the world now sees, and had never hitherto witnessed.

"Whatever else," says the *Times*, "the Crimean war failed to do, it broke the spell of Russian influence." But since that war "Russia," it is said in the same article, "is now (Feb., 1876) a greater mystery than ever." Mysteries cease when they are solved. The wise who understand—they who know their God, and are strong—see no mystery in the words which were written by a Jewish exile, upwards of fourteen centuries before the Russian Monarchy existed, concerning the prince of Rosh in the latter days. "And the word of Jehovah came unto me saying, son of man set thy face against Gog the land of Magog, the prince of Rosh, Meshech and Tubal, and prophesy against him and say, thus saith the Lord God: Behold, I am against thee, O Gog, the prince of Rosh, Meshech, and Tubal; and I will turn thee back, and I will put hooks into thy jaws, and will bring thee forth, and all thine army . . . Persia, Ethiopia (Cush), and Libya with them; all of them with shield and helmet: Gomer and all his bands; the house of Togarmah of the north quarters, and all his bands; and many people with thee. Be thou prepared, and prepare for thyself, thou and all thy company, that are assembled unto thee, and be thou a guard unto them—after many days thou shalt be visited," etc.—(Ezekiel xxxviii. 1-8). There is no mystery in the fact, with such words to be fulfilled, that the Prince of Rosh, though the most peaceful of Monarchs, should in so short a time since the Crimean war be one of the greatest of conquerors. The fact is great, as the word of prophecy is sure: but, mystery there is none in the fulfilment of

the word which Jehovah spake. Such has been the progress of the Russian arms that many in England have recently dreaded not the taking of Constantinople, but the invasion of India by the Russians.

"It is quite true that the position of Russia in Central Asia, so entirely different from that which she occupied at the date of the Crimean war, permanently affects the condition of the defence of India. At that time the Caucasus was unsubdued, and Schamyl was in his mountain fortress. Russia had only just begun to shew her flag on the Caspian: the Khanates were independent, and the imperial troops were far from the Oxus. Now the subjugation of the Caucasus has been most effectually accomplished, its well-trained army will soon be free, and is already designated the Reserve Army of Central Asia. The Caspian bears a fleet of seventeen Russian steamers, and as many sailing vessels, and six Russian steamers on the Sea of Aral."—(The *Daily News*, Feb. 12th, 1873). "During the last quarter of a century, Russia has acquired six millions of square miles of territory in Central Asia, which alone would form an empire as large as half of Europe. . . .

It was a peculiar instance of the whirligig of time, that the very Russian princes who were compelled to stand at the stirrups of the Mogul emperor, in the attitude of slaves, were now over-running the whole lands which these emperors had ruled. . . . In February, 1865, the emperor raised by imperial ordinance the new acquisitions of Russia in Central Asia into a province. . . . Romanoffsky fought three battles, and captured three cities. . . . Since the Crimean war, Russia has made enormous progress; and her present preparations shew that she was meditating some great step."—(The *Times*, April 24, 1873; speech of Mr. Eastwick, in the House of Commons).

"After the close of the Crimean war, the Russians found little to arrest their victorious progress. . . . The Russians proceeded to the interior provinces of the once flourishing Transoxania. . . . In May, 1868, the soldiers of the Czar entered Samarkand, and took possession of the capital of Timour. The ruler of Bokhara had no choice but speedy submission, and though he still remains a nominal sovereign, the protectorate of the great European power extends far into the realm of Bokhara."

—(The *Times*, June 4th, 1873). In an article on Central Asia and Russian conquests, in the *Times*, May 27th, 1874, a brief summary of them is given: "The advance of Russia into the heart of Central Asia has been swift and decisive. Keeping steadily along the water-line, the soldiers of the Czar reduced one by one the cities of the Khokan, around the Jaxartes; Tehunkend in the following year; and in 1865, Russian Turkestan was formed out of these easy conquests, and Khanate a Russian dependency. The arms of the Power of the North were next turned against the neighbouring Prince of Bokhara, and after a brief and successful struggle, the sacred city of Samarkand was taken, the Russians attained the banks of the Oxus, and the vanquished Khan is now a mere vassal of the mighty potentate who rules on the Neva. . . . The recent expedition against Khiva, which has given Russia the line of the Lower Oxus, and has made her supreme throughout these regions, completes the tale of these rapid triumphs. . . . The hosts of Russia have reached the interior of Central Asia, and within an exceedingly short period their conquests have been proportionally rapid."

While this is proclaimed among the nations—"Proclaim war, . . . beat your ploughshares into swords," etc.—the Prince of Rosh is singled out as having not only to prepare himself, but also other kingdoms and their bands.

"It must be admitted," says the *Times*, Nov. 26th, 1872, "that the Russians have been successful conquerors, and principally because they had the faculty of inducing more ignorant races to submit to them, and to accept their rule with good will. We firmly believe that this great political quality will be exemplified in Central Asia. Twenty years hence, the Russians of Tashkend will have established their authority in the seats of the fiercest Mussulman fanaticism, and the most obdurate Tartar independence. They may not possess the immediate sovereignty, but they will control the government, and direct the usages of the various Khanates. This will be a great achievement for what we call the civilized world. It will be the addition of a country of vast extent, and of great natural resources to the realms pervaded by European civilization."

The Russian conquests in Khiva have now passed into history, and some

quotations from a leading article of the *Times*, of about a year's later date, Nov. 26th, 1873, supply illustrations how the Czar has prepared himself and his bands, in a region where his predecessors repeatedly failed: "A brilliant campaign has been rewarded in the war of Khiva by complete success. . . . The

treaty which closes the war, confirms, by the general tenour, the utter collapse of the conquered Khanate. . . .

More than a century and a half has elapsed since Peter the Great engaged in the enterprise of subduing the most warlike and lawless of the Tartar principalities. In 1839, the work was again attempted, with a force which the Emperor Nicholas and his counsellors thought sufficient. The design once more failed; but the practical mediating of their neighbours of Khokand and Bokhara gradually made the Khivans conscious that a power had arisen destined to crush their immemorial maraudings. . . . The Khan of Khiva

cedes his independence. . . .

The Khan by his present treaty, professes himself the obedient servant of the Emperor of all the Russias. . . .

Khiva is from this time forth added, for all political purposes, to the Russian Empire. When it is considered what the Russians gain at once by the terms of this treaty, and what they may add to their organizations year by year, it would seem as if the simpler and more straightforward course would have been to annex the whole Khanate at once. . . .

The Khivan government undertakes to do innumerable things for Russia, and it may do them as effectually as a Russian commandant."

More than at first meets the eye is involved in the words, "Prepare thyself, thou, and all thy company." Lieutenant Sturm, an officer of the Prussian army, accompanied the Russian expedition to Khiva, and was the first to write the history of the war. From it, as shewn in the *Times*, the conquest of Khiva was not the easy affair it had been previously represented even in that leading journal of Europe.

"The invaders conquered because they had thoroughly informed themselves respecting the work to be done; because they spared no pains in the preparations necessary for doing it; and, it must in justice be added, because the perfection of these arrangements was effectually seconded by the endurance and skill of the troops and their commanders.

The calculations of those who had planned the advance proved everywhere correct; the most arduous trials left the endurance of the troops unsubdued; and so, thanks to able leading and resolute following, the expedition reached its destination, and accomplished triumphantly the objects for which it had been despatched." Russia still advances, and, since Khiva fell, another Khanate has been added to the empire.

"Khokand. St. Petersburg, March 14. The Russian *Invalide* of to-day announces that an imperial ordinance of to-day's date appoints General Scobeloff as military governor and commander-in-chief of the newly-formed government of Ferghana." "The Russian *Official Gazette* formally announces that Khokand has been formally annexed to the empire. The event itself happened about a fortnight ago, when General Kolpakowskey, by order of the emperor, pronounced to the people that they had become Russians. Representatives of all the tribes waited, we are told, on the General, and thanked him for the protection which the laws of Russia would give to their religion, their families, and their property. . . . Touching the confines of half-civilised states, she (Russia) cannot stop, even if she would. . . . We may assume then, that the course of annexation in Central Asia is not yet finished."—(The *Times*, March 16, 1876). Another great and ancient kingdom has disappeared within the insatiable maw of Russia. . . .

At one sweep the land of the Jaxartes and the Thian Shan range has passed under the sway of St. Petersburg. . . . Every advanced point occupied by the Czar is a base for further advances."—(The *Daily Review*, March 18, 1876).

"Russia cannot stop if she would," says the *Times*, "after the conquest of Khokand." And it said, November 28th, 1873, "by the force of her ambition, her mission, or her destiny, whichever it may be, she must advance as we see her advancing." An article in the *Times*, December 3rd, 1873, entitled "A Railway through Central Asia," contains a letter to Lord Granville, from Monsieur de Lesseps, in which he says: "Apprehensions have been lately expressed in England respecting the progress of Russian power and influence in Central Asia. . . . If England keeps south of the Hindu *Kush*, and

Russia confines her action to the northern side of the hills, both have ample scope for the display of pacific energy and civilizing ambition for centuries (!) to come. . . . As we all know, the Russian Government are determined to make a railroad to Samarcand. . . . Since the Khiva campaign, there can be no doubt that in the interest of the nation and in order to secure the safety of her own frontiers, Russia will be forced to extend her rule, at any rate her influence, in Central Asia. Nature herself, when she surrounded the basin of the Upper Oxus with the highest mountains in the world, allotted to Russia a distinct and easily-defined sphere of action. Let us assume that Russia fulfils her manifest destiny in the basin of the Oxus, while England remains south of the Hindu *Kush*." Such, since the Crimean war, have been the great and rapid conquests of Russia hitherto, and such at last her triumphant campaign in Khiva, and conquest of Khokand, that it may still be confidently said that "by the force of, her ambition, her mission, or her destiny, whichever it may be, she will advance as we see her advancing." Nature herself, it is said, allotted to Russia a distinct and easily-defined sphere of action, and it is assumed that she fulfils her destiny in the basin of the Oxus.

In "pre-scientific" ages, all questions concerning things of which the causes were unknown, were answered at once by one word, *phlogiston* (caloric). It accounted for everything. In these enlightened days, nature is made to take its place, and becomes the else unknown, or unacknowledged cause of manifest facts. It is thus that "nature herself" has allotted to Russia her sphere of action. But where was it written in the book of nature in ancient times what Russia was to do and to be in the latter years? Truly "Russia's sphere of action is distinct and easily defined," but in another book; and in it is written her still wider sphere of preparation also. Her manifest destiny, as recorded therein, is far from the basin of the Oxus, though Hindu *Kush* is within her "allotted sphere." Of her ambition we need not speak, nor raise a question about "her mission or her destiny," for both were told ages before Russia or her Prince had a name in the world.

Twenty-four centuries have passed away since a captive Jew, by the river Chebar, far from the land of his fathers,

was the "first" to write the name of Rosh, and to record the mission and destiny of its Prince and all his lands in the latter days. It is by the "force" of his words that all these things are done, and by the light of the word of the Father of light, that we know that "Russia will advance" till the work of her preparation is finished, and they become "a great people and a strong; there hath not been ever the like, neither shall be any more after it, to the years of many generations."—(Joel ii. 2). "She cannot stop if she would," till, in all unconsciousness, the command to the Prince of Rosh be completely obeyed. "Be thou prepared, thou, and all thy company that are assembled unto thee, and be thou a guard unto them." But it was not his own words which Ezekiel thus wrote, nor did nature dictate them to him. But truly he wrote, for none other than the God of nature could thus have spoken: "The word of Jehovah came unto me, saying, Son of man, set thy face against Gog and say, . . . Thus saith the Lord God (Jehovah *Adonai*), Behold, I am against thee, O Gog, the Prince of Rosh, Meshech, and Tubal; and I will turn thee back, and I will put hooks in thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, clothed in all manner of armour, even a great company. . . . Persia, Ethiopia (Cush), and Libya with them. . . . Gomer and all his bands, the house of Togarmah, of the north quarters, and all his bands, and many people with thee."

This muster-roll of nations and their bands shews that the preparation, however great in recent years, is yet far from complete. Among these Persia is first named. It was the second of the four monarchies—the silver breast of the Great Image, which stands entire at the last, till the gold, the silver, the brass, the iron, and the clay, shall be broken in pieces together. Persia speaks, as it finally appears, for itself. The Hebrew word here translated Ethiopia, is Cush, and in a previous quotation it is marked in italics, *Hindu Kush*. Cush was the son of Ham; and Cush begat Nimrod. The beginning of his kingdom was Babel, in the land of Shinar. Out of that land went out Asshur, and builded Nineveh (Gen. x. 6-11). The name of Cush survives only in *Hindu Kush*, where the Oxus has its source. None can now dis-

pute with Russia the guardianship of the basin of the Oxus. There, according to M. Lesseps, nature herself has allotted to Russia her distinct sphere of action. "Let us assume," he says, "that Russia fulfils her manifest destiny in the basin of the Oxus, while England remains inactive south of the *Hindu Kush*. That thus the English and the Russians, from the western and eastern extremities of Northern Europe, should be divided by the highest mountainous range on the borders of Central Asia, is a significant fact which indicates a preparation not confined to Russia, for what the world has yet to see, and which is revealed in the word of the Holy One of Israel, who assigned Cush to Russia in the latter years—Libya, in the original Phut (Gen. x. 6) who was the brother of Cush. In the prophecy of Nahum against Nineveh, it is recorded, Phut and Lubim were thy helpers—(iii. 9). Togarmah was the son of Gomer, son of Japhet. Gomer says Gesenius is the name of a northern people, probably to be understood as inhabitants of the Taurian Chersonesus, in the neighbouring regions at the mouths of the Tauris and Istri (the Don and Danube), who were famous by the incursions they made into Asia Minor, in the sixth century before the Christian era. Wallins compares Gomer with Gomer, which was a name among the Armenians of Cappadocia. "By Togarmah, a northern race and region," says Gesenius, "Armenia seems to be understood." There is perhaps, some resemblance in the names, Togarmah and Armenia. Russia's mission is acknowledged even where it is not understood. The allotting of her sphere of action to nature, as the highest mountains in the world fix her bounds, is the mere cloaking of ignorance by the abuse of a word; as if there were not a God of nature, who spake by the prophets, and who declared from the beginning what the end shall be; and whose word, as it came to Ezekiel concerning the Prince of Rosh in the latter years, is confirmed by current history as the word of Jehovah, who laid the foundations of the earth, and hath weighed the mountains in scales and the hills in a balance. "The counsel of Jehovah standeth sure, the thoughts of His heart to all generations."

Except in words given by inspiration of God, the "manifest destiny" of Russia can yet be spoken of only as she has advanced and is seen to be advancing,

the future alone can shew to them who do not understand. There is but one Book in which "her mission and destiny" were written beforehand. And when it is recorded that "the very Russian princes who were compelled to stand at the stirrups of the Mogul emperors, in the attitude of slaves, were now over-running the whole of the lands over which these emperors had rule;" there is to be seen, by those who have eyes to see, in the confirmation of the words of the Book, something more intelligible, more tangible and sure than "a peculiar instance of the whirligig of time." While the Prince of Rosh is preparing himself, and all his company, time is rolling on not slowly now as in former ages, towards "the year of recomences for the controversy of Zion." That controversy is with all nations, and neither in this Scripture nor in others does Russia stand alone.

Russia's invasion of the land of Israel, when its preparation is complete, will certainly be challenged by other powers. "Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? Hast thou gathered thy company to take a prey?" etc.—(Ezek. xxxviii. 13). Of Zion it is written: "Surely the isles shall wait for me, and the ships of Tarshish first; to bring thy sons from far," etc.—(Isa. xl. 9). "Woe to the land shadowing with wings, which is beyond the rivers of Cush: that sendeth ambassadors by the sea. . . . Go, ye swift messengers, to a nation scattered and peeled."—(Isa. xviii. 1-2). There is a land shadowing with wings, beyond the rivers of Hindu Kush. The Queen of England is the Empress of India. It is expressly and repeatedly written that all nations shall be gathered together against Jerusalem; and yet, even in the present day, there are prophets of peace who say that England, as identified with the merchants and ships of Tarshish, shall be a safe spectator of the judgments which shall come upon the Gentiles, even although upon the Jew first. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—(Isa. viii.

20). But, according to the divine testimony concerning Tarshish, they shall not be merely spectators, but an actual spectacle on that day. Zion, as Christ said, and as shall then be seen, is the city of the Great King. "The kings were assembled, they passed by together. Fear took hold upon them there. . . .

Thou breakest the ships of Tarshish with an east wind. As we have heard, so have we seen in the city of the Lord of Hosts. . . . God will establish it for ever."—(Psa. xlvi. 4-8).

"The day of the Lord of Hosts shall be upon every one that is proud and lofty. . . . and upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of man shall be brought low, and Jehovah alone shall be exalted in that day."—(Isa. ii. 12-17). "There shall be a time of trouble, such as there never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. . . .

Then said I. . . . what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time that the daily (sacrifice) shall be taken away, and the abomination that maketh desolate be set up" (A.D. 637), "there shall be a thousand two hundred and ninety days."—(A.D. 1927). Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."—(A.D. 1972). "But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."—(Dan. xii. 1, 2, 8-13).—*The late Dr. Keith, in "Sunday at Home"*

[Copied by a correspondent, to whom the readers of the *Christadelphian* will feel grateful.—EDITOR.]

PSALM XLII.

IN EXPOSITORY VERSE.

As pants the hart for running streams,
When fainting in the chase,
So pants my soul in this dry land
To see Jehovah's face.

Ps. cxix. 181; lxiii. 1.

My fainting soul intensely longs
For Thee, the living God;
Oh, when shall I before Thee come,
Made perfect through Thy rod.

Ps. lxxxiv. 2; xxvii. 8; cxix. 71; Heb. v. 8.

My tears have been my daily meat,
My mental food by night;
My eye is dim, my couch is wet
When comes the morning light.

Ps. vi. 6, 7; lxix. 8; xxxi. 9; xxxviii. 10.

Reproach, O Lord, doth break my heart,
For daily unto me
The wicked say, Where is thy God?
While thus I thirst for Thee.

Ps. lxix. 20.

When I these things do call to mind,
My soul in me doth faint;
Oh, hear me, Lord, turn not away
From Thy belov'd's complaint;

Ps. iv. 2; cxlii. 2.

For oft with many have I gone
To thine own house of prayer,
With songs of joy, and voice of praise
To Thee who dwellest there.

Then why art thou cast down, my soul?
In God still put thy trust,
For I shall yet adore His name,
When raised by Him from dust.

O Thou who art my strength, although
My soul doth droop in me,
From Jordan's land and Hermon's hill
I will remember Thee.

Thy fearful waterspouts doth roar,
Deep calleth unto deep;
Thy waves of sorrow o'er me roll,
Thy billows o'er me sweep.

The Lord will yet throughout the day
His lovingkindness give;
By night I'll sing and pray to Him
Through whom alone I live.

To God, my fortress, I will say,
Oh, why forget Thou me?
Why should I mourn because oppressed
By those who fear not Thee?

My foes attack me day by day
As with a piercing sword;
"Where is thy God," they glibly say,
"And who made Thee our Lord?"

O why art thou cast down my soul?
Why filled so with unrest?
Hope thou in God, whom I shall praise
When with the angels blest.
Luke xx. 36.

February, 1880.

J.J.A.

NOTES.

The Psalm on which the above verses are founded, is usually supposed to apply to David when fleeing from his rebellious son Absalom; but it clearly has a higher reference—to David's Lord. It depicts, in graphic language, the attitude of the Messiah in his probationary state, toward his Father in heaven, and toward his wicked contemporaries on earth. And in proportion to the parallel existing between Christ and his brethren does it describe the despondency of the old man, and the aspirations of the new man formed in them. Incidentally, it proves that lowness of spirits is not, as taught in some religious bodies, evidence of an unspiritual mind. The thorny path which the "Man of Sorrows" trod, inevitably causes the "soul" to be "cast down" at times, and the only true medicine is to refresh the mind, as shewn in this Psalm, by the things of the Spirit.

The following extracts illustrate the two principal figures made use of in the Psalm.

Verse 1.—Tuberville, a writer in the early part of the seventeenth century, quoted by Adam Clarke, says, "When he (the hart) is hard hunted, and nearly spent, he will take to some river or brook, in which he will keep as long as his breath will suffer him. Understand, that when a hart is spent and sore run, his last refuge is the water; and he will commonly descend down the streame and swimme in the very middest thereof; for he will take as good heede as he can to touch no boughes or twygges that grow upon the sides of the river, for feare lest the hounds should there take scent of him. And sometimes the hart will lye under the water, all but his very nose; and I have seen divers lye so until the hounds have been upon them, before they would rise; for they are constraind to take the water as their last refuge."

Verse 7.—"Waterspouts—A large tube formed of clouds by means of the electric fluid, the base being uppermost, and the point of the tube let down perpendicularly from the clouds. This tube has a particular kind of circular motion at the point; and being hollow within, attracts vast quantities of water, which it pours down in torrents upon the earth. These spouts are frequent on the coast of Syria; and Dr. Shaw has often seen them at Mount Carmel. No doubt, the Psalmist had often seen them also, and the ravages made by them. I have seen vast gullies cut out of the sides of mountains by the fall of waterspouts, and have seen many of them in their fullest activity."—*Adam Clarke.*

J.J.A.

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA, No. 120.

"Exhort one another daily."—PAUL.

THIS morning, we listen to the voice of wisdom by the mouth of Solomon, whose words are apostolically commended to us as the words of the Spirit (Heb. xii. 5; 2 Tim. iii. 16), though the man by whom they were spoken did not in his latter days stand forth as a conspicuous illustration of those words obeyed. Let us select just a few of the leading points in the chapter read (Prov. xxviii) as the subject of the morning's contemplations in connection with the breaking of bread. They are not inappropriate to the breaking of bread, although it might not seem there was any connection. The fact is, whatever the Spirit of God has said, may be traced to a living connection with the central idea of the table of the Lord. Jesus, as that central idea, is the embodiment of wisdom for present action, and hope for those unsatisfied aspirations which continually impel us to the contemplation of the future for the prospect

of their fulfilment. Consequently, the manifestations of that Spirit of wisdom and hope, in all the times that went before him, will be found of one nature with him.

Take for example the declarations of verse 4: "They that forsake the law praise the wicked, but such as keep the law contend with them." Here we have the case of Christ depicted, and a cue supplied for the guidance of all his brethren. Jesus was a keeper of the law. He was "made under the law" (Gal. iv. 4), and was obedient in all things. And what was his relation to "the wicked" around him—the Scribes and the Pharisees, and leaders of the people, of whom he said that they outwardly appeared righteous unto men but were full of all unrighteousness? He contended with them. He both opposed them personally and warned the people against them.—(Luke xx. 46; Matt. xxiii. 13-

39). In this he exemplified a line of deportment greatly in contrast with what is considered the right and the Christian thing in our day. To speak well of everybody and "let other people enjoy their own opinions:" this is the modern ideal of charitableness. To die without an enemy is considered the highest pitch of moral achievement. "He died without an enemy:" this is regarded as the finest thing that can be said of a dead man. What can we say but that such sentiments cannot be harmonised with the case of Christ who died in the midst and at the hand of enemies, and who, telling his disciples of the coming hatred they would experience, said, "If the world hate you, ye know it hated me before it hated you."—(Jno. xv. 18). From a divine standpoint, the fact of a man having no enemies is a bad sign. Jesus says, "Woe unto you when all men speak well of you." The reason of this is germinally contained in the verse under consideration. The wicked love to be praised and speak well of those who praise them. They hate those who do not praise them. A man who "keeps the law" cannot praise them. His own love of the law would disincline him: the commandment itself forbids it. Only those who forsake the law praise them, and there are many such. The world lieth in wickedness. Consequently, there is much praising of the wicked. It is to be heard all round: in the press, in public meetings, in the pulpit, in private conversation—everywhere. In this praise, it would be pleasant and advantageous to join, but the keepers of the law cannot join. Consequently, they are hated; but they are hated yet the more because of their further attitude. "Such as keep the law contend with them."

It may be said that as we are not under the law of Moses, the maxim cannot apply. This would be a shortsighted conclusion. Though we are not under that particular form of divine

commandment, we are "not without law to God, but under the law to Christ."—(1 Cor. ix. 21). And the principles governing obedience to God are the same under one form of command as another. "Such as keep the law," whatever it may be, "contend with" those who are not subject to it, and who are therefore the wicked. Paul's life is an example. His life was a continual contention with evil men; and Jude lays it down that we must "contend earnestly for the faith once delivered to the saints"—(verse 3). Of course there is such a thing as being "contentious:" this is a different thing. We must carefully distinguish between the mere pugnacity of the flesh and a faithful insistence on the will of God. Lovers of "debate, wrath, strife, seditious, malignity, deceit," &c., are themselves the wicked, even if the subject of their debate be furnished by themes of Bible origin. The contentions of such do not come within the commendation of Prov. xxviii. 4. Those who are commended are "those who keep the law," and men do not keep the law who do not obey "the first and great commandment:" "Thou shalt love the Lord thy God with all thy heart:" and the second which is like unto it: "and thy neighbour as thyself." Men who are proud, backbiters, haters of God, spiteful boasters, inventors of evil things, covenant breakers, implacable, unmerciful, &c., are not keepers of the law, however much they may jangle about the law or the gospel.

The passage we are considering contemplates a meek, quiet loving class, whose perception of right and sense of duty impel them to a contention with those who would lead men from the way of life. They contend with the wicked, they do not praise them, yet are they good men, kind men, gentle, faithful, loving, true men, whom the circumstances of the present evil world force into an attitude of hostility to all around them. Mere wranglers will make a mistake if they

take any comfort from Solomon's words: yet men of God in conflict with the outer darkness may take comfort; they need it. It would be much pleasanter to be on terms of harmony with the world in general. It would be agreeable to the natural man and advantageous every way to join in the general congratulations and mutual admirations that are characteristic of both public and private life as it now is. It is a constant mortification to be in collision with society on points of duty, points of faith, points of policy. The battle becomes harder as time advances and nature's fainting force abates. Therefore we need the consolation to be found in the Spirit's commendation by Solomon, and in the exhibition of the same conflict, in unmistakable lines and colours in the case of the Lord Jesus, "who endured such contradiction of sinners against himself." We may well be content to be in his company in whatever light we may be regarded by our contemporaries of the Gentiles.

Then we have to consider the solemn admonition involved in verse 9: "He that turneth away his ear from hearing the law, even his prayer shall be abomination." This is very unlike the doctrine to which the religious world is accustomed; but it is the only doctrine we need care to know, for it is true. For a man's prayer to be acceptable, he must be subject to the will of God as revealed. This is God's own declaration: "To this man will I look, to the man that is of a poor and contrite spirit and that *trembleth at My word.*" There are times when prayer is an abomination to God, and we often see such times around us. James says: "The prayer of a righteous man availeth much," which implies that in the opposite case—the case of an unrighteous man—prayer is what Solomon styles it, "an abomination." This enables us to rightly estimate the moral character of the religious "services" of the present day in church and chapel. Religion is almost

made to consist of praying, in the modern system. Little respect is had to the attitude of those who pray, as regards their relation to the commandments of God. Though professedly subject to Paul, they have forgotten Paul's declaration that the vengeance of Christ at his coming is for "them that *obey not* the Gospel of our Lord Jesus Christ" (2 Thess. i. 8, 9), and that he is "the author of eternal redemption to all them that obey him."—(Heb. v. 9). The things Christ has commanded to be done are not done: while things he has forbidden are practised with all composure and assurance. We all know this flagrantly to be the case as regards British society in which we live and move and have our being. Our anxiety ought to be to stand clear of compromise in such a state of things. "Keep ourselves unspotted from the world." "He that doeth righteousness is righteous."—(1 John iii. 7). And righteousness is "the keeping of the commandments of God." There is no other standard of well doing than this. Philosophic conceptions of morality are misleading. They are the mere product of human speculation. The true philosophy is the revelation of the "absolute" as they speak. And the God of Israel is the absolute. This though deep as the fathomless ocean, is simple enough for the guidance of a child. What has God commanded us to do and not to do? This may be learnt by the diligent study of the Scriptures, and "in the keeping of His commandments there is great reward."—(Psalm xix. 11). If we obey not His commandments, we are unrighteous, on however good terms we are with ourselves. If we turn away our ear from listening to them, for whatever reason, our very prayers will be abomination. So it is written.

The chapter, however, contains consolation in a direction where most of us may feel it is needed. We all know it is written that "there liveth not a man

that doeth good and sinneth not:" that is, there is not a living man who is perfect. We can all confirm this from experience of ourselves and others. All of us must, some time or other, feel the wretchedness arising from the fact stated by Paul concerning himself, and which is true of all: "I find a law that when I would do good, evil is present with me For I delight in the law of God after the inner man. But I see another law in my members warring against the law of my mind and bringing me into captivity to the law of sin which is in my members."—(Rom. vii. 21) Now what shall we do with regard to this wretchedness? Shall we give in to it and abandon hope? There is only one case in which men may give themselves up to despair. Jesus says, "All manner of sin shall be forgiven unto men except the blasphemy against the Holy Spirit, which hath never forgiveness." This blasphemy against the Holy Spirit was a speaking against and attributing the work of the Holy Spirit to other agency, in the face of incontestable evidence of its divine character. We are not in a position in our day to be guilty of this sin. The "works," by which the divinity of the Holy Spirit's work through Christ was attested, and the exhibition of which was the ground of the responsibility of those who saw them (Jno. xv. 24), have been suspended for generations. We have but the written testimony, unsupported by miracle. Whether speaking against the testimony in this state of circumstances is speaking against the Holy Spirit in the sense of Christ's words is extremely doubtful. We may, therefore, freely rest on the first part of Christ's otherwise terrible words: "All manner of sin shall be forgiven unto men." Our shortcomings, our failings, our weaknesses, our sins, will receive merciful consideration. This is the consolation in the chapter. You will find the form of it in verse 13: "He that confesseth his sin

and forsaketh them, shall have mercy." Let us, however, realise the conditions. There are two things required: confession and abandonment. Sins will not be forgiven as a matter of course. "He that covereth his sins shall not prosper;" This is the state of things with which mercy is contrasted: there must be no concealment: there must be no pretence of faultlessness: there must be admission of fault, yea, a humble, contrite, broken-hearted recognition of our unworthiness; and more than this, there must be amendment,—a ceasing to do evil, a learning to do well.—(Isa. i. 16). We must not be always confessing and never forsaking our sins: there must be a growth in holiness—an increase of stature in Christ—a growing in the knowledge of God and of the Lord Jesus Christ, who gave himself for our sins, that he might purify us unto himself a peculiar people zealous of good works. The sins of the righteous will be forgiven: but "if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"—(1 Pet. iv. 18).

There is political light of a practical character in one of the statements in the chapter, verse 15: "As a roaring lion and a raging bear, so is a wicked ruler over the poor people." We know something of wicked rulers. The constitution of the world at the present time is, in fact, a constitution of wicked rulership everywhere. Here we have a simile illustrative of its character: a lion, a bear. The application in the verse is individual, but we may give it a wider scope. The same animals have been symbolically used in a larger way. They are two of the four Beasts used in the vision shown to Daniel to represent the four great Gentile monarchies. Their employment indicates the divine estimate of the nature of Gentile government. Imagine a lion in the street—a bear at large: how different from a father and a friend of the people. This is the

difference between the kingdoms of the world and the kingdom of God—a glorious man on a throne, a lamb on the Mount Zion, a city of geometrical symmetry and dazzling brightness, having the glory of God like unto a stone most precious. As the brethren of Christ, we belong to the latter. We are not of the Lion and the Bear and the Great Red Dragon party. We have here no continuing city. Our citizenship is in heaven, from whence we look for the Saviour to bless all the families of the earth. Like Abraham, Isaac, and Jacob, concerning the promises, we have become “persuaded of them and embraced them, and confessed that we are strangers and pilgrims on the earth.”—(Heb. xi. 13). Those who take part in the politics of the world, confess that they belong to the lion and bear party—the wicked rulership of the present darkness, which is destined to flee away before the glorious sunrise of Christ’s presence. We, who abstain, “declare plainly that we seek a country.” We do not abstain because we have no interest in mankind and their affairs; but because by the gospel we have been called out from among them during the lion and bear dispensations, to prepare for a place in the Glorious Shepherd dispensation of the age to come, when God will be glorified and mankind enlightened and blessed in all the earth. The establishment of that dispensation is connected with a country—the country promised, which in the days of the fulfilment will be an heavenly country. In preparation for a permanent place in this heavenly country in the age to come, we accept a position of obscurity during

the lion and bear ascendancy. We do so deliberately, in patient hope. The Liberals have waited and their turn has come. In another, but in some points a similar sense, we are waiting, and the turn of the saints will certainly come. “Light is sown for the righteous and gladness for the upright in heart.” “The righteous shall be glad in the Lord.” In view of this time, Jesus said, “Blessed are ye that weep now: for ye shall laugh.” When this becomes a fact, the world will see a sudden exemplification of one of the things Solomon says in this chapter: “When righteous men do rejoice, there is great glory” (12); “When the wicked perish, the righteous increase.”—(28). When the saints reign with Christ, when the present governments shall have been broken to pieces by his powerful arm, men will be blessed everywhere, and the earth be filled with gladness. Righteousness will prevail like a mighty stream. The glory of the Lord shall cover the earth as the waters cover the sea. No marvel that the prospect of such a consummation should find expression in David’s jubilant summons to all nature to rejoice: “Let the heavens rejoice, and let the earth be glad: let the sea roar and the fulness thereof: let the fields be joyful and all that is therein. Let the floods clap their hands: let the hills be joyful together before the Lord, for he cometh; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.”

EDITOR.

NOTES ON THE USE OF THE HYMN BOOK—No. 2.

Upon examining a hymn tune, the notes will generally be found to be of varying duration, and it is this variation, together with the measure in which it is written, which gives to each tune its distinctive character; so that it is not impossible to make *two* tunes of exactly the same notes:—viz., by altering the measure, and the lengths of the notes. This variation necessitates a division of the "beats" in a bar into "halves" and "quarters." It must be remembered that the "measure" in which a tune is written is continued right through it, unless a change is specially marked, so that if we have a tune written in "three-pulse measure," there must be three entire beats in each whole bar. We say "whole" bar, because the first and last bars are frequently not whole bars, in which case the two together will constitute one whole bar, whatever may be lacking in the one being supplied by the other. This being so, it will be seen that wherever a note is lengthened to more than one beat the remaining note or notes in that bar must be proportionately curtailed. Half notes are indicated as follows:—a bar in "three-pulse"

measure is written $\overset{1}{d} : \overset{2}{r} : \overset{3}{m} |$; the same bar divided into half notes, would

be $\overset{1}{d} . \overset{2}{d} : \overset{3}{r} . \overset{4}{r} : \overset{5}{m} . \overset{6}{m} |$ In the latter case there would be *two* notes sung to each beat, making each note exactly half the length of those in the first example. An easy method of obtaining the half notes is to insert the word "and" between

each beat $\overset{1}{d} : \overset{2}{r} : \overset{3}{m} |$ or $\overset{1 \text{ and}}{d} : \overset{2 \text{ and } 3 \text{ and}}{r} : \overset{3}{m} |$

taking care to beat 1, 2, 3, at the same rate of speed in the latter as in the former case. The following line from the hymn on page 6 of the hymn book will illustrate this:

$\overset{3}{s} | \overset{1 \text{ and } 2}{s} . \overset{2}{d} : \overset{3}{m} : \overset{1 \text{ and } 2}{r} | \overset{3}{d} . \overset{1 \text{ and } 2}{s} : \overset{3}{s} |$
The quarter notes may be obtained by a similar process. As their name implies, these are only half the length of the *half* notes, there being four to each beat;

they are written thus $\overset{1}{d} , \overset{2}{r} , \overset{3}{m} |$ so

that the following expression $\overset{1}{d} . \overset{2}{t} :$

$\overset{3}{l} . \overset{3}{t} :$ means that "d" is a three-quarter note, while "t" is only a quarter, thus completing the whole beat. Whatever inequality there may be in the lengths of the notes, the beating of time in a given "measure" must be continued throughout at the same regular speed, and with the same number of beats to each bar. This time will be found difficult to acquire from written instructions; and when it can be obtained a little help from someone understanding music will be of advantage.

We have next to consider certain sounds technically called "accidentals" These are intermediate notes coming *between* those eight notes of the scale which have already been described. The accidental notes are not as might be imagined, placed at regular intervals between "d" and "d¹" but, if we can suppose intervals of sound to be represented by spaces, they would be seen as follows:—

$d | r | m | f | s | l | t | d^1 |$
showing that "m f" and "t d" are situated so closely together that no intermediate note is obtainable, while between "d-r," "r-m," "f-s," "s-l" and "l-t" there is such an interval as admits of another note being inserted between the two. These intermediate notes are named "de," "re," "fe," "se," "ta" and occur thus:— $d : de : r : re : m : f : fe : s : se : l : ta : t : d^1$ These accidental notes do not occur very often in the hymn tunes or anthems. If in any tune they were likely to occur frequently, a "change of key" would be made in the music, which we shall afterwards explain. The accidental notes should be as thoroughly learned as possible, though as they are somewhat difficult, it might not be wise where time is limited, to devote much attention to them. "Fe" is the one most frequently used, and it is an easy matter to learn this, if it is remembered that m.f.e.s. bear the same relationship to each other as l.t.d., so that if we sing l.t.d, and then call the same sounds m.f.e.s. the position of "fe" will be correctly obtained.

$\overset{d^1}{t} . . . s$ A study of the
 $t . . . fe$ accompanying
 $ta . . . f$ diagram will

l . . . m shew the reason
se . . . re of this, and a
s . . . r modulator will
fe . . . de now be found
f . . . d useful, as it
m . . . t shows the
re . . . ta whole of the
r . . . l different keys,
de . . . se and their rela-
d . . . s tionships to

each other. We will now explain what is known as the "change of key." The "key note" is the note which we call "doh" when commencing to sing a scale; in whatever key a scale may be sung, the starting note is always called "doh," being movable and not representing any fixed sound until its key is decided. As a basis for this, the notes of a piano are taken, so that when a tune is said to be in "key G" it means that "G" on the piano is the key note in the tune. The key note is, of course, fixed at the height at which the tune can be most easily sung, as if a fixed key note were used, some tunes would be so high, and others so low that few would be able to sing them. There are some tunes which, as stated above, introduce such a number of "accidental" notes, as would make them rather difficult to sing, but this can be obviated by changing the key; for, as shewn in the following example, a tune which requires to be expressed by accidentals, may, in another key, be expressed by the ordinary notes of the scale.

Hymn, page 155, second line.
Key G. || d | m : fe | s : r | s : fe | s ||
Key D. || f | l : t | d¹ : s | d¹ : t | d¹ ||
In this case, having begun the tune in key "G" we can change the key to "D" by calling "me," in the second line, "la," that is, singing "la" to the same sound as "me." The reason that "la" in the key of "D" is the same sound as "me" in the key of "G" may be seen thus:—

E F G A B C D E F G A B C D
d r m f s l t d r m f s
f s l t d r m f s l t d

The change of key is always indicated in the same manner, viz:—by showing a note in the first scale by a small letter immediately preceding the note which represents the same sound in the new scale, thus, "l," so that when we arrive at this point, we utter the sound of "m" but call it "la," and then continue singing the notes which follow in their usual relationship to "la."

Nothing but practice will enable anyone to sing from music with ease and accuracy, but in this, as in all other matters, the first difficulty is the greatest, and having once fixed the scale firmly in the memory, and learned to sing to measured beating, it becomes a very simple matter, and in most cases the study will be found rather interesting than otherwise. It is not good to practise for any length of time at once; a little practice at frequent intervals is much more useful, and does not prove so wearisome. Time, although easily explained, will be found most difficult to acquire properly; it is well at first to sing rather slowly, with the time as accurately marked as possible, and to increase the speed as the ability to do so is developed.

We have now gone through the most prominent features of "sol-fa" music, and hope that our imperfect explanations may prove useful in assisting some to understand and use it. It is important to keep in mind that the acquisition of a knowledge of music is not a necessary qualification for the inheritance of the saints in light; that it is only an adjunct to the praise which we render with our hearts through our lips, and should always be kept in this subservient position, and not allowed to interfere with our redemption of the time, seeing that the days are evil, and the Master is at the door.
G.F.L.

EXTRACTS FROM CORRESPONDENCE.

(The Editor considers himself at liberty to quote from letters that are not marked "private." When so marked, the mark should be inside of the letter on the top of the first page, and not on the outside of the envelope. If placed on the outside of the envelope, it is liable to lead to delay in the letter being attended to.)

A SISTER, who does not wish her name to appear, while not objecting to the publication of the following extracts, writes:—
"We are waiting with intense interest the

further development of events in the east. Mr. Gladstone seems to have begun in right earnest to bring about the promised reforms under the Treaty of Berlin. We long to see Britain asserting her influence in Jehovah's land, and the first stakes driven into the ground for that pre-occupation which seems so recently to precede the Lord's advent upon the Mount of Olives, and his overthrow of the Gogian hosts. But whether it be really necessary that we see so much at the gathering and settlement in the land of a tenth previous to our own 'gathering unto him' for whom we wait, we cannot be quite sure. He may come any day and the great desideratum with us is to be ready. The time seems long—the night is dark and the way is difficult, and we are often very weary on the road. What a comfort the arrival of *Seasons of Comfort* has been to us. The book has truly proved like streams in the desert, water to the thirsty soul. Nearly every evening after the day's toil, we sit down together, and either I or my husband reads one of the addresses aloud. Oh, they are so comforting. The present with all its deprivations and sorrows to the faithful followers of Christ is so truthfully set forth, and the other brilliant side with which it is all to end, in the presence and fellowship of our exalted Head, with the glorified saints of all ages, and the angelic hosts of heaven. The glowing picture of the glory shortly to be revealed, is exhibited so often and so vividly, that the sorrows and the reproaches and the toils we have to endure for Christ's sake seem quite to appear in a new light, and we are made to feel that they are all causes for rejoicing and something to which we shall look back not only with satisfaction, but with gratitude. The faithfulness of the warnings of our many dangers is of unspeakable value. There are so many ways in which we may be beguiled out of the prize at last, that we cannot too highly regard the friendly voice of warning. I like the idea I have heard expressed, that the appearance of the book is one of the signs of the times. It is calculated to be a potent agent in the preparation of the latter-day element of the Bride. There seems every requisite for the presenting of the Church in the aspect in which her Lord desires to receive her, 'a glorious church,

not having spot or wrinkle.' I wish it were in the power of every brother and sister to possess a copy, for private reading. The only regret we feel is the price, which we know is due to special circumstances. I fear some will be unable to have the book. I hear that some are already arranging to have it by paying a few pence weekly into the ordinary book club, which we formed some time ago. This is a good idea. All, even the poorest, could in this way become possessed of a book which I feel certain they will afterwards find to be a precious treasure. The book itself is so beautifully got up that it is fit to appear on the table of the highest in the land. We are indebted to your goodness for so beautiful an exterior. We shall all prize the gold outside as a gift of love, and hope you may receive an abundant reward in the day when they who have successfully laboured for the enlightening of others, will shine as the stars for ever and ever."

Brother W. ATKINS, London: "*Seasons of Comfort* came duly to hand. I am very pleased with the style of the book. It is a pleasure to read from a book that is well got up—clearly printed in a readable type, and upon good paper, as this is. It is a credit to whoever arranged it. It is by far the best book, in these respects, yet issued in connection with the truth. With regard to the contents, nothing need be said, as all who are likely to purchase it, have a fair idea of what it is, and also its real value. It will, no doubt, be of great value and lasting profit in small ecclesias, where speaking power is low, and where your presence is seldom seen, and the bracing influence of your voice, in exhortation, is seldom heard. Among such, though your voice may not be heard, your words may have a similar, if not the same effect. I hope that the difficulty originating this undertaking will very soon be completely met. We see illustrated in this, as in so many circumstances of life, how things work together for good. What was to you an ill, has originated that which will prove a good—a lasting good to many who otherwise would not have been reached by you. You will yourself, at the same time, be in the enjoyment of that which is derivable from the contemplation of having been the instrument for providing this good

and in knowing that it has been effected in the attempt, I hope the successful attempt, to ease yourself of a burden placed upon you in the faithful discharge of those responsibilities incurred in your service for the truth."

Brother J. TURNER, Auburn, U.S.A.—"I cheerfully enclose the amount necessary to purchase *Seasons of Comfort*. It is just the book we require for meetings on the first day of the week. We have already been in the habit at our meetings of selecting an address from the back numbers of the *Christadelphian*. Sometimes we have a portion or portions from *Eureka* together with the indispensable Word which endureth for ever, receiving therefrom instruction, edification and comfort, creating a longing desire for the return of him who shall change over vile bodies and fashion them like unto his own glorious body. May this time soon come."

Brother D. ATKINS, near Barnstaple.—"*Seasons of Comfort* to hand. Those addresses are indeed seasons of comfort to those in isolation as I am, and I am sorry to say so far without any hope of association. May our Father bless you abundantly for your work."

Brother H. YOUNG, near Bath.—"Send me a copy of *Seasons of Comfort*. It will be of great service to us, as we are destitute of the abilities for giving exhortations. Your exhortations are very encouraging indeed. They stimulate us to run the race set before us, looking unto Jesus who is the author and will be the finisher of our faith. We read them over and over at our breaking of bread, and there seems always to be something new every time we read them. There is one thing more I am hoping for, and I don't think I am alone in the wish, and that is for the publication of *The Ways of Providence* separately as a book, when the articles are finished. Many things have been made clear to my view by those articles that I could not before comprehend."

[It is not improbable that we may publish *The Ways of Providence* in a separate form when we have completed the series of articles. This we hope to do in three more months, making twenty-four articles in all, which we shall change into chapters when published in the book form, with analytical headings. We contemplate a sequel to the

Ways of Providence in the shape of an exhibition and consideration of the miraculous part of the divine work in the ages past.—EDITOR.]

Sister ISABELLA BOARD, of Ingaletstone, Essex.—"I thank you very much for sending me a copy of *Seasons of Comfort*. I am sorry I did not send the money for it beforehand. I would gladly have done so, if I had only known it would be more convenient. But you will forgive me I know. I did not expect this charming book till I had written for it again, and enclosed the money. That is where you make the mistake, dearest brother: you are apt to trust people too much; because you are so true and trustworthy yourself, you think others must be so too. Do be careful how you send these beautiful books about without the money. I don't like to be suspicious of others, but you know there is so much evil in the world, so few who are thoroughly conscientious, and you have been so sorely bitten and cruelly treated, that I do want you to be careful and consider yourself a little, however much you may consider us."

Brother S. CAVEN, Dalbeattie, ordering a further supply of *Prophecy and the Eastern Question*, says in view of the agitation about Mr. Gladstone, "I thought it would be a good idea to put Mr. Gladstone's opinion of the above in the shop window, and although it seems small, I am so pleased to tell you that these last three copies have been sold through this means. One does not know what may come out of it. There is much talk about the right man in the right place. Praise the Lord, brother, we know who the right man in the right place must, and will be—none other than that man whom God has appointed to rule the world in righteousness. The man whose name is the Branch, the root as well as the offspring of David, the bright and morning star. The man of sin power is aged, his hairs are grey, and his step is getting shorter every day. Oh, for the word to strike the blow and send him to his eternal sleep in Hamon-gog. As I was saying to my neighbour Green this morning—(who has ordered one of the pamphlets, and my neighbour brother in trade the other, the former says 'things look very like it,' the latter 'the nations are rotten,')—talk of politics! why just think, one unerring king, unerring rulers, one

form of worship, peace and plenty, mankind blest, that is just what the world wants, yes, and that is what is promised for to be. All hail the happy day."

Brother CHARLES FIRTH, Halifax: "I am glad to see that the list for the publication of the *Apocalyptic Lectures* is steadily increasing, and I hope will continue to do so, that you may be able to put them into the hand of the printer. We, in these remote places, who are not so highly favoured as the brethren and sisters in Birmingham, know how to appreciate a course of lectures such as you have given in Birmingham; not that the Birmingham brethren and sisters have not appreciated them, but we who have not heard, feel our disadvantage; but as there is a possibility of them seeing the light of day we rejoice exceedingly. There are many brethren and sisters in the various ecclesias, who are too poor to lay down the money at once. To meet such cases I propose bringing the subject before our meeting, in order that they may subscribe the amount, and afterwards receive the contributions of the brethren without in anywise injuring their small income; accepting, say three-pence or sixpence per week, till they have subscribed sufficient for the book. Such a plan would, I think, very materially increase the list if it could become general."

A BROTHER in the States writes: "To-day I am the only Christadelphian in these cities . . . that is standing uncompromisingly for the whole truth of God. The enemies of the Doctor's writings and yours have done a terrible work of destruction, and I am still alone. . . . The spirit of slumber, in reference to being a light in the age, has taken hold on them also. For a long time I have been trying to have many rules adopted which would cause the sound of the gospel to be heard again in these parts, but opposition meets me at every step; they are contented to simply meet for the breaking of bread, &c., and neglecting the other important work, for proclamation and contention for the truth, to take care of itself. The *Christadelphian* each month thrills me with joy to hear of the good work done by the able, live brethren in England and other places. The spiritual death hereabouts is caused by the non-study of the Doctor's works.

I am constantly advocating their study and teaching. I am longing for the arrival of *Seasons of Comfort*; they are invaluable. By all means publish your *Lectures on the Apocalypse*; put me on record for one copy. Dear brother, during these weary years of contention for the truth, I have been a silent admirer of your heroic labour for the truth of God, and I am satisfied without which "the truth" would have gone to the wall. Like myself, many brethren all over the world have been stimulated, fed, and encouraged in the good work by your courageous and able advocacy of the truth in its entirety. The day of rest will come by and bye for the chosen of God. A tried faith only will Jehovah accept, Jesus being the example, the apostle, the illustration. Nothing would give me more pleasure than to see you face to face, but we are far apart; we will meet though at Sinai by and by. My spirit is with your work, and I will do the best I can in co-operation with you."

Brother G. H. ENNIS, Troy, N.Y.—"I saw in the *Christadelphian* with great pleasure that it was your intention to publish the *Lectures on the Apocalypse* now being delivered before the Birmingham ecclesia. I think they cannot fail to be of great service to the truth, and will occupy the same relation to *Eureka* in simplifying its masterly exposition of historical and prophetic truth, as your *Twelve Lectures* have to *Elpis Israel*. It is a work that has been long needed. The *Eureka* is too expensive for general circulation. I would suggest that it might be well to refer in your *Lectures on the Apocalypse* to *Gibbon's Rome*, and not attempt an incorporation of it into the text. *Gibbon's Rome* is published and sold in this country on good paper and fair sized type for \$2.50c, so that anyone can at a small expense, with your lectures and the cheap *Gibbon*, put themselves in possession of valuable information respecting God's past acts and future purposes. There has been published in America lately many excellent books at cheap rates, which may be of great service to the brethren in the truth. I will append a short list: *Geike's Life of Christ*, 50c.: a book of vast research, and furnishing in a convenient form much valuable information, which cannot be had by the general reader except at considerable

expense and much use of time. This book can be had of the American Book Exchange, Tribune Buildings, New York. Harper and Brothers, New York, also publish a series of *Student's History*, including admirable works on history, for \$1.46c. each. The truth in America does not occupy the position it deserves, and could have were there some sort of order and understanding among the various ecclesias. What is done now is wholly spasmodic and almost entirely the result of individual action. The truth needs in America persons 'apt to teach,' who shall be kept in the field and paid for their services. Had not Dr. Thomas been assisted and maintained in his work, the truth would be to-day almost unknown. I do not wish for one moment to be understood as advocating the present system of preaching, but I do think that the truth should have for its advocates and defenders persons of liberal education, and not as is often done, be left to the advocacy of persons whose education is of such a low order as to prevent unbelievers listening to them. In the conduct of human enterprises and the advancement of human ends, the best talent that can be obtained is used. System and order also prevail. But among the believers in the truth, no regard is oftentimes paid to the fitness of the person presenting the claims of the truth. It ought, therefore, to be the aim of all persons who can, to fit themselves by a knowledge of the original Scriptures, and of other general information, that the truth may not suffer. It is sometimes supposed because it is the word of God, that no effort of this kind need be made; but everyone must be aware of the fact that God acts and works only when He has a suitable instrument to act upon or work through. He does no miracle to create that which man's own acts can supply. In my own critical reading, I am surprised at the accumulation of authorities who state that the apostolic Christians were not believers in the 'immortality of the soul.' All of the recent critical works are an unit upon this historical fact. And yet it does not seem to affect the masses. Perhaps this accumulation of evidence will yet effect its destined purpose. Please add our names to your subscription list of *Lectures on the Apocalypse* for three copies. I do not know

when you wish the money sent. Please state through the *Christadelphian*."—[See paragraph in Notes last month, entitled *The Apocalyptic Lectures*.]

[Brother ENNIS's remarks on the subject of able teachers of the truth, doubtless, reflect the sentiments of many others. But there is another side which will always weigh with those who have regard to experience. While it is not wrong that a brother, devoting his life to the service of the truth, should be maintained in temporalities by brethren who lack the ability to serve with mouth or pen, but can serve with the purse, it is highly inexpedient to offer the support before the servant appears. The effect would certainly be to attract ignoble mediocrities to a work which they would only spoil. There would be a large supply of men who would preach to live, which is a very different thing from living to preach. The allusion to Dr. Thomas suggests the right solution. He entered the field not because temporal support was guaranteed, but because he clearly saw and profoundly loved the testimonies and work of God. He began work not only without prospect of support, but with the probability that support even in his profession as a physician would desert him. He persevered with a pure heart, and the result of his ability and faithfulness was to create an unstipulated, indefinite, voluntary support, on the part of those receiving the benefit, which was sufficient for the day of his need. So it is now. Let a man of the right stamp appear, and the effect of his work will be to open the hearts and purses of the faithful, not as a matter of payment, but as a matter of co-operation, in which it is their pleasure and their privilege to take a voluntary part. If there is any departure from this system—if we offer salaries for preaching or writing, we shall bring in a flood of time-servers, who will degrade the growing work of God. Thus Campbellism, which began well, was weighted and sunk soon after it cleared port; thus the clergy came and the apostacy arose. Brother Ennis's wishes, aims, and tastes in the case are unexceptionable, and will be shared by every right-minded person; but the way of attaining their realization is surrounded with difficulty. We are in an evil plight. We can only

plod on and wait the effectual solution that waits all problems at the Lord's coming.—EDITOR.]

Brother N. H. SPENCER of Elmira, U.S.A.: "Thinking that the enclosed article (marked) in a leading Hebrew paper, and fully authenticated, would be of some cheer to you and others of the dear brethren scattered abroad in divers parts of the habitable earth, of the 'like precious faith,' I send it to you for publication in the *Christadelphian*, with such comments upon it as may seem good by yourself. [The article will be found in another part of the present number.* It is received with thanks. The brethren render a great service who send good things bearing on the signs of the times. In this way much cheering matter, which would escape attention, is made available for the brethren everywhere.—EDITOR.] It is a singular fact that there are now three railroad routes contemplated in the Holy Land—one, the

Euphrates Valley to be built by the English capitalist; then the Boston route, by Americans; and the one from Joppa to Jerusalem, to be built by the French. Now, we who see and are watching for the signs of his coming and kingdom, the restoration of the land and the 'throne of David,' can see in these events a preparation for the fulfilment of God's purposes in their due order. In the scene before us, we have this picture: the long-desolate land returning to fruitfulness, being built up for possession by the Gentiles, while the bordering lands or countries of the Roman habitable are preparing for desolation by the sword, famine, and other destructive agents. What a sorrowful picture to the wise of this world, but full of light and joy to him who is wise and understands the truth, and is watching for the Lord's return. It seems slow, but we will wait patiently."

The Christadelphian.

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

JUNE, 1880.

"Good tidings to Zion!" This is what the saints are waiting and hoping for, with an ardour increasing in intensity with the lapse of every year. The good tidings will not arrive in their effectual form till it can be said of a higher than Nehemiah: "There is come a man to seek the welfare of the children of Israel," even he whom man despised and whom the nation abhorred—the glorified man Christ Jesus, at his coming in power and great glory. Nevertheless, it is good tidings of a certain sort to hear of attention being drawn to the land in so many ways as is now illustrated. This attention is itself a precursor of the great good tidings which will presently make every ear tingle. It is therefore something to be glad about—something to lift up the head about, as a token of redemption drawing nigh.

In another part of this number of the *Christadelphian*, various interesting items of

this nature will be found.* To these we may add a letter of the vicar of Norwich, recently returned from a visit to the Holy Land. Writing in the *Times* of April 20 (where his letter appears under the heading "PALESTINE AS IT IS AND AS IT MIGHT BE"), he says, after describing the land as it is:—"This is a picture, I believe, in no way overdrawn, of that land which was once 'flowing with milk and honey.' What might it not become again with fair usage and good government? But there is no hope for Palestine while it remains in the hands of its present rulers.

"One result of the British occupation of Cyprus already is to make even Mahomedans, I was told, both in Egypt and in Palestine, hope that the same bright day of better things might dawn upon them.

"Palestine is worthless to the Turkish Government. The whole revenue is stated to amount only to £180,000 or £200,000 per annum. Capitalize this at five per cent., and it comes to but four millions of money. If it were six, or even ten millions, what would that be for Europe to raise for the purchase of Palestine? A sum sure to be repaid a thousand fold in a few years' time. And what would not ten millions in hard cash be to the Turkish government at this moment? For 150 years India was admirably governed by the old East India Company. Palestine, compared with India, is as one of the smallest counties compared with the whole of England. Blessed indeed

* The article, with some other interesting matter of the same sort, has had to be withdrawn at the last moment, for lack of space.—EDITOR.

will that power surely be which shall first move to establish some such international company for the purchase and government of Palestine—not seeking in anywise its own aggrandizement, but, perhaps, thus fulfilling in a way beyond what is ordinary or common, our daily prayer, ‘Thy will be done in earth as it is in heaven,’ for ‘Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled.’”

THE SIGNS OF THE TIMES.

EFFECTS OF THE LIBERAL RETURN TO POWER.

EUROPEAN PRESSURE ON TURKEY— IMPENDING CRISIS.

OUTBREAK OF A NEW INSURRECTION IN TURKEY.

DEPLORABLE CONDITION OF THE TURKISH EMPIRE.

THE past month has been remarkable for the distinct development of European effects springing from the change of government in England—effects entirely favourable to the expectations and desires of such as believe the testimony of God. These effects have been prompt in making their appearance. As brother J. J. Andrew observes in reference to “the onward march of Eastern events in various directions:”

“We have not had to wait long to see some of the reasons for which the Liberal Government has been brought into power. The concerted action they have already effected, on the part of the various Ambassadors at Constantinople in the Montenegrin difficulty; the circular note sent by Lord Granville to the European governments, with a view to the provisions of the Berlin treaty being fully carried out; and the appointment of Mr. Goschen as ambassador at Constantinople, clearly show the policy which Mr. Gladstone’s cabinet intend to pursue. With such activity as this, it is not surprising that the Russian ambassador, who has been

absent from Constantinople for some time, finds it necessary to return to his post. It is reported that on his being spoken to by the Emperor some time ago, as to the advisability of resuming his diplomatic duties, he replied to the effect that it was not necessary as long as Sir Henry Layard was English ambassador to Turkey. The Armenian famine, which has become more severe and widespread, comes at an opportune time for enforcing the demands of the British government, by whom it will doubtless be used for furthering united action against Turkey. Mr. Gladstone’s letter of apology to Austria, is clearly intended to remove one obstacle to such action. The disease of the ‘sick man’ is spreading so rapidly over all his vital organs that the efforts of the political doctors will evidently expedite rather than retard the process.”

Brother SULLEY, also writing on the same subject, says:

“Events in Turkey are cheering. What a wonderful thing that the advocates of non-intervention are at fever heat in a policy of foreign administration! Truly the ways of God are unsearchable and past finding out. One thing is certain, that whether Tories or Liberals are in office, the war between England and Russia will have a national impulse on both sides when the time comes for the terrible catastrophe.”

Prominent among the incidents has been the “apology” referred to by brother Andrew, of Mr. Gladstone to the Austrian government. The apology was for what he had said about Austria during the electoral campaign. Mr. Gladstone had said that Austria was not a power of which much good could be said, and that if the Liberals came into power, she would have to keep her hands off the subject populations of the Turkish empire. The Austrian government hastened through its ambassador to say that it had no aggressive designs of the nature imputed to it. Mr. Gladstone as much as said, “Oh I am glad to hear it: if you had said so sooner I would not have spoken of Austria as I did.” So England and Austria got sweet again so far as the courtesies of diplomatic intercourse are concerned. But the facts remain unaltered. Austria doubtless did intend, had the Tories remained in office, to use the position she has obtained in Bosnia and Herzegovina, as a means of gradually working towards Constantinople, and installing herself there with English concurrence when Turkey should fall to pieces. With the change of ministry in England, this intention is abandoned and

the way kept open for the part prophetically forecast for Russia. The "apology" incident has only had the effect of eliciting Austrian repudiation of the schemes entertained, and decisively committing her against those schemes. We can understand the reason of Russian gratification at the incident, as set forth in the following extract from the letter of the Paris correspondent of the *Standard* :

"The 'hands off' injunction addressed to Austria has nowhere been more eagerly welcomed than by the Muscovite press. Under these circumstances, it is not surprising that an authoritative and authentic exposition of the Foreign Policy of the new Cabinet is looked for with considerable anxiety in every capital in Europe. Right or wrong the new grouping of the Powers, which took place after the Treaty of Berlin, was chiefly caused by the belief that the policy of England, Germany, and Austria was to substitute the influence of Austria for that of Russia in the Balkans, and if it be once ascertained that Mr. Gladstone means to reverse that policy, the consequences in the south and east of Europe must be of a momentous character."

A Russian paper, the *Novoye Vremya*, speaks thus on the subject:—

"'Hands off' is the cry started by Mr. Gladstone, and re-echoed by all England. The cry addressed to Austria admits of an extension to other quarters. 'Hands off, Englishmen too,' is the reply given by ourselves. Those rapacious parties represented by Lord Beaconsfield and the existing Government who have done so much to lower the moral dignity of their country, should have the like caution addressed to them. No doubt Mr. Gladstone's programme renders a settlement of Eastern entanglements by England and Russia conjointly very practicable. Mr. Gladstone is perfectly honourable in his intentions, and Russia is the disinterested liberator of the oppressed. If Mr. Gladstone every now and then protests against the form of Russian influence in the East, this is a mere compliment paid to the most contemptible goddess, Envy, the idol of English Chauvinists and of Continental politicians generally. In these compliments we hear not Mr. Gladstone's real voice, but a foreign and altogether heterogeneous tone. Russia's Eastern influence being based upon her national affinity with the Slav, and upon the striving for liberty and independent culture common to both will be put down neither by the finest speeches of English orators nor by the most cunning intrigues of Berlin diplomatists, nor even the opposition of united Europe."

An Austrian paper, the *Pester Lloyd*, speaks thus:—

"Dark clouds are rapidly covering the horizon in every direction. The Eastern problem revives, and the Greek, Bulgarian, and Albanian questions are once more coming on. The English Liberals, who are about to seize the power of Great Britain, on principle decline to interfere, even were it only in favour of peace. The Berlin treaty is being battered and smashed by the British Opposition, and new conflicts are at the door. Though the agencies forcing on war may not yet have attained absolute prevalence, certain it is that the political atmosphere is overcharged with electricity."

The Berlin press is more reserved, but more hopeful. Prince Bismark's *Nord-deutsche Zeitung* compares Mr. Gladstone to Lord Aberdeen, whose peace policy resulted in Nicholas sending Mentschikoff in top boots and overcoat to Constantinople.

The Italian *Popolo Romano* says there is no state in Europe, from the greatest to the least, which does not expect to feel the consequences of the sudden change in England, and they are not waiting with calm and confidence, but with laborious and feverish anxiety; and though all continue to repeat that there will be no great change, all are anxiously on their guard.

French views of the change in British policy and its effects are of the same caste. The Paris correspondent of the *Standard* says:—

"It is considered in the best informed quarters here that one of the results of the change of government in England will be very materially to accelerate the breaking-up of the Turkish Empire, and that the question as to who will have the command of the Bosphorus will, at no distant date, become one of paramount importance. The state of affairs in Turkey is such that the European powers may very suddenly be called upon to settle who is to rule at Constantinople. All politicians acquainted with the Eastern Question are aware that if the Greeks or Bulgarians are to take the place of the 'unspeakable Turk' the key of the Straits will actually be in Russian hands. It was the tacit object of that clause of the treaty of Berlin which assured to Austria the duty of occupying Bosnia, Herzegovina, and Novi Bazar to meet that emergency by placing her in a position to occupy Constantinople in the event of a sudden collapse. Any action on the part of the new government in England to annul that clause invalidates the whole treaty, and Austria, backed by Germany, will resist it, if need be, by force of arms. In short, the 'hands off' policy means that England will help Russia to get to Constantinople. This is a fact which cannot be too strongly

impressed upon public opinion in England before it commits itself to a policy which will ruin our prestige and require more sacrifices than all the wars against France from 1792 to 1815 to reverse."

EUROPEAN PRESSURE ON TURKEY.

One of the first acts of Mr. Gladstone's new government has been to invite the European Powers to unite in pressing upon Turkey the execution of all that she undertook to perform in the signing of the Treaty of Berlin. The *Daily News* says:—

"It was not to be expected that Mr. Gladstone's Cabinet would acquiesce quietly in the continued evasion by the Sultan of his solemn engagements, or think it consistent with the dignity and honour of England in such a matter as this to wait till other powers should take the lead. In Opposition the statesmen of the Liberal party condemned the Conservative Government for their inactivity, and, as we anticipated, they have not long held the reins of power without taking the initiative which they urged in vain upon their predecessors. If there are discordant elements which prevent the consolidation of European co-operation for a wise and well-defined aim, it is at least desirable that the world should know where the hitch lies, and that the good name of England should not suffer from an unmerited stigma. It is as little consonant with the honour as with the interests of this country that the victims of Turkish oppression should be mocked with a sham concession, or that the promises solemnly made before Europe in their favour should not be converted into realities. It may not be that the stipulation of free institutions to all the European provinces of Turkey was introduced into the Treaty of Berlin to appease popular sentiment, but popular sentiment in this matter is in harmony with sound policy. If the Sultan's Ministers were under the impression that they might postpone indefinitely the realisation of this part of their "spontaneous" concessions, the sooner they disabuse themselves of this impression the better."

These are very brave and beautiful words; but it will turn out that those writers who have characterised the movement as a dangerous one for the peace of Europe are not far wrong. The *Temps*, in an article supposed to have been inspired by the French foreign office, points out some of the difficulties attending it.

"Nothing," it says, "can be ostensibly objected against a proposition in this form. Of course the signatory Powers of the Berlin Treaty cannot say they refuse to

abide by it. We shall, however, be much mistaken if, while expressing the greatest desire to second the intentions of Great Britain, they do not make certain reserves and venture to ask questions. 'You talk to us,' they may say to Mr. Goshen, or write to Lord Granville, 'about steps to be taken in common to stimulate the Porte; but what if the Porte should refuse or evade compliance? What if it pleads poverty and impotence? What if, more probable than anything else, it makes fresh promises, and again does not keep them? What then will be done? Shall we resort to coercive measures? What can these measures be? Shall we proceed to depose the Sultan, and definitely settle the Eastern Question? And what can that settlement be?' The English proposal is obviously nothing else than a requisition to Europe to agree at once upon the liquidation of the Ottoman succession, and consequently Mr. Gladstone's hope of a common action may be taken to be chimerical. . . . No matter how utopian Mr. Gladstone may be, he can scarcely flatter himself that Russia and Austria will lend themselves to designs contrary to their secret ambitions."

A telegram announces Austria's willingness to co-operate with the other Powers in bringing pressure to bear on Turkey. . . .

The Austrian Government is more inclined, however, to convoke a conference. . . . In official circles in Vienna, the idea is discussed of establishing a permanent European commission to watch over the economic and political administration of Turkey.

OUTBREAK OF A NEW INSURRECTION IN TURKEY.

Everything points to an impending crisis in the Turkish empire. Not only is diplomacy in motion, but events in Turkey itself are precipitating a change in the direction of prophetically-inspired hopes. The most recent and most urgent is the outbreak of a new insurrection. The scene of this outbreak is Albania, a Turkish province nearly as large as Scotland, lying between Montenegro on the north, and Greece on the south. The occasion of the insurrection is almost humorous. The Turks had agreed by the treaty of Berlin to hand over certain Albanian districts to Montenegro. While the Tories were in office, they dallied over the arrangements for carrying out this agreement. As soon, however, as the course of the English

elections made it certain that Mr. Gladstone was coming into power, the Turks hurried up the matter. They hastily evacuated the districts to be given up. They sent a few hours' notice to the Montenegrins of their intention, but meanwhile, they arranged with the Albanian insurgents to take possession before the Montenegrins could arrive. When the Turks walked out the Albanians walked in, and when the Montenegrins came they found the way barred. This was followed by a result the Turks themselves did not expect. The Albanians, finding themselves with a good military footing, proclaimed their independence, displaced the Turkish officials throughout the provinces, and seized the treasury. The foreign Consuls they put under protection of a special guard. No disturbances occurred. The Turkish standard is replaced by the Albanian flag. The troops of Osman Pacha, almost *en masse*, renounced their allegiance to the Sultan, and have gone over to the Albanians. The Mirdite Prince Prenke has been offered the title of Prince of Albania. . . .”

The *Times*, commenting on these occurrences, says:—

“It is clear, at any rate, that the Montenegrin question has reached a very critical stage indeed. It has resulted in creating a new question, which may possibly prove at least as difficult as the original question itself. There is now an Albanian question, which is propounded in the most positive and urgent form. . . .”

. Step by step, the Albanians have gathered encouragement, and they appear at length determined, Mussulmans and Christians alike, to lay claim to independence. Our correspondent at Constantinople hears from a trustworthy informant at Scutari that the whole of Northern Albania is in arms, and that the authorities have lost all control. Whether or not the Turkish commanders have positively connived at this result, their arrangements have at least facilitated it; and it is now very doubtful whether the Porte could recover its authority, even if it sincerely wished to do so. The Albanian forces are believed to be well furnished with artillery and supplies. Provisions and ammunition have been pouring into the mountains all the winter; contributions have been systematically levied; and it is confidently asserted that the supplies are sufficient to maintain a long struggle. The Albanians, especially in the north, form an extremely warlike race, and their whole country is a kind of natural fortress. If Turkish rule is once shaken off, the task of re-imposing it would involve at least as great

difficulty as was presented by former campaigns against Montenegro, and there is certainly little chance of Montenegro being able to enforce its claims to the disputed territory if left unassisted. If, moreover, the movement be a general one and resolutely maintained, it may involve the Greek question, as well as the Montenegrin; for Albania reaches from Scutari on the north to the district of Janina on the south; and the latter district is especially in dispute between the Turkish and the Greek Governments. In a word, here is a new element in the complex problem of the Balkan Peninsula. There is a new insurrection against Turkish authority, which involves a defiance of the authority of Europe. The Albanians have acquired courage enough to say that they will not be handed about from one power or principality to another at the pleasure of the Great Powers. The Porte has no liking for the task of enforcing an unwelcome treaty, and probably is not sorry to see a new perplexity for Europe created. . . .”

We have the Bulgarians, the Turks, the Greeks, the Montenegrins, and the Albanians all struggling more or less against each other, and ready to scramble for their shares in the spoil of Turkey in Europe. The Government which finds it necessary to undertake the solution of such a problem is not to be envied. The course which at first suggests itself is that which appears to have been in substance pursued—namely, to call upon the Porte to compel its own subjects in Albania to obey the Treaty of Berlin. But it is extremely doubtful if the Porte has the power to do this; and, even if it had the will, the delay inevitable in collecting resources would aggravate the difficulty. But if the Porte cannot be compelled to coerce the Albanians, who else is to undertake the duty?”

DEPLORABLE CONDITION OF THE TURKISH EMPIRE.

While the Eastern Question is revived in this form, dangerous alike to Turkey and the Powers, Turkey herself is sensibly sinking every month with a rapidity which is visibly increasing. The drying of the river Euphrates seems on the point of attaining completion. The following extracts from the news of the month will illustrate this:—

“Private letters from Constantinople represent the state of things in and near the Turkish capital as deplorable in the extreme. The civil and military service is collapsing. Trade is extinct, and famine and brigandage are the order of the day. In their utter helplessness, the Government permit the press to inveigh against foreigners, and they rely upon fanaticism, if not

for salvation, at least for revenge. Unless the pressing material needs of the Government and population can be satisfied, all hope of keeping up the old or introducing a new and reformed administration must be abandoned."—*Standard*.

"Bankruptcy is rife at Constantinople. As a means of putting off payment, army and civil contractors have their claims referred to innumerable Commissions. These, after endless delays, hand them cheques on some provincial Board, which, upon application, is found to be penniless. In its extreme embarrassment the Porte has seized the pension fund of the Foreign Post and Telegraph Office employes.

"Several army and navy contractors went recently to the palace, demanding an interview with the Sultan, for the settlement of their accounts. Some of them managed to enter the palace, and were received by the First Chamberlain. They represented that, having been ruined by the Turkish Government, they were unable to provide further provisions. The Sultan sent in the middle of the night to investigate the matter, which is of vital importance. As there is positively no money to meet this emergency, it is greatly to be feared that the supply of provisions to the army will be stopped, in which case the Government would be forced to break its contract with the 'Administration des Contributions Indirectes,' in order to provide bread for the army. The sum due to the contractors is more than one million, without counting a bill for ninety thousand pounds, for mutton supplied to the palace. The resolution of the contractors has created a great sensation.

"Mr. Henry W. Lamb, the head of an English mercantile house long established in Constantinople, and having an extensive connection throughout the Ottoman Empire, who is at present in London, has sent to the *Standard* the following extract from a letter just received from his son:—"The state of the country is getting worse, faster than ever. The suicidal measure taken by the government with regard to the metallic currency is having the most disastrous results all over the country. From Asia Minor especially we hear the most fearful accounts; amongst other things, the people are universally and purposely slaughtering whole flocks of sheep and goats, because the depreciation of the metallic accounts to a trebling of the tax per head on live stock. The valuable goats of Angora are also being killed by hundreds, so that the mohair trade, a very important branch of the commerce of Asia Minor, will be as good as ruined. The Turkish budget, just published, shows a most prosperous state of affairs. The revenue is estimated at seventeen millions, whereas twelve millions is the highest total ever attained in good years, and seven millions would probably cover the receipts

of this year. Meanwhile, the greater portion of the male population of European Turkey would appear to be engaged in brigandage, if we are to believe the newspapers; Turks, Greeks, and Bulgars, each pillaging the other's villages in turn. Soldiers are continually being sent to Macedonia and elsewhere, but being unpaid and almost unfed they seem to turn to brigandage themselves instead of preserving order. If the Turkish government exists in 1890, you may call me a Dutchman instead of your affectionate son."—*The East*.

In conversation with an Austrian newspaper correspondent, Lord Derby, with regard to Turkey, spoke very distinctly. "Turkey," he declared, "is no longer capable of being upheld or rescued, and the sooner it ceases to exist in Europe so much the better will it be for the peace of the world."

"The Sultan is said to be extremely angry with Aleko Pacha and the Bulgarians of East Roumelia generally for their anti-Turkish acts and sentiments, and entertains a project of recovering his full authority in Eastern Roumelia. A movement is being set on foot for sending Mussulman bands into that province, and it is strongly suspected that the emissaries have protection in high quarters. If this be true, such proceedings can only bring about new troubles in Eastern Roumelia and Bulgaria which, under the present circumstances, could only have most disastrous consequences for the Empire. On the other hand, a band of Bulgarians in Eastern Roumelia have attacked several Mussulman villages near Haskeui, killing and wounding a number of men and women. The persecution of the Greeks still continues with unabated virulence. Several sanguinary encounters have taken place, in which the local authorities have always sided with the Bulgarians, and the Greeks have consequently been beaten. The whole province in fact is in a state of ferment which at any moment may give rise to troubles of which it would be difficult to predict the result."—*The East*.

"A telegram from Moukhtar Pacha having demanded reinforcements, the minister of war is making preparations to send fifteen battalions and a quantity of war materiel. This movement is looked upon with anxiety, as the precursor of serious events."—*Liverpool paper*.

Famine rages in the Turkish province of Armenia. A meeting has been held in London to arrange measures of relief. To this meeting the Right Hon. W. E. Forster, M.P., sent a letter in which he said:—

"Had I been able to be present I should have wished to read the following extracts from a letter I have just received from a friend at Constantinople, who has the best

means of knowing the condition of Armenia. He tells me: 'Thousands are dying. In several places we have reports of the dying feeding on the dead; of even killing all their children; of hundreds of children abandoned and dying in the streets. It is unnecessary to say that the Turkish government can do nothing. The distress is largely due to the government itself; to the pitiless exaction of enormous taxes during the last few years, and especially within a year; to the destruction of the means of exchange by the repudiation of the caimé and the copper, and now the reduction of the metallique one-half; to the general anarchy which prevails everywhere, which has prevented the sowing of the fields; to the unchecked ravages of Kurds and Circassians; to the universal losses of the war, not more than one-third of the able-bodied Turks who were drafted having lived to return, and nothing having been done for their families. In a word, that two years has been allowed to pass since the treaty of Berlin without any amelioration of the government; to this has been added the misfortune of a bad season, Turks and Christians suffering alike.'

Mr. Bryce, M.P. who moved the first resolution at the meeting said that by the Treaty of Berlin, our Government undertook a Protectorate over the whole of Asia Minor, and made itself in some measure responsible for the carrying-out of reforms. Ever since

then the people have been asking when were the English coming?"

THE TURK CURSING.

While the Turkish ship of state is thus slowly, and that not very slowly, sinking in the devouring waves, the Turk raves in the following style, in the semi-official *Terdjumanî Hakikat*, published in Constantinople:

"Our European fellow-citizens in Pera will reproach us with having preached hostility against Europe; but we glory in doing so, for Europe is an abomination to us. We are sick of the word Europe, and its prosperity is our shame. Accused be its works and its vaunted civilisation! There is not in Europe a single Government or nation with the smallest idea of true humanity, civilisation, honour, or justice. European violence forces Turkey to execute the most onerous obligations of the Berlin Treaty, while the other Powers shirk with impunity their share of its stipulations as they think fit. Europe can never erase from its history the foul blot which the excesses we have described have stamped upon it. Every reflecting man will agree with us that the humanity, honour, and justice of a civilised Europe consist simply in abandoning an unhappy nation to the tender mercies of the most brutal barbarians. Again, we say, accused be the humanity and a civilisation which Europe preaches."

INTELLIGENCE.

ABERDEEN.—Brother Anderson reports the immersion of WM. WATSON, millworker, and the removal of brother Charles Wales to Glasgow.

BIRMINGHAM.—During the month, obedience to the truth has been rendered by the following:—GEORGE GRANTHAM MANDER (17), manufacturers' assistant, son of brother Mander; THOMAS BODEN (25), electro-plate worker, formerly Wesleyan; RACHEL WELDON (20), formerly neutral; also from the Alexandra Hall, sister ANN TECK (35), formerly Campbellite.

A "club" has been formed for the procuring of *Seasons of Comfort* for the members thereof by small weekly instalments. Brother E. Challinor has taken the matter in charge.

The usual open tea meeting was held on "Whit Monday," when several brethren and sisters were present from other parts. The tea meeting was preceded by a visit during the day to Sutton Park. From 80 to 100 brethren and sisters spent a pleasant open-air season of social intercourse on the basis of the truth. The Bible portions for the day by the *Bible Companion* were read, and a number of hymns and anthems were sung. There was a crowded meeting at night.

The lectures during the last month have been as follow:—May 2nd, Pauline Theology.—(Brother Hadley). 9th, The glorious future.—(Brother S. H. Smith). 16th, The temptation of Christ.—(Brother Roberts). 23rd, Is it death to die?—(Brother Shuttleworth).

Brother Thomas, for the brethren in

Alexandra Hall, reports that four lectures have been delivered in that place during the month: The Resurrection.—(Brother Andrews). The second advent.—(Brother Bishop). Salvation.—(Brother Hardy, of Great Bridge). The new heavens and the new earth.—(Brother Hadley). The meetings have been well attended, and the people appear to be interested in the truth. There has been one addition by baptism, and three or four more have applied.

EDINBURGH.—Brother W. Grant reports the obedience of ANDREW BLACKHALL, jun. (18), nephew of brother Blackhall, who put on the saving name on April 16th. Sister Ovenstone fell asleep on Monday, April 12th, after great suffering, and was interred on the following Wednesday, in Rose Bank Cemetery, where a number of those who "sleep in Jesus" await his return to unlock the gates of the grave, and set them free.—By the time this reaches the eye of the reader, the brethren will have removed to the Oddfellows' Hall, Forest Road. It is much larger than and in many respects superior to the Temperance Hall, where the brethren at present meet: it is almost equally as central, and probably better known. The lectures for April and May have been as follow: April 4th, The Mosaic and the Abrahamic covenants: what do they teach? 11th, Has Paul received the crown laid up for him? Popular conversion and scriptural repentance. 25th, What has the gospel to do with the world to come? May 2nd, Does the Bible teach man's immortality? 9th, Will the righteous enjoy their reward in heaven or upon the earth? 16th, The cloud of witnesses (Heb. xii. 1): who are they, and what did they witness? 23rd, The national reorganization of the Jews in the Holy Land, one of the great events in the near future. 30th, Our hope, and our reasons for the same.

ELLAND.—Brother R. Bairstow writes: "In addition to the information sent you by brother Heywood, of Huddersfield, last month, I have the great pleasure to inform you that we have immersed into the only name under heaven whereby we may be saved, two candidates for eternal life, viz., JOHN HENRY RILEY (25), grocer, Elland; and HUMPHREY HOWE (45), coal merchant of Greetland, Elland, and Halifax; husband of sister Howe the 'elder.'"

GLASGOW.—Brother Nisbet writes: "We have this month to note the addition of one more to the 'number of such as may (by conforming to the conditions) be saved,' viz., JAMES AUSLAN (21), flesher, who obeyed the truth on Sunday morning, May 2nd. He has had experiences among Established Churchism, Free Churchism, and Plymouth Brethrenism, but found rest among none of them, although preferring the last mentioned phase of 'abominations' to the others. Now he is thankful to know and be made free

by the truth. We trust he may be useful amongst us here. The lectures during the month have been, A universal autocracy.—(Brother Robertson). Father, Son and Holy Spirit.—(Brother Campbell). When are people punished?—(Brother Jas. Nisbet). The confession of faith *versus* the faith.—(Brother T. Nisbet).

Referring to the tract mentioned last month, "I have got another thousand printed, which will enable me, without loss, to sell at 8d. per dozen, post free; single copies, 1½d. post free. I have also got one or two booksellers to take a supply on sale."

Erratum.—"Holinhead Street" in last month's intelligence ought to have been Holmhead Street.

GREAT BRIDGE.—Brother Hollier reports the addition through removal to Great Bridge, of brother Thomas Cooper of Dudley; also the obedience rendered to the truth by SELINA (34), wife of brother Thomas Cooper, formerly Reformer, and by JOHN COOPER (29), brother of Thomas Cooper, formerly Wesleyan. Both were immersed at Dudley on April 24th. The truth is exercising an influence with a number of others. The brethren have been somewhat saddened by an accident which has necessitated the amputation of brother Thomas Cooper's hand. He is at the Hospital and doing as well as could be expected. The lectures for the month have been: April 18th, The divided state of Christendom as predicted 1,800 years ago.—(Brother Thomas, Birmingham). April 25th, Salvation.—(Brother Hardy). May 2nd, Burning up of the Earth.—(Brother Parsons, Birmingham). May 9th, The house of many mansions.—(Brother Attwood, Prince's End).

GREAT YARMOUTH.—Brother J. H. Diboll writes: "During the past month the ecclesia here has received a welcome addition in the person of brother Daniels of Leiston, Suffolk, who has obtained employment in Great Yarmouth. It is also my pleasant duty to report the obedience of MISS ANNE MARIA JOHNSON, who having manifested an intelligent belief of the one faith, was assisted in putting on the saving-name on May 12th. Our sister Johnson is, I believe a native of Great Yarmouth, but having removed to London some time since, she came in contact with the truth, and attended the lectures in the Metropolis, which led to her taking the step which I now chronicle."

HALIFAX.—Brother E. Dyson reports the addition of two to our number who put on the name of Christ in the way appointed, viz., CLARA BAIRSTOW, daughter of brother and sister John Bairstow; and EMILY JANE HOWE, daughter of sister Elizabeth Howe. We have also had another addition in the person of HUMPHREY HOWE, husband

of the last-named, who was immersed at Elland, on April 25th, but who will meet with us at Halifax. These make our present number sixty. Since last writing the following subjects have been lectured upon:—March 7th, The God of Abraham.—(Brother R. Dyson). March 14th, Two lectures: "The City of the Great King" and "The Mediatorship."—(Brother S. Richards, of Nottingham). March 21st, The past, present, and future inhabitants of the earth.—(Brother Briggs, of Leeds). March 28th, Prophecy and the gospel.—(Brother W. Cundall). April 4th, A rich inheritance and how to attain it.—(Brother Greenwood, of Keighley). April 11th, The nature of man, considered in relation to the resurrection of the dead.—(Brother Mitchell of Leeds). April 18th, The Church and the Kingdom.—(Brother R. Smith). April 25th, Two lectures by brother G. Waite, of Stockport. Afternoon.—The resurrection of the dead and the judgment. Evening.—The world's crisis and the destruction of hell. May 2nd, Persuading men concerning Jesus.—(Brother R. Dyson). May 9th, The future administrators of the world.—(Brother J. Briggs).

Brother Dyson says "You see we are doing what we can. Those who care to investigate the truth however are few and far between. It is a day of small things, and we may say with Paul that there are many adversaries."

KEIGHLEY.—Brother Silverwood reports the obedience of MR. and MRS. THOMAS RICHARDSON, formerly of the Church of England. He also reports a visit from brother Dixon, of Leicester, who gave a lecture on Tuesday, March 2nd, subject, The transfer of Palestine from Gentile to Jewish rule, essential to the fulfilment of the promises of God. There was a very good audience who listened with astonishment. Also on Sunday, April 11th, brother Briggs, of Halifax, gave a lecture on The future rulers of the world and the nature of their rule. Brother Silverwood hopes that rule may quickly begin to which there will be a loud "Amen," from all the brethren.

KIDDERMINSTER.—Brother Bland writes: "We have commenced a Sunday afternoon class for the study of *Eureka*. The first meeting was held on April 25th; it is confined chiefly to 'the servants of Jesus Christ,' though one or two others, whom we hope soon to class among that number, attend. The attendance has not been particularly encouraging, though we hope an increasing desire may be manifested to know 'those things that must shortly come to pass.' Our lectures for the past month have been as follow:—April 18th, The glorious future in store for the world.—(Brother S. H. Smith, of Birmingham). April 25th, God's covenant with man—the divine remedy for all the evils which affect the world—the subject

clerically ignored—ignorance of the masses in consequence—a daily systematic study of the Bible, the effectual antidote.—(Brother T. Betts, Bewdley). May 2nd, The devil of the Bible, not the Pluto of popular belief, but the evil principle in human nature apostolically styled 'sin in the flesh.'—(Brother J. Steward.) May 9th, Jesus Christ: is he God or the Son of God? Scripture testimony concerning his nature examined, and shown to be antagonistic to Trinitarian and Unitarian belief.—(Brother J. Bland).

LINCOLN.—Brother Wright writes: "Six lectures have been delivered here by the following brethren since my last report, March 7th, The devil: a brief sketch of his origin and doom.—(Brother J. Burton, of Leicester). 14th, The state of the dead; no future life apart from resurrection.—(Brother W. Mabbott, Nottingham). 21st, Jesus as a Prophet, Sacrifice, Priest and King.—(Brother J. Burton, Leicester). 28th, Signs that the end of this dispensation is at hand. (Brother T. Royce, Peterboro'). April 25th, The Battle of Armageddon, the coming struggle amongst the nations of the earth; England, Russia, and the Eastern Question. The overthrow and destruction of the kingdom of men by the 'Stone power of Israel.'—(Brother J. Burton, Leicester) May 2nd, The mediatorship of the Man Christ Jesus, a manifest proof of the wisdom of God.—(Brother S. Richards, of Nottingham). It has afforded us satisfaction to find by the attendance at these lectures that the people are becoming interested, the room having upon nearly every occasion been quite full. Once additional forms had to be fetched from an adjoining room. Brother Richards's lecture concluded the series, which it is proposed to resume in the autumn, if the Lord will and permit."

LIVERPOOL.—Brother Collens writes: "Since the date of my last letter, our numbers have been diminished by the departure to Plymouth of brother and sister Locke of Birkenhead. Brother Jabez Ashcroft, of Ormskirk, has also left us to fill a situation at Cardiff, to which place his sister wife and family expect shortly to remove also."

LONDON.—Brother A. Jannaway reports the two following immersions: April 25th, ARTHUR CLARKE, son of brother Clarke, of Peterborough; and on May 2nd, MATILDA WARE, wife of brother Ware, of the London ecclesia. The lectures in the Wellington Hall for May have been: May 2nd, The devil of the Bible.—(Brother Atkins). 9th, The divine nature.—(Brother Ashcroft, of Birkenhead). 16th, The testimony of the Psalms to the coming reign of Jesus Christ.—(Brother J. J. Andrew). 23rd, The Bible doctrine of the extinction of evil.—(Brother A. Andrew). 30th, The cloud of witnesses.—(Brother Owlter).

Brother McKillop, who it will be remembered emigrated from London last November, with sister McKillop and family, to Christchurch, New Zealand, for the benefit of his health, in writing to a brother, states they have arrived safely and in excellent health, and that he has derived great benefit from the voyage. Referring to the opportunities of making the truth known amongst the passengers on board, he says, "The passengers and sailors invited me to speak to them at a proposed meeting on the 'forecastle.' I promised to be there at the appointed time, viz., Sunday afternoon, but this coming to the ears of those in authority, the chief officer quietly told me it would not be allowed; however, his consent was obtained for holding a meeting in 'tween decks.' One gentleman drew up several large notices, which he posted about; the result was a 'monster' meeting of all classes of passengers. The sailors asked permission of the captain to hear me speak but they were met with a very emphatic 'no,' as no good (so the captain said) was to be learned. Several of them, however, got to the hatchway, but were ordered away. The subject on which I spoke was, The kingdom of God. I was somewhat surprised at the attention paid, and the rustling of the leaves while finding the various passages alluded to. At the close of the address, I invited questions, but none of any account were put. During the whole of that evening the deck was dotted over with groups of people talking away as eagerly as if some great event had happened. Not one of the 150 on board ever heard the 'strange things' before.

I found one or two stoutly defending me against the adversary, one young man especially, with whom I took the first opportunity of getting into conversation. I lent him the *Twelve Lectures*, which he read, and also the greater part of *Elpis Israel*. As he expressed a desire for a copy of the *Twelve Lectures*, I gave him mine, of which he said he would make good use. In his diary of the voyage, he says that his candid opinion is that the Christadelphians are the only people who teach the truth. An attempt was made by the passengers to get up a debate between a young minister and myself, but he declined.

I afterwards had some warm discussion with some hot Ulster 'Orangemen'—Presbyterians, who all had Bibles, and flourished them pretty openly. They warned me that if I dared to say such things in New Zealand I would lose my life."

MANCHESTER. — Brother Smith reports that the ecclesia here have suffered the loss of one of its number through the removal of sister Hamer to Liverpool, while on the other hand, they have been cheered by the addition of two brethren from Birmingham, namely, brother Appleton and brother Berwick.

SHIPSTON-ON-STOUR.—Brother Pym reports withdrawal from Thomas Rawlings on account of continued bad conduct.

SMALL HEATH.—Brother Heeley reports two additions by immersion, viz., HELEN BREAKWELL (41), sister in flesh to sister Heeley, formerly Unitarian, and MARY FRANCIS VENN (17), daughter of brother and sister Venn.

SWANSEA.—Brother Randles writes: "On the 7th of this month we immersed MR. JOHN PALMER (46), coachbuilder, formerly neutral, father of our brother George Palmer. He says he was never able to rest anywhere before. The lectures for the month have been well attended. The subjects have been as follow: April 18th, The re-establishment of the kingdom of God. April 25th, The signs of the near approach of Christ. May 2nd, Eternal life, when, where, and by whom to be enjoyed. May 9th, Signs of the near approach of Christ. The enclosed cutting appeared in the *Swansea and Glamorgan Herald*. We have been delighted to receive the *Seasons of Comfort*; they are indeed a comfort, and we hope they will be read by the brethren everywhere."

The following is an extract from the cutting referred to:—

"AMONG THE CHRISTADELPHIANS OF SWANSEA.—By our Special Commissioner.—I have, for the last two Sundays looked in at the Christadelphian assemblage in the Agricultural Hall, Swansea. I hope I have learned the lesson of toleration, after considerable intercourse with religionists of different types, but I found nothing to apologise for in the simple services of the Christadelphians. There is no pretension, no pietistic turning up the whites of the eyes, no affectation of superior sanctity on the part of the leaders. Everything was done quietly, in a temperate and devotional spirit, for, although the new sect has a hymnology of its own, of ritual it has none. A matronly lady sits at a modestly-proportioned harmonium, and looking at her sedate and earnest face, I say to myself that this unpretentious but zealous Christadelphian lady might sit in the studio of Deffett Francis—when he is holy minded and not in the sibylant vein—as the modern type of Paul's Phebe, 'our sister, which is a servant of the church which is at Cenchrea.' The leaders are quiet, but earnest-minded men, with a conviction that they are right, and with but scant reverence for confessions of faith or paper formularies. In this respect, the Christadelphians are the ecclesiastical Uhlans of the time, advancing, I must say, in a reverent spirit, before the body of inquirers and expositors, who have made the Scriptures practically a new book. The opening hymn is given out in a measured and emphatic voice by a gentleman on the shady side of fifty, who is whispered of as Mr. Randles,

and whose whole air is that of a man much in earnest, who has so interwoven the Christian humanities with his life, that he sees the verities in everything. I was agreeably impressed with Mr. Randles' reading of the hymns, and of the first sermon I heard. I was pleased with the ingenious way in which the lecturer emphasised the Christadelphian view of the resurrection, involving the annihilation of the wicked, the resurrection and abiding with Christ, on the earth, of the just, made perfect, and endowed with immortality. On the evening of Sunday last, I went to the Agricultural Hall, expecting to hear a lecture on 'The Bible made easy,' by Mr. Shuttleworth, of Birmingham, who was unable to appear, as was indicated in a telegram, owing to sudden and severe illness."—[Brother Shuttleworth has since recovered his usual state of health.]

TRANENT.—Brother D. Marr reports that since his last communication three more have identified themselves with the truth, viz., THOMAS PRYDE (33), JUAN HENDERSON (19), and JANE RUSSELL (18). They were immersed on May 2nd, after having given satisfactory evidence of their enlightenment in the "things most surely believed amongst us." There have been some losses by removal, which is only partially made up by these additions. The removals were brother and sister A. McMillan and brother W. McMillan to Greenock, and brother Gardner Young, to Innerwick. Sister Juan Henderson will also remove shortly to Edinburgh and meet with the brethren there.

WARRINGTON.—Brother C. Roberts reports the removal of sister Hannah Young to Ramsgate. The lectures since last report have been as follow: March 7th, The Sixth Vial, &c.—(Brother Killick, Liverpool). March 14th, The resurrection of the dead and the judgment.—(Brother Waite, Stockport). March 21st, Paul as a prophet.—(Brother Bellamy, Stockport). March 28th, The Trinity.—(Brother Hatton, Oldham). April 4th, The devil.—(Brother Killick, Liverpool). April 11th, The divine nature.—(Brother Ashcroft, Birkenhead). April 18th, How a poor man may become rich, and the meek exalted.—(Brother Bellamy, Stockport).

WOLVERHAMPTON.—Brother G. Lowe reports that the truth in this place has suffered a loss by the removal of brother Lot Godwin to Natal, South Africa. The day before his departure brother Godwin was united in marriage to sister Minnie Lake, the only daughter of sister Hewan by a former marriage. They sailed from London on May 11th. "I am requested to beg you to make known through the *Christadelphian* a few words from brother Boyley, of Natal. He says, 'I want a brother who can work at the smithing and boiler repairing. He must send a reference from his employers,

as well as from some brother of standing. He must also state his age, as indeed all should do who correspond with us with a view to coming out. Only such trades as blacksmiths, wheelwrights, carpenters, gardeners, or farm labourers are eligible for free emigration."

AFRICA.

GRAAF RUNET.—Brother Geo. Thomson, writing from Uitenhage, reports that "bro. Scrimgeour and himself assisted D. M. MAARTENS, of Graaf Runet, to put on the name of Christ by immersion in the Sunday's River, a little below the town of Graaf Runet, on the 23rd of March last. He says brother Maartens is 70 years of age, and formerly belonged to the Dutch Reformed Church, but left it some time ago, finding it in opposition to the truth. Latterly he has been left out of all communication with any sect until he met with some of the Christadelphian works, when he found them in the same line of truth as he had been searching for himself, which was followed up by correspondence with brother Boyley. Brother Maartens has been often disappointed in his desire for immersion. He had no one to help him. He asked friends and often had promises from them to assist him, but when it came to the point, they drew back, being afraid of their Church. I also myself was often prevented by the nature of my employment (railway guard). "I could set no time for it. Then water cannot be got at all times in this part of Africa. Sometimes the river is at flood and cannot be used; sometimes it is dried away and not deep enough. Then we are separated by nearly 170 miles, which has not given us an easy opportunity of meeting. At last, however it has been accomplished to brother Maartens' great satisfaction. We have great need of meeting together here where all seems to lie in darkness, with no lamp to light our path. This is the first immersion that has taken place in this part of the world. I trust in God it will not be the last, and that many more may follow in his footsteps. Brother Maartens often writes to the papers in Dutch, which is the principal language spoken here, which brings him many letters of enquiry concerning the prophecies from different parts, but in this I cannot render any assistance."

Brother Maartens himself writes of the same interesting matter. He says, "The Lord has His own time for everything. I am thankful for the opportunity of immersion after all these disappointments and other things which grieved me much, as I am very old now—seventy years of age, and I was afraid lest I should be shut out of the fold; but now I am at rest upon this point, and it only lies with me now to keep in

the right course, and to hold firm the one faith which was given unto us by our Lord and Saviour to guide us until his appearing to claim those who have proved faithful husbandmen in his vineyard. I observed in the *Christadelphian* a letter from brother Boyley, Natal, who had not heard from me for some time. I wrote to him some months ago but my letter must have gone amiss somewhere; I have written to him lately but I have received no answer up to date. I have been in correspondence with two men who reside in the Orange Free State, who are in many ways following the book of the prophets. Also I have had many letters from different parts owing to my writing to the papers in opposition to some discourses by a minister of the church I belonged to at one time. Many hold the same views as we do but are afraid of what the world would say about them. Also I have one great drawback; that is, I speak the Dutch as my mother tongue, and English I cannot speak properly, and this makes me feel very much for those around me here who are in darkness and will not be brought to the truth. We have not had the pleasure of meeting together yet to remember the Lord's death until his coming, but as soon as the opportunity is given, it will be done. But I have one great pleasure in reading the Sunday morning address from the *Christadelphian*, knowing that all the brethren will have read the same, and I receive much comfort from it, and wait very anxiously every month for it. It seems very strange to see so few out in Africa who know the truth, when they have all the same Bible for their instruction."

PIETERMARITZBURG.—Bro. Boyley writing as "Your once isolated brother," reports the safe arrival of brother and sister Rees (late of Shrewsbury), after a voyage of thirty days. "Landing on March 22nd, they came on their journey partly by 'bus' to this island city, a distance of fifty-four miles from the seaport town of Durban—the only port of this colony, of which this city is the capital. They came up on the 24th and found brother Bailey, his sister wife and me, anxiously awaiting their arrival at the 'bus office.' You may depend upon it we were very glad to receive each other. Our brother had his desire by going to work the next morning. You and all the brethren who read this will easily understand what a happy change this is for me. It is an unmistakable answer to my earnest prayer to God during a number of years of solitude, that He would be pleased to let me see a Christadelphian face, for He has already given me four while others are expected shortly. I begin to think, dear brothers, that God has a good purpose to unfold in South Africa in this eleventh hour of the day. When the Lord arrives on the scene, he will, I trust, find a happy ecclesia awaiting his

appearing, like a light introduced into a place where darkness once reigned supreme. I have a young brother in the flesh who came from England a few years ago, who is now become interested in the truth and is studying it with a view to obedience, as he has now discovered that there is a power in the precious faith which the apostle John had before his mind when he said 'he that loveth God loveth his brother also.' I am very thankful that you have been led to advertise my desires for society in the truth in the *Christadelphian* at different periods, for that has been the means of communication with brethren who have been thus enabled to come out, thus benefiting both myself and them, or the truth also with its adherents. We have this evening formally organized the first ecclesia in the colony, with the hope that though our beginning is small, our latter end shall greatly increase. Brother Rees, presiding brother, and brother Bailey, treasurer, and myself appointed secretary.

Writing again on the 10th of April, brother Boyley says "Since the publishing of my letter in the January number of the *Christadelphian*, I have received letters from brethren in Britain nearly every mail, applying to me for information as to how they can get a free or assisted passage to Natal. Now these brethren are of course poor, and can ill afford to spare their sixpences as postage money, so if I send you all necessary information it will save our brethren many sixpences, besides the loss of time, say eight or nine weeks, which must elapse from the time the applicant writes till he get back my answer. Now there are only six classes of working men who are eligible for free passages to Natal, these are:—farm labourers, carpenters, blacksmiths, wheelwrights, stone masons and bricklayers. Men of other callings or trades can only get assisted passages at £10 per each statute adult. Those eligible for free passages must be nominated by persons in the colony, who, in order to get them out, have to sign a guarantee to find them employment for twelve months from the date of their arrival here. I require therefore to know the ages of the brethren who wish to come, and the number and age of their families before I can present a proper application to the Emigration Board in its required form. As our brethren Bailey and Rees were able to produce papers to certify they could work as carpenters, I was able to gain for them their free passages, and they are now very busy, having quite a flush of work.—Brother Bailey and brother Rees working together. I am quite happy to add they are quite independent of me, although I had to engage them as my servants for twelve months at a stated rate of wages before the Government would import them. But it was a private under-

standing between me and the brethren mentioned, that we would cancel our contract when we had the pleasure of meeting each other. You may see, dear brother, through the whole affair now and be able to give any of the brethren who want to know, information. Now I wish to add also that the best advice I can give to any brother who is bent on coming to Natal, but is not the right trade, is this:—'go to work on some farm for a few months till they have learned to plough, then send to me their address at that farm: I can then go to work and get passage granted and their papers sent to them at that farm straight away. Farming is going ahead vigorously here now. It is a common thing for mechanics here to give up their trades and go farming on their own accounts as soon as they have saved money enough to buy or lease a few acres of land. But there is one thing that is settled in my mind that I will not do: I have come to the determination that I will not do anything towards getting any of the unmarried brethren to Natal, unless they either get married to a sister in the faith, or that they send me a written promise from a sister who will become their wife or to say she will follow. I feel there is a great danger to be dreaded in bringing an unmarried brother to Natal, lest he should bring everlasting trouble to himself by marrying the alien, for there are none but such here. A brother will be subject to great temptations here in that way, and it might be his ruin, *i.e.*, the leading him away, to the loss of eternal life! No, I will not get a brother a passage, unless he, if single, either marry a sister before he comes out, or will prove that one will come out to him. But if he marries before he comes out, he can get her out free as his wife, whereas if he has to come first she will have to pay her passage. Dear brother, in my letter put in the January number of the *Christadelphian* the word 'Gloucester' should have been Leicester. I am very sorry for the mistake, could you not rectify it in the next number issued, saying it was a mistake. The two brethren mentioned were brother Cooke and sister wife and bro. Marvin. I have just received a letter from brother Warren, of Gloucester, asking me about it, a brother who has written for information about emigration. I shall write brother Warren next mail—no time now, and I want a week to see what brother Bailey can do for him. The ecclesia, including myself, sends our love to all the dear saints in Christ Jesus."

AUSTRALIA.

BALMAIN.—Brother J. J. Hawkins writes: "Since our last letter, we have had the pleasure of immersing, on February 17th, WILLIAM O'TOOLE (22), son of brother

and sister O'Toole, formerly Episcopalian, and bell ringer at St. Philip's Church. When he saw the truth, he soon became disgusted with the doctrine and practice at St. Philip's Church, and speedily resigned the bells, which he had helped to ring for six years, and now rejoices in the truth. Also, February 23rd, ALBERT EDWARD BENNETT (16), who, though so young made a very intelligent confession of the faith once delivered to the saints. As several of our families reside in this suburb (Balmain), the sisters have lately begun a Wednesday afternoon class, for reading such works as expound the truth, and conversation thereon, which will prove beneficial if persevered in. Already one Gentle lady is interested and attends the class, which is some encouragement. Brother and sister Wood (late of Birmingham) now reside at Balmain, and have commenced a Sunday afternoon school, and get help from one or two of the brethren. About thirteen children attend. We are now advertising our place of meeting, weekly, but very few take notice of us, yet we have two or three enquiring strangers."

NEW ZEALAND.

PARNELL, Auckland.—Brother Faulk reports, with thanksgiving to God, the addition of three of those who are not ashamed of the gospel of Christ; their names are as follow: MERCY ANN TAYLOR (41), formerly Church of England, wife to brother Taylor; MARY WITHER (37), Presbyterian, wife of brother Wither; it is a source of comfort to our two brethren to have their wives in the narrow way. Though rough at times now, it leads unto everlasting life. The other is JOSEPH BURNS (55), carpenter, formerly neutral. Brother Burns came to a knowledge of the truth, by reading *Elpis Israel*, a very rich legacy left by brother John Betts, when he left Auckland for Australia. Until he had this book he almost belonged to the ranks of infidelity, but now he is rejoicing in the glorious hope. . . . Others are interested, and enquiries are made after our books. A stationer in the town wanted to know if I had any more to dispose of; he sold a good few very quickly. Brother Taylor purposes sending five pounds for books next mail for circulation. So, dear brother, Auckland will not be without a measure of light. We number ten who break bread in remembrance of our absent Lord. Seven have put on the saving name since sister Faulk and I have been in Auckland. . . . There is every probability of our leaving Auckland through depression of trade. We shall be sorry to leave the brethren and sisters so soon. Our probable destination is the Sandwich Islands, or the United States of America."

UNITED STATES.

BOSTON (Mass).—Brother Gray reports: "Our ranks have been strengthened by the coming of Joseph Tucker, who formerly lived in Milwaukee, Wis., and has been connected with the truth some twenty years. On March 28th, he spoke on the subject of prayer from a scriptural standpoint—how to pray and what to pray for. One of the strangers present was an orthodox minister, from the town of Everett, which is about four miles from Boston, but at present was rather sceptical in his faith on account of the religious teaching of the day. He remained with us one hour and a half after the close of our morning meeting, putting forth questions and having them answered. His last expression when retiring was, that he wanted the truth and would come again. Brother William P. Hooper delivered a lecture at East Dedham, on April 12th, 1880, quite a thriving town, about twelve miles south east of Boston; subject: The promises made unto the fathers and the sure mercies of David. . . . We were somewhat disappointed in the attendance, only twenty to thirty being present. If the tickets had been twenty-five cents admission, the hall, no doubt, would have been filled. People like to be fooled in this country and there are plenty to fool them. It is surprising to see what a small number of people will come to hear of the exceeding great and precious promises. . . . Some three or four, however, are quite interested through brother Adams's private efforts. They are reading *Twelve Lectures and Elpis Israel*, and seem to be satisfied with their contents. We are taking more interest in instructing the children than we have done in the past. This is a matter that has been neglected greatly in this country. Our Sunday school is under the direction of sister Hooper, who takes quite an interest in teaching the scholars, and they like to be taught. Their number is small. . . . Last New Year's evening, they met at brother Hooper's house and had a very pleasant evening. They spoke pieces from the Christadelphian works and quoted from the Psalms. Questions put them were answered very promptly."

CAVENDISH (Mo).—Brother Elsas reports the obedience of two, namely, Mrs. ELIZABETH BROOKS (26), formerly Baptist, and ANNA M. KELLER (65), also Baptist. They put on the sin-covering name, May the 2nd. Their obedience increases the number of believers in this place. As brother Elsas observes "the word of the kingdom will find its way to some good and honest hearts."

CENTRE POINT (Texas).—Brother G.

Edmonds states that "The brethren at Camp Verde and Centre Point propose to have a fraternal gathering at Camp Verde, Ken. Co., commencing Friday before 3rd Sunday in July. Brethren and friends of the truth from all parts cordially invited; the gathering on the plan of the Birmingham movement of 1872."

GALVESTON (Texas).—Brother S. T. Blessing writes "The members of our little ecclesia have been made glad by the obedience of one. You yourself having seen the time when the ecclesia was small, know with what feelings of joy a single new member is received. On the evening of March 29th, in the waters of the Gulf of Mexico, I assisted in the putting on of the sin-covering name by VALCOUR C. HOUGH (32), who was formerly connected with the Methodists. He has been hearing the truth for more than a year, and for three or four months past has been diligently searching the Scriptures, and made an intelligent confession." There is the following peculiar P.S. to brother Blessing's letter.—"P.S.—I have just written a postal to a 'Rev.' Phillips, Methodist minister of this city, who goes to Europe shortly, directing him to call on you that you may show him the truth. Yours in love, N. B. Bendy." [To show a Methodist minister the truth is no small performance. Well, to shew it him in the sense of exhibiting it to him is easy enough, but to get him to see it!—well, all things are possible with God. If Mr. Phillips call, we shall do the best that time and strength may allow; and if anything comes of it, brother Bendy will doubtless hear of it.—EDITOR.]

KANKAKEE (Ill).—Brother Chester reports that brother and sister Peter Graham, formerly of Edinburgh, Scotland, have removed with their family from Braidwood, Ills., to near Kankakee, and now meet with the brethren there. They have so met for the past two or three years, as occasion permitted, Braidwood being about twenty-two miles off. They are quite an addition to the meeting in the way of singing and speaking. Brother and sister William Pottinger, who have been with the Kankakee brethren for several years past, have removed to near Ashkum, Ills.

WALDER (Tex).—Mr. Burgess writes of several who have embraced the hope of Israel but who have not yet submitted themselves to the righteousness of God in the assumption of the sin-covering name of Jesus by baptism. It seems they contemplate this obedience, and forming themselves into an ecclesia. When they have done so and thus become "fellow citizens with the saints," we shall gladly publish their names.

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. 193.

JULY, 1880.

Vol. XVII.

A TRUE PICTURE OF THE NINETEENTH CENTURY.

DR. THOMAS quotes the following extract from an American literary publication, with the remark that he would not alter a sentence of it: He says “The writer seems well convinced of the fact, in regard to popular religion and morals, that ‘all is not gold that glitters.’ He sees many dark spots on the disc of ‘the glorious nineteenth century.’ He has not been struck by the sun of ‘gospel light now shining;’ therefore he retains his senses, and can see things very much as they are—a mere travesty of the truth. We would earnestly commend it to the attentive perusal of the reader, that seeing ‘the corruption that is in the world through lust,’ he may repent and turn to God, and obtain forgiveness, and eternal life and glory in his kingdom, which is destined to rule over all.” The following is the extract:

“Estimated by their immediate and material results, the arts and sciences were probably never in a more flourishing or brilliant condition than they are at present. They subserve all the purpose of Aladdin’s lamp and have proved the magic instruments of the wonderful development of our material resources. The augmentation of wealth by their aid, and its rapid diffusion through all the viaducts of national production, have been such as might have amazed even the wildest credulity. We may well speak in terms of high laudation of the present intellectual condition of the world, and deem that a boundless heritage of good is before us, if we are content to judge of intellectual achievements by the beggarly and false canon of a monetary scale, and to estimate science with the spirit of Mammon. If a man was designed to be a mere money-making

machine, then great is Diana of the Ephesians, and greatest of all her worshippers is Demetrius, the silversmith. But if human destiny points to other aims, the nineteenth century must be judged by other standards. All may be gilding and glitter without, but when we look more closely, and with less sordid vision, at the condition of the world, what is the fruit of the aggregate operation of all our arts and sciences, and systems, and intellectual schemes? What is the harvest which we have reaped from our alleged intellectual greatness in religion and in morals, in politics, in society, and in private life?

"Growing discords and dissensions in religion—the abandonment of old doctrines and the substitution of new ones in accordance with the dictates of a vague, unreasoning fantasy—a fretful restlessness and a feverish lust of change; understanding subordinated to inconsiderate zeal, and the meek performance of duty exchanged for an ignorant and verbose faith—a general indifference to everything but the lifeless shell of the various creeds—the soulless formulæ which do not so much serve to embody truth as they suffice for a mystic incantation, by which to recognize the initiated—the severance of religious prescription from any controlling influence over our ordinary avocations—the impotence of such Christianity as is current in the world to check the lust of gold, or to direct to ends sincerely, not ostentatiously, the charitable employment of our means: its utter isolation from all practical authority over our relations to our neighbours in life, and its almost meaningless restriction to ascetic, splenetic, individual dreams and fancies. We greedily grasp at the rewards which religion offers in the promise of heaven, and we enter into the service of God with the same spirit with which we seek the mines of California. We avail ourselves eagerly of the threatened condemnations of the wicked, in order to assign them to our adversaries, and thus pour, in no scriptural sense, coals

of fire on the heads of our enemies. We liken the courts of heaven to a bankrupt court on earth, and recur to both with scarcely dissimilar hopes, when our own efforts or follies have threatened us with temporal ruin. These things, and things like these, comprise nearly the whole extent of the power of Christianity over the mass of our modern societies, and with the blind recognition of some inherited or accidentally acquired ritual, constitute the body and soul of our religion. Whither have fled those bonds of sympathy, charity, and mutual attraction, by which it was to unite all the sheep of one Shepherd into one fold? What weight do we attach to its denunciations against avarice? or what significance do we practically recognize in the solemn declaration that we cannot serve two masters—God and Mammon?

"When the ordinary apprehensions of men, religious in their professions and self-estimation, attach so little real importance to religion, it is not to be wondered at that the spirit of the age should be marked with wide-spreading infidelity; nor that the arrogance of science and philosophy should endeavour to reconcile the popular practice with the conclusions of reason, by explaining away the divine nature and supernatural significance of Christianity, as has been done by Strauss and the German Rationalists; or by overwhelming, after the fashion of Hippo and Epicurus, all divine agency under the play of phenomena, and the functions of secondary laws, as has been attempted by Comte. The human mind yearns for obedience to the supremacy of a law: the heart of man pines for submission to the authority of a God—these are necessities of our nature—and the law will be recognized and the God adored, although, through our blindness, we fancy the dream of a fevered imagination to be the one, and discover the other in the calf made with our own hands. But, when the aspect of religion in the world is such as has been represented;—oscillating as it is

through all the shades and degrees of infidelity, indifferentism, mysticism, ignorant zeal, adhesive credulity, and ascetic formalism; assuredly it is as bad as the blind boasting of their sight, when we lend our voices to swell the noisy chorus of those who laud and magnify the intellectual glories of the present time.

“Does the world fare better in point of morals than it does in respect of religion? Is the age of implicitly-believed illuminism entitled to all its own praises on the score of its sublimated morality? When our religion is so impotent and inoperative in regulating and determining the procedure of our daily actions, it could hardly be anticipated that men would yield a permanent obedience to the feebler dictates of the unsanctified conscience. It is true that the distinction has been widely drawn even by Christian philosophers between religion and moral prudence, and between religious practice and moral propriety of conduct. It is a distinction which we are reluctant to admit; for we think that, if permitted to be drawn, it concedes the argument to all the infidel casuists, and that it has tended more than anything else to ostracize religion from the ordinary avocations of life. It is reverting in principle, if not in terms, to the difference conceived by Sulpicius and Varro between the religion appropriate to the philosophers and that which is requisite for the vulgar. Moreover, even in the hands of those who have established the distinction, it has left morals a purely negative virtue, comprising little more than abstinence from those open vices and flagrant crimes which are punished by the secular laws. But, conceding the distinction, what is the moral condition of this enlightened and purified generation? We may be referred to penitentiary reports and satistical returns, which furnish only the anatomy of crime, inasmuch as it may be a violation of the municipal law; yet even they bear but feeble testimony to the supposed excellence of the age. But when we look more carefully into the

phenomena of the civilized world around us, do we find that any obligation is habitually regarded as sacred in private practice; or is any duty habitually enforced by the strong coercion of public sentiment, or the stronger influence of the conscientious observance of the right? There is none. The ideas of obligation and duty have given place to considerations of gain and expediency: immutable right and unchangeable wrong are measured and tested by the surplus or deficit of their aggregate money returns. Our lives are guided over the vast ocean of existence, without compass and without rudder, at the mercy of the shifting gales of interest, passion and caprice: impulse has usurped the functions of principle, and calculation is substituted for conscience. Rare indeed are those who are actually governed by the noble maxim: *Fais ce que dois, advienne que pourra.*—(Mde. de Stael. de l'Allemagne. Ptie. 3, chap. xiii.) Not merely our systems of moral science but still more our ordinary practices, are desecrated by beggarly notions and Benthamite expediency. Both are controlled by the wretched fallacy of the greatest-happiness principle, which transferred from the Benthamite Cabala into what Touchstone calls ‘the vulgar,’ means not the truest happiness of the greatest number, but the immediate gratification of the most important number—Number One. Thus all action is introverted, and turned from the contemplation of duty and of God to the isolating, debasing, corrupting consideration of self. The bounds of society are thus rotted and broken asunder; communities are no longer held together by the latent, because deep-seated ties of dutiful correlation among its members: they exist by the mere force of outward pressure, by temporary interest, or by the pure apathy to every thing but money, which prevents their internal disorganization from producing actual severance. Of those great principles of duty, which are the foundations of all domestic, individual and public morals—family rights

and obligations—which one has not been publicly scorned and is not habitually disregarded? The reverential obedience of children to parents is a dim recollection of a less enlightened age—the sanctity of the marriage tie is obliterated in the advocacy of the freedom of divorce, and the assertion of the chimerical rights of women. Respect for age, and veneration for the dead, promise no returns for our outlays, and are therefore cashiered as sentiments unworthy of our intellectual advancements. These cankers of our domestic tranquillity have eaten their way into the very heart of society, which is thus left without the regulating influence of the vital principle within—without the moral restraint of unquestioned obligations; and is wholly given up to the fluctuating and factitious guidance of transient expediencies. How the hollowness and corruption of the age are illustrated by the demoralization of the vicious eras which have preceded it! The pages of Aristophanes and Thucydides, of Machiavelli and Guicciardina, portray the rottenness of our present social system as clearly and not less truthfully than the philosophic expositions of Comte, or the wild declamations of Carlyle.

“When private morals are so loose and unstable, whence should we expect any fertilizing dews to descend upon public virtues? All our political organization is effete and corrupt:

cabinets held together by the private interests or the speculation of their members—governments sustaining themselves by plunder and systematized bribery—parties united by the greed of appropriating the spoils of office, and warring with each other for their possession—catchwords usurping the place of principles of statesmanlike policy—public men staking the interests of their country, often even of humanity, with their consciences and votes, on the hazard of a die, which is more important as settling their own temporal prospects, or as deciding the loss or gain of a bet, than as determining the procedure of great nations, or as affecting the welfare or misery of a large portion of mankind. Such are the phenomena of politics here and in Europe: and to this depravity of the leaders is united the uncertainty of nearly every rule of law, and of every maxim of political wisdom. Everywhere the highest and most permanent interests of the human species are shuffled about and ultimately sacrificed to diabolical avarice. As if anything were wanting to complete the confusion of this moral chaos, a specious but deceptive Philanthropy steps in, with sanctimonious unction, glorifies its own silly and effectual labours, and proclaims the wreck to be the glory of advancing civilization achieved by the mighty intellect of the nineteenth century.”

DIARY OF A CHRISTADELPHIAN.

(Continued from page 250.)

Monday, June 7th.—Last evening there were present at the lecture in Liverpool two ladies of literary proclivities, formerly members of my congregation, one a Baptist, yet a regular patron of our baby-sprinkling establishment, the other a Unitarian, and but a very occasional attendant on our offices. There was also a ‘Rev.’

in the form of my old friend Colin Brewster, a Universalist, but still for all that well received in the circles of Congregationalism. The last mentioned individual had obtained permission from his employers to be idle, and so took the opportunity of hearing what his former acquaintance had got to say on “The powers of the world

to come—their possession by the believers of the first century—their withdrawal and long-continued suspension—their promised re-bestowal at the appearing of Jesus Christ.” He sought a short interview at the close, and complained in a jocular way of the severity of my allusions to the class he belonged to. There was however an anxiety depicted on his countenance which betokened a want of real confidence in his position; and he had evidently felt that this abhorred Christadelphianism would be an awkward thing to attack with nothing more than an open Bible. He was not wishful to prolong the interview, and contented himself with a playful reference to the effect which had just been made. So I left him to his own reflections upon what he had heard, feeling quite sure that my remarks would be of no use to him in any of his future pulpit orations. The truth sometimes draws together a great variety of religious beliefs, to all of which it is uncompromisingly antagonistic; and no doubt my three quondam friends would be about equally indignant at what they heard. For however widely Baptists, Unitarians and Congregationalists may differ from one another in other particulars, they are all agreed in their hatred of the things which constitute the truth. The testimony given last night was judged to be of an order calculated to give comfort to the brethren, as well as to let in a little light on the surrounding darkness. The following is the substance of what was said:—

People in general had very confused ideas respecting the term “world,” and its occurrence in the authorised version of the New Testament in several instances did not assist their apprehension of its meaning. It could very successfully be shown that the world is not to come to an end in the sense expected by readers of Shakespeare and Charles Wesley. “The cloud-capped towers, and gorgeous palaces, and solemn temples,” would no doubt have to come down together with all monuments of human clever-

ness and pride. But “the great globe itself” had not been created in view of any such destiny as to “dissolve and leave not a wrack behind.” It would be impossible to perceive any wisdom in the formation of it, if such a catastrophe were appointed it, after having for a few thousands of years been the scene of the manifold evil that has prevailed upon its surface since the days of Adam. A mighty expenditure of power and skill, and all for nothing! It was testified however that God has not created the earth in vain; but formed it to be inhabited.—(Isaiah xlv. 18). And in harmony with that prediction it will yet be populated by teeming myriads of immortal creatures redeemed from Adam’s race, who shall illustrate the wisdom of the Almighty Creator of heaven and earth.

In what sense we were justified in expecting the world to end, might be gathered from Paul’s allusion to the end of the Mosaic world.—(Heb. ix. 26). So the present epoch would give place to an entirely new dispensation, which will witness the downfall of every Gentile institution under the sun, and the re-building of the tabernacle of David that has for centuries lain in ruin; and the blessing of all the nations in Abraham and his seed.

The age to come would be a great contrast to the present world in all respects. The world that now is was undoubtedly a corrupt and utterly wicked institution. No man could be its friend without being the enemy of God. If Jesus or Paul were it, it is very certain they would be intensely hated, and be regarded as fanatics or fools. The world to come, however, would be one in which all that are Christ’s would be recognised, and admired and sought after, and in which his friends would no longer be compelled to confess themselves strangers and pilgrims. The apostles and prophets, were they alive, would be as completely alienated from the existing state of things in Jewish and Gentile societies all over the earth, as they were with their contemporaries

who hounded them to the very death, and cast out their names as evil, and accounted them the filth and offscouring of all things. The world to come would be the reverse of all this, and would moreover be distinguished by a special display of divine power. A taste of the powers that belong to it was granted to those who believed the truth as preached by the apostles, and received the imposition of their hands. Thus the apostolic word was confirmed, and an important need was supplied which arose from the incompleteness of the Scripture standard before the New Testament was written.

To us who had no experience of anything of the kind it seemed almost incredible on the face of it that there should ever have been men upon the earth able to speak foreign languages correctly, with five minutes study of them! That an apron or handkerchief conveyed from the person of one should carry with it restoration and health to the sick and dying! That all sorts of bodily malformation and chronic disease should have vanished at the touch of a human being! That men into whose sightless eyeballs no ray of light had ever penetrated should be made the happy possessors of an unimpaired vision! Yet our entire future hinged on the truth of these accounts. The miraculous works of which we have the history in the New Testament, were not of such particular consequence to those who are looking for a future away from the earth altogether. But to us who regarded them as foretastes and samples of what is yet to be on a widely-extended scale—they were a very foundation for our hope. And there was a large body of evidence which enabled us to be confident that it was not a foundation of sand. There was at least no man who had managed to construct the beginning of an argument to show conclusively that these miracles were impossible. To prove the impossibility, he would be required to show in what direction it lay. It would not be enough that he simply alleged that miracles were contrary to experience;

for that would only start the question —“contrary to *whose* experience? to David Hume’s and Charles Bradlaugh’s? or to the experience of King Herod and Judas Iscariot?” There were many things contrary to individual experience, which, however, were never called in question by sensible men. No one who believed in God could consistently affirm that He was unable to control, or suspend, or depart from those natural laws which He made at the commencement. There were things, it was true, that God cannot do. Paul says, “It is impossible for Him to lie,” and, “He cannot deny Himself,” an ominous statement for those who are expecting what He has never promised, and have turned away from what He has. But the divine omnipotence was not limited by these exceptions; and all must admit who admitted His existence, that He can hasten forward the natural processes so that they are accomplished in moments instead of months—that He can set aside the laws of gravitation—and that indeed He has absolute control over all departments of being and can do according to His irresponsible will in all the array of heaven, and among the inhabitants of the earth. To affirm that there is no possible mode of communication between God and man, was to declare that the whole human race is in a condition of utter helplessness and abject despair, with not a ray of hope to gild the dark horizon of its view. It would be difficult to explain the phenomenon of the Scriptures on the supposition that God has never had any intercourse with man. The production of such a collection of writings as the Bible was simply inexplicable apart from the fact that a superhuman origin can be successfully claimed for them. There were several conspicuous monuments to the fact that God has been in communication with man in times past. There was a national monument in the present condition of the Jewish race. And in the complete absence of anything like a divine voice in the assemblies of the Israelitish nation at the present day, we had mournful

evidence that Isaiah (xxix. 14) spoke no idle words when he said: "The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Besides which, we had a huge ecclesiastical monument to the fact that God had spoken, in the false religious systems around us, which were but so many modifications of one mighty and consolidated departure from the faith and practice of the apostles in the first century, an apostacy which had in every way justified apostolic expectation, and amply fulfilled the divine symbolism which showed the nations to John in Patmos as drunk with the false doctrines contained in the Cup of the Great Prostitute who sat on many waters.

The possession by men of miraculous endowments in the first century being therefore beyond reasonable dispute, how came it to pass that these wonderful powers were not now manifested upon the earth? The apostle Paul predicted that prophecies should fail, and tongues cease, and knowledge (miraculously imparted) should vanish away. He does not however state the reason for the withdrawal of such gifts. That reason was doubtless one which arose from their abuse. We might infer this from the fact that Christ (Rev. ii. 5) threatened the Ephesians with such withdrawal; and that Paul had occasion to expostulate with the Corinthians on the misappropriation of their spiritual endowments. The view commonly taken was that miracles, however necessary in the first century, as confirmation of the word spoken, were not needed and would have been superfluous in later times. Many seemed to think that a return to these manifestations of the Holy Spirit would be a decided retrogression from present ecclesiastical methods, and that Christendom is too far advanced in every right way to require the confirming and authoritative presence of the supernatural in its midst. But what sane man having fairly considered the matter would venture to express a preference for the inanities of the modern pulpit

rather than for the distinct and decisive declarations of one specially empowered from on high, as were the apostles and others on whom they laid their hands? In the present famine of hearing the words of the Lord at the mouth of one divinely commissioned and endowed to give utterance thereto, we might trace the displeasure of Christ with those who had charge of his affairs in the first century. For it could never be anything but a great calamity to have God silent in all the earth. Where might we look for an equivalent of these powers that were withdrawn? In vain did men point us to popes and cardinals, bishops and popular preachers, who were all sinful, perishing, erring men with no more real authority in spiritual things than is possessed by a gang of city scavengers. These ecclesiastical functionaries were certainly regarded as having "powers" which are not granted to the common run of mortals, but they were not "the powers of the world to come." They were chiefly powers to command admiration and reverence from men and women of unreflective minds, who are not earnest and independent enough to read the Bible for themselves—powers that would be ruthlessly taken from them one of these days when the Lord Jesus shall appear to put down the mighty from their seats and to exalt them of low degree.

There was nothing upon the earth at the present time that could be regarded as a substitute for those gifts of the Spirit possessed by those who had the truth in the apostolic days. We had heard men pray vehemently that God would pour out His Holy Spirit upon them. What did they mean by such petitions? Did they desire that they might be able to understand the Scriptures, or be able to work miracles? Nothing of the kind. They simply wished to have a time of intense religious excitement, and that they might all feel very happy together. The claim which many put forth to the possession of the Holy Spirit would not bear five minutes' investigation, especially as

these persons are for the most part very ignorant of those Scriptures which were given in the old time by inspiration of God.

There had been cases of mere pretension to miraculous powers since the first century. Paul doubtless alluded to those when he spoke of the workings of the Apostacy as accompanied with "all power, and signs and lying wonders." In our own day there had been occasional revivals of these absurd pretensions—chiefly in connection with the Roman Catholic superstition. They might all be dismissed with the remark that in the first century "the powers of the world to come" were associated with the truth, and not with that Apostacy on account of which they were withdrawn; and that when they are re-bestowed they will appear much more dignified and imposing manifestations than have ever been any of the spurious marvels which may have won the confidence of a credulous and unscientific population. The wonders of the future age will not be the mere exploits of mesmerism, but will be entirely of the class Nicodemus referred to when he said to Jesus: "No man can do these miracles that thou doest except God be with him."

It was certain the world would never be brought into a state of harmony with the mind of God by such means as those now in operation. The so-called Christian activities were not even potent enough to prevent people from smoking tobacco in the street, to the great annoyance of passers-by. There were plenty of predictions, however, which justified the belief that the days of miracles were not for ever past, but that the arm of the Lord will again be revealed in the earth for the comfort of all those who have waited for his salvation, and for the vindication of His long-neglected word. Christ would inaugurate the age to come by his presence; for as long as he remained away, the old wearisome chronology would continue, and without him the future would be an unfathomable abyss of vanity and woe. He has "received

gifts for men," and he is coming to distribute them permanently among his friends. What those gifts will be like, we may form some idea from the *taste* of them which was granted to some in the apostolic age. There would be power to heal the sick with a word—power to cause the paralytic to spring to his feet, walking and leaping, and praising God—power to open the eyes of the blind, and unstop the ears of the deaf, and minister effectually to the mind diseased—power to form a just judgment on all cases without the sight of the eyes or the hearing of the ears—power to smite the arm of the oppressor, and to defend the cause of the poor and needy—power to enforce everywhere those statutes of perfect beneficence and righteousness which would belong to the kingdom of God. When we consider the magnificence of the prospect involved in the possession of all this great power, it did not seem at all unreasonable that Christ should require the aspirants to it, to render a complete obedience to him in a preliminary course of fellowship with his sufferings and subjection to his will. To know what that fellowship really was, a man need only set himself for the defence of the whole council of God, and to become resolved upon the doing of all things whatsoever Christ had commanded, in the midst of a generation who are ready enough to sing about being "safe in the arms of Jesus" while they despise his ordinances, and trample his doctrines under their feet.

* * * * *

It was observed that my old ministerial friend wriggled about a good deal during the delivering of the foregoing. It was doubtless a novel experience for him. Perhaps he may be inclined to look further into these matters. I doubt it, however, for he has had a considerable experience of anxiety anent £ s. d. which forms a huge barrier in the path of honest research, and is a powerful factor in

“the cure of souls.” To take up with the truth would mean looking out for something else to do, and when it

comes to be a question of this sort, the majority of pulpit rhetoricians are almost as helpless as babes.

THE WAYS OF PROVIDENCE,

AS AUTHENTICALLY ILLUSTRATED IN BIBLE HISTORY.

No. 22.

THERE remains but little more for us to notice in the history of the kingdom of Judah in illustration of the ways of Providence. The reign of Josiah presents an interesting feature or two before we consider the work of God by the hand of Nebuchadnezzar in breaking up the kingdom and planting a remnant of the Two Tribes in captivity by the rivers of Babylon. He was a child when he began to reign. The two reigns before him had been marked by departure from the law. Josiah's bent was in the right direction, but naturally did not manifest itself with public effect until he was of age. At twenty-six, he ordered the repair and renovation of the temple which had fallen into disuse through the corruption of the times. While engaged in this work, the priests found a copy of the law, which they took to Josiah and read to him, with the effect of causing him great distress at the discovery he thereby made of how far Israel had gone astray, and to what terrible judgments they had exposed themselves by their disobedience. The written law had evidently become a rare and little known thing in high places in Israel, through the neglect and apostasies of former kings. To this probably Isaiah refers a little over two generations before Josiah's day: “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. Therefore is the anger of the Lord kindled against His people and He hath stretched forth His hand against them and smitten them.”—(Chap. v. 24-25). But though buried away as a piece of lumber in the temple and unknown in the palaces of the kings, it does not follow that it was unknown to everyone in Judah. Even among the Ten Tribes, in the days of Ahab's deepest revolt from God, God informed Elijah that He had reserved to Himself seven thousand men who had not compromised themselves in the prevailing idolatry. How much more probable that in Judah there was a remnant who were faithful and who mourned in secret the corruptions of the times. Indeed, their existence is plainly recognised in the following message by Isaiah: “Hear the word of the Lord, *ye that tremble at His word*: your brethren that hated you and that cast you out for My name's sake, said, Let the Lord be glorified; but He shall appear to your joy, and they shall be ashamed.”—(lxvi. 5). And still more plainly in the word by Ezekiel, a generation after Josiah: “Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of

the men that sigh and that cry for all the abominations that be done in the midst thereof."—(Ezek. ix. 4).

Consequently, though among those surrounding the court in Jerusalem, the written law was a forgotten thing, copies of it were doubtless multiplied among the private servants of Jehovah scattered among the hills and valleys of Judah, among whom faithfulness was thus preserved. But it was necessary to preserve the sacred writings among the leaders of the nation for the sake of its transmission to succeeding times. Copies in private possession were not in the channel of public preservation. The vicissitudes of the times made their destruction or disappearance a matter of certainty in a short time. In the copy stowed away in the recesses of the temple, and discovered after a long slumber among the dust and cobwebs, the hand of God is visible, as it has been in all generations since, in the preservation of His marvellous word from destruction, often attempted with formidable method and power. By one providential agency and another, the most ancient book and the most ancient people are extant in the earth at the present day, when their enemies great in ancient power and name have passed out of recollection in the land of the living. The Greeks and Egyptians under Antiochus tried to extirpate the Hebrew Scriptures some generations before Christ. The Hebrew Scriptures fill the land of modern culture: and where is Antiochus? Pagan Rome, 300 years after Christ, made the same attempt, including in her imperial edict, issued by Diocletian, the writings of the apostles. These writings are the most venerated throughout the civilized world: and where is Diocletian? Where Roman Paganism? Rome of the hated popes has been guilty of the same insane endeavour. The curling flames have devoured thousands of copies by her command, and consumed the bones of readers and believers; but the hated book lives still, and is sold in thousands under the very walls of the Vatican. The providence of God has operated to the protection of His greatest gift to man, from man's own satanic malice and hostility.

When Josiah became aware, through the recovered book of the law, of the terrible position of things in Israel, he charged a deputation of the priests thus: "Go ye, enquire of the Lord for me and for the people and for all Judah, concerning the words of this book that is found: for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book to do according to all that which is written concerning us." The message received in answer to this, by the hand of Huldah, the prophetess, was as follows: "Thus saith the Lord God of Israel, tell the man that sent you to me, Thus saith the Lord, behold *I will bring evil upon this place* and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read, because they have forsaken me My wrath shall be kindled against this place and shall not be quenched. But to the king of Judah which sent you to enquire of the Lord, thus shall ye say to him Because thine heart was tender and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place and hast rent thy clothes and has wept before Me, I also have

heard thee *thine eyes shall not see all the evil which I will bring upon this place.*”—(2 Kings xxii. 15). The bearing of this on the ways of Providence will be obvious: first, the evil that was coming upon Judah because of their insubjection to the law of Moses, was to be of *divine bringing* though the instruments of its infliction would not be aware of the fact: and secondly, Josiah's individual conformity to righteousness secured for him a personal immunity from the evils that were coming,—an immunity that was naturally brought about, but a divine arrangement, notwithstanding. Josiah fell in battle, which in a moment removed him from the scene years before the captivity of Judah began.

During his reign, an incident occurred which formed a pointed illustration of the ways of Providence. Encouraged by the comforting assurance he had received, he set to work to purge the land from all the defilements of idolatry. He first convened the people and read to them the book which had moved himself so greatly, and imposed upon them a covenant that they would do what it required of them, “with all their heart and all their soul.” He then ordered the removal of all idolatrous utensils from the precincts of the temple: deposed the idolatrous priests, demolished the buildings used in connection with the idolatrous service, burnt the idolatrous chariots, rased the idolatrous altars in the environs of Jerusalem, and desecrated in as complete a manner as he could devise, all the graves and places consecrated to the idols of the surrounding nations. Having purged Jerusalem and its neighbourhood, he extended his attention to districts beyond. Bethel, the head-quarters of the idol worship established by Jeroboam, the first king of the Ten Tribes (now included in the jurisdiction of Judah), received an indignant visit. There was at Bethel “the altar and the high place which Jeroboam, the son of Nebat, who made Israel to sin, had made.” The hour had arrived for the fulfilment of a prophecy uttered at Bethel concerning the altar over three hundred years before the time of Josiah. The prophecy is recorded in the account of the reign of Jeroboam.—(1 Kings xiii. 2). “Behold a child shall be born unto the house of David, Josiah by name: and upon thee, O altar (erected by Jeroboam) shall he offer the priests of the high places that burn incense upon thee and men's bones shall be burnt upon thee.” The notable feature of the case lies here, that the fulfilment of this prophecy appeared to come about by accident. Josiah visited Bethel at the time under our notice, for the purpose of breaking down the altar and the high place erected by Jeroboam. Arrived at Bethel for the purpose, he surveys the altar, and we read that “*as Josiah turned himself*, he spied the sepulchres that were there in the mount.” These sepulchres contained the bones of the priests who for several generations had ministered at this altar of idolatry. But Josiah had evidently not thought of them in any way; a casual change of posture brought them under his notice, and it occurred to him to make a desecration of this idolatrous structure complete by first burning the bones of its priestly attendants on the altar before breaking it down. Accordingly “he sent and took the bones out of the sepulchres and burnt them upon the altar and polluted it.” Now to what are we to attribute the thought that led Josiah

in this apparently fortuitous manner to fulfil a prophecy? It was without doubt a divine impulse. Josiah's attention was divinely directed to those sepulchres "as he turned himself." But he would not be aware of the fact. He would only be conscious of a sudden thought such as we all feel occasionally—a thought, however, in harmony with his mood—a thought natural to the feelings of the moment—a thought which he would be unable to distinguish from the general zeal which inspired him against the idolatrous institution of the land.

After Josiah's death, the days drew near for the bringing of that evil spoken of in answer to his enquiry of Huldah the prophetess. That evil took the shape so constantly illustrated in the course of these papers—an evil apparently due only to human causes—an evil with which on the face of things, God had nothing to do, and yet an evil which we have God's own authority for regarding as due to his direct organization and infliction. "Surely at the commandment of the Lord came this upon Judah" (2 Kings xxiv. 3): so read the divinely supervised record. And if possible more explicit is the following divine commentary on the events after they were accomplished. "Thus saith the Lord of Hosts, the God of Israel, ye have seen all the evil that I have brought upon Jerusalem and upon all the cities of Judah, and behold this day, they are a desolation and no man dwelleth therein. Because of their wickedness, which they have committed to provoke me to anger in that they went to burn incense and to serve other gods, whom they know not, neither they, yea, nor your fathers. Howbeit, I sent unto you all my servants the prophets, rising early and sending them, saying, Oh, do not this abominable thing which I hate. But they hearkened not nor inclined their ear to turn from their wickedness, to burn no incense unto other gods. Wherefore my fury and mine anger was poured forth and was kindled in the cities of Judah and in the streets of Jerusalem, and they are wasted and desolate as at this day."—(Jer. xlv. 2-6).

Here, the evil plight to which Judah and Jerusalem were brought, is expressly alleged to be "the evil that God brought upon them." Now in what form did it come? Did it come by miracle or in any evidently divine manner? Those can answer who are acquainted with Nebuchadnezzar's invasion and subjugation of the land. That invasion was not the result of any divine command addressed to Nebuchadnezzar. The occasion for it was created in a perfectly natural manner by the events of former reigns. In the wars between Egypt and Babylon, Judah had come under the power of Babylon. The heir to the throne—a boy of eight—was taken to the court of Nebuchadnezzar, and Zedekiah, his uncle, had accepted the throne at the hand of Nebuchadnezzar as a vassal. Having reigned on this footing for nine years, he endeavoured to throw off the yoke, which brought Nebuchadnezzar and his army into Judah. "It came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar, king of Babylon, came, he and all his army, against Jerusalem and pitched against it and built forts against it round about. So the city was besieged unto the eleventh year of king Zedekiah. And in the fourth month, in the ninth day of the month, the famine was sore

in the city, so that there was no bread for the people of the land. Then the city was broken up, and all the men of war fled and went forth out of the city by night . . . and they went by the way of the plain. But the army of the Chaldeans pursued after the king and overtook Zedekiah in the plains of Jericho, and all his army was scattered from him." Then follows the account of the killing of the king's sons, the putting out of Zedekiah's eyes, the pillage and burning of the city and the conveyance of a drove of captives to Babylon.

Nebuchadnezzar had no more idea he was doing a divine work than Titus had 600 years later. He was doing a divine work, notwithstanding, as we have seen. The fact however, has to be taken with certain qualifications. Though he was doing a divine work, it was no merit in him, but the reverse. He was a mere tool so far as he was concerned—that is, so far as his aims and objects were concerned, he acted the part of a robber and a murderer, and his real objects are recognized when the time came for dealing with Babylon according to her deserts. When this time arrived, Jehovah addresses the Babylonian magnates as "Ye destroyers of mine heritage" (Jer. l. 11), and deprecates the fact that "this Nebuchadnezzar, king of Babylon, hath broken Israel's bones" (v. 17); adding, "Therefore, thus saith the Lord of Hosts, the God of Israel, Behold, *I will punish the king of Babylon and his land.* As God overthrew Sodom and Gomorrah and the neighbour cities thereof, saith the Lord: so shall no man abide there, neither shall any son of man dwell therein."

In this, we have the clearest illustration of the fact which has been manifest at every point in our enquiry, that though God overrules the movements of men for the accomplishment of His own purposes, there is no interference with the moral freedom of men, and no interference with their moral relation to the acts they perform. God may use the wicked as His sword, yet are they none the less wicked, and accountable for the deeds they perform. These deeds are divine in their bearing upon those against whom they operate, but so far as those who perform them are concerned, the character of the deed is determinable by the motive which prompts them. The only deeds acceptable with God as a matter of individual well-pleasing, are those that are performed in the fear of His own name, and in the spirit of enlightenment and loving obedience to His commandments. All deeds so rendered are acceptable, even if they miss their mark as regards men. If a man for Christ's sake give to the undeserving, his service is accepted none the less because of the unworthiness of the object. On the other hand, if we minister to Christ's servants or do Christ's work, in the spirit of pleasing men, the act will not be reckoned, though in the providence of God it may be a part of his means of accomplishing real work or ministration. In these facts lies the cogency of the exhortation, "Whatsoever ye do, do it heartily as to the Lord, and not unto men."—(Col. iii. 23). This is the practical application of the fact that though God brought Nebuchadnezzar upon Jerusalem and Judah, Nebuchadnezzar was none the less a thief and a robber—a beast of prey set loose for a purpose, the accomplishment of which was no credit to him.

We follow the weary captives to Babylon and remain with them seventy years, and note further illustration of the ways of Providence in the events that at the end of that time led to their return. This return had been promised. While they were at Babylon, a letter arrived to them from Jeremiah, dictated by the Creator of heaven and earth—(a wonderful letter to receive): “Thus saith the Lord of Hosts, the God of Israel unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon, build ye houses and dwell in them and plant gardens and eat the fruit of them. . . . After seventy years be accomplished at Babylon, I will visit you and perform My good word toward you in causing you to return to this place.”—(Jer. xxix. 1, 4, 10). When the end of seventy years arrived, the way for return was opened, but by perfectly natural means. Babylon was overthrown by the Medes and Persians as had been predicted.—(Jer. li. 11.) Cyrus came to the throne, whose part as the deliverer of Israel from Babylonish oppression, had also been foretold nearly three hundred years before by Isaiah.—(Isaiah xlv. 28; xlv. 1-4). When Cyrus arrived at that position, he found Daniel prime minister of Babylon, and (acting with Darius) retained him in that high position. This Daniel was acquainted with the prophets and given to the study of them.—(Daniel ix. 2). What more natural than that in his position of confidential adviser of the emperor, he should call his attention to what was written in the prophets concerning himself: “That saith of Cyrus, 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. . . . For Jacob My servant’s sake and Israel Mine elect, I have even called thee by thy name: I have surnamed thee, *though thou hast not known Me.*”—(Isaiah xlv. 4.) It must be to this that Cyrus alludes in the proclamation he immediately issued: “The Lord God of heaven hath given me all the kingdoms of the earth: and *He hath charged me to build Him an 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 into Jerusalem, which is in Judah, and build the house of the Lord God of Israel (He is the God) which is in Jerusalem.”—(Ezra i. 2, 3.)

Here is an imperial edict due to a providential combination of circumstances designed to bring about the promised return of favour to Jerusalem after the seventy years’ captivity in Babylon. The edict had its effect. “Then rose up the chief of the fathers of Judah and Benjamin and the priests of the Levites with all them whose spirit God had raised to go up to build the house of the Lord which is in Jerusalem.”—(Ezra i. 5.) A large company went up to Judah armed with imperial authority, to levy assistance to the enterprise on the officers of state. They proceeded in a perfectly natural way. It was not accomplished all at once though it started so distinctly. The reading of Ezra and Nehemiah will show that the Samaritan neighbours of the returned exiles became jealous of their proceedings and resorted to plots and intrigues to stop them—intrigues which, owing to the death of Cyrus, were successful for a while and apparently frustrated the execution of a divine purpose. The

foundation laid by the decree of Cyrus, could not, however, be finally overturned, and the work, after various hindrances and delays, went on and came to a prosperous finish years afterwards in the days of Nehemiah. The account of the work as contained in the two books mentioned, is the account of a natural work to all outward appearance, yet a work confessedly divine in purpose and execution, and therefore not the least of the many scriptural illustrations of the ways of Providence.

This particular illustration is of special interest at the present time when the day has once more arrived for the divine favour to Zion. It helps us to read aright the various movements we see in progress with this tendency. What if these movements are all apparently natural? The lesson of the past will enable us to recognize the hand of God in events of proximately human conception. The Turkish firman in 1856, allowing Jews to acquire possession of the soil in Palestine, removed one barrier of many ages duration. The exhaustion of the Ottoman Empire has loosened the Turkish hold on Syria, which is now ready to drop into British hands, as appointed. The Anglo-Turkish convention has laid the foundation of the British right of protectorate and reform in these regions. A vigorous anti-Turkish government has come to power in England, whose first act has been to invite the European powers to insist on the Turkish performance of the obligations undertaken under that instrument and the Treaty of Berlin, at the peril of the continuance of the already nearly dead empire of Turkey. Concurrently with these tendencies, it is impossible the attentive observer can fail to note the activity of various schemes for the regeneration of the Holy Land by agricultural colonization and railway building, &c. All things combine to tell us that the hour is hastening when the great latter-day re-building of the tabernacle of David will commence. The re-builder is Jesus, who has promised to return for the work.—(Matt. xix. 28; Acts iii. 19-22). This is outside what is understood as the ways of Providence. Nevertheless it is the glorious consummation to which many ways of Providence are leading up, with no uncertain significance.

EDITOR.

THE TEMPLE OF EZEKIEL'S PROPHECY.—No. 1.

BY BROTHER SULLEY, OF NOTTINGHAM.

THE last eight chapters of the prophet Ezekiel give a description of a building never yet erected. In this nearly all Bible critics agree, although considerable difference of opinion has existed, and does exist, as to the nature, construction, and purpose of that building seen in

vision by the prophet. Some have supposed that those eight chapters record the features of Solomon's temple, so far as remembered by Ezekiel and his fellow exiles, in order to enable the children of Israel to re-build the temple when the time of their promised restoration took

place, and that to those recollections the prophet added fanciful features of his own, or embodied in his description improvements which were conceived desirable to introduce whenever the building was re-erected. Others have looked upon the vision as purely allegorical or symbolical, and have interpreted it according as their fancy dictated.—“The triumph of the church,” “The perpetual worship of the God of heaven in the kingdom of Christ,” &c., are supposed to be revealed in this vision. Such theories are so manifestly absurd that we have no need to seriously discuss them. Our wisest course is to address ourselves to the more difficult work of comprehending the meaning of the prophet.

The ineffectual efforts which have been made to interpret the vision, and its apparently inexplicable nature, have caused some to conclude that it cannot be understood, and is not intended to be understood till Christ comes. Mr. (or according to the world's nomenclature “Rev.”) Wm. Greenhill writes thus: “That there be things hard to be understood in the sacred Scriptures, these nine last chapters, as well as the beginning of Ezekiel, do abundantly testify: and such difficult things are in these last that they have made many men of the greatest parts to tremble at the thought of interpreting them. The rabbins say that the first of Ezekiel and these last chapters are inexplicable secrets, and understood by none; and therefore forbid their disciples to read them, adding, when Elias shall come he will explain all things. Jerome, that great light in his time, professes his trepidation hereat, that he did knock at a closed door. Gregory the Great, when he went about this work, said, ‘We pursue a midnight journey.’ Such utterances coming from the apostacy are not surprising. The ignorance of men who know not God is to be expected on a subject like this, and need not discourage us. Now we know that matters which have been looked upon as inexplicable secrets by the world, and over which an inexplicable cloud of mystery seemed to hang, have ultimately been found comprehensible, and it remains to be seen whether an exposition of this vision is to be forthcoming through the medium of the nineteenth century believers - for “the secret of the Lord is with them that fear Him.” “It is the glory of God to conceal a thing; but the honour of

kings is to search out a matter.” This article is written with a view to placing before the brethren the result of much study of the particular prophecy under consideration. “Those things which appear clear and plain may seem to “provoke” some to search for a solution of the enigma, which haply finding, our thirsty souls may be refreshed by the contemplation of the “good things to come.” The writer will rejoice if any brother can give us an interpretation of the vision, and by the same spirit is glad of any assistance in the work which he is endeavouring to do. That work is necessarily a slow one, and its progress much depends on the assistance rendered by brother Thirtle in the amendment of the translation. It is a work of analysis first and synthesis afterwards. The accomplishment of the object in view, however, will not come by that means alone. “Except the Lord build the house, they labour in vain that are building it.”—(Psalm cxxvii. 1.) A man may analyse and synthesize from youth to old age, but unless the directing hand of the Father put information of the right kind and at the right time, in his way, his work is abortive. So then, if Israel after the spirit is to be comforted, and Israel after the flesh caused to look with greater wishfulness towards the land of their fathers, because the vision of the temple is made plain, it will be the Lord's doing, though, perchance, marvellous in our eyes.

As to the opinion of the rabbins that the vision is an “inexplicable secret” not to be understood till Elias comes, or that the explanation will only come with the appearing of Christ, time will prove the value of such notions. We may, however, meanwhile look upon them as utterly improbable. The former idea is an easy way of shelving a difficulty adopted by a people concerning whom the prophet Isaiah says, “the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes, and the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, read this, I pray thee; and he saith, I cannot: for it is sealed; and the book is delivered to him that is not learned, saying, read this, I pray thee; and he saith, I am not learned.”—(Isaiah xxix. 10-12.) And as to the latter idea, there is strong evidence to the contrary in the vision itself, not the least powerful of

which is the minute constructional detail mentioned therein: such as steps, thresholds, doorways, columns, arches, chambers, courts, &c. The mention of such details in a prophetic record gives countenance to the idea that their correlation and use can be understood, and that the general appearance of the building is intended to be a matter of widespread comprehension before the time of erection actually arrives.

THE TIME OF THE VISION.

The 48th chapter of Ezekiel opens by telling us that "the hand of the Lord" was upon him in the five and twentieth year of what he styles "our captivity," and fourteen years after the city was smitten. By reference to i. 2; xxxiii. 21; and to 2 Kings xxiv. and v., we find that the captivity of "Jehoiakim, his officers and mighty men," &c., is referred to, and that Jerusalem is the city that was smitten. The events here mentioned were the consummation of that retribution which God foretold should come upon the children of Israel consequent upon their breaking the solemn covenant made at Sinai and in the land of Moab, as it is written: "If ye will not hearken unto Me, and will not do all these commandments; and if ye despise My statutes; or if your soul abhor My judgment, so that ye will not do all My commandments, but that ye break My covenant: I also will do this unto you; I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. And I will bring the land into desolation, and I will scatter you among the heathen, and will draw out a sword after you, and your land shall be desolate and your cities waste."—(Lev. xxvi. 14-16, 31-33). This and other prophecies of a like nature had at last received their fulfilment, as testified by the prophet Jeremiah: "The Lord hath done that which He had devised; He hath fulfilled His word that He had commanded in the days of old; He hath thrown down and hath not pitied, and He hath caused thine enemy to rejoice over thee; He hath set up the house of thine adversaries. How doth the city sit solitary, that was full of people! how is she become as a widow! She that was great among the nations, and princess among the provinces, how is she become tributary! Judah is gone into captivity, because of affliction, and because of great ser-

vitude; she dwelleth among the heathen, she findeth no rest. Her adversaries are the chief, her enemies prosper; for the Lord hath afflicted her for the multitude of her transgressions. Jerusalem hath grievously sinned; therefore she is removed. How hath the Lord covered the daughter of Zion with a cloud in His anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not His footstool in the day of His anger! The Lord hath swallowed up all the habitations of Jacob, and hath not pitied: He hath thrown down in His anger the strongholds of the daughter of Judah: He hath brought them down to the ground: He hath polluted the kingdom and the princes thereof.—(Sam. ii. 17; i. 1, 3, 5, 8; ii. 1, 3). The vision then was given at a time when the kingdom of David was overthrown; when desolation reigned over the once glorious land of Israel; and when the *city of Jerusalem* was in ruins. Now before this state of things came to pass, even before the city was smitten, the following prediction was uttered: "Thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God, Remove the diadem, and take off the crown; this shall not be the same: exalt him that is low, abase him that is high. I will overturn, overturn, overturn it, and it shall be no more *until he come* whose right it is, and *I will give it him.*"—(Ezek. xxi. 25-27). This prophecy teaches that although the throne of David is levelled with the dust of the earth, it will not always remain so; that the overturning is but for a limited period, until the proper time arrives for its rightful occupant to appear. Further, at the very time when Moses told the children of Israel what punishment to expect upon disobedience, he likewise foretold their national contrition, forgiveness, and restoration to the land of their fathers, as follows: "If they shall confess their iniquity and the iniquity of their fathers, with their trespass which they trespassed against Me; and that also they have walked contrary unto Me; and that I have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity, then I will remember My covenant with Jacob,

and also My covenant with Isaac, and also My covenant with Abraham will I remember; and I will remember the land." "And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break My covenant with them: for I am the Lord their God." "And it shall come to pass when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey His voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul, that then the Lord thy God will turn thy captivity and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee; and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and He will do thee good, and multiply thee above thy fathers." "*For the Lord will again rejoice over thee for good, as He rejoiced over thy fathers.*" "For the Lord shall judge His people and repent Himself for His servants, when he seeth that their power is gone, and there is none shut up or left. *Rejoice, O ye nations, with his people; for he will avenge the blood of His servants and will render vengeance to His adversaries, and will be merciful*

unto His land and unto His people. "Happy art thou, O Israel! who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency? And thine enemies shall be found liens unto thee; and thou shalt tread upon their high places." "The eternal God is thy refuge, and underneath are the everlasting arms: and He shall thrust out the enemy before thee, and shall say Destroy them. Israel then shall dwell in safety alone; the fountain of Jacob shall be upon a land of corn divine; also His heavens shall drop down dew."—(Leviticus xxvi. 40-2, 44; Deut. xxx. 1-3, 5, 9; xxxii. 36, 43; xxxiii. 29, 27-28). These testimonies and others, which need not be here quoted in detail, involve a complete restoration of the whole house of Israel.—(Ezek. xxxvii. 11-12). The advent of a righteous immortal ruler (2 Sam. xxiii. 3; Psalm lxxii. i. 1, 17), and the inauguration of a reign of peace, when Jew and Gentile will live in blessedness: the former being the head and the latter the tail.—(Micah iv. 2-3). In fact they involve the setting up of the kingdom of God and the restoration of the kingdom to Israel. The time, then, when the vision was given divides the history of the children of Israel into two epochs, one ending with their complete overturning, and the other with their complete restoration. These things must be understood and also kept in memory, otherwise the last eight chapters of Ezekiel are utterly incomprehensible.

(To be continued.)

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN ECCLESIA, No. 121.

"*Exhort one another daily.*"—PAUL.

No longer aliens from the commonwealth of Israel, it is our pleasure to ponder the mighty matters of Israelitish history—a history unlike all other histories—a history involving futurity because of the materials that went to make it up. Isaiah alludes to Israel as a nation

"terrible from their beginning hitherto." In the portion read from Joshua, we have illustration of what this means. The Amorite nations were seized with a panic on Israel's approach. If we ask the reason of this panic, we touch the hand of God. How came it that a nation

of slaves, intractable and rebellious against Moses, should inspire terror in nations great and mighty, with trained soldiers, and cities walled to heaven? Rahab indicates the answer in her speech to the spies: "We have heard how the Lord dried up the water of the Red Sea for you when you came out of Egypt, and what ye did unto the two kings of the Amorites that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we heard these things our hearts did melt, 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 earth beneath." This was a perfectly reasonable explanation of the fear created by Israel's approach. It is the only reasonable explanation of Israel's triumph over the warlike nations of Canaan. Those who deny the miraculous co-operation of God with Israel in the Exodus, create an insoluble historical problem. The fact of the Exodus cannot be disputed: the fact of the military conquest of Canaan forty years afterwards is equally beyond question. If God were not with Israel, how came a multitude of people to subsist in the wilderness, away from all source of supply? How came they to remain in such a place at all? and how came they to be able to live in the presence of the military league formed against them in Canaan when they entered, not to speak of their total discomfiture of that league, and the overthrow of the nations that entered into it?

But God was with them. It is this fact that gives the history of Israel its meaning, both as regards the past and the future. It is the one glorious spot in the gloomy history of this our world. It was first eulogised by Moses, when he said: "Ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto

the other, whether there hath been any such thing as this great thing is or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God essayed to go and take Him a nation from the midst of another nation by temptations, by signs and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes?"—(Deut. iv. 32).

It is the marvel of all history that God should have formed and used and guided a nation as He did in the case of Israel, and that that nation should be extant to the present day in the very position foretold by Moses over three thousand years ago—scattered among all other nations. It is a marvel with a meaning. It is no mere episode. It is not a mere passage of history. It is part of a plan. We comprehend the plan in the light of the prophets evangelised to us by the apostles of the Lord Jesus. The plan is in fact the programme of the earth's deliverance in harmony with the honour of the earth's possessor and Creator. The plan consummated shows us the earth "full of the glory of the Lord as the waters cover the sea;" and Israel restored, the head of a family of enlightened and happy nations, united in the service of Israel's God. The foundation of the plan had to be laid ages ago. There had to be a gradual working up from a time when the earth was poorly peopled and overgrown with forest, to a time of immense population and extensive subjugation of the soil and occupation of the earth with cities. To replenish the earth and subdue is the mission of the first Adam. An empty world would have been a poor theatre for the revelation of the glory of the Lord. It requires an "all flesh" to "see it together." And this "all flesh" requires in some measure to be civilised. A world

of Zulus would not be a suitable basis for the interesting work of God.

While the first Adam in multitude has been doing the physical part of the preparation work—subduing the earth everywhere and fitting it for habitation, God has accomplished the other part in what He has done with Israel. He brought them miraculously from Egypt that they in the first instance might know His name and turn from the idols which all the world worshipped. Moses told them this was the object of the miracles: "To thee it was showed that thou mightest know that the Lord He is God: there is none else beside Him. . . . Know therefore this day and consider it in thine heart that the Lord, He is God, in heaven above and in the earth beneath."—(Deut. iv. 35, 39). God's message to Pharaoh reveals the same object: "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."—(Exodus ix. 16). The succeeding history of Israel tends to the same point. The knowledge of God was kept alive by the ministry of the prophets, and His requirements, by the Mosaic service. When Christ appeared, there was an extension of the work. A miraculously-attested embassy going out from Judea in the name of Christ, summoned "all men everywhere to repent," and to "turn to God from idols, to serve the living and the true God, and to wait for His son from heaven." Though the result of this appeal was not very bountiful as regards wide-spread and effectual "repentance towards God and faith towards our Lord Jesus Christ," yet a humanising effect was produced in vast communities of the human race. The basis of European civilization was laid in the substitution, in 300 years, of State Christianity for Paganism as the religious constitution of the Roman Empire. The work of the apostles while it accomplished the primary object of taking out a people as the associates of Christ in his coming

glory, has indirectly reclaimed the population of Europe from a state of utter barbarism to a state of comparative enlightenment, in which they are more fit to be operated upon by that dispensation of judgment and instruction which is about to come into force in all the world.

The nation, "terrible from the beginning hitherto," is a nation whose future is bound up with this coming dispensation. Though "meted out and trodden down," God has not cast them off for ever. This He cannot do, for He has pledged His word to the contrary: "If heaven above can be measured and the foundation of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done."—(Jer. xxxi. 37). "Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure."—(xxx. 11). When this "correction in measure" has reached its appointed limits, the nation terrible from the beginning hitherto, will become terrible again in the same way. Israel is again to be employed as the instrument of those wonderful acts by which the world, at the coming of Christ, is to be taught righteousness. So, Zechariah testifies, as you know, in the language of prophecy uttered in the past tense: "The Lord of Hosts hath visited the house of Judah, and hath made them as His good horse in the battle: . . . and they shall be as mighty men which tread down their enemies as mire of the streets in the battle, and I will strengthen the house of Judah and save the house of Joseph, and I will bring them again to place them; for I have mercy upon them, and they shall be as though I had not cast them off." A direct parallel is drawn in Micah between these coming days and the days of Egyptian deliverance: "*According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things. The nations shall see and be confounded at all their might:*

they shall lay their hand upon their mouth: their ears shall be deaf. They shall lick the dust like a serpent: they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and fear because of thee."—(vii. 15).

In the prospect of these things, we have been made personally concerned by the adoption of which we have become the subjects in the obedience of the gospel. Before that adoption, we had no connection with them. We were Gentiles "afar off," and without hope (Eph. ii. 12); but now in Christ Jesus we have been brought nigh, and are fellow-citizens with the saints, and partakers of the covenants of promise. This language is expressive not merely of a change of mind and disposition in ourselves, but a change in our relation to those outward coming events which will shortly fill the world, first with woe, and then with blessing. The saints, as you know, are to "execute the judgment written" (Psa. cxlix. 9; Dan. vii. 22; 1 Cor. vi. 2), and they are to sit on the throne with Christ, and rule the world in righteousness.—(Rev. iii. 21; 2 Tim. ii. 12; Isaiah xxxii. 1; Dan. vii. 27).

To this high destiny we have been called by the gospel. For the realization of it we are waiting in patient hope. We have need of patience. Men regard our expectation as chimerical, and worse: nature seems to mock our hope: time prolongs and the heart is liable to sicken. Let us be on our guard. Our fitness for the house of Christ hangs upon our endurance to our little end: "Whose house are we if we hold fast the confidence and rejoicing of the hope steadfast unto the end."—(Heb. iii. 6). None but those who lose their hold on the fact will let go the hope. The hope is sure and the hope is great. The word of divine consolation says, "Yet a little while and he that shall come will come, and will not tarry"—that is, he will not tarry always.

He had to tarry a while. It was part of the plan. It was "needful," said Jesus, and for more reasons than we in our short-sightedness can at present realise. But the tarrying is not so great as it seems. It seems long to us because we are small. Our conceptions of things are not the standard of measurement in the case. The plan is a plan of God, and we must look at it from the standpoint of Him with whom a thousand years are as a watch in the night. From this point of view "the triumphing of the wicked is short, and the joy of the hypocrite but for a moment." David truly says, "Yet a little while, and the wicked shall not be, yea, thou shalt diligently consider his place, and it shall not be; but the meek shall inherit the earth, and shall delight themselves in the abundance of peace."

The day was when Moses performed the wonderful works of God in the sight of Israel. Israel became familiar with the marvels: their effect waned: Israel growing disobedient came under punishment, and the time passed on. A long interval of inaction elapsed. The day came when Jesus, walking among men, said: "I am the light of the world: he that believeth in me shall not walk in darkness but shall have the light of life." Men listened to his words and were struck, for he spake as one having authority and not as the scribes: but the effect was not deep. His wonderful words and works became common things; and those who profited by them crucified him. The miraculously-attested testimony of his resurrection filled the Roman world for a while with light and hope: but evil men prostituted the privileges of the apostolic age for their own exaltation. They grew accustomed with and then slighted the presence of the apostles. The apostles died: the light went out: a corruption of their doctrines became popular: the times of the Gentiles prevailed in all their darkness: and now we have come on the

scene. Let us not mistake the appearance of things. The state of things we have opened our eyes upon is utterly transient. The state of things we now see will shortly be no more seen for ever. The day will as certainly come as the days that are past, when the voice of Christ will again be heard, but this time with power and with enduring effect—an effect that will make him the accepted head of all mankind and the possessor of the utmost bounds of the earth. If we remain steadfast in this gloom, ours will be the glory when it dawns. Well might Paul say, “Cast not away therefore your confidence *which hath great recompense of reward.*”

Paul addressed this exhortation to some who had suffered much more than we are ever likely to do. He says they “endured a great fight of afflictions,” and became a gazing stock of the ignorant through the reproach attaching to their profession of the faith, and “partly while they became companions of them that were so used.” Not only does he show us that they had been great sufferers: he acquaints us with the way they took it: ye “took joyfully the spoiling of your goods.” It is for us to look back and realise this. The brethren of whom Paul writes these things were in their day flesh and blood like ourselves, with all the sensibilities, and affections, and anxieties, and fears of which we find ourselves possessed. The picture of their joyful submission to spoliation ought to be of some use to us. It ought to help us the more easily to endure the suffering that comes to our lot, for doubtless our position is a position of suffering though not of the same order as that of our brethren of the first century. We suffer reproach on account of our hope: we suffer disadvantage on account of the law of Christ which separates us from the friendship of the world, and unfits us from fighting on equal terms with the world, the battle of the present life; we suffer deprivation in being for-

bidden to resist evil or follow pleasure. Our whole course is one of self-denial —“strangers,” not at home where we are; “pilgrims”—passing on to another destination. Therefore, like the Hebrews, we have “need of patience.” It comes with the contemplation of those who have trodden the same path before us, but especially in the contemplation of the results of our course. Jesus himself was strengthened from this source: “For the joy set before him, he endured the cross, despising the shame.”

There is great joy set before us. Unutterable joy is involved in the consummation expressed in the few words with which Paul completes his sentence: “Ye have need of patience, that after ye have done the will of God, *ye might receive the promise.*” This receiving of the promises is the receiving of the things promised: and what they are the gospel has caused us to know. They comprise every good and desirable thing which it is possible for the heart of man to conceive, and which it is impossible for the heart of man to conceive. We look into the earth and behold darkness and sorrow in the toiling and stricken masses of mortals who barely manage to live, and whose life at that is ignoble, joyless and burdensome. We listen to the promises: they tell us of the purpose of God to spread a feast of fat things for all people, which will make the nations glad and sing for joy, and call its founder blessed. We survey with agony the prosperity of the wicked, and the pomp and renown of men who have no claim to honour but the possession of riches, which they heap to themselves in a towering monopoly, protected by law which knows no mercy for the poor, and takes no account of justice. The promises give us the prospect of an hour when God will overturn the house of the wicked in the tempest of His anger, and set up the house of the righteous in all the earth in its place. We contemplate

our own feeble natures, and our own dwarfed, and pinched, and narrowed surroundings, yearning to bless, but powerless to lift a finger in alleviation of the misery around us. The gospel tells us to wait a little, and this poor body will be regenerated and immortalised; and power and wealth put into the hands of the sons of God everywhere, for the blessing of all families of the earth. There is no evil we can think of that a

cure is not provided for in the gospel: no good we can desire but what is embraced in its covenants. Having been put in possession of this most blessed hope, let us hold fast the confidence of it with the tenacity inspired by the conviction of its truth, and the certainty that at the last, it will burst upon the world in glory, like the sun long hidden on a cloudy day.

EDITOR.

THE GOLDEN CANDLESTICK.

(Heb. ix. 1-5.)

WHILE the first tabernacle was still standing, the apostle testifies concerning it that "it was a figure for the time then present, in which were offered both gifts and sacrifices," and he proceeds to say, "But Christ being come, as High Priest of good things to come, by a greater and more perfect tabernacle;" thus illustrating, by the things which Moses was directed to prepare for the ordinances of the sanctuary, the fulfilment of that perfect order for which the commandment was given. "See, saith He, that thou make all things according to the pattern shown thee in the mount." And he shows to us how the High Priest of our profession "obtained a more excellent ministry, or service, by how much he is the mediator of a better covenant which was established upon better promises." "Herein (the sanctuary), was the candlestick," the golden stand of seven lamps.

What may we gather from this figure which appears from time to time in our readings from the books of the law? The candlestick (we will use this name, as it is the one in the ordinary translation) was to be fashioned of pure gold, upon the pattern of an almond tree.—(Exodus xxv. 31-37). The natural history of this tree is, that it is the earliest tree to awaken from the sleep of winter, sending forth its buds and blossoms in the first dawn of spring alike in its native Palestine as in these northern lands, and thus its early as well as lovely blossoming, followed in due season by abundant fruit, fit it for the natural type of the golden candlestick. In the figure of the light shining from it as

from a centre, obtaining full and perfect strength to shine night and day before the mercy seat by the due provision of "oil olive pure and white," we have the admirable illustration of a perfect man, and a perfect ecclesia, which "like a shining light shall shine brighter and brighter into perfect day."

When the people of Jehovah, rescued from their bondage, and under probation in the desert, had to be taught which one of the Twelve Tribes should bring the prince to have the honour to stand before Jehovah, each prince brought his rod, the emblem of his office (Numbers xvii. 2-8); and the rod of Aaron the representative of the house of Levi, was placed with them overnight: "and on the morrow, when Moses went into the tabernacle of witness, the rod of Aaron for the house of Levi was budded, and brought forth buds, and blossomed blossoms, and yielded almonds." This rod was again placed in the ark of testimony, to be kept as a token against the rebels who disputed the fitness of those whom Jehovah had chosen. It remained one of the several treasures for the age, while as yet the first tabernacle was standing, deposited in the ark; and was thus kept as one of the memorials for the nation, as testimony of the wonders wrought by Jehovah through His servants Moses and Aaron: hence the name for the tent (Numbers xviii. 2; Acts vii. 44; Hebrews ix. 1-5)—"The Tabernacle of Witness."

Time passed on: Israel was in Assyria, and the disobedience of Judah culminated. Declension from their Father, decrepitude

of character, weak and foolish administration of the nation, bad faith and evil morals, false doctrine and religious profligacy, foreshadowed a speedy and bitter end. Jeremiah was sent as Jehovah's last witness in His long suffering, and the "rod of almond tree" was shown to the prophet, a reminder to him of the wonders of Aaron's rod, and to make thereby the faith of His servant perfect in His power to protect him under every trial.—(Jer. i. 11). The prophet well and faithfully performed his arduous duty—but all was in vain, and Israel's candlestick was put out.

Again the revolution of time brought its changes, and in His mercy Jehovah remembered His covenant with the people. The seventy years had passed, and all the prophets foretold had befallen the people. For Israel, however, there is always hope, because Jehovah's covenant is sure; and in His wonderful providence he summoned the people again to His and their land, with leaders fit, and prophets inspired, to guide and guard them. The almond tree once more budded and blossomed in Israel's new spring time, and the prophet saw "a candlestick all of gold, with a bowl on the top of it, and the seven lamps thereon rising from the stem of an almond tree," and "seven pipes as bearers to the seven lamps." Once more lighted, this candlestick is never again to be quenched in darkness, for "two olive trees were by it, one on the right side of the bowl, and the other on the left side thereof."—(Zech. iv. 1-5) And the finest explanation of the figure seen by the prophet is made by him in verses 11, 12 and 13. He was taught that a supply of oil for the lamp should not fail again, for the olive trees were "to empty out of themselves" a continual supply of holy oil—to have volition therefore, their action to be of their own will: these are "the two anointed ones" or "sons of oil" "that stand before the Lord of the whole earth." They are "the two witnesses," "the olive trees and the two candlesticks standing before the God of the earth."—(Rev. ii. 3, 4). Called two candlesticks, for they henceforth represent the two seeds: that of Abraham by flesh and

faith, and the seed who are united to Abraham by the breaking away of the wall of partition through the acceptance by the Lord Jesus, of the offering of the Gentiles.

What practical lesson do we learn from these figures? We have the answer in so many words: "Pure oil olive beaten for the light" (Lev. xxiv. 2, 4), in order that the light flowing from the candlestick may be pure also. From the young fruit of the olive the oil is "beaten" or pressed, and it flows forth limpid and white, free from taint or rust, with no pollution in its composition. It is oil supplied from the vigorous living fruit of the living tree, and is a fit figure for the pure faith of those who are called to "let your light shine before men, that they may see your good works," because "ye are the light of the world." "Neither do men light a lamp and put it under a bushel, but on a candlestick; and it giveth light to all that are in the house."

The "seven" constituting the churches who had the word of the Lord Jesus as to their condition and conduct, for warning, reproof, and praise, is multiplied by all ecclesias who have a lamp stand erected in their midst. The people of the lamp are the faithful and true, who shall overcome, while all else are shrouded in Gentile darkness. They are those who must bear the stings and arrows of modern unfaith, as their Jewish brethren bore the evils of a former time. This strife is the true strife which is to result to those who overcome in a crown of life. When their sun shall rise, then there will be weeping and wailing among their persecutors and calumniators: but to them "everlasting joy shall be upon their heads: they shall need no candle, neither the light of the sun, for the Lord God giveth them light, and they shall reign for ever and ever." They wait now until their day star arises over the eastern hills—already

"The clouds roll up in gold and amber flakes"
"And all the stars grow dim, the morning
breaks."

JNO. HAWKINS.

THE THREE HEAVENS.

PAUL in his second epistle to the Corinthians xii. 2, says that he knew a man in Christ, "who was carried up to the third heaven." From this statement there must be a first and second heaven; the question is "what are these three heavens?"

The first place in Scripture where the term occurs is Deuteronomy xxxii. 1, where Moses in his song, cries "Give ear, oh ye heavens, and hear, oh earth!" All Bible students must admit that this cannot be the literal heavens and earth, but the "constitution of things" existing in the house of Israel addressed by Moses, and represented by that term. Another Scripture where the phrase is found is Isaiah i. 2, where we have the words: "The vision of Isaiah the son of Ammon, hear, oh heavens and give ear, oh earth!" almost the same words as those used by Moses. In reading through this chapter we come to the 10th verse, where Isaiah says "Hear the word of the Lord, ye rulers of Sodom, and give ear unto the law of our God, ye people of Gomorrah." Here he explains what he meant by the second verse, namely, that he used the word heaven to represent the rulers, because both were synonymous and represented something high or above, and that he used the word earth for people, both being identical, and something ruled by a greater. In Deut. xxxi. we read, (last verse) "And Moses spake in the ear of the congregation of Israel all the words of this song until they were ended." The next chapter begins with the words quoted: "Give ear, O ye heavens and hear, O earth," from this it is apparent that the heavens and earth spoken of are none other than the congregation or *commonwealth* of Israel, as constituted by the law of Moses; it is also very generally known among Bible readers, when, and for what reason this commonwealth of Israel (otherwise the first heavens and earth) was created. We have it recorded in Exodus xix. 1, "In the third month when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai." Third verse, "And the Lord called unto him out of the mountain, saying, Thus shalt thou

say unto the house of Jacob and tell the children of Israel:" Fifth verse, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be unto me a peculiar people, above all people, for all the earth is mine, and ye shall be unto me a kingdom of priests and a holy nation—these are the words which thou shalt speak unto the children of Israel."

It is not necessary to go through all the history of this first heavens and earth; suffice it to say that eventually they became so wicked that God would no longer bear with them, as Jeremiah laments throughout his lamentations, and the punishment for which Joel declares in his second chapter, and Peter in the second epistle, iii. 10. "But the day of the Lord shall come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fever heat, the earth also and the works that are therein shall be burned up." It does not require much thinking to see that the heavens here referred to are none other than the rulers of Israel; the elements those who held positions between the rulers and people, such as magistrates or judges; and the earth represented the people; while their works we are told by God were only works of unrighteousness. We also know that the punishment spoken of by Joel and Peter, were all fulfilled to the very letter, when Titus destroyed Jerusalem in the year 70.

In the second epistle of Peter iii. 13, he says "Nevertheless, we according to his promise look for new heavens and a new earth wherein dwelleth righteousness." Now, this must be the second heavens and earth, inasmuch as they are the ones that follow the first, and concerning which Isaiah writes in lxv. 17, "For behold I create new heavens and a new earth, and the former shall not be remembered nor come into mind, but be ye glad and rejoice for ever in that which I create, for behold I create Jerusalem a rejoicing and her people a joy." Twentieth verse, "There shall be no more thence an infant of days, nor an old man that hath not filled his days, for the child shall die an hundred years old;

but the sinner being an hundred years old shall be accursed." Twenty-fourth verse, "And it shall come to pass that before they call I will answer; while they are yet speaking I will hear; the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and dust shall be the serpent's meat; they shall not hurt nor destroy in my holy mountain, saith the Lord." This is a state of affairs we know has never yet come to pass, so that it resolves itself into the query "when will these things be?" Jesus, speaking of the dissolving of the first heavens and earth, says, "and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Here we are made aware of two facts, the first of which is that the times in which we are now living are the "*Times of the Gentiles*," and the second that the things spoken of by Isaiah and styled by him the new heavens and new earth will not come into existence till these times be fulfilled, which we know will not be till Jesus Christ returns a second time to the earth, when he will take unto himself the position of ruler in the heavens, of which the saints will form a part, when they will sing the new song that we find recorded in Revelation v. 10, "Thou hast made us unto our God kings and priests, and we shall reign on the earth" and these new heavens and new earth we are informed in Rev. xx., will last a thousand years.

Now we come to the *third* heaven of which Paul wrote to the Corinthians in his second epistle, twelfth chapter, and which in other words he styles Paradise. John also saw this state of things in his vision in the Isle of Patmos (Rev. xxi.) where after alluding to the second death, (xx. 15) which we know does not take place till the end of the thousand years, he says, "And I saw a new heaven and a new earth, for the first heaven and first earth were passed away." It was of this time that Paul saw many things which it was not lawful for him to utter; now, if this time spoken of by Paul, referred to the millennium (as some seem to think) how are we to understand his statement, that what he saw was not lawful for him to tell, after all the testimony that we have written by the prophets and apostles concerning that age? True that Paul said that "eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things that

God hath prepared for them that love and obey Him," but in no way does this prove that what Paul called the "third heavens or Paradise" was the millennium. John also says that there was "no more sea." It is not necessary for me here to prove that sea is a symbol for nations, as it will generally be admitted as such. Now it cannot be said that during the millennium there will be "no more nations," for we are told in the twentieth chapter, seventh verse, that at the end of the thousand years Satan was loosed for a season and went forth to deceive the nations." And then again at the fourth verse we read, that "God shall wipe away all tears, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." Now we know that during the thousand years there will be all these events happening, though in a mild form, but in the post millennial state, there will not, as we have it recorded in the twenty-second chapter, third verse, "And there shall be no more curse." Some there be, perhaps, who would point out to us the fact that it says that "God shall wipe away all tears from their eyes," but in no way does this disprove or interfere with what has been stated: for who are they spoken of by the pronoun "their?" Why, none other than the men among whom the tabernacle of God is to dwell.

In conclusion I quote the following statement from the "*Herald of the Future Age*" for April, 1847, and written by our late beloved brother, Dr. Thomas.

1.—The first heavens and earth; the commonwealth of Israel as constituted by the law of Moses.—(Joel ii. 30; Luke xxi. 25-33; Heb. xii. 26; 2 Peter iii. 7, 10, 12).

2.—The second heavens and earth; the commonwealth of Israel as constituted by the law of Christ, and yet to be promulgated from Zion. This is the dispensation of the future age, or economy of the fullness of times, styled the world to come.—(Isaiah li. 16; lxxv. 17-25; 2 Peter iii. 13; Ephes. i. 10).

3.—The third heavens and earth; that social organization of mankind in which evil shall no longer exist, but everything

shall be very good, and all the inhabitants of the earth are equal to the angels of the now visible world.—(2 Cor. xii. 2; Rev. xxi. 1, 3, 7). See also *Elpis Israel*,

pp. 148, 161, 409, and also *Eureka* third vol., pp. 678, 681.

FRANK G. JANNAWAY.

London, April 19th, 1880.

EXTRACTS FROM CORRESPONDENCE.

(The Editor considers himself at liberty to quote from letters that are not marked "private." When so marked, the mark should be inside of the letter on the top of the first page, and not on the outside of the envelope. If placed on the outside of the envelope, it is liable to lead to delay in the letter being attended to.)

DR. THOMAS wrote as follows on October 16, 1870: "Dear sister Hage, I was on my way, making what I supposed might be a farewell visit to my friends and brethren in the United States, but man proposes and God disposes—I was taken suddenly sick and laid prostrate for thirty days; so that instead of a tour of 1,500 miles in Canada, Wisconsin, Illinois, Kentucky, Indiana and Ohio, as I proposed, I was turned back and otherwise disposed of. My sickness was very severe; the proximate cause of it was physical exhaustion, superinduced by too much exercise of brain, and the intense heat of the weather; my physique was not equal to the strain, a sudden fall in the temperature of the air disturbed its equilibrium, after the example at Scarborough, though worse, and my earthen vessel came well nigh being shattered into unmendable fragments. As yet I see no prospect of getting away from this country. Nothing detains me here but inability to sell; the brethren do not wish me to leave, but I should prefer to be nearer the arena of current events, which will doubtless ere long ultimate in the appearing of the glory of the Great God and our Saviour Jesus Christ, and the resurrection. It behoves us all to be found watching and keeping our garments unspotted from the corruptions which are in the world through lust. This is a great work to do—to conquer self by the power of the word, and as Paul says: "Let love be without dissimulation, abhor that which is evil: cleave to that which is good. Be kindly affectioned one to another, with brotherly love; in honour preferring one another. Not slothful in business; fervent in spirit; serving the Lord; rejoicing in

hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality; bless them who persecute you, bless and curse not. Rejoice with them that do rejoice and weep with them that weep. Be of the same mind one toward another. Mind not high things, but be conducted with the despised. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men, with whom if possible, as much as in you lies, live peaceably. Be not overcome of evil, but overcome evil with good." If we observe to do this exhortation of Paul, we shall do well, and not be put to shame at his coming. The length of this will prove to you that I have a special regard for you and brother Hage, and that I am not offended at your doing what seemed to you best, even if not the best in the premisses. Please remember me kindly to him. In this my wife joins with me in relation to you both. In hope of a tête à tête with him and you at some future time at Bilsthorpe."

Writing at another time, the Dr said: "The great thing to impress upon the people is, that immortality can only be obtained by obedience to the gospel of the kingdom, and that all who do not understand, believe, and obey this, no matter how honourable they may be esteemed by their fellow men, 'are as the beasts that perish.' The obedience of faith, gives the right; patience in well-doing, perpetuates the right, and worthiness accounted at the judgment after resurrection results in the mortal being swallowed up of life by the power of God. Mr. Hodgkinson, recently immersed at Scarborough, has returned to Boston. He has written me a

letter of thanks for light received. He is glad to find upon arrival in Boston an ecclesia, though small, yet sound. I have written you a long letter, and fear I may have wearied you both, as I confess I have somewhat wearied myself; writing is a great effort for me now because of the shakiness of my hand. I shall talk to you on the 'Signs of the Times' in the *Christadelphian*. But I must conclude with the intimation that my health is improving, and that I am waiting in the earnest hope of the speedy Apocalypse of the great day of God, and that we all may have a happy re-union in His presence."

Brother J. J. ANDREW, London: "From the Ministerial utterances, the policy likely to be developed in the Eastern Question is gradually showing itself. The announcement of Mr. Gladstone, on the first of June, 'that although the Anglo-Turkish Convention abridged the freedom of the Government he had never said anything about the question of withdrawing from it,' should be carefully noted. Taken in connection with a leading article in the *Daily News* of the same date, it would appear to mean that we are only bound by that covenant as long as Turkey fulfils her part. One of the leading conditions which it imposes on the Porte is the execution of reforms. If, therefore, she fails, England is not bound to exercise any protectorate over Asiatic Turkey, nor defend her against Russian attacks in that quarter. It is probably with a view to bringing this point to an issue that the Government are pressing Turkey for her long-promised reforms. Turkey will certainly fail to fulfil her part, but it does not follow from this that the English Government will be allowed to withdraw from the obligation undertaken by the Beaconsfield Ministry. It is not in accordance with God's usual plan, to allow such important national covenants to be made—when they tend so conspicuously to the fulfilment of His designs—simply for the purpose of being broken. Therefore it is but reasonable to expect some event which, without enabling Turkey to carry out her reforms, will prevent England abrogating her obligations to the Sick Man. What that event will be we know not. We can only watch for it; praying that all our watching will soon be a matter of memory only."

Sister HOPPER, of Glasgow: "I enclose stamps for a copy of *Seasons of Comfort*, which I want you to send to my sister at Gravesend. I feel sure that you must have received many expressions of gratitude from brethren and sisters for that invaluable book. I shall only say that I can and do most heartily endorse every word that brother Ashcroft has said in his diary for the first of May. I have already proved that it will have a good effect on those who, at present, have no right to the consolations with which it abounds. The lady, with whom I was staying when you sent me the last parcel of books on first principles, though a most exemplary Christian, thought the books extremely uncharitable. She quoted the epistles. I proved to her that the epistles were private letters to a certain class of individuals. I then read to her the address (out of *Seasons of Comfort*) headed "A Warning Message," page 219. This left a very deep impression upon her mind, causing her to ask me to allow her to pay for a copy of the *Declaration and Jesus Crucified*, both of which she had been looking at before with some prejudice. The last week I spent with her was a very happy one, for she and her servant, who was also a very earnest Christian, had both become determined to seek after the truth."

Brother W. OSBORNE, Tewkesbury: "Kindly send me three copies of the *Apocalyptic Lectures*, when ready; also one more *Seasons of Comfort*, with which we have all been more than pleased. Whether for reading with the brethren and sisters, or more privately, it has been found a most valuable acquisition. I think I may say the contents of the volume, and the style and get-up of the book have been an agreeable surprise."

Brother GEO. TODD, Galashiels: "Dear brother, on this the first opportunity of writing to you, I cannot refrain from bearing testimony to your great and fruitful efforts for the truth. Your published works are the means of a great number coming to a knowledge of the truth; and not only are they useful in that respect—in fact indispensable—in edifying and upbuilding those who are acquainted with and have become obedient to the truth. Then your excellent monthly is another grand work. My short experience of it has been of the most grati-

fyng kind—every number seeming better than the last. May the blessing of Yahweh be upon you in your work; and may that work be continued in the same efficient hands till the return of our Lord and Master.”

Brother A. SLEEP, Devonport: “I do not think you need be discouraged on account of the Liberal party coming into power. I have thought for some time that Russia could not obtain that predominance in Europe which the Scriptures tell us she will, while Lord Beaconsfield remained in power. In a European struggle he would not remain a silent spectator; and we should have opposed Russia before our time. On Messrs. Granville, Gladstone, Hartington and Co., coming into power, they will not pursue the active policy of Lord Beaconsfield, but will follow on the lines of the policy they pursued during the Franco-German struggle. It will be a policy of non-intervention; and while Europe no doubt will be deluged with the blood of her sons, England will perhaps be helping to colonise Palestine. The Russian press hail with delight the advent of the Liberal party to power, knowing their policy in the past, and hoping to pursue their ambitious projects unchecked. It seems probable that the two central powers—Germany and Austria—will be crushed between the upper and nether millstone. Russia and France, with the aid, no doubt of Italy and the Balkan Principalities, will destroy the central powers. Does it not seem that at such a time the resurrection will take place? For the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged.”

Mr. T. J. MELLOWS, London: “I herewith enclose stamps, value one shilling, in payment for the printed discussion held by you in Exeter Hall, in April last. I attended the discussion one evening but my patience would not allow me to waste my time in listening to the absurdities of your opponent. I really could not understand an educated man presuming upon the patience or ignorance of the audience, as he did. I consider, after having gone carefully through your book, that you settle both the question as to who are Israelites and who are not. With the best wishes for

yourself and the cause you so ably defend.”

Mr. W. R. BEESTON, Manchester: “I beg to enclose stamps, in pre-payment for the *Christadelphian*. I seem as far off embracing your tenets as ever. One thing is that I cannot trace any Christian body, or even an individual, who held all the Christadelphian doctrine prior to the late Dr. Thomas’s teaching. It certainly seems very strange that Christianity should so relapse as to lose every teaching which distinguishes Christadelphians. Even if it lost the distinctive features of Christadelphianism in practice, one would expect to find them in early writings in some way or other.” [The lesson to be derived from human history, as contained in the Scriptures (and we are not safe in divine matters outside of them), is that the bulk of men are always in the wrong, and that those who are in the right are few—microscopically few—and doomed by the overwhelming majority to the obscurity of the dens and caves of the earth. If the believers of the truth are not hunted into corners now, it is because of the times. The season has come for restraining the violence of persecution. ‘Early writings’ reflect the impressions of the majority, by whose favour they were allowed to live after their production. ‘Early writings’ of another sort are scarce. There are such, however, containing traces of truth apostolically delivered. ‘Early writings,’ however, may be left out of the reckoning in deciding what is the teaching of those still earlier and incomparably grander and more precious writings—the writings of Moses, the prophets and the apostles. If we are in harmony with these, what matters it if we are in opposition to all the libraries in the world, early or late?—EDDOR *Christadelphian*.]

Brother J. W. JONES, Worcester, Mass., U.S.A.: “Enclosed please find clipping on the signs in the political heavens; the events now transpiring among the nations are wonderful, and they speak to the intelligent saint as the voice of God, saying, ‘Wait ye upon Me, saith the Lord, until the day that I rise up to the prey; for My determination is to gather the nations, that I may assemble the kingdoms to pour upon them Mine indignation, even all My fierce anger.’” This

time of Jehovah's great wrath is rapidly approaching, but 'Alas! who shall live when God doeth this? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully: he shall receive the blessing from the Lord and righteousness from the God of his salvation.'—(Psalms xxiv. 4-5). 'For (saith the prophet David) in the time of trouble He shall hide me in His pavilion, in the secret of His tabernacle shall He hide me.' We call to our memory the time when the destroying angel passed over the children of Israel in Egypt because their door-posts were sprinkled with the blood of the lamb of which they were to eat that night with their loins girded, their shoes on their feet, and their staff in their hand, and they were not to leave the house until morning.—(Exodus xii. 4, 11, 22). They were thus secure from the surrounding woe and trouble, and symbolise the following utterances of the Spirit through Isaiah: 'Come My people, enter thou into thy chambers and shut thy door about thee; hide thyself as it were for a little moment, until the indignation be overpast.'—(Isaiah xxvi. 20). We are striving as a little body to prove ourselves worthy of God's love and protection in the time of trouble. We have been holding business meetings to consider the most effectual way of holding forth the truth and the upbuilding of the members of the body of Christ; and may we be blessed in our weak endeavours to maintain good works and shine as lights in this dark and evil world, is our whole desire."

Brother W. G. BURD, Kentucky, U.S.A.: "Through the kindness of brother S. C. Burd, of Omega, this State, I have just received the April number of the *Christadelphian*, which is full of interesting matter. Indeed I know not how we who are so isolated could do without it. But I have been too poor this year, to be able to order a volume. Hence I must be content to receive it second-hand. I also heartily concur in the remarks of brother Dr. Ussher of Walkerton, Ontario, Canada, in the March number, as to the improbability of Dr. Thomas having been mistaken as to period of Christ's return. Indeed, taking it all-in-all, the signs of the times, instead of being depressing, are such as, on the contrary, to be very encouraging to those who

are looking earnestly for redemption in Israel. Again, the remarks of brother Simon in last month's 'Intelligence' as to our own deportment whilst privileged to work for the Master, to try, the Lord helping us, to subdue the flesh; and the remarks of brother Sully in 'Extracts from Correspondence,' to the same effect, are very commendable. There is another aspect touching our preparedness, of which I wish to speak in this connection. It is this: I fear some—even amongst the older brethren in the United States especially—are under very erroneous impressions with regard to their fraternisations with the alien around. They seem to have failed entirely to appreciate the very extensive discussion, last year, in the *Christadelphian*, on Freemasonry and Oddfellowship. I have been labouring with some on this topic recently, as it would seem to little profit. It does seem to me that every earnest brother should know that to be true to Christ in this day of many-headed wrong, is to stand out clearly from every institution of man's devising. This fleshly fraternization practice, I have no doubt, has had a very damaging influence with some who are very intelligent in and well-disposed toward the truth. Dear brother, it seems to me that in this waste howling wilderness, what I can do is not appreciated by either friend or foe: with the exception of those at Omega." [It is "a waste howling wilderness" everywhere at present. The best that is done for the truth anywhere is but as a sickly plant in a flower pot in the window of a house in a crowded alley, in the worst part of a large town. The desert shall rejoice, and blossom as the rose by and bye. For this we wait, as commanded, for the vision will not always tarry, but will speak, with glorious and heart-lifting voice, at the appointed time.—EDITOR *Christadelphian*.]

A SISTER in America (who does not wish her name to appear), thus remarks on Paul's exhortation on the subject of children, to "bring them up in the nurture and admonition of the Lord."—(Eph. vi. 4): "Why is this command given? We might answer this question by asking another: why is it that so few will be saved? Simply because nearly all follow the dictates of their carnal minds from infancy, and we know that the carnal mind unrestrained is not subject

to the law of God, neither indeed can be. We should begin early to implant spiritual ideas in the minds of our children. The sooner we begin to subdue the carnal mind by the spiritual, the easier will the conquest be. Some seem to think it best to allow their children a good deal of loose rein, permitting them to attend balls and such like; but this is not the way to 'bring them up in the nurture and admonition of the Lord,' and a child brought up in the admonition of the Lord will not want 'loose rein.' I do not believe in forcing a child into religious matters, but I do think that a child brought up in the 'nurture and admonition of the Lord,' will be most sure to adhere to 'the true way' in after years. I notice others, too, who allow their children to attend orthodox gatherings, when they wish—children, too, who were old enough to understand and obey the truth. This looks to me as if their parents have never taught them what is an abomination in the sight of God, and what is well pleasing to Him; for I think to teach a child this from the first it will not care to mix with the gay crowd, who are nothing more than idol worshippers. I have seen some who seem to think if they spare not the rod (Prov. xiii. and xxix.) this is sufficient, notwithstanding they will allow them to roam for hours out of their sight, and then when they happen to hear of some bad conduct of theirs (while out of their presence), they will fly into a passion and use them roughly; instead of watching over them constantly, and seeing that they are not contracting bad habits that will prove hindrances to them in trying to walk in the straight and narrow way. Again, we hear some say, 'Well, I know my children have turned out badly, but I have done my duty by them.' I think there is danger of us being deceived in this matter. We may think we have done our duty when really we have not. The best time to train a twig is while it is small and tender. We know from experience that it is much harder for us to resist the enticements of sin than if we had all our lives been accustomed to yield to the voice of wisdom, and had been taught from childhood to refuse the evil and choose the good. We can teach them these things just as easily as we can teach them to economise in temporal matters. We do this in order that it may help them in

after life to judge which is best, and work for that point; I think we should be more concerned about their spiritual welfare than we are about their temporal. Some seem to think that all we can do is to teach them to be honest, law-abiding citizens, and if they do not take up with the truth of their own accord, we cannot help it. But this would not be 'bringing them up in the nurture and admonition of the Lord,' but in the way our fathers in darkness brought us up. And we know that many of us have had a great deal to unlearn, and have had many evil habits to overcome, which grew up with us, which renders our warfare much harder than if we had been taught from childhood to set our hearts on God and do His will, instead of obeying the dictates of our own carnal minds. If we turn the carnal mind loose, it is sure to run after carnal things. The force of example, too, is a great item in the government of children. If we teach them to be patient, we should never act to the contrary ourselves, if we want our precepts to profit them. I think we should never set an example before them in any way that we do not want them to follow, for they are sure to think that what father and mother do is certainly worth imitating. It would be sad indeed to see our children rejected at the judgment seat for something we might have remedied at the proper time. Herein, too, lies a doubt as to whether we would be accepted ourselves. There is surely a great responsibility resting on parents in the Lord. As for my own part I am resolved to bring mine up in the way that will most redound to His glory; for all we can possibly do in the way of glorifying Him and honouring His adorable name, seems to me would be but a very small speck when compared with the manifold mercies with which He surrounds us every moment of our existence now, not to speak of the glory, joy and blessedness which He will bestow on the faithful in the coming age. I wish some well-posted brother would write more fully on this subject, as I think it is more neglected in these parts than almost any other command."

TICKETS FOR CHRISTADELPHIAN SUNDAY SCHOOLS.—Brother J. J. ANDREW, of London, says: "In the conduct of the Sunday School here, it has been found that the ordinary tickets, printed for the purpose

contain many passages of Scripture, not suitable for bringing the leading features of the truth before the minds of children. A special selection has therefore been made, and a publishing firm accustomed to this kind of work has been induced to adopt them for one of their own sheets. It is called *The Coming Age* series, that being the leading subject in the 120 texts of which it is composed, but it really comprises passages relating to the elementary outlines of the truth, such as—The mortality and insignificance of man; the state of the dead and the resurrection; the second appearing of Christ; the prominent characteristics of his kingdom; the restoration of the Jews; the reward of the righteous and punishment of the wicked; the origin of death; Jesus Christ's mission past and future; the Abrahamic and Davidic covenants; the power and goodness of God; and the value of revealed wisdom. Others engaged in teaching the young have doubtless met with the same difficulty, and may be desirous of, to some extent, rectifying it. They might be made of considerable use in families as well as in Sunday Schools, for imparting scriptural instruction to the young. The following is a list of the 120 passages on each sheet:—

Gen. ii. 7	Psa. cxlv. 9	Isa. lv. 3
" iii. 19	" cxlv. 20	Jer. iii. 17
" xvii. 8	Prov. iii. 19	" xvii. 9
Ps. i. 1	" xi. 31	" xxiii. 5
" ii. 7, 8	" xii. 22	" xxxiii. 6
" viii. 5	" xv. 7	" xxxi. 10
" xxv. 10	" xv. 1	" xxxiii. 17
" xxxiii. 6	" xv. 3	Ezek. xviii. 4
" xxxiii. 13, 14	" xv. 26	Dan. ii. 44
" xxxiv. 16	" xvi. 16	" iv. 25
" xxxvii. 11	" xix. 27	" vii. 14
" xlvi. 2	" xx. 12	" xii. 3
" xlix. 20	" xxi. 16	Hos. iii. 5
" lxvi. 4	" xxvii. 1	Amos ix. 11
" lxvii. 4	" xxvii. 2	Mic. vii. 20
" lxxii. 7	Eccles. ix. 10	Hab. ii. 14
" lxxii. 8	Isa. ii. 3	Zech. ii. 12
" lxxii. 11	" ii. 4	" viii. 22
" lxxii. 17	" ix. 6	" xiv. 9
" lxxxvii. 2, 3	" ix. 7	" xiv. 16
" lxxxix. 3, 4	" xi. 6	Matt. iv. 23
" lxxxix. 35, 36	" xxxii. 1	" xiii. 43
" cii. 16	" xl. 17	" xvi. 27
" ciii. 14, 15	" xiv. 18	" xxv. 31
" civ. 24	" li. 2	Mark xvi. 19

Luke i. 32	Rom. iii. 28	Heb. v. 9
" viii. 1	" v. 19	" ix. 28
" xvi. 31	" vi. 23	" x. 37
" xxi. 24	" x. 17	" xi. 1
John i. 29	" xiv. 9	" xi. 6
" iii. 16	1 Cor. vi. 9	" xi.
" v. 39	1 " xv. 21	Jas. i. 14
" viii. 34	1 " xv. 24	1 Pet. i. 24, 25
" x. 10	1 " xv. 25	2 " i. 21
" xv. 13	1 " xv. 50	2 " iii. 8
" xix. 19	Gal. iii. 8	1 John ii. 16
Acts iii. 20, 21	" iii. 16	1 " ii. 17
" x. 38	1 Tim. i. 15	1 " iii. 8
" xvii. 31	2 " iii. 15	Rev. i. 7
" xxiv. 15	2 " iv. 1	" xx. 4

J.J.A.

Mr. W. MARKS, Tweed River, N.S.W. (apparently a son of Abraham after the flesh) writes as follows: "I fear that I must plead delinquency in not having written to you sooner, after having read your *Twelve Lectures*, &c. Lately I read your debate with Hine, that thorough perverter of prophecy regarding Britain. Two years ago I gave some lectures against his views, on this river. In your debate with him, I noticed a rational reason why sacrifices commemorative shall be instituted by the millennium. I had looked on them as instructors whose teachings had not been understood nor valued and which were then to be thoroughly comprehended, but your idea is in harmony with passover tuition, adumbrative and reminding. Whilst the Franco-Prussian war was in progress, I was shown a most important fact that all Bible miracles were like the Mosaic institute, shadows of things to come. A publication called *More Light*, conducted by a Unitarian 'Rev.' J. Pillars, asked a very pertinent query—'If you read of an ass speaking, a fish keeping a man alive during three days, and an iron door opening of its own accord, in another book, would you believe it?' [If in a book of such a character, and with such surroundings and associations as the Bible, certainly.—EDITOR *Christadelphian*.] As I had frequently defended the Bible publicly, I was compelled to look closely into the stories for self-evidence. Most providentially the king of Italy was bombarding Rome, whilst writing his asinine epistle to father Balaam, in which the very tone and purport were identical with those of the world-renowned ass. Like a flash of lightning it struck me

—here is God's design in this miracle! Being familiar with prophecy and its anti-christian illustrations in the Fourth Beast having no mouth for its Ten Horns, thereby proving itself a dumb ass for the predicted Balaams and Jezebels to ride on and belabour at their pleasure, I knew also that the said Ten Horns were eventually to change their attitude, become more intelligent than their mad rider, and proceed to severer measures. This would be going out of the usual way and would assuredly crush the Foot and Toes! The national walls of the French and Prussian vineyards were then meeting, and Balaam on his French ass, did truly meet an avenging angel and a sword to withstand his perversity. The same circumstances equally illustrated the symbolism of the iron door self-impelled. Iron being the emblem of Roman dominion in the prophetic image, and Peter being typical or representative of his *alter ego*, Peter of Rome, Victor Immanuel's iron balls announced a national opening of a door by which Pio and his successors could take a hint of departure. Another iron-clad door came voluntarily from Gladstone intended for Peter's escape! Jonah was father to Peter. Peter being smitten on his own side by the deliverer, left his prison and went along the one street (the great street where the witnesses being dead, lay unburied) and came to Mary's house where 'English Rose' is door-keeper. This suggests to me that the Pope will, after visiting France, go to Ireland or some country of Mariolatry under the British flag, but not remain there. Jonah was typical of the Dove and Oppressor classes. His actions, like those of Ezekiel and many prophets, were cast in the Balaam mould—representative. Christ uses the shadow of Jonah's temporary sepulchre, but does not exhaust its meaning. Prophecy is the exponent of Bible symbolism. The prophets often represented their nation and their antagonists. The Jews were Dove and Oppressor. Papal anti-Christ too. Both fled from duty and the proclamation of warnings, and are Merchants of Tarshish in their respective wares. Before the great war storm of Ezekiel xxxviii., both Jew and Pope shall be asleep in the wings or sides of the Great Ship. These Jonahs are bringing such a storm upon us as shall

make our shipmates quake. We know the Great Fish Dragon prepared to swallow any partizan of Turkey, Jew or Pope. When the storm comes, both Jonahs go overboard, and for three years (days) shall be in the Russian Crocodile's belly (the Grecian belly of brass, and the waters in the swollen belly of the Adultrous Woman, in this day, when the husband's fiery jealousy shall infuse the sleeping dust of his tabernacle with the water of spirit life, and make that Woman-adultrous to drink the fatal cup). Thus, every miracle foreshadowed what the predictions and typology of Judaism suggested, and which history confirms to the present hour. You can easily perceive of what importance this discovery is to us, not only for strengthening our own confidence in the inspiration and omniscience evinced in those foolish-looking stories, but for producing conviction in their thinking. Of course I have given only the outline in exposition, but every item of each story has its parabolic hint, and can be read from history so far as it has been written. The future can also be clearly gathered in substance, as well as the past and present. 'He makes the wrath of man to praise Him!' 'The foolishness of God is wiser than men, and the weakness of God is stronger than men!' The miracles are now generally regarded as the weak and foolish and indefensible portions of the Bible, but we now see that they possess superhuman solidity and intelligence. Lapse of years, instead of crumbling, hardens the Bible pyramid. The seeds of bygone wonders required the soils of the centuries to burst the impenetrable casement, and develop their kernel into a tree whose branches shade the heirs of Paradise. I often marvel at my own and others' stupidity in not having learned that all miracles were shadows of things to come, seeing the instances specified in Scripture. The efficacy of the blood of a paschal lamb; of a look on a serpent of brass; of a bush burning but not consumed; the rod of Moses swallowing others; the curse on the barren fig tree; the smitten rock yielding streams; &c., &c.; are so clearly suggestive, and, to a Bible reader, so self-interpreting, that the principle of prophetic symbolism should have been recognised universally; but it is still true that we

are 'fools and slow of heart to believe all things written in Moses and the prophets.' I would like very much to develop in a volume the wonders of the law, but I can find none like-minded, or capable of appreciating the hidden treasures, which, like our gold fields, were so long unknown to Australians. The other day I saw that Dr. Tyng, of New York, in his *Meditations upon the return of the Lord to reign upon earth*, or, *He will Come*, which is the title of the little volume, in chap. 7—A Glimpse of the Glory—says, 'The transfiguration of Jesus was a prophecy in act.' This is my view of all miracles. Look at Pentecost, with its tongues of flame and rushing mighty wind: Have those tongues lost their fire, and that wind its agitating power? It is too true that now the flaming tongue is comparatively cool, and the apostolic hurricane has subsided into a breath, but God could not have devised more accurate symbolism of apostolic zeal, and actual result in the two succeeding centuries. God pour upon us the power and fidelity which consumed the Paganism of Rome, and shook its temples to the dust! I wish you, with your tongue of fire, which is so much fiercer than mine, and that trumpet blast of yours, which is at once so powerful and so sweet, to announce, in *Christadelphian* interests, these wonderful works of God. I have not seen your *Christadelphian* for seven or eight years. A friend sent me, from Melbourne, your pamphlet on the Eastern Question. I saw one or two days' debate with Bradlaugh, but I wish much to see it all. He is not in earnest—a mere quibbler—a pettifogger. I have met his like. There is no satisfaction in dealing with such but to stop their boasting and give reasons which will satisfy the hungry soul. No miracle such as we can now show of superhuman knowledge of futurity would convince such as Bradlaugh. I

commend my argument to your notice. You will find it stable, pertinent, and powerful either for attack or defence. No modern *Punch* could equal the satirical pungency of Balaam's cartoon, and we can defy infidelity to produce contemporary or any history which can depict with such photographic accuracy the same amount of historical truth, in this or any other guise. I am very anxious to hear from you and exchange wares. I advised C. H. Spurgeon to get the *Twelve Lectures and Eureka*. He has not replied. I hope to sit down with you soon at the King's table, and enjoy the marriage supper. [The suggested analogies are interesting and even amusing, but they lack the value of that which is demonstrable, and the usefulness of that which is practical. The miracles do not require a recondite significance to be either credible or serviceable. Their credibility is established by every circumstance or condition that makes anything credible: the consistent and persistent testimony of competent and a great variety of men of capacity and probity. And as for their serviceableness, who would obey commandments or hope in promises unless he was sure God had enjoined the one and given the other? and how could God give us the certainty of His authorship in either case without what we call miracle, which is merely an act of power performed quickly and directly where we are accustomed to slowness and circumlocution? This was the object of the Egyptian miracles (Deut. iv. 35, 39); the miracles of Jesus (Jno. v. 36; Acts ii. 22); and those performed by the apostles.—(Mark xvi. 20; Heb. ii. 4). If in addition to these uses, it could be shown that the miracles were foreshadows of prophecy enigmatically, their value would doubtless be increased; but the demonstration is awaiting.—Ed. *Christadelphian*.]

APHORISMS.

LET Him that keepeth thy soul keep also thy company.—(Prov. xxiv. 12).

Think thoughts not hid from Him who pondereth the heart.—(*idem*.)

Christ God-given, God-gifted.

Ye men-fishers—cast gospel nets.

Hast bought a field with treasure trove?
Dost own a pearl the just doth love?
Act serpent wise, and mild as dove.

Good seed, smothered in the embrace of tares.
Believers! "Heaven hath lost her blue."

Drive thy flesh, let it not drive thee.
To-day thine, to-morrow His, yesterday everyone's.
Chew the cud of reflection.

Hope, flattering companion of youth—
Care, anxious comrade of age.—
Words, my son, oft veil intents—
Smiles, cursings,
And acts, objects.

A man of expediency, entangled.
He who anticipates, participates.
Solitude tests, opposition strengthens faith.
Bondsman and surety—the parents of ruin and despair.—(Prov. vi.)

Thou mayest be stranded by the ebb, if thou tarriest in the flood.

Health, labour, hope—joyous triad.
There is a dagger deadlier than steel.
Censorious critic, turn thou author.
Complacent flattery, gliding snake,
Beware thy venom.

Time hangs on idle hands.
Much wealth, a shield to many faults.

Rich thoughts, rag clad;
Silence for wisdom;
Skeletons in purple.
Servants, masters.

Pride, fattening on prosperity—
Humility, feeding on adversity—
Change seats—anon!

Sisters' hands, unseen, though felt.
Brothers' words, oft heard, forgot.
Wake holy, slumber worldly thought.

Dainty waist, death-embraced—
 Damask cheek, grave-kissed.—
 Profoundest sleep, unconscious
 As the stones that mark thy rest.

Evolution.—Whitest milk, from reddest blood—from *greenest grass.*

Progression.—Babes in Christ, children in malice, men in understand-
 ing—saints in light.

Conviction, piloting feelings.
 Goodfellowship curtails distance.
 Loss, tardy beggetter of appreciation.

Hark! to the shout of Jesus, descending,
 Hark! to the voice of Michael, transcending,
 Hark! to the trump of Jehovah, transforming—vessels of clay.

Angelic host, commissioned to exhume,
 In silence, heirs, awaiting presence.

June 13th, 1880.

F.H

THE WEDDING FEAST.

THE parables of Jesus, although given that professing Christians of the Pharisee class seeing might not see, and hearing might not understand the teaching of the Son of God, are nevertheless full of instruction to those who through the goodness of God know the mysteries of His kingdom, or have in their possession the key of knowledge by which admission may be obtained into the secret place of the Most High, and to this class Jesus expounded many of them from time to time. Although we have not the exposition of Jesus in the one under our consideration, yet we have the written word which he warned men to give heed to, and in this we can find a full explanation of the subject before us.—(Matt. xxii. 1 to 14). The first thing that meets our eye in the words of Jesus is, "The kingdom of heaven," which he says is like what follows. In this short phrase we are at once reminded that except a man be a scribe, who has been instructed in the things of the kingdom of heaven, he will at the first step fail to understand the groundwork of the parable.

An instructed scribe knows that the kingdom here mentioned is that kingdom which Daniel predicted God would set up

at the end of the times of the Gentiles, and which would break in pieces all existing kingdoms and stand for ever. It is called in some places the kingdom of God because it will be under His direct supervision through Jesus, and his brethren the saints; and in others the kingdom of heaven, because it will be of a heavenly constitution, and from thence comes its king—(Daniel ii. 4; Psalms cx. 2; Daniel vii. 13, &c; Psalms ii. 6). It will be the kingdom of Israel restored according to the statement of Jesus to the Pharisees (Matt. xxi. 43), that the kingdom of God should be taken from them and given to a nation bringing forth the fruits thereof. They had at this time the possession of the Jewish kingdom under the Roman power, and were according to their own words the rulers of it.—(John vii. 48). It was soon afterwards wrenched from them, but has not been given to the nation bringing forth the fruits thereof, but as Jesus promised it, we have no doubt that it will be when the time arrives for the transfer. The class referred to are the little flock to whom it is the Father's good pleasure to give it. They are a peculiar people, a holy nation, zealous of good works, who have made themselves acceptable to God by coming to

Him through Jesus Christ in the way He has appointed.

This kingdom then is likened by Jesus unto a certain king who had made a marriage for his son, even the King of nations (Jer. x. 7), the only potentate who has provided a feast in the marriage supper of the Lamb, when the Son of God, Jesus of Nazareth, will be united to his bride, the one body, the ecclesia, when all the called, and chosen, and faithful will have the distinguished honour of sitting down with Abraham, Isaac, Jacob and the prophets in the kingdom of God at the King's table, and drink of the fruit of the vine thereat. —(Luke xiii. 28; Matt. xxvi. 29).

“He sent forth his servants to call them that were bidden to the wedding.”

God has repeatedly sent forth His servants the prophets to call those that were bidden, viz., the Israelites, but they in the majority of cases only made light of it, and despised His word, even going so far as to illtreat and kill His messengers. God, at last, was weary of this state of things, but before taking a decisive step gave them a final opportunity to repent and accept His invitation. He sent His own well-beloved Son, the Bridegroom himself, to them, who humbled himself to the position of a servant to deliver his Father's message. He delivered it faithfully; but although they knew that what he said was true (Matt. xxii. 16), yet they would not come, but went so far as to kill him, to try if possible to prevent its accomplishment. This filled up the measure of their iniquity, and the King declared that not one of them should partake of His supper. He therefore sent forth His armies under Vespasian and Titus the Roman Emperors, and destroyed the murderers and burned up their city. But as the vacancies created by this rejection had to be filled up, the King turned to the highways and hedges of the Gentile world, and sent forth His servants to invite those who would come from among them, both good and bad, and in this way the required number is being got together. It is in this way that the call to God's kingdom and glory comes to us, and if we are wise we shall learn a lesson from the foolishness of these Jews who rejected it. Let us accept the Monarch's gracious invitation, and make no excuse of a prior engagement. A decision must be come to quickly, for there is no time to lose. God says through His son, “The wedding is ready.” Nothing can be plainer; we have only just time to prepare ourselves

if we intend to be present at its celebration, and if we accept the call we must see that our attendance is in accordance with the rules of the feast. It will be a most glorious assembly as anyone will at once conclude from the list of those who will be present, and the position and character of the Host and Bridegroom. We shall require a splendid wedding costume, and also a purification of our bodies, and a general trimming of our conversation and manners, lest our faces be covered with shame at some defect in our appearance when we stand in the intense brightness of the Sun of Righteousness, the illuminator of the feast. We must have a wedding garment, for all those who are present that are not provided with this necessary article will be cast out into outer darkness by the servants of the King.

But what is this garment and where can it be obtained? It is not a suit of clothes which can be procured at a tailor's or draper's shop. If it were, depend upon it there would not be many cast out for the lack of it, especially if the present day be taken for a guide. A wedding garment such as will admit us to the marriage supper of the Lamb cannot be purchased in the world: no, not even in the temples of spiritual merchandise around us, for they do not possess any material of such superior quality, neither can their machinery produce it, for it must be composed of fine linen, clean and white, and without spot or wrinkle. It can only be obtained at the treasure house of the Spirit, God's store. He counsels us to buy of Him white raiment that we may be clothed, and that the shame of our nakedness do not appear. —(Rev. iii. 18). He therefore invites us to the feast, and at the same time offers us a garment to be present in, and we have therefore only to accept and put it on, and all will be well, provided we are very cautious and wait in a becoming attitude, keeping our eyes about us that we do not get it soiled in the least before the entertainment begins.

Our vigilance and care will be abundantly rewarded by hearing the gracious words fall from the lips of the Lord of the feast: “Enter thou into the joy of thy

Lord." We shall then see the King in His beauty, and realize to the fullest extent what it is to partake of the great and glorious things that God hath prepared for them that love Him.

This parable is summed up as follows: We are invited to God's kingdom and glory to become part of the bride of Christ. If the invitation is accepted, we must put on Christ in the way appointed, viz., by baptism, and thenceforward commit our way unto the Lord, by continuing patiently in well-doing to the end of our mortal career. To do this we require to know what is acceptable in the

eyes of the Deity. It is necessary therefore to study the Scriptures daily, proving all things, seeking for glory, honour, and immortality, and by having our senses exercised in this way by reason of use, we shall come to think, speak, and act in accordance with our Father, and find ourselves at the last in the presence of the Son of Man, having on a garment of fine linen, clean and white, which represents the righteousness of the saints, and hear him say "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

T. R.

The Christadelphian.

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

JULY, 1880.

THOSE who can look back for twenty years in the profession of the truth and the consequent discernment of the signs of the times, will recollect how steadily and confidently the expectation of the downfall of the French Empire was entertained. They will recollect, as time went on, how increasingly distinct and emphatic became the public symptoms of the approach of that downfall, and how constantly the shakiness of the imperial throne was the subject of newspaper comments. At last came the thunder clap of 1870, and before the thunder had ceased to roll, French Imperialism was levelled with the dust. The event increased the confidence of the watchers for the Lord's coming, and was the source of true satisfaction.

A parallel case is afforded in the state of Turkey, the desolator of the Holy Land. For years, the same class have watched her decline and expected her downfall, as a preparation of "the way of the kings of the East"—*alias* Jesus and his brethren, as the head of the house of Israel whose land the Ottoman down treads. For years the symptoms of that downfall have been thickening, and as each month now rolls by, the final evaporation of the political

Euphrates seems hurrying to its accomplishment with a visible increase of speed. The thunder clap is doubtless about to be heard which will mark the completion of the Sixth Vial, and cause believers to feel face to face with the daily contingency of the advent. The matter summarised in "the Signs of the Times" will illustrate the meaning of these remarks. They are fairly exemplified in the following cutting from the *Echo* :—

"The last published Blue Book on Eastern affairs is indeed most melancholy reading. In a volume of some three hundred pages, more than two hundred despatches describe the loathsome progress of putrefaction in the Ottoman Empire. The Sick Man is so near to death that his limbs are mortifying, and even Sir Austen Layard reports paralysis at the heart. Three thousand six hundred questions are registered for discussion and decision by the Council at Constantinople, 'but there is a perfect block of business.' Confusion and disorder reign at the Porte. Starving clerks neglect their work, and hungry officials mislay documents of importance and refuse to obey the orders of their superiors. This is Sir Austen Layard's description of the present condition of the Government of the regenerated Sultan of Lord Beaconsfield's consolidated Empire within two years of the Congress of Berlin. No one can read even fragmentary extracts from this sombre volume without feeling that the end is at hand. The death-rattle in the throat of the Sick Man is echoed in every page."

THE SIGNS OF THE TIMES.

THE LIBERAL VICTORY AND TROUBLES IN THE EAST.

DYING STATE OF TURKEY OFFICIALLY DESCRIBED.

TURKEY AND THE EUROPEAN POWDER MAGAZINE.

THE COLONIZATION OF PALESTINE.

The action of the new English Government, in calling upon Turkey to execute the reforms promised by her under both the Berlin Treaty and the Anglo-Turkish Convention, continues to be the distinctive feature of the political situation, and the explanation of the extraordinary change in the position of English parties effected by the election. It is a change not at all conducive to peace, but the reverse. The Berlin correspondent of the *Times* reports that, according to the official organs in both Germany and Austria, "The change in the English Cabinet has augmented the troubles in the East, for the apology made by Mr. Gladstone must have been a signal to stir up new revolutions. The chief of the English Cabinet has indeed shown by his apology to the Emperor Francis Joseph that the existing facts have more influence than the fantasies of a mere humane policy, but his words have been already sufficient to excite once more the passions of the peoples in the East; and Italy and Russia, the two Powers allied by an unwritten treaty to each other against Austria, have immediately profited by the welcome opportunity to blow up the flame."

The action of the Liberal government, since it came into office, more than the electoral speeches of its members, has keenly and dangerously stimulated the development of the Eastern Question. How this has come about will be understood in view of the documents officially promulgated within the last few days. On the 27th of

April, Sir Henry Layard, the British ambassador at Constantinople, wrote by request to the new government describing the condition of Turkey. He says:

"I have exhausted every diplomatic resource in endeavouring to bring the Sultan and his advisers to a sense of the danger to which the Empire is exposed, in consequence of the state of things I have described. I have used every representation and remonstrance—I may also say menace—to induce them to put into execution, and to carry out loyally and fully, the promised reforms. I have made incessant personal appeals to the Sultan himself. I have placed before him, even in writing, without reserve the condition of his Empire, and the consequent disaffection of his subjects. I have exposed to him the incapacity and corruption of his Ministers, and of high public functionaries. I have pointed out to him the inevitable consequence of his disregard of the warnings which he has received, the forfeiture of the sympathy and friendship of England, and the possible further dismemberment of his Empire, if the European Powers should find themselves compelled to interfere to put an end to the anarchy which exists, and to ensure justice and good government to the suffering population under his rule. But hitherto in vain. His Majesty is ever ready to give promises, which are unfortunately not fulfilled owing to the evil influences always ready to counteract the impression that may have been made upon him by myself, or by any other foreign representative who may hold the same language to him. It is of no use making threats which are not to be put into execution. If we are in earnest in wishing to save this country, but at the same time to reform its administration, so that its populations may be justly and impartially governed, we must be prepared to go farther than mere menaces."

Following upon this, the new Government appointed Mr. Goschen to succeed Mr. Layard, and wrote him a long letter of instructions, in which occur the following passages:

"It has been considered desirable that a special Ambassador should be named on this occasion, instead of leaving the affairs of the Embassy to be conducted in the ordinary course by a *Charge d' Affaires*, in order to mark the sense which her Majesty's Government entertain of the situation and to impress the Sultan, by personal communication with his Majesty through a representative of your Excellency's Parliamentary and political standing, that the time has arrived when the Government of this country are determined to insist, in concert with the other Powers, upon the fulfilment of the engagements

which the Porte has entered into with regard to Greece and Montenegro, and of the pledges for reformed administration which the Turkish Government has so often solemnly given and so repeatedly broken. It is an object of European interest that the delay which has occurred in the execution of the provisions of the Treaty of Berlin respecting Greece, Montenegro, and Armenia should be brought to a close, and her Majesty's Government have invited the other Treaty Powers to instruct their representatives at Constantinople to join with your Excellency in addressing an identical and simultaneous note to the Porte, requiring that effect should be given to the articles of the treaty which relate to the European frontiers in question, and to the reforms required for the improvement of the condition of the Armenian population.

Her Majesty's Government cannot suppose that the Sultan, in whom the whole authority of the Empire has become centralised, is himself unaware of the urgent necessity for some change in the system which has brought the Ottoman Empire to its present disastrous state. Repeated warnings have been addressed to the Porte both by her Majesty's Government and by her Majesty's Embassy at Constantinople.

Promises of judicial and financial reforms and organisation of the gendarmerie were made by the Porte in November last, when the Turkish Government had taken alarm at the rumour that the British fleet was coming into Turkish waters, and possibly to Besika Bay. Lord Salisbury then said that for the present the fleet should not move into Turkish waters, but that he could make no promises for the future; and that he could give no undertaking that England would abstain from active measures if nothing were done to satisfy the promises which the Government of the Sultan had given. The language held by Lord Salisbury and Sir H. Layard has produced no effect. On the contrary, according to the last despatches received from Constantinople, the English officers who had been engaged to proceed to Turkey to organize the greatly-needed gendarmerie, but whose employment has always been steadily opposed by Osman Pacha and the retrograde party at the palace, and who remained without position or pay, are about to be sent back to England. The pretext for this is no doubt the want of funds, to which the failure of all attempts at reform is ascribed; but the financial embarrassments of the Porte are themselves owing to maladministration, and it may be a question whether the Powers should not call for the appointment of a Financial Commission, such as is indicated in the recommendation recorded in the 18th Protocol of the Berlin Congress, which should be charged to examine, not

only into the complaints of the bondholders, as then proposed, but primarily into the general financial situation of the Porte. . . . Your Excellency will not fail to make the Sultan and his Ministers understand that their present careful abstinence from menace does not imply any want of earnestness or determination as to the course of policy which they desire to see pursued.—I am, &c. (signed), GRANVILLE.

THE LIBERAL AMBASSADOR'S RECEPTION AT CONSTANTINOPLE.

Mr. Goschen duly arrived at Constantinople, after making a tour of the European capitals and conferring with the leading political personages as to the course to be pursued. Naturally, he was not welcome at Constantinople. The correspondent of the *Daily News* in that city telegraphed as follows:

"The Turks neglected, on various pretexts, to arrange for the official reception of Mr. Goschen. There can be no reasonable doubt that the Turks intended by their delay to intimate that they meant to oppose the English demands for reform.

"The Turkish Ministers are doing their utmost to unite the fanatical elements of the Moslem party to oppose any demand whatever, tending to change the present Moslem ascendancy. At the same time all the foreigners here, all the native Christians, and above all, all the unofficial Turks, are delighted with the hope that Mr. Goschen's arrival means union with the other Powers to get rid of the present insecurity and misgovernment."

THE RE-OPENING OF THE EASTERN QUESTION.

The nature and general bearing of Mr. Goschen's mission are well exhibited in the following extracts from an article on the subject in the *Times*. The article is headed

"ENGLAND AND THE PORTE.

"Mr. Goschen has now been received in formal audience by the Sultan, and may, therefore, at once proceed to the discharge of the substantial duties of his mission. It would be idle to ignore the enormous difficulties which lie in the way of the new Ambassador. He has to deal with a Government versed in all the arts of dilatory diplomacy, and even if his efforts were frankly accepted by the Porte, he would find himself face to face with a series of problems perplexing enough to baffle the sagacity of the boldest and most experienced

statesman. . . . But, even if these two questions are speedily settled, the crucial difficulty of Mr. Goschen's task will remain in the desperate condition of the Ottoman Empire itself. If the new Ambassador is not fully empowered to declare the mind of the British Government on this vital point without reserve or disguise, it would almost have been better that his special mission should not have been undertaken at all. It is abundantly clear now that the central Eastern Question, that which concerns the future of the Ottoman Power in Europe and Asia, admits only of two issues. Either the Porte must undertake reforms, immediate, fundamental, searching, substantial, and operative, under adequate guarantees for their effective execution, or it must in a very short time cease to exist. . . . Matters having reached this point, however, it is very necessary that the Government of this country should know clearly, and should make known as clearly, what it is that it means to do in the not impossible case of Mr. Goschen's representations failing of due effect. . . . It is necessary for a Power like England to wait until all the European Powers are agreed as to the precise nature and amount of the pressure to be put on the Porte. Even in a concert someone must lead, and there is no reason why the European concert should be disturbed if England were frankly to declare that the question of Ottoman reform is no longer to be trifled with. . . . We stand, in fact, now at the parting of the ways, and it rests with the Government of this country, more than with that of any other Power, to say whether the Ottoman dominions shall be regenerated before it is too late, and their inhabitants at last be given a chance of decent and civilized existence, or whether they shall be left to the slow and inevitable process of decay, with the contingency of a violent disruption at any moment."

The following further newspaper extracts bearing on the subject will be read with interest.

"The Turkish Empire can no longer be permitted to fall an ever-increasing prey to corruption and anarchy. If the process of decay be not stopped by one Power, it will be by another; and we cannot afford to stand by and see others do the work. If the European Powers can be brought to act in concert, so much the better. But if this attempt fails, we must not suppose that we can escape the duty. We are entering upon a path which may involve us in still heavier responsibilities than we have yet contemplated. But it is a path we cannot avoid, except at the risk of far greater dangers."—*The Times*.

NEW TROUBLE IN ASIA MINOR.—"The rising in Bagdad, says a contemporary, is assuming serious proportions, and will greatly add to the overwhelming difficulties with which the Porte has to struggle. The telegraph wires have been cut, the Arabs have thrown up works on the Tigris, the British steamers have ceased to ply on the river, and the Government troops are altogether inadequate in force to cope with the insurgents. What with her troubles in Europe and Asia, the Porte, even with the best will in the world, will find it impossible to carry out all the reforms which are needed to restore tranquillity and happiness to her varied populations, and Mr. Goschen will experience some difficulty in answering when the Porte gives him, as it is sure to do, its assurance that it is ready to do all that he asks it, but that it is absolutely powerless."—*Brief*.

THE SULTAN "PREFERRING DESTRUCTION TO REFORM."

"The chance, which amounts to a probability, has of course to be faced, that the Government of the Sultan will refuse to give effect to the reforms which are demanded of it. It is possible, viewing the jealousies and the ulterior aims of the great military Monarchies which are grouped about the dying bed of the Sick Man, that that European concert to which Lord Granville has appealed, may not be heartily given, even if it is promised in words. If secured for the moment, it may not be easily capable of maintenance in the later developments of the controversy. It will then become a critical question what the attitude and conduct of England shall be. A not inconsiderable section of the Liberal party, and that a section represented though not predominant in the Cabinet, would no doubt be in favour of finding in this state of things a release from the entanglements of the Eastern Question, and from the obligations of treaties which, disregarded by our co-signatories, are, it may be urged, no longer binding upon us. But it is doubtful whether the general sense of the party and the country would acquiesce in this retirement from action and influence in Eastern Europe. It is still more doubtful whether, after the language used by leaders of the Liberal party holding now the most responsible positions in the Government; after the hopes held out to the Slavs and Greeks of the Turkish empire, and the enterprises to which they have been more or less encouraged, it would be honourably possible to leave their fate in the hands of the three Emperors or their old masters. Moral obligations have been incurred which cannot be disregarded. There is one way out of the difficulty, but it would be sanguine

to hope that it will be taken. The real reform by the Sultan of his own administration is a thing to be asked for and hoped for, but not very confidently believed in. The Sultan will probably prefer destruction to reform. In the convulsion which may impend over Eastern Europe, it is certainly not the business of England to pursue a Quixotic or meddling policy. But her interests are involved in the assertion of the rights of the growing nations of the East, and in guarding them from absorption in the great military Monarchies which hem them in."—*Daily News*.

THE DANGERS OF THE SITUATION.

"More than four years I have lived and written on the Eastern Question, have had nothing else to distract my attention from this sole object of study, and, so far as my individual opinion may be valuable under such circumstances, I may say that the practical-minded residents of the Orient, have come to the right conclusion on this reform question. In Turkey a practical European concert is utterly impossible. While the last London Conference was debating whether they should use the word *moyens* or measures in their already emasculated and utterly inert protocol, the Russians and Turks were loading their guns for the sanguinary campaign of 1877-8. After the Berlin Memorandum, the Andrassy Note, and other homœopathic nostrums, the Servians declared war against Turkey, and it will be a political miracle now if another conflict does not break out before the circular notes and identical representations of European diplomacy have ceased floating aimlessly about the Eastern atmosphere. Russian officers are busily transforming every able-bodied Bulgarian into a soldier. Are they doing this to provide for the safe transmission of protocols and identical notes? A single shot from an Albanian fanatic aimed at a Montenegrin picket may at any moment bring on a declaration of war by Montenegro against Turkey, and then the Orient will be again in a blaze, the end of which no man can foresee. The situation to those observers living on the scene of action appears exceedingly critical; and to ensure safety against an outbreak among the elements in Turkey which cannot be influenced by any species of diplomacy, it is essential to place an adequate force at once in the localities where the inflammable elements are in the most excited state. If the result of the outbreak were merely a local massacre, Europe might bear it philosophically, but when every shot fired in such a skirmish is likely to fire a train terminating in one or more of the great European military centres, the question becomes a more serious one. If the English Mediterranean Fleet were to take on board 10,000 Italian

soldiers, land half of them at Scutari and the others on the frontier between Greece and Thessaly, to protect an immediate location of that long-debated line, a very important measure of preventive caution would have been taken, and time gained for further international arrangements. A decided step of this kind would show that Englishmen were in earnest at present, and any European Power would think twice before making any serious opposition to a measure of manifest international necessity taken in the interest solely of the peace of Europe, and against which no sincere lover of peace could lodge a reasonable protest.—*Times* correspondent.

TURKEY AND THE EUROPEAN POWDER MAGAZINE.

"To those who have the courage to look ahead, it will seem highly probable that the end of the Ottoman Empire is approaching. But it is greatly to be feared that those who have helped to bring about that consummation will have to pay a heavy punishment for their levity and impatience. It is not to be expected that the Sublime Porte should assist, even if it could, in bringing about a pacific abolition of its own existence. Pique plays a considerable share in the affairs of the world; and the rulers of Turkey would experience a lively satisfaction over the quarrels of those who deprived them of the only functions they value. That Turkey will ever be reformed, either in Europe or in Asia, by measures short of coercion, is not credible. The moment the attempt is made to try coercion, the insincerity of the compact between those who apply the method will be perceptible. Lord Salisbury is supposed by some people to have been only bitter when he said that the members of the European concert will insist on playing their own tune. But he was expressing, in language pointed and easy to remember, the bare truth. Already the relations between Russia and Turkey are said to be approaching the footing upon which they were in the palmy days of General Ignatieff. A real and operative European concert would cause Turkey to reform its domestic policy, and Russia its foreign policy. Turkey does not want to do the one, and Russia does not intend to do the other. The consequence is that these two Powers can destroy the European concert, even if all the rest—a bold assumption—were anxious to act together. But what reason is there to suppose that Italy entertains the same views as Austria, or Germany the same views as France? The best, indeed the only, concert that is feasible among the Powers is a general abstention from all action. Hence the mission of Mr. Goschen inspires more fear than hope. Either it will end in nothing, in other words, utterly fail;

or it will re-open the Eastern Question in all its magnitude. We really cannot feel grateful to any one who does this. England, and indeed Europe, had a narrow escape a couple of years ago. The East was not left in a perfectly satisfactory condition; but, at any rate, Turkish misgovernment and Russian ambition did not succeed in bringing about a general war. It is not Turkey alone which is a powder magazine. The whole of Europe is filled subterraneously with explosive matter. The benevolence of the intentions of the English Government will not be questioned; but good people not unfrequently cause a considerable amount of mischief.—*Standard*, May 24th.

THE COMING COLONIZATION OF PALESTINE.

While the drying-up of the Euphratean river thus rapidly nears its accomplishment, the symptoms thicken of the approaching opening of the way of the kings of the east (for the partial return of Judah is a preparation of the way of Jesus and the saints). An announcement of a most encouraging character appeared amongst the ordinary telegrams on the 21st of April. It would have no meaning for the common reader, while it is simply of an absorbing interest to those who mourn for Jerusalem and pray for her peace. It was a telegram from Constantinople to this effect—"Constantinople, April 20. To-day the Sultan gave audience to Mr. Oliphant, who was presented to his Majesty by Sir Henry Layard, and discussed with him a project for an English colonisation of the valley of the Jordan." Our readers will recognise in this brief description of the matter submitted to the Sultan, the scheme described in the *Christadelphian* at length some short time back. This scheme it will be perceived has now reached the highest quarters. It was supported by Sir Henry Layard, and we are informed it now has the sympathy of Mr. Goschen, the new ambassador to Constantinople, who, if we mistake not, is a Jew. The *Times* Constantinople correspondent thus alludes to it:

"The project which is under His Majesty's consideration, and to which the interview had reference, is one for the colonization by Jews of a district to the east of Jordan, in the territory formerly occupied by the tribes of Gad and Reuben. This scheme has been under the notice of Turkish public men, who see in it a means of obtaining

for the treasury a considerable sum of money, and of bringing at the same time a valuable tract of land under cultivation."

It seems the scheme has been in danger through the lying avarice of the pachas who were first consulted by Mr. Oliphant. Mr. Oliphant has only just succeeded in submitting the matter to the Sultan personally. The *Daily News* Constantinople correspondent says:—

"Mr. Lawrence Oliphant has been here during the last twelve months with the object of obtaining a concession to enable him to settle a colony in the valley of the Jordan. Whether his project is good or not is unimportant. He has been told repeatedly by the Ministers that his plan was heartily approved and would be beneficial to the country, but that it was steadily opposed by the Sultan. A few days ago Mr. Oliphant had the opportunity of seeing the Sultan, and called his Majesty's attention to the fact that his scheme was making no progress. The reply was to the effect that his Ministers were unanimously opposed to it, and the Sultan expressed the utmost surprise on learning from Mr. Oliphant that the proposal had been constantly refused on the ground that his Majesty disapproved of it."

The *Times* of May 15, briefly reports a lecture on the subject on the previous day in St. George's Hall, Langham Place, London. The lecturer was the 'Rev.' G. Nugee. He said:—

"The plan had met with the approval of many Jews, and had been communicated by Mr. Lawrence Oliphant to the Sultan, who received it favourably, for establishing a Jewish colony on the east bank of Jordan. The plan was to purchase 1,500,000 acres, to introduce a European element into its government, and to settle colonies there either of Jewish peasant farmers or of Jewish farmers employing the labour of the indigenous fellahin. The incursions of the Arabs were a danger, but might be bought off. He had sent a circular to Mr. Goschen, the new Special Envoy to Constantinople, who had thanked him most sincerely, and expressed a deep interest in the scheme. The lecturer described the country which was to be settled as exceedingly fertile, and identified it with the land allotted to Reuben, Dan, and the tribe of Manasseh. A large part of the lecture consisted of references to prophecy and accounts of projected railways and a projected waterway to be formed by blasting the rock which divides the Gulf of Akaba, at the extremity of the Red Sea, from the level of the Jordan valley and the Lake of Sodom."

During the election, a remarkable address on Israel's ripening prospects was delivered

in the north of Scotland by Mr. Fraser Tytler, of Aldourie, in support of the Tory candidature at Inverness. It is interesting and important as showing the current of thought in high places, in relation to the land of the people whose uprising we are ardently looking and praying for as the precursor of the kingdom of God. After alluding to what had been accomplished in India, in the civilizing of 300 millions of barbarians, he said:—

“But in Asia Minor you have a far easier task. The whole train is already laid there, and they are struggling to adjust themselves. All Europe wants an independent kingdom there, to be a barrier among the nations, to solve the Eastern question, and bring peace. The Turk desires to sell, because he is penniless. Israel desires to buy, because she is rich and longs to return to her ancient home. But she has always said, ‘We can only return under the shield and protectorate of England.’ That shield and that protectorate your Ministers furnished when they acquired Cyprus. True, it is now only the little cloud, no bigger than a man’s hand. But it is the cornerstone of a new kingdom—the first layer of the scaffolding that is to re-build the earth’s most ancient dynasty. Few perhaps know that after the Crimean war, and its large and fruitless expenditure, Russia sought and acquired from the Sultan professedly a site for a Greek Church on Mount Zion. The site is a large one, and would hold many churches and more cannon. It is, moreover, fortified, and being on one of the commanding heights of Mount Zion, it forms a strong citadel, into which Russia could run some hundred guns, and so completely command the capital and land of Palestine. Cyprus, gentlemen, was England’s reply to this. The settlement of Palestine, together with that of Berlin, must bring peace to the long burning Eastern question; while you will have the honour—the great and unspeakable honour—of helping ‘the tribes of the wandering foot and weary breast’ back to their long-lost home.”

A French correspondent, writing from Palestine, points out how French commerce in the country has declined before English enterprise and Austrian trade.

“For this decline of French influence the writer suggests that some remedy should be found, before the time when Mahomedan power shall be paralysed in the land, and the inheritance of the chosen people become the prey of some European spoiler. He adverts to the fact that the French language is already very generally spoken in the country, and is taught in many of the schools, while French sympathies are kept alive by the existence and prosperous

condition of the friars of Jerusalem. There are, it appears, no such ecclesiastical corporations in Jaffa, Bethlehem, or Nazareth, though these are populous places, continually growing in importance owing to the influx of Christian and Jewish families. It will be well, he thinks, for France to create for herself material and moral influences in Palestine in order that the destiny of that country may not in the future be settled without a due regard to the vested rights and opinions of France.”

The destiny of the country will be settled without the least regard to the “vested rights” of France or any other country. We quote the benighted Frenchman’s remarks merely to illustrate the wide-spread awakening interest that is being taken in Jehovah’s land, as the hour of redemption draws nigh.

THE PALESTINE RAILWAY.

The *Hebrew Leader* thus refers to the American Palestine railway project.

“The rumor which recently credited some Boston capitalists with forming a company to provide rapid transit to the Holy City, seems to be duly corroborated. The corporation have organized in the *Hub* under a charter from the legislature to build a railroad from Cairo, Egypt, via Port Said to Damascus; and from there a road is to run to connect with the Euphrates Valley railroad, which will be constructed by an English company. The *Bridgeport Republican* alluding to this novel American scheme, says:

“When Boston capitalists enter upon such projects they mean business, and this railroad may therefore be looked upon as a reality in the near future. The route marked out for this road is not stated, but we presume that after leaving Port Said it will run along the shore of the Mediterranean, through the borders of the great rocky desert of Palestine, thence perhaps through Gaza, Ascalon and Ashdod, turn eastward to Jerusalem and thence towards Damascus, through the narrow pass near Jacob’s Well, between Mounts Elial and Gerizim, through Rameh, Dothan and Nazareth, around the head of the Sea of Galilee, through Dan, under the shadow of Mt. Hermon, and thence to Damascus, the most beautiful city of the world—so beautiful that when Mahomet came in sight of it he refused to enter its walls, saying it was forbidden to mortals to enter but one Paradise. Whether this road follows the route suggested or not, it is impossible to give it any direction whatever in the Holy Land which will not bring the traveller every few minutes in view of some object of historical

and sacred interest, and to the tourist it will be the most interesting trip of any on the surface of the globe. How one's soul will thrill when the brakeman opens the car door and cries out, 'Next station—Jerusalem,' but he will have to be a polyglot brakeman, an accomplished linguist, to be understood by the passengers, who will be of every nation and kindred under

the sun. There will be Americans, Frenchmen, Germans, Russians, and all other Europeans, Egyptians, Turks, Copts, Arabs, Persians, 'dwellers in Mesopotamia,' and 'those beyond Jordan,' Armenians, Greeks, Pharsees, Ethiopians, Hebrews, Chinese, &c. &c., enough to make the brakeman speak a long time if he would make every one hear in his own tongue."

INTELLIGENCE.

BIRMINGHAM.—During the month obedience has been rendered by the following: **MARY ANN CLARKE** (51), formerly Wesleyan; **GEORGE HERBERT NEVILLE** (34), sign writer, formerly Baptist; **HENRY JAMES HABGOOD** (17), gardener, son of brother and sister Habgood.

The death of brother R. King was omitted to be mentioned at the time of its occurrence (now some months ago). He was a young man who had been associated with the truth for a good many years in Birmingham. His death was preceded by a long and lingering illness, due to pulmonary consumption. He regretted his course on some points, but died in hope of that mercy on which we shall all at last have to lean. There also died during the last month, sister Martha Bromley, an aged lady (over 84), who rejoiced greatly in the truth so far as the worn faculties of age would allow. She was buried at Witton on Sunday, June 13th.

Death has still more recently and suddenly taken away brother Attwood, operative painter. He was working as usual on Tuesday, June 15th, and came home to tea apparently well, and while sitting at his daily evening reading, his head fell aside on his breast, and in five minutes he ceased to breathe. He had a "stroke" four years before, and was told then that if he ever had another, it would be fatal. His death is a great blow to his wife and family, who are unprovided for. He was a quiet, faithful brother, and will be missed from his place. The resurrection of the dead will shortly heal the sorrow of the Lord's people.

The lectures during the month have been as follow: May 30th, Adulterated doctrine.—(Brother Shuttleworth). June 6th, Christ as a preacher.—(Brother Roberts). 13th, Christ as an authority: his words the emanation of Eternal wisdom—his acts the acts of God, &c.—(Brother Roberts). 20th, Christ as a worker.—(Brother Roberts).

Brother Thomas, for the brethren meeting in Duddleston Hall to which they have removed from the Alexandra Hall, writes: "Since last notice, we have commenced operations in the Duddleston Ward Hall. We

made a beginning on Sunday, May 30th. The meeting in the morning was well attended. Brother Meakin spoke upon the overthrow of ancient Babylon, and the hope of the coming kingdom of God. In the afternoon brother Shuttleworth lectured upon, 'Who are the Christadelphians and why do they call themselves by that name?' In the evening, at half-past six, brother Roberts lectured upon 'Why do the Christadelphians open the Ward Hall to preach the gospel in while there are churches and chapels around with plenty of vacant seats?' The meetings were all well attended and a spirit of enquiry prevails. On Monday, May 31, we held a tea meeting at which some 250 sat down. After tea, we were greatly encouraged by speeches from brethren Smith, Hall, Shuttleworth, Andrews and Roberts. The meeting was increased in interest by the attendance of a goodly number of brethren and sisters from the Temperance Hall."

BRIERLEY HILL.—Brother Warrender reports another addition here in the person of **JAMES THORNECROFT** (21), formerly Baptist. Brother Thorneycroft had begun to preach when he came in contact with the truth, but soon saw the necessity of giving up the practice, and, as the inevitable result of an honest investigation of the matter, was constrained to sever himself from his former associations. After an examination in which he shewed superior intelligence, he took refuge at Dudley on June 2nd, in the only name whereby we can be saved. "Since our last communication we have had two lectures in the Town Hall. April 25th, The kingdom of Christ.—(Brother Shuttleworth, of Birmingham). May 23rd, The coming age of joy, peace and righteousness.—(Bro. J. J. Andrew, of London). The attendance at the lectures was good, and as considerable interest is manifested, we hope for further success, should the Lord prolong his stay."

CARDIFF.—Brother M. Rees records the addition of **WILLIAM BROCK**, who was introduced into the sin-covering name on May 22nd, after manifesting an anxious desire to become one of God's children and giving evidence of his knowledge in the

things of the kingdom and the name of Jesus the anointed. Brother Rees says: "This is the eighth addition since we opened the Mission Hall. We thank God and take courage. Our total number is now thirteen who meet to remember our Lord's death. I have to state that sister Lowe has returned to Bristol, and also that we had a visit from brother Jabez Ashcroft, who had obtained a situation at Cardiff, but not liking the same, has since returned to Ormskirk."

CHELTHENHAM.—Brother Smith reports withdrawal from S. D. Powell, on account of his acceptance of the doctrine that Jesus was the natural son of Joseph, and that the death of Christ was a cruel murder only. The usual fraternal gathering of the three ecclesias, Cheltenham, Gloucester, and Tewkesbury, took place at Cheltenham, on Whit-Monday, when about ninety brethren, sisters and friends partook of tea together in our meeting room. After tea, suitable and profitable addresses were delivered by brethren Otter (president), Thody, Wilson, Osborne (sen.), Taylor, Horton and Merrett. These gatherings take place three times a year, meeting once at each place, and we find them cheering and hopeful. Brother Smith adds: "I have also much pleasure in reporting the obedience of my wife, CAROLINE SMITH, formerly Church of England. She was baptised into the saving name on June 11th."

DEVONPORT.—Brother Sleep reports that the little company here has been increased by the arrival of brother and sister Locke, from Liverpool."

DUDLEY.—Brother Hughes reports that the lectures for the last month have been as follow: May 23rd, The Prophet like unto Moses.—(Brother Bishop, of Birmingham). May 30th, Mind, spiritual and carnal.—(Brother Millard, of Wolverhampton). June 6th, The Gospel.—(Brother Gilbert, of Birmingham). 13th, Resurrection and Judgment.—(Bro. Taylor, of Birmingham).

Brother Hughes adds "With regard to the *Lectures on the Apocalypse*, we are glad the idea of publishing them is taking shape. I feel sure they will be a source of strength and comfort in the last days of the Gentile dispensation. The brethren here are poor, but they have commenced a book club to get the book, and I am requested to give an order for six copies, for which the money will be sent in due course."

DUNDEE.—Brother Maxwell reports "the immersion into the sin-covering name, of DAVID HAXTON, which is a source of joy to the brethren. Brother Gill is still continuing his lectures every Sunday night, but few there be who give heed to the truth."

EDINBURGH.—Brother W. Grant writes: "Since my last communication, we have had several changes in our ecclesia. Brother Culbert removed on 24th May, to Glasgow. We shall miss him very much. On Friday, June 11th, the following brethren and sisters

sailed for New York, where they will probably stay for some time, viz.: brethren James Ross, Wm. Wood, jun., John Smith and William Smith, and sisters Cecilia and Jessie Smith.—The two last-named brethren being brothers in the flesh to the sisters. We commend them to the care of those of like precious faith whom they may meet in their new home. Their removal has caused a considerable gap in our Young Men's Bible Class, of which they were all members. Another loss, more serious than a removal, is the withdrawal from the truth, and return to the 'church' of Scotland of sister Annie Marshall. Sister Hogg and sister Annie Hogg from Glasgow meet with us.—Our annual meeting was held on 28th May. The reports of the treasurer and secretary were both considered satisfactory—the former showing a fair balance, considering depressed times and large outlay, and the latter that we had 115 names on our roll of membership. We have now 112.

"Our lectures for June have been as follows: Sunday, 6th, The decay of the Turkish power and what it will end in, as shewn by the Scriptures. 13th, The apostolic doctrine of resurrection made of none effect by modern religious teaching. 20th, Is the soul immortal? 27th, The substitutional doctrine of Christ shown to be contrary to the Scriptures. As an instance of the spiritual darkness that everywhere prevails, it may be mentioned that the printer of our weekly bills erroneously printed 'more' instead of none in lecture delivered on June 13th. The difference is apparent to everyone whose eyes have been opened to the pure simplicity of the truth."

GALASHIELS.—Brother Scott reports the removal to Galashiels of sister Mary Andrew, from Edinburgh. The brethren have commenced a course of lessons, under brother Todd, on the tonic-sol-fa system of singing, so that we may be able to use the hymn-book with more pleasure and profit, and thus to sing the songs of Deity more perfectly."

GLOUCESTER.—Brother Rogers reports the "obedience to the commands of Christ of the following persons: GEORGE AMBROSE (33), baker, formerly neutral, who was immersed on May 21st; SAMUEL WOOD (37), formerly Baptist, who was immersed on June 2nd; JULIAN HODGES (40), formerly member of the Church of England, who was assisted to put on the sin-covering name on June 5th, and MRS. SARAH THODY (40), wife of brother Thody, formerly neutral. The last has long been investigating the truth, with the result of at length seeing her way clearly out of all difficulties. Sister Hodges is not a resident in Gloucester, she lives at a place named Redmarley, some eight miles distant. Already a lady friend of hers, living at the same place, has become deeply interested. In this city there are a considerable number enquiring into the way of life. It seems probable that many more will eventually

come out from amongst the people and sects by whom we are surrounded and join themselves to the Lord's body. At the Sunday evening meetings the attendance is very satisfactory and is decidedly on the increase. It is certain that now the truth has a firm hold here, and there are few people who have not heard of the Christadelphians. We would to God that they not only heard of us but also understood, for a most lamentable ignorance is abroad as to our real belief. On Sunday, May 2nd, we had a visit from brother Bishop, of Birmingham. In the morning he gave a most forcible exhortation to the brethren at the breaking of bread, and in the evening delivered a lecture in our meeting room: subject, The Bible a divine book, the authentic record of the Deity's will, the beacon light and the only true guide to immortality. The attendance was fairly good, and the evident interest evinced by the close attention paid to the remarks of the lecturer was most satisfactory. On the following Sunday, brother Taylor lectured on The resurrection of the dead as taught in the Old and New Testaments. On May 16th, brother Betts, of Bewdley, who happened to be in the neighbourhood, paid us a visit and lectured in the evening on Things that will take place at the second coming of Christ. On May 23rd, brother Taylor lectured, taking for his subject, Christ as revealed by Old and New Testament writers; again on May 30th, The kingdom of God, is it in existence at the present time? On June 6th, he again lectured, subject, The reality of the things prophesied by Daniel and other prophets in relation to the kingdom of God. On Whit-Monday, more than twenty brethren, sisters and friends attended a fraternal gathering of the ecclesias of Tewkesbury, Cheltenham, and Gloucester, held at Cheltenham. A pleasant and profitable meeting resulted."

HANLEY.—Brother J. W. Thirle writes: "I have to report that we have had an interesting lecture delivered by brother Ashcroft, who was listened to by a tolerably good audience. For the present we have ceased to make public proclamation. As the summer months approached we found our audiences becoming smaller and smaller: so we shall endeavour to devote our little spare time to a discharge of the steward's responsibility in other ways."

Huddersfield.—The brethren having been officially invited to take part in the public celebration in Huddersfield, of the centenary of the establishment of Sunday schools in England, replied as follows, receiving, of course, no answer: "In answer to your letter of the 28th, concerning the celebration of the Sunday School Centenary, while the Christadelphians fully appreciate the spirit of your purpose to commemorate the foundation of institutions for the training of young children in principles of religious truth, and while our desire is to unite with

all who rejoice in the truth, we cannot join in this celebration for the following reasons: 1.—The Scriptures do not teach that the reward of the righteous will be at death, when they are supposed to be taken to kingdoms above the skies; but that the promised reward for the righteous will be given at the resurrection.—(Luke xiv. 12, 14; Jno. xi. 25). The hymns which are generally sung at such gatherings as those proposed to be held in August, abound with this teaching, which makes the resurrection of the dead at the appearing of Jesus Christ unnecessary, and, therefore, we believe we should not be justified in allowing our children to join in singing hymns which we know to be contrary to divine teaching. 2.—The Scriptures teach that the kingdom of God is a kingdom which will be established upon and cover the whole earth in the future, whose laws and institutions, kings, rulers, &c., are all of divine appointment (Acts xvii. 31; Dan. vii. 13, 14, 27; Isa. ii. 1-4); and hymns which teach contrary to God's revealed purpose, which we know are sung and endorsed by many religious denominations we reject, and, therefore, on these grounds decline your considerate offer. Yours truly, Joe Heywood."

IRVINE.—Brother W. Mullen reports the falling asleep of brother George Mullen, whom the brethren recently assisted in his temporal wants. He died on the 7th inst., at Belfast. Brother Mullen says that the brother deceased was one who gave much heed to the things spoken in the word: day and night he made it his study since he became a member of the one body. His death has brought sorrow to the little ecclesia in Irvine, but the sorrow is alleviated by hope.

KIDDERMINSTER.—Brother Bland writes: "The meetings during the past month have not been of a very encouraging nature, and we have as yet no additions to announce. The brethren and sisters are, however, being built up in the doctrines of our most holy faith, and stones will in due time, we trust, be added to the building. The lectures for the month have been as follow:—May 16th, Deliverance and repose of terrestrial creation under the reign of the Prince of Peace.—(Brother J. Steward). May 23rd, Obstacles to the truth—past, present and future. Final triumph of the truth over every form of error, and every foe.—(Brother T. Betts, of Bewdley). May 30th, The foundationless nature of the Platonic doctrine of the immortality of the soul demonstrated by an appeal to the Scriptures of truth.—(Brother J. Bland). June 6th, The speedy return of Jesus the Christ from heaven, and the mighty things that will take place on the earth in connection therewith.—(Brother T. Betts). June 13th, The stone which the builders rejected.—(Brother J. Steward).

LEAMINGTON.—Brother Corbett reports

the addition of HARRIET BLOCKLEY (26), domestic servant, formerly allied with that Apocalyptic "abomination" known as the "Salvation Army." On embracing the truth, she went to the meeting of her former friends and made known her repudiation of her former faith.

LEEDS.—Brother W. H. Andrew reports that the ecclesia here have suffered a loss by the removal of sister Clara Andrew, who has been united in marriage to brother J. W. Diboll, junr., of Great Yarmouth. The brethren and sisters are very sorry to lose her, as she has been of service to the truth in many ways. The evening preceding her departure they held a tea meeting to bid her farewell.

STOCKPORT.—Brother G. Waite reports the addition, by immersion, on May 27th, into the one hope, of MISS FANNY SUTTON (18).

SWANSEA.—Brother Randles reports that "On Whit-Monday, the brethren and sisters from the Agricultural Hall, accompanied by some from the Mumbles, and children of the brethren, in all over forty, spent a day in Bishopstone Valley. After lunch in the valley, brethren read aloud the portions of Scripture for the day according to the *Bible Companion*. Some hymns were sung, and words of exhortation spoken by several of the brethren. After spending some hours in the valley and taking tea in the field of a cottage near, the brethren returned home, feeling that a profitable and enjoyable day had been passed together. The lectures for the month have been as follow: May 16th, Death, is it the gate of heaven to the believer? May 23rd, Solomon in all his glory, a type of Jesus reigning as king with his saints over the whole earth. May 30th, Joseph, in what particulars did he typify Christ. June 6th, Tombstone theology. June 13th, Israel's hope."

WALKER-ON-TYNE.—Brother Lang reports the obedience of JAMES HARKER (36), salesman, from the Wesleyans, reported to be an intelligent man and one of whom it may be expected that he will adorn the profession of the truth.

CANADA.

GUELPH, Ont.—Brother C. H. Evans writes that two more in this city have entered into that state described by the spirit in David as blessed: MRS. HARRIET SPOONER (30), formerly of the Church of England, and MISS MARIA LOUISA STURDY (22), formerly Congregationalist (both natives of England). Having heard and believed the glad tidings of God's kingdom and of the

name of Jesus Christ, they were immersed Friday, April 23rd, recognizing the virtue and preciousness of the life blood shed which energized the son "given" and "sent," not to acts of disobedience but of righteousness, the ground of our hope and confidence towards God. We pray that we may unitedly with faithfulness and zeal perform those things which accompany salvation, and ere long be entrusted with the glorious mission of destroying the blasphemous and iniquitous, dreadful and terrible "Fourth Beast," in all its civil and ecclesiastical ramifications of evil—that the "man of the earth" may no more oppress, and the way thus be opened for the promised blessing to all families of the growing and suffering creation, now awaiting the manifestation of the sons of God of whom Jesus anointed is chief. "I have been much interested with some parts of H. Gratton Guinness' in many respects excellent book—*The approaching End of the Age*, wherein he demonstrates amongst other things that the 2520 years expire 1919-1923. Dr. Thomas makes it, you remember, 1908. If however Mr. Guinness is correct, and the Dr. also in the matter of the 40 years, the comfort to be extracted from it is this: that forty years from 1923 (the latest possible terminus) leaves 1883, and only three more years of our probationary pilgrimage to God's kingdom of majesty and night."

UNITED STATES.

GALVESTON (Texas). — Brother S. T. Blessing, in addition to the case mentioned last month, further reports that on the 29th of April, he assisted Mrs. S. J. WESTBROOK (nearly 55), in putting on Christ. Sister Westbrook has since then moved to Bryan, Texas, where there are none of the faith that we know of; and as I am desirous that she shall at least have the assistance of the *Christadelphian* to cheer her in her isolation, I herewith enclose dollars, and request that you mail it to her. We have also had a wedding in our ecclesia.—On 13th May, brother V. C. Hough and sister E. M. Arnold. They commence their new life with the best wishes and earnest prayers of each of our little band here."

NORFOLK (Va.) — Brother Hathaway reports the death of brother Zebulon Mitchell, sen., who fell asleep May 11th, in the seventy-third year of his age, after about a month's illness. Brother Hathaway says of brother Mitchell, that he was "a shining light, a soldier always in harness, always with the sword drawn—one who never let an opportunity pass of showing the way into the kingdom of God."

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. 194.

AUGUST, 1880.

Vol. XVII.

NIGHT OR DAY?

THE STATE AND PROSPECTS OF THE AGE, AS VIEWED FROM DIFFERENT STANDPOINTS.

“THAT the age is, in many respects, a needy one, few will question. Even the self-satisfied and vain-glorious enthusiasts of progress feel that there is much awaiting. They scoff at any symptom of what they call retrogression; they smile at those who are disposed to stand still; and they urge on progress, with all the buoyancy of young hope, fearing neither precipitancy or impetuosity. Impatient of the past, save as a repository of antique relics; hardly tolerant of the present, except as a necessary round in the upward ladder, they press forward into the future—(man’s future, alas!) and dream or prophesy of infinite progression spreading wide before them: and all achieved by their own wisdom and strength!

It is strange to hear these men boasting of what is lying before them as the result of modern enlightenment. Each morning, as they look forth from their window, upon the world and its prospects, the horizon seems to widen, the atmosphere to clear, and the sun to gather intenser and more healing radiance. ‘Glorious prospect!’ they exclaim, in rapturous musing. ‘Glorious prospect!’ Intellect has now come of age; and having attained its long-deferred majority, it is going forth in the ripeness and freedom of its manhood, to do battle with evil and ignorance and misrule, assured of returning ere long laden with the spoils of victory—these spoils a regenerated world!

The thought of their heart is, that the world’s true day has dawned at last—

light has arisen—darkness must make way for it; the progress once begun must accelerate in speed—the wave once set in motion, even far out in mid-ocean, must swell and rise, sending out on every side its bright circles, nor resting till its far-spread ripples have laid down their freight of blessings upon every shore of earth. These things they predict with ready confidence, becoming prophets themselves while condemning others for venturing to pry into the prophetic word of God. Visions of splendour float out before them, and they cannot away with those who suggest that possibly these may be but man's visions—nay, perchance pictures conjured up by the god of this world, in order the more surely to mislead their hopes, and by bewildering their fancy, to entangle their steps more cruelly in his snares.

Yet even with them there is at times a misgiving. Their confidence wavers, if it does not wholly give way. An uneasy feeling steals over them that there is more of show and less of solidity—more of hollowness and less of reality—more of galvanic impulse and less of natural vitality about the present state of things, than they are at other times willing to admit. Some untoward circumstance, some disastrous stroke of evil, crushing fond hopes, and laying bare abysses of evil hitherto undreamt of, startle them into the unwelcome suspicion that their hopes were too high and full. Some strange occurrence, bringing out awfully to the light the deep and unchanged selfishness of man, shakes their confidence in the rapid progress of the race. Some terrific discovery, in some corner of one of our vast cities, for instance, of masses of suffering and pollution, undissolved and undiminished by the enlightenment of the age, nay, augmenting and fermenting, alarms them. Some overwhelming personal calamity, making their heart to bleed at every pore, convinces them that sorrow is still the condition of our being here, that there is an incubus lying upon our race, which sets limits to all progress, and must continue to weigh us

down till lifted off by an Almighty hand.

Of this class, some still remain confidently hopeful, in spite of disappointment and retardation. Light-hearted and buoyant, they refuse to look at anything but brightness, and easily laugh off all symptoms of rising gloom. They have cast their theory of the world in the mould of their own sanguine nature, and to part with that gay theory would be parting with half their nature—would be cutting off a right hand or plucking out a right eye. They hold fast their self-flattery—their world-flattery, in spite of adverse events, however numerous and dark.

But there are others whom sore disappointment has sobered, if not solemnized. Hope deferred has made their heart sick; and though still in a measure clinging to their theories of progress, they are more diffident and less boastful than heretofore. Sharp experience has schooled them into patience, and pulled down their high conceits. They are more willing to believe that the age's progress is less rapid and unbroken than once they imagined. The checks to this progress, the fallings back, the want of proportion between the parts, the counteractions,—these have now a more prominent place in their thoughts than they used to have. The bud that swelled so fully and promised so fairly, some ten or twenty years ago, has not expanded according to expectation. It has become sickly in hue, nay, seems to wither, as if blight were on it. Instead of opening, it seems to close and give token of decay. A chill has nipped it, or a worm is at its root. They have anxiously watched its progress, and, with heavy hearts, they begin to suspect that they were premature in their rejoicings, and to despair of its ever ripening here.

In their case there is danger of misanthropy. They begin to despair of a world whose maladies will not yield to their skill. They are on the point of saying, 'There is no hope.' Progress in man's way, upon man's

system and by man's strength, they see no prospect of; and they have not yet learned God's system of the world, the divine theory of progress. God's thoughts as to the future they have not received—His way and His time of healing the long-sick creation, they have hardly thought of inquiring into.

Something of this becomes visible in the great literary thinkers of the day. They once hoped, nay, were confident; now they begin almost to despair. Democracy and despotism, kings and people, learned and unlearned, are all brought under their satire and scorn. Let us listen to one of them. His complaints and cries are, if not wholly inarticulate, at least sadly confused and contradictory. He looks abroad upon the world, but it is without a Bible in his hand. He speaks eloquently of the world's evils, but the gospel is not within the circle of his remedies. He points, though with trembling finger, to a 'New Era;' but he has not learnt that that era is to be introduced by no less an advent than that of the King of kings. Thus he writes of our day:—

'In the days that are now passing over us, even fools are arrested to ask the meaning of them; few of the generations of men have seen more impressive days. Days of endless calamity, disruption, dislocation, confusion worse confounded: if they are not days of endless hope too, then they are days of utter despair. For it is not a small hope that will suffice, the ruin being clearly, either in action or in prospect, universal. There must be a new world, if there is to be any world at all! That human things in our Europe can ever return to the old sorry routine, and proceed with any steadiness or continuance there: this small hope is not now a tenable one. These days of universal death must be days of universal new birth, if the ruin is not to be total and final! It is a time to make the dullest man consider; and ask himself, Whence *he* came? Whither he is bound?—

A veritable 'New Era,' to the foolish as well as to the wise.'

This is a true picture, so far as it goes. But the artist could not paint the real darkness of the present nor the glad radiance of the future, not only because he does not seem to know, from the oracles of God, either the one or the other; but because both are alike beyond the intensity of any colours that earth can furnish.

After a striking sketch of the reforming Pope and his doings, and as vivid a sketch of the successive European explosions of 1848, intermixed with contemptuous sarcasms, pointed alike at rulers and ruled, he lets us know to what kind and class of men Europe owes these convulsions:—

'The kind of persons who excite or give signal to such revolutions,—students, young men of letters, advocates, editors, hot inexperienced enthusiasts, or fierce and justly bankrupt desperadoes, acting everywhere on the discontent of the millions and blowing it into a flame,—might give rise to reflections as to the character of our epoch. Never till now did young men, and almost children, take such a command in human affairs. A changed time since the word senior (seigneur, or elder,) was first devised to signify 'lord,' or superior—as in all languages of men we find it to have been! Not an honorable document this either, as to the spiritual condition of our epoch. In times when men love wisdom the old men will ever be venerable, and be venerated and reckoned noble: in times that love something else than wisdom, and indeed have little or no wisdom and see little or none to love, the old men will cease to be venerated—and looking more closely, also, you will find that in fact he has ceased to be venerable, and has begun to be contemptible; a foolish boy still, a boy without the graces, generosities and opulent strength of young boys. In these days, what of lordship or leadership is still to be done, the youth must do it, not the mature or aged man; the mature man, hardened

into sceptical egotism, knows no monition but that of his own frigid, cautious avarices; mean timidities; and can lead nowhither towards an object that even seems noble.'

What, then, is our inevitable goal? Democracy! 'The gods have appointed it so,' says he, speaking the language of heathenism, as if ashamed to use the name of the one Jehovah, God of earth and heaven. Yet let us listen to the doings of this democracy, and to Mr. Carlyle's estimate of the praises of its loud-voiced worshippers:—

'O Heaven! one of the inevitable private miseries, to an earnest man in such circumstances, is this multitudinous efflux of oratory and psalmody, from the universal foolish human throat; drowning for the moment all reflection whatsoever, except the sorrowful one that you are fallen on an evil, heavy laden, long-eared age, and must resignedly bear your part in the same. The front wall of your wretched old crazy dwelling, long denounced by you to no purpose, having at last fairly folded itself over, and fallen prostrate into the street, the floors, as may happen, will still hang on by the mere beam-ends, and coherency of old carpentry, though in a sloping direction, and depend there till certain poor rusty nails and worm-eaten dovetailings give way:—but it is cheering, in such circumstances, that the whole household bursts forth into celebrating the new joys of light and ventilation, liberty and picturesqueness of position, and thank God that now they have got a house to their mind?'

What are his feelings in looking around him upon the present condition of the world? He gives utterance to thoughts which show a mind ill at ease in reference to all that is now going on, either abroad or at home:—

'This is the sorrow of sorrows: what on earth can become of us till this accursed enchantment, the general summary and consecration of delusions, be cast forth from the heart and life of one and all! Cast forth

it will be; it must, or we are tending at all moments—witherward I do not like to name. Alas! and the casting of it out, to what heights and depths will it lead us, in the sad universe mostly of lies and shams and hollow phantasms, (grown very ghastly now,) in which as in a safe home, we have lived this century or two! To heights and depths of social and individual *divorce* from delusions—of 'reform' in right sacred earnest, of indispensable amendment, and stern sorrowful abrogation and order to depart—such as cannot well be spoken of at present; which nevertheless are very inevitable, and perhaps rather imminent several of them! Truly we have a heavy task of work before us; and there is a pressing call that we should seriously begin upon it, before it tumble into an inextricable mass, in which there will be no working, but only suffering, and hopelessly perishing.

Then there comes a glimpse of the truth. But it is only a glimpse—no more. With what vagueness he tries to point in the direction whence the only hope for the world can come!—

'To prosper in this world, to gain felicity, victory and improvement, either for a man or a nation, there is but one thing requisite. That the man or nation can discern what the regulations of the Universe are in regard to him and his pursuit, and can faithfully and steadfastly follow these. These will lead him to victory; whoever it may be that sets him in the way of these,—were it Russian Autocrat, Chartist Parliament, Grand Llama, Force of Public Opinion, Archbishop of Canterbury, M'Crouty the Seraphic Doctor with his Last-evangel of Political Economy,—sets him in the sure way to please the Author of this Universe, and his friend of friends. And again, whoever does the contrary is, for a like reason, his enemy of enemies. This may be taken as fixed.'

Another glimpse of the truth then comes, yet, like the last, only a glimpse—a mere faint glimmering—no more. England needs kings—the

world needs kings—ay, kings and priests! But where are they to be found?—

‘England, as I persuade myself, still contains in it many kings; possesses, as Old Rome did, many men not needing ‘election’ to command, but eternally elected for it by the Maker Himself. England’s one hope is in these, just now. They are among the silent, I believe; mostly far away from platforms and public palaverings (Yea, these needed god-made kings are far away from platforms and public orthodox palaverings. They are the believers of the gospel of the kingdom who have obeyed it, and illustrate it by their self-denial and devotion to the truth. The world knows them not, for they are not of the world, but of God. When the time arrives, the Eternal Voice will summon them to a co-operation in the social and political regeneration of mankind.—*ERROR Herald*); not speaking forth the image of their nobleness in transitory words, but imprinting it, each on his own little section of the world, in silent facts, in modest valiant actions, that will endure for evermore. They must sit silent no longer. They are summoned to assert themselves; to act forth, and articulately vindicate, in the teeth of howling multitudes, of a world too justly maddened into all manner of delirious clamours, what of wisdom they derive from God. England, and the Eternal Voices, summon them; poor England never so needed them as now. Up, be doing everywhere: the hour of crisis has verily come! In all sections of English life, the god-made king is needed; is pressingly demanded in most; in some, cannot longer, without peril of a conflagration, be dispensed.

Thus, with wild inarticulate moanings does one of the best representatives of the age utter his misgivings, nay, despondency. One cannot understand what he points at. It seems almost certain that he does not know it himself. A feeling, profound and pervading, coming up from the very depths of his being, that all is wrong, and that the world’s endless convul-

sions are abortive efforts to shake off a curse that cleaves to it as part of its very nature, seems to labour to unburden itself in his pages. Strange, sad wailings, from a soul so gifted! They are by far the strongest and the saddest of creation’s groans.

Yet with all this vagueness of complaint, and this still greater vagueness in pointing to a remedy, we gather from him such conclusions as the following:—

1. This world is thoroughly disordered. All things are out of course. The true cause he sees not. The moral evil, ‘the ineradicable tint of sin,’ he has no idea of; nor does he understand how it is that this should poison all its fountains and blight all its verdure. This darkness, this sorrow, this toil, this pain, this weariness, this misrule,—whence come they, save from sin? But this one root of bitterness is not in his philosophy.

2. All things in the world are hollow. They are but semblances, shews, falsehoods. Yes, most true, but in a deeper sense than he dreamt of. ‘Vanity of vanities, all is vanity.’ Each man ‘walketh in a vain shew.’ ‘The fashion of this world passeth away.’ Creation has truly ‘been made subject to vanity.’ But of this deep, sad hollowness, he does not speak. It is not easy to understand what he means by reality and what by unreality. In the Bible this hollow-ness is plainly enough declared. God himself is wanting. God himself, we say—no mere system of truth—that fills no void; no mere heap of abstract attributes—that fills no void; no mere speculation about ‘wisdom’ or ‘nobleness,’ or the ‘Divine message’ or the ‘eternal voices,’—that fills no void; no burning invective against ‘shams’ and ‘simulacra,’ and ‘semblances,’—that fills no void; no waving of banners over the downfall of cheats and the ‘bankruptcy of imposture;’ this, alas! is the mere shout of bemazed and bewildered men, who, dissatisfied with their present habitation, are exulting in the conflagration that is levelling it, while they have not the very slenderest idea of

what is to come in its stead, or of what roof they may have to shelter them from shower or storm.

3. It is wisdom that this world needs. Men have been plunging into thicket after thicket, and the world has been a misruled and miserable outfield, because wisdom is wanting. The foolish have wielded the sword and sceptre; now the wise must seize them and save the world from annihilation! True—yes, most true. It is wisdom that earth so sorely is feeling the want of. But where is it to be had? Science says, It is in me; let me ripen, and I will right the world. But do we believe it? Philosophy says, It is in me; let me dive a little deeper and bring up a few more profundities, and the world will find a sufficient ruler in me. But do we believe it? No. We believe not these nor any of their fellow boasters. They have been tried in the balances and found wanting. Their wisdom will not do much for such a world as ours. We need something deeper and broader—higher and holier than they can furnish. It is divine wisdom that we need. Wisdom, it must be, that comes from God himself; not speculation, but truth; not an opinion but certainty; not expediency, but eternal principle. Without this ‘wisdom that cometh from above,’ what is ‘earnestness,’ of which so much is spoken? It is a feeling without an object. And what will such feeling do for a world composed of such materials as ours? Without this wisdom what is the detection of ‘shams’ and ‘cheats’ but the discovery that all is wrong—most thoroughly wrong. But will that set us right? Will the knowledge of my poverty bring riches in upon me like a flood!

4. We must ascertain the true law of the universe; and until this ‘new rock-basis’ comes to light, all must be confusion worse confounded. What more true than this? Yet what this true law is, or where this rock-basis is to be found, Mr. Carlyle does not inform us. Evidently he knows not Jehovah’s purpose—that purpose which man is fighting against, but which is

holding on its steadfast way in spite of man—this is the law of the universe, and it shall stand. In so far as our purposes are co-ordinate with this—in so far as we have been brought to be at one with God in reference to the movements and prospects of this world, to that extent we have discovered this true law—this law of laws to which this world shall yet conform—a law apparently turned aside for a season; nay, thwarted and defied, but which is moving on as steadily to its issues and developments as this system of ours, in the midst of apparent crossings and re-crossings, is moving round its great central sun! Jehovah’s purpose! The purpose of the God only wise! His purpose to bring good out of evil, holiness out of sin, honour out of dishonour; His purpose to make this sad earth comely and blessed, more than Canaan under Solomon, or Paradise under Adam; His purpose to glorify His Son on this earth, where his blood had been shed, his grace rejected, his name cast out as evil, and his authority set at nought. This is the purpose round which all present events are clustering, however rugged they seem, towards which all movements are tending, and in which the history of man and his earth shall be consummated! (God’s purpose is to set up a kingdom in Palestine under Christ, to whom and his brethren he will give the dominion over all nations with eternal life and glory.—EDITOR *Herald*).

5. We must have kings and priests to rule. But who are they? According to Mr. Carlyle, philosophers such as himself; according to Scripture, the ‘redeemed from among men.’ According to Mr. C., the true kings are the men of intellect and genius; according to God, they are men who have become fools for Christ’s sake, who have identified themselves with His despised Son, and are content to wait for their thrones till the day of his return. According to Mr. C., the true priesthood are the men who have entered the sacred groves and temples of science or philosophy, or song—conversing with nature, uttering mysterious oracles, and so ‘fulfilling

their mission.' According to God, they are men who have taken their stand beside the altar of the divine burnt-offering, who have washed their robes and made them white in the blood of the Lamb.—(By believing the things concerning the kingdom of God, and the name of Jesus Christ, and being immersed, both men and women. — (Acts. viii. 12) — *EDITOR Herald*). It is worth our while to notice that the philosophers of our day seem to have got some glimpse of the idea of a royal priesthood—a conjunction between the offices of priest and king. Of God's purposes in this respect they know nothing. Yet king and priest seem to be united in their minds as the true conjunction by which the world is to be ruled. Somehow or other they have caught a passing gleam of this mighty truth, and some of the truest things they write are concerning this;—vaguely enough, imperfectly enough, yet still as if groping their way darkly to this great idea yet to be developed in the world's coming history, when God brings in, not merely His royal priest, His divine Melchizedek, but His royal priesthood, the glorious band of ransomed men, by means of whom He is to rule this world in righteousness, and show the wondering universe what true kingship is, what true priesthood is, and how the holy union of these two sacred offices is the perfection of all rule, the eternal (millennial basis. —*EDITOR Herald*) basis of a happy earth, the eternal link between Himself and creation, between the things above and the things beneath, the things

celestial and the things terrestrial. Now that union is impossible. It is fraught with unspeakable peril. Such offices cannot be trusted in the hands of imperfect men. The attempt to unite them has been the root of the earth's heaviest and most intolerable woes. But then the union shall be effected, when the true Melchizedek arrives to ascend the priestly-royal throne, and, under him, the perfection of all government shall be exhibited in the hands of holy men, of men who have passed through humiliation like his own, knowing nothing here but obedience, patience, sorrow, weakness; and then shall it be truly seen how they only can rightly rule who have learned to suffer and obey.

In conclusion, let us say, that we have seldom heard such a cry of despair as comes from this strange pamphlet. It is one of the saddest and most affecting signals of distress hung out in these last days in behalf of a wrecked and sinking world. He who raises it has done and spoken the utmost that his philosophy can devise for the last twenty years. But it is all in vain. The world lies broken and helpless. Its men of might cannot find their hands. The crisis is approaching when, its utter ruin having been demonstrated and its utter powerlessness made visible, God shall interpose to renew it—sweeping off the long curse, brightening its sad skies, binding its rebel prince, and introducing the glad age of righteousness under the sway of the Virgin's Son."—*Quart. Journ. Proph.*

DIARY OF A CHRISTADELPHIAN.

(Continued from page 297.)

Monday, June 28th.—Returned from Birmingham, having spent there some profitable hours. The "Garden Room" on Saturday evenings is an open cabinet wherein things better

than rubies are attractively displayed. It has always seemed to me a calamity that these addresses do not reach beyond its walls. Their power to stimulate the new creature is some-

thing one would wish all brethren to experience. Yet they are spoken in the ears of but a few. The subject last Saturday was Christ's denunciation of the Scribes and Pharisees.—(Matt. xxiii. 34-32). Brother Roberts drew a vivid picture of the miseries incident to the overthrow of the Jewish world. We saw Jerusalem crowded to excess by a population, large numbers of whom had fled thereto from other towns to gain the shelter of a fortified city. Then the outbreak of civil war among the Jews, ending in the conflagration by which a three years' store of corn was utterly consumed—famine and anarchy within, and the weapon of Jehovah's indignation without, in the form of the Roman legions—the dead cast over the city wall so that they lay in heaps and compelled the withdrawal of the invader from that locality by reason of the horrible stench arising from their putrefaction—corpses too, allowed to rot in the upper chambers, none caring to bury them—the whole a scene utterly devoid of sympathy as on board a sinking ship when every man thinks only of himself. The lesson drawn from this terrible history was reassuring to all who looked for the downfall of Gentile governments. If God thus destroyed His own nation He would certainly break in upon modern civilization; and it was the part of wisdom to profit by the example of Christ's followers, who remembered his counsel and fled to the mountains when they saw Jerusalem encompassed with armies. We might imagine the state of mind of a disciple who had neglected to take the timely warning, and who, therefore, found himself in the midst of Jerusalem at that terrible crisis of its history, and suddenly remembered Christ's prediction concerning it. Those dismissed from his presence at the judgment go away into a state of things political, which had their type in the condition of Jerusalem when it had become a cauldron of divine anger. It would be too late to rouse up when the announcement of the Lord's arrival came. The time

for the daily reading of the word, and attendance at meetings was now. We ought not to forget that there is no natural affinity between the human brain and divine things. Either a brother conquers the world or the world conquers a brother. It was an affront to God to postpone our attention to His testimonies until that part of the day when our energies are exhausted, and there was no chance of the word making any impression upon our minds.

Was forced to endure a strong dose of Gentilism in the railway carriage in coming home to-day. An Irish merchant, in size a veritable bull of Bashan—an English tobacco manufacturer—and a Roman Catholic priest—were my companions in travel for a couple of hours. They all appeared as though life would have few attractions for them were it not for the facilities it affords for eating and drinking. It is needless to remark that their conversation seemed an appalling descent from the high standard of intercourse to which one is accustomed in the truth. They talked about the Queen, for it was "coronation day." How was she for being popular? The verdict in favour of her unpopularity was very decided. Why? Because she was accumulating enormous wealth, and instead of spending it in the country, investing it in Foreign Stock. The Irishman thought that fifty years more would see the last of all monarchical institutions everywhere. He would make short work with kings and queens if he had his own way. I would have liked to have interposed an observation or two at this juncture, but suddenly thought of Christ's allusion to a certain animal whose culture and use was interdicted by the Mosaic law: and as the eyes of these men stood out with fatness, and neither of them revealed the faintest capacity for spiritual things, I concluded I would say nothing about that order of Rulers who are destined ere long to hold the reins of universal power. It would

have been more pleasing to have heard popish priests and parsons of every degree included within the fifty years' lease which was the utmost tenure the Home Ruler was prepared to grant to people in Her Majesty's position—but he probably felt that the clerical office was too sacred and too well protected by invisible agencies ever to be in danger of molestation. It was amusing to witness his cringing demeanour towards the priest, after having spoken so disrespectfully of kings and queens. This red-visaged and corpulent ecclesiastic adroitly kept the conversation from running into polemical channels, and preferred to discuss the relative merits of Byron, Moore, Tennyson, &c. Our "precious immortal souls" were evidently not of much consequence to him. I felt what an uninteresting creature a mere "sinner of the Gentiles" is: and how different will be the days when mankind will all converse together upon the glorious things of Deity which are now so entirely unknown. Travelling to Jerusalem "to worship the Lord of Hosts and to keep the feast of Tabernacles" will have no point of intellectual resemblance to a journey such as the one accomplished to-day—for no mouth will then be closed that would gladly open itself in celebration of Jehovah's greatness and wisdom and power.

Wednesday, June 30th.—Have been employed in a Presbyterian Church. Not however in any ecclesiastical capacity; but upon some "organ" repairs. The minister came in and was evidently embarrassed to find an ex-parson with his coat off, and hands begrimed with church dirt. But I did not share his disconcerted state of feeling. His countenance was quite a study. There seemed to alternate upon it expressions now of scorn, and then of pity, which curiously blended with a puzzled look, that gave me a measure of amusement. He of course was acquainted with my antecedents, and this probably explained the brevity and baldness of the interview. Some remarks upon the ingenuity displayed in the construction of the American

organ, and the exchange of a few common-place civilities served to occupy the couple of minutes we remained together. How I commiserate these men if they can be shown to be at all in earnest. But *are* they in earnest? If they are, they let slip some excellent opportunities for the display of their fervour. I was hoping that he would afford me a chance of defending the course I have pursued, but the expectation was not realised. I have had scruples about brethren consenting to work for the representatives of the Apostacy. Indeed I would myself yet prefer occupation in some other quarter. But a conscientious objection to such employment I perceive would scarcely hold good throughout. Were I a shoe maker, should I hesitate to shoe a clergyman? Not at all, any more than I should, if a blacksmith, hesitate to shoe his horse: yet by thus providing a parson with a pair of shoes, it might be argued that I should be helping to make the clerical institution look respectable. (And certainly its respectability depends a good deal more upon such externals as shoes and coats than upon anything more important.) Still to carry the principle of objection to do any manner of work for the Apostacy to its strictest issues, would obviously involve our departure out of the world, since we require a measure of contact with it in order that we may live. Besides, though I would not raise a finger in its support, I would not in the absence of Christ do away with any institution which helps to hold the passions of the multitude in something like restraint, and so creates a possibility of the voice of the truth being heard. "The powers that be" have their foundation in wickedness equally with the clerical order, and neither of them are subject to the law of God—yet the desire to put an end to human government before the heir of all things appears upon the scene, is an entirely illegitimate wish. A walk of half a mile across a portion of the back slummery of Liverpool the other day convinced me that a more potent force

than the constabulary was required to keep these barbarians in something like order. We learn to tolerate the presence of clerical institutions as long as Christ sees fit to endure them.

I unfortunately under-estimated the value of the labour expended upon the renovation of this Presbyterian instrument. The mistake originated in my not having blown the bellows at full pressure. A slight pressure did not reveal sundry important defects which were afterwards made apparent. Consequently much more work was required than I had bargained for or calculated upon. I thought it would be well always to treat "a new idea" or crotchet to a full blast of wind from "the law and testimony" before coming to a final appraisal thereof. Some theories have appeared plausible on the careless application of one or two texts, but have broken down completely before a diligent comparison of things spiritual.

Saturday, June 10th.—An excellent brother who has become the channel of much blessing to me and others, gave me his thoughts on Matt. xi. 12, which forms part of to-day's reading:—"From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." I was never able to understand this statement as referring to the proclamation of *the gospel of the kingdom*. In no sense could that be said to have suffered violence at the hands of those who submitted to it; nor could their submission to it be well spoken of as a taking it by force. The brother referred to regards the language as only applicable to the Jewish constitution of things, which, during the days of the prophets (which were also the days of John the Baptist, for he was the last of the series), was seized upon by violent men, to whom the rulers in Christ's day were no exception. The words of Jesus, therefore, carry with them the implication that a time is coming when Jehovah's polity will be no longer the prey of the spoiler and the violent person, but will be

a sure and permanent foundation, and be filled with the abundance of peace. Another illustration of the manner in which the truth simplifies passages which orthodoxy envelops in clouds of blackest night.

There are four of us enjoying a brief sojourn in the Vale of Llangollen. No one ignorant of the world would ever dream it was so full of evil if all that he saw of it was of the character of the charming and tranquil scene which here meets the eye. The Elohim have bestowed much care on this piece of topography. What a privilege it would be to make the acquaintance of one of them! He would doubtless confirm the Scripture testimony which declares that all created things are on account of Him to whom their order frequently ministered during His probation in Judea and Galilee. We thought of Him this morning as we broke bread together according to His gracious word. Being so small a company we judged it best to select a "Sunday morning" from *Seasons of Comfort*, and the reading of it helped us to realise what a great boon is thus placed within the reach of brethren who lack the advantage of more numerous companionship in the truth. The perfect stillness which reigns in this region is peculiarly refreshing to the spiritual as well as the natural man. Incessant toil and bustle without respite is not good. Jesus took his disciples apart occasionally that they might rest awhile. The era of exhausting labour will soon be passed, and will be forgotten in the rest which remaineth for the kingdom of God. But the joy of any immediate suspension of activity is modified by the remembrance that many members of the family of God are now prevented by the stress of circumstances from obtaining a much-needed change of air and scene. It is well to permit our joys to be tempered by the spirit of Apostolic rule:—"Remember them that are in bonds, as bound with them; and them that suffer adversity, as being yourselves also

in the body.”—(Heb. xiii. 3.) The present is the period of cheerless tenements in back streets and grinding monotonous labour from morning until

night. But Christ comes anon to raise his faithful brethren from the dunghill, and to make them princes in all the earth.

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA, No. 122.

“*Exhort one another daily.*”—PAUL.

SOMETIMES what we read—sometimes what we sing—furnishes the starting point of our meditations. This time, it is both. We have sung of the ephemerality of our present life: we have read some cheering things touching another life and of the conditions that lead to emancipation from one to the other. Let us grapple with both ideas for a few minutes. They need grappling with: we cannot otherwise grasp them to any practical purpose. Who estimates the vanity of human life as it ought to be estimated? Their number is very few. The appearance of things is against such an estimate. Things appear in the gross as if they were always the same. You go out into the streets, and there are always babies, and school children and young men and middle-aged men and old men. From year to year the picture is the same. There is no apparent change. Things appear fixed and stable, and people in general give in to the power of this appearance, and unconsciously form their purposes on this tacit but not-to-be confessed assumption, It is well to take time occasionally to look behind this assumption and see its utter fallacy. Though the picture of human life is always the same in the mass, take it in the detail and you find a very different state of things. If you have it in your power, go to a place where you have not

been for twenty years. Consider the people you were acquainted with before you left. Where are the babies you knew? Nowhere. Most of them are in their graves: the rest are bustling young men and women. Where are the young men and women you knew? You cannot find them. You may find sober middle-aged people on whom time is making its mark, and who show little of the blitheness of youth. Where are the middle-aged men? They are dead or old. Where are the old men that interested you and were interested in you in your boyhood or girlhood? They are gone. The grass grows on their graves in the cemetery. The picture saddens perhaps, but instructs. What has happened to our acquaintance is happening to us all. We are all—young and old—wise—foolish—rich and poor—in one procession—one long ceaseless procession to the grave. We know it in ourselves and in the friends of our bosom. As time goes on we change—slowly but surely. The light of the eye gets more subdued: incipient wrinkles show themselves in the corners of the countenance, the curve and plumpness of beauty give way to the angularity and attenuation of decay. Grey hairs show here and there. Follow the process long enough, and it has but one end in the natural order. The flame of the lamp burns low in its socket till

after a few unsteady twinkles, it goes out. The night comes when no man can work. The mourners go about the street.

It is not mawkishness that conjures such a picture: it is good sense; it is wisdom. Folly only ignores the dreadful inevitable to which all human life is at present subject. It drinks and forgets its sorrow. It revels and shouts and sinks deeper in the miserable mire. Rather let ours be the man of God's prayer, "So teach us to number our days that we may apply our hearts unto wisdom." Rather let us obey the exhortation which speaketh unto us as unto children. "Redeem the time because the days are evil." "Pass the time of your sojourning here in fear." The exhortation is seated in wisdom. The days *are* evil. Nothing we can do can alter this fact. We may embellish the evil days and make them more comfortable: but we cannot eradicate the constitutional evil in all human matters which leads every man at last to endorse Solomon's verdict, "Vanity and vexation of spirit."

Of course, if there were nothing else within reach, it would be unwise in the highest degree to trouble ourselves. To make the best of our evil days with as light a heart as possible, would be the most commendable course, though with our best endeavours, the attempt to realise good in evil must be a failure. "Let us eat and drink, for to-morrow we die," would at least be a natural motto in such a case. But this is not the state of the case, What means our meeting this morning? What mean these emblems on the table? There is a streak of light and hope in human history. We have another relative besides Adam. We have a redeeming as well as an enslaving kinsman. Our glorious Creator, as our reading informs us, (1 Peter i.) "hath begotten us again unto a *lively hope* by the resurrection of Jesus Christ from the dead." And this we are told is "according to his *abundant mercy*."

Let us take comfort from this intimation. We all know what mercy is. It is the exhibition of kindness where it is not deserved. We all appreciate it keenly when it is shown towards ourselves however we may at any time fail to conceive it towards others. It is not only mercy we have to contemplate in the case before us: it is "abundant mercy"—mercy that abounds: mercy that is large and liberal and overflowing. It is what Paul elsewhere describes as "the exceeding riches of His grace in His kindness towards us through Christ Jesus."—(Eph. ii. 7.) It is a something to open our souls to—to rejoice in it: to take comfort from. The goodness of God is an inexhaustible fountain of consolation. It is manifest in many ways, but in nothing so much as in the fact that he hath "begotten us again unto a lively hope." It was "while we were yet sinners" that this arrangement was made. As yet, the arrangement is only a matter of apprehension by faith. When the thing itself comes, we shall realize how much cause there is for the song which ascribes "Blessing and honour and glory and thanksgiving" to the Creator of all things and the Saviour by Christ Jesus. Meanwhile, we take from it all that finite fainting human faculty can draw. It contains provision for all our need—healing for all our woes. Are we weak and imperfect, with souls cleaving to the dust? We shall attain to power of nature and knowledge and spiritual affinity akin with the angels. Do we groan within ourselves, joining even in Paul's lamentation "Oh, wretched man that I am!" We shall be delivered from this bondage of corruption, and exchange the spirit of earth-tending heaviness—for the glad-some garment of praise in that emancipation from the mortal which is the highest promise and the strongest desire. Are we harassed and overborne with the difficulties and the complications and the

vexations incident to the present form of human life on earth? There is peace and rest and tranquillity and joy in store when Christ comes to take his brethren to his bosom, over shadowing them with his love and harbouring them in his Father's house—the glorious kingdom of the age to come. Are we poor and despised and of no account among men? The day comes when the saints will realize in their exaltation the promise of the spirit of Isaiah: "Ye shall eat the riches of the Gentiles and in their glory shall ye boast yourselves."—(Is. lxi. 6.) Are we lonely and famished of spirit for want of the society of intelligence and nobility and worth? The day of the manifestation of the sons of God will introduce us to a multitude that no man can number of the choicest of mankind, made perfect in their glorification—men of clear eye, and quick intelligent interest and strong faith and devout adoration of God—men whom Jehovah Himself styles "my jewels."—(Mal. iii. 17.) Such society will be a perpetual fountain of living waters, in which we shall bathe and disport ourselves with joy unspeakable and full of glory. There is no good thing to be conceived or desired but what is contained in the hope laid up for us in heaven, with Christ who will bring it unto us at his glorious revelation.—(1 Pet. i. 13.)

With such a "joy set before us," does it not become easy, when we realize it, to endure the evil of present experience, and to submit to the deprivation connected with the profession of our hope? There is but one answer. It would be madness to turn aside. There is but one wise course and that is to take Paul's advice: "Cast not away your confidence which hath great recompence of reward."

Just one glimpse at another aspect of the question. For whom awaits all this "glory to be revealed?" Is it for all? We have learnt the truth on this point very clearly. Peter, whose letter we are considering, puts the matter plainly by

question: "If the righteous shall scarcely be saved, where shall the ungodly and the sinner appear?" The apostles always speak of salvation contingently. There is always an "if." The "if" is not put obscurely. "If ye do these things"—things specified. There are "things" which have to be done and attained, the doing of which constitutes the doers "obedient children" and heirs of the good things promised. There are many such "things." We shall look at one of them strongly presented in our reading this morning, viz., the reciprocal duties of husbands and wives. The truth comes into our houses and tells us how we ought to behave there. It has to do not only with the nature of man and the purpose of God, but with the way husbands and wives carry themselves towards each other. This has a practical interest for us all. We are most of us husbands and wives here this morning. Let us hear what Peter has to say to us on the subject (1 Peter iii. 1): "The wives then, in subjection to their own husbands, are to exhibit a 'chaste conversation (or behaviour) coupled with fear' in illustration of the power of the word over them. This is the opposite of the brazen-faced self-assertion which floods favour in some quarters in our day. They are to commend themselves to their husbands by their attire but not their external attire. They are not to aim at effect in this department: "Whose adorning," says Peter, "let it not be that outward adorning of plaiting the hair and of wearing of gold or of putting on of apparel." This is a very cheap kind of ornamentation. Only poor-minded women would aim at distinction by its employment. Daughters of Sarah can afford to allow the other daughters to have a monopoly of finery. It can be purchased at so much a yard! Not so with the adorning that Peter recommends. "Let it be the hidden man of the heart in that which is not corruptible, even *the ornament of a meek and quiet spirit,*

which is in the sight of God of great price." Wise and worthy women can afford to act on this exhortation. Woman is attractive enough in herself to make her independent of trinkets and ribbons, not that she is to go to the other extreme and be prudish and unsightly. There is a medium in all these things which good sense easily finds. Women of worth will be found on the medium line. The gew-gaws will certainly be left to the fools. It is the same among men. Where do you find dressiness, dandyism, foppery? Always among the empty heads—never among the wise and righteous. In fact it is almost a safe rule of calculation that in proportion to the amount of adornment outside is the want of adornment inside. Wives are to be modest, and discreet, and sober of character and attire.

Then the husbands have their part. They are to "dwell with 'the wives' according to acknowledge"—not according to ignorance: not according to unwisdom. A husband of the apostolic type is governed by intelligence in his ways. A wise man is a beauty anywhere, but especially by the side of a good wife. How is he to behave to her? There is something on this point. He is to "give honour unto the wife as unto the weaker vessel and as being heirs together of the grace of life." There is a good deal implied in this. The wife is told to be subject to her husband: but the husband is not told to lecture her on her duty to be subject. He is told to "give honour" to her. This is the opposite of telling her she is subject. To tell her of her subjection is to cast dishonour upon her. To treat her as a subject is to make her a slave and not a co-heir of life eternal. Let a man do his part and a woman is very likely to do hers. Where is the woman that would not find it easy to be subject to a man who honoured her, "who nourished and cherished her, even as the Lord the church?"—(Eph v. 29). There may be women who even in such a case

would be insubordinate and untractable: but they would be out of the common run. If a man however, loves, nourishes and cherishes his wife, he will not be under much temptation to lay down the law to her on the subject of her subjection. In fact he could not do such a thing, for such a course would be inconsistent with the honour he gives her. If each side would preach and concern themselves with their own duty, each would find their own part easier. It is not for a husband to say to a wife "It is your duty to obey me." It is not for a wife to say to a husband "It is your duty to honour me." This mode of going to work would frustrate instead of forward the end in view. A wife is not likely to be the more obedient for being told it is her duty, but the reverse; and a husband's love is not likely to grow for being ordered. Rather let the wife say, "It is my duty to obey you;" and let the husband say, "It is my duty to honour you." Such an attitude, taken sincerely and naturally on each side, and carried out in a practical way, would be a powerful mutual help. The other way is a mutual hindrance and destruction. The right way is the attitude divinely enjoined, and it is the attitude taken by the children of God. Those who act otherwise are not "obedient children." A man knowing the gospel and able to talk of it but acting the part of a tyrant at home, is no brother of Christ however he may pass current among men. He is what Paul calls "a sounding brass and a tinkling cymbal." So a woman having understanding of the ways of God, but acting an insubordinate unloving part in private, is no member of the sisterhood of Christ, however distinctly and decidedly she may be recognised as "a sister" among professors of the truth. These things concern the spirit of Christ, and "if any man have not the spirit of Christ, he is none of his."

It wants just one other element thrown in to complete the picture of the conjugal

relation as scripturally defined—an element apparently incompatible with the mutual concern just considered—yet not at all so. It is the element of a certain sort of mutual uncarefulness, that, viz., referred to by Paul when he says “But this I say, brethren, the time is short: it remaineth that both they that have wives *be as though they had none*”—(1 Cor. vii. 29): alluded to also by Jesus when he says “If a man come to me and hate not . . . his wife and children, and brethren and sisters, yea and his own life also, he cannot be my disciple.”—It seems at first sight impossible to reconcile this with the love that a man is enjoined to bestow on wife and children. It is one of those sayings that is apt to make a man feel as certain disciples felt who left Christ, saying of another matter “This is an hard saying: who can hear it?” Persistent dwelling in the word will open this as well as other dark matters. The allusion to a man’s “own life” shows the sense of Christ’s words: A man is not to value any human thing on a level with the things appertaining to Christ. The things that are seen are all temporal—short-lived and inferior: the things of Christ, not yet seen, are all eternal and lofty and glorious. Christ asks us to hate the one by comparison with the other. He asks

us to put him first—before wife and child and life. This is reasonable. The family relation is ephemeral—an adaptation to the needs of a transitory phase of the world’s history. Enlightened husbands and wives will recognise this, and while loving each other as is meet, they will each give to Christ the higher place.

Finally, says Peter, going outside of the domestic circle, “Be ye *all* of one mind, having compassion one with another. Love as brethren: be pitiful: be courteous, not rendering evil for evil, or railing for railing, but contrariwise blessing.” The sons of God answer to this character. Unity, compassion, love prevail among them—even now. Where contrary conditions exist, it is because of the presence of a foreign element. There will be no foreign element in the perfected body of Christ. The mustered family will be perfect and entire, lacking nothing. A powerful mutual affection, on the basis of mutual and unblemished excellence, and nurtured by the unflinching strength of the spiritual and immortal nature, will provide a chief and glorious feature in the feast of good things to come that waits the accepted brethren of the Lord Jesus.

EDITOR.

THOUGHTS ON THE UNBEGINNING PAST.

Out of the unbeginning past,
Man comes upon the scene;
How little is he wakened by
The thought of what hath been!

Long ages prior to his time
The sun shone as to-day;
The starry host their silvern lights
Shot forth in grand display.

Forth from the mighty hand of God
 Their circled paths they went,
 With speed and order still upheld
 In the great firmament.

All must admit the awful truth
 There is eternity,
 However faintly we conceive
 There is a Deity.

Existence, then—who can believe
 That it from nothing came?
 And if from something—what was that
 That gave the heavens their frame?

Come now, ye doubters, look at facts,
 Here let your fancies quail:
 What is existence? whence derived?
 This fortress high assail.

What cause giv'st thou to thine own mind,
 For what thou seest around?
 Having come from source, thou must needs find
 Eternal resting ground.

Was it matter of sense and feeling free?
 To wisdom and planning blind?
 Was it matter without intelligence,
 That generated mind?

If so, of course it had always the power
 This thinking mind to produce,
 When, then, and how did it first put it forth
 That mind to bring into use?

According to you, the mind before this
 Lay hid in eternity—
 Consider, then, how was cause first employed
 To wake up activity?

Slept the cause in the prior eternity?
 Long sleep! if so, how did it wake?
 Hadn't it the same chance for ages before,
 Its creative exertions to make?

How wondrous your thought that there should have
been
Prior endlessness of sleep
And then a sudden rousing
A harvest of wisdom to reap!

Strange that at length dormant cause should awake!
What struck it thus to arise?
And evolve the wondrous mind that shaped
The marvels of the skies?

(More thoughts afterward).

J.G.*

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

No. 23.

IN THE interval between the return from Babylonish captivity and the appearing of Christ, there were many ways of Providence. The eleventh chapter of Daniel's book is a prophetic sketch of the principal of them, the most striking perhaps being those relating to the faithful class of the Maccabean era, who are spoken of (verse 33) as "they that understand among the people," of whom it is also said, "they shall fall, *to try them, and to purge, and to make them white, even to the time of the end.*" The falling in the case is defined as "falling by the sword, and by flame, and by captivity, and by spoil many days" (verse 33), so that we have here a case of calamity divinely permitted to faithful men for the accomplishment of certain moral results with reference to God's ultimate purpose with them in time of the end. This is a principle of very frequent illustration throughout the Scriptures. It is condensed into the saying "whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." As this chastening is by means of evil, it follows that circumstances of an utterly vexatious and apparently fortuitous character may be of God, though His voice and hand may be unmanifest, and worse—hid in storm. We shall not in all things be able to read present experience aright till we can look upon it from the serene atmosphere of the kingdom of God.

But our purpose is not to linger in the interval from the Babylonish captivity to Christ, in which we should find only an oft-read lesson, already illustrated at sufficient length. We propose in this article rather to glance at the case of Christ, in certain features of it that afford striking indication of the fact that events human on their surface may be divine in a very special sense. The case of Christ is so largely miraculous in every way that it may not seem to come at all into the category of providential operation. It does not come so

* Of whom the Editor scarcely hopes to obtain pardon, first, for delay, and secondly for liberty taken with the text.

much within that category as other cases: nevertheless, there is more of the providential in it than might at first be supposed possible.

The first point is the place of his birth—Bethlehem. This had been foretold.—(Micah v. 2). It was a point upon which all were agreed in their discussions as to whether Jesus were the Christ or no. “Hath not the Scriptures said, that Christ cometh . . . out of the town of Bethlehem?”—(John vii. 42). This seemed to require that Jesus should be born of parents resident in Bethlehem. But when the time for the fulfilment of the prophecy came, both Joseph the husband of Mary, and Mary the mother of Jesus, lived at Nazareth.—(Luke i. 26; ii. 4). Here was a position of things calling for divine interposition. It is the form that this interposition took that constitutes the illustration of the ways of Providence in the case. There was no miracle or open act. A measure of the authorities sufficed to bring matters into harmony with the necessities of the prophecy. “In those days, there went out a decree from Cæsar Augustus that all the world should be enrolled,” with a view to a taxation which was first carried into effect when Cyrenius was governor of Syria. The issue of this decree necessitated a visit to Bethlehem on the part of Joseph, “because he was of the house and lineage of David” (Luke ii. 4), to be enrolled with Mary, who for the same reason required to accompany him, though not at all in a condition favourable for travelling (verse 5). Arrived in Bethlehem, “So it was that *while they were there*, the days were accomplished that Mary should be delivered: and she brought forth her first born son.” Joseph and Mary were brought there for a short time only. A few days one way or the other would have caused a misfit; but the watchfulness of Providence secured their presence in Bethlehem just at the right time, so that the Scripture was fulfilled, and the angels were able to announce to the shepherds on Bethlehem’s plains: “Unto you is born this day *in the city of David*, a Saviour which is Christ the Lord.”

In due course, the child Jesus, having been circumcised, was taken to Jerusalem and presented in the temple according to the law of Moses. And here it may be advantageous to glance at a point of difficulty made much of by the foes of the Bible. Luke says that his parents then returned into Galilee to their own city, Nazareth—(ii. 39.) Matthew seems to intimate that they went at once from Bethlehem to Egypt, going to Nazareth afterwards.—(Matt. ii. 1-14.) No explanation of this discrepancy is apparent on the face of the narratives: but the two accounts are not irreconcilable if we suppose they refer to two visits to Bethlehem about the same time. This supposition is necessitated by the narratives themselves, for while Luke’s narrative applies to the circumstances surrounding the birth of Jesus, it is evident that Matthew refers to a stage later on. 1. Because Christ had been born some time when the wise men arrived at Jerusalem: how long before does not appear, but it must have been a considerable time, for his birth had occurred before they started on their journey “from the east.” 2. Because Herod, in issuing the decree for the destruction of the babyhood of Bethlehem, thought it necessary to allow a margin of *two years*, to cover the time of the Lord’s birth “accord-

ing to the time he had diligently enquired of the wise men.”—(Matt. ii. 16.) In the state of facts, it is easily conceivable that after the incidents recorded by Luke—and therefore after Joseph and Mary’s return to Nazareth—Joseph and Mary were called back again to Bethlehem in connection with perhaps the incompleated business of the enrolling, and while there the second time, received the visit of the wise men, and the divine direction which led them to depart to Egypt where they remained till the death of Herod, on which they came again to Nazareth. This possible state of the case—(and the narratives themselves involve something of the sort) would admit of both accounts being consistent one with another. The histories of the Bible are all of that concise and fragmentary character that easily admit of occasional appearances of discrepancy which the investigation of loving candour will dispel.

There was something providential in the part performed by John the Baptist in preparing for the work of Christ. We read that “John did no miracle” (John x. 41), and yet he was the messenger of the Lord of Hosts, sent before His face to level mountainous obstructions, and fill the hollows, and smooth the rough places for the effective (initial) manifestation of the glory of the Lord. The mission expressed by these figures of speech was to create a situation of things, and a state of mind among the people of Judea, favourable to the Lord’s obtaining on short notice that public attention, and that clustering around him of right-minded disciples which his work—his short work—required. How was this done? Not by miracle, but by the effect of John’s preaching upon the minds of the people. This effect was the combined result of the manner of the preacher, the nature of his preaching, and the locality of its occurrence. Attracted by the appearance of a weird, stern, dogmatic, abstemious, strange-looking young man, on the banks of the Jordan, “all Jerusalem and Judea went out to be baptized of him, confessing their sins.” They “mused in their hearts whether he were the Christ or no.”—(Luke iii. 15), John strove to put them right on that point. He told them he was not the Christ, but was sent to prepare the way before him (Jno. i. 20, 27), and that the Christ was actually in the land, but unmanifested—unknown to John himself, who was awaiting his promised identification of the Spirit for which he was waiting.—(Verses 31-33). Such teaching for three years and a half naturally collected the right sort of men about John—the God-fearing of the house of Israel—and that state of eager curiosity on their part, which made the Lord’s introduction to them easy and effective. The moment arrived when Jesus stepped from the crowd to be baptized like the others.—(Luke iii. 21). His baptism accomplished, the visible effusion of the Spirit, accompanied by an audible voice from heaven, proclaimed him the Son of God, and rivetted on him the attention of the people prepared, to whom John said, “This is he of whom I spoke.” “Behold the Lamb of God that taketh away the sin of the world.” This was a great work of God, accomplished by means which, while having the miraculous at their foundation, were largely compounded of natural circumstances providentially regulated.

The maintenance of Christ during his mortal life illustrates the same

principle. He was not allowed to use the miraculous power bestowed upon him, for the provision of his personal wants, though he fed a crowd of 5,000 persons with a few loaves and fishes. Yet he had to live. He was a poor man. His own account of himself was "The foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay his head."—(Luke ix. 58). How was he provided for? The providence of God was visible in the raising up of friends "*who ministered unto him of their substance.*"—(Luke viii. 3). It is the principle observable in the case of Paul, who writes to the Philippians, "Ye sent once and again unto my necessity." These manifestations are human in their form but divine in their origination, though not obviously so. Yet the persons made use of do not act mechanically. They do the work of God: at the same time their work will be rewarded as, in a proximate sense, their own work, as it is written: "God is not unrighteous to forget your work of faith and labour of love which ye have shown towards his name, in that ye have ministered to the saints, and do minister; and we desire that everyone of you do shew the same diligence to the full assurance of hope unto the end."—(Heb. vi. 10).

But the circumstance in the life of Christ which above all others illustrated the operations of Providence—(the performance of a work of God by means which seemed so intensely human as to leave no place for the hand of God)—was his crucifixion. This we know in many ways was a matter of divine pre-arrangement and accomplishment. We have first the prophetic foreshadowing of it in all the forms of the law, particularly in the slaying of animals in connection with approaches to God; pointing to the fact, apart from the reason of the fact, that in man's position of alienation, God could not be acceptably approached without the shedding of blood. Next, we have the clear intimations by the prophets that God would put Jesus to grief; that He would "make his soul an offering for sin" (Isaiah liii. 10); that the Messiah would be cut off in the act of making reconciliation for iniquity, and the bringing in of everlasting righteousness.—(Daniel ix. 24, 26). Lastly, we have the express declaration of the apostles, speaking by the Spirit, that he was given up to die "by the determinate counsel and foreknowledge of God" (Acts ii. 23); that thus, "those things which God had shown by the mouth of all His prophets, that Christ should suffer, He had so fulfilled" (iii. 18): that the combination against him of Jews and Gentiles, was (unknown to them), "to do whatsoever God had determined before to be done."—(iv. 28).

Jesus himself testifies that he had received commandment from the Father to lay down his life.—(Jno. x. 18). Paul, alluding to this feature of the case, says that he (Jesus) was "*obedient unto death, even the death of the cross.*"—(Phil. ii. 8). And he makes the act the Father's act in saying, "He that *spared not His own son*, but DELIVERED HIM UP FOR US ALL, how shall He not also with him freely give us all things?—(Rom. viii. 32): and again, "*God hath set him forth to be a propitiation through faith in his blood.*"—(iii. 25.) The breaking of bread brings the whole idea to a focus. Jesus asks us to recognise in the emblems the memorials of his body given for his brethren.

In view of these unmistakeable facts and testimonies, the lesson yielded on the ways of Providence, is to be learnt in the contemplation of the perfectly natural manner, to all appearance, in which the death of Christ came about. His teaching stirred up the anger of the ruling class among the Jews.—(Matt. xxiii. 13.) They laid traps for him that they might hand him over to the Roman authorities.—(Luke xx. 20.) “They urged him vehemently and to provoke him to speak of many things, laying wait for him and seeking to catch something out of his mouth that they might accuse him”—(Luxe xi. 53.) They sought to destroy him but could not find what they might do, for all the people were very attentive to hear him—(xix. 48.) At last, a faithless disciple, in the absence of the multitude, put him in the power of his enemies for thirty pieces of silver, by showing them his whereabouts in the quiet of night. He was apprehended by torchlight by a band of legal rowdies, and led away as a prisoner. He was arraigned before the Jewish council, and then brought before the Roman governor and accused of treason on the ground of his doctrine that “he himself was Christ a King”—(Luke xxiii. 2.) On this ground he was condemned (John xix. 12. 13), and his accusation was officially affixed to his cross. He died a victim of Jewish malice and Gentile power.

It was all a perfectly natural transaction on the face of it, and yet God was in it as we have seen. No more signal illustration exists in the whole course of the Scriptures, of the fact that the work of God may be done by perfectly natural agents, who yet do their own will and give effect to their own wicked aims. Judas is not shielded from the enormity of his crime by the fact that he was an accessory to one of the highest works of God on earth. The solemn words of Jesus remain in their unabated force: “Good were it for that man if he had not been born.” The Jews have not enjoyed any exemption from the effects of their blasphemous opposition to the Son of God from the circumstance that they were instruments in the execution of a divine work. His blood has been none the less on them and on their children. It was from no desire to do the work of God that they gave effect to their envious antagonism to an holy one. Therefore they reaped as they sowed. Cooped up within the walls of the very city that resounded with their hellish yells of repudiation of Christ, they had to swelter and see the in the horrors of famine, anarchy and civil war, and behold the awful spectacle of a ring of crucifixes round the doomed city, placed outside the walls by the Romans who would have released Christ, holding aloft the transfixed and writhing forms of Jewish prisoners who had sought in vain to find refuge in the Roman camp from the horrors of the siege. And from that day to this, they have wandered,

Outcasts from God, and scattered wide
Through every nation under heaven;
Blaspheming him they crucified;
Unsaved, unpitying, unforgiven.
Branded like Cain they bear their load
Abhorred of men and curs'd of God.

The lesson of the case is the lesson of all the cases we have had under review.

God may and does in many cases—(in all cases standing related to His work and purpose)—work unseen and unfelt behind natural circumstances, and by human action accomplishes ends of His own which men have no intention of bringing about; and the idea of bringing about which they would repudiate with the utmost scorn if suggested to them; that at the same time there is no interference with the free volition and moral results of human action; that He holds men responsible for what they intend and aim at accomplishing, and judges these intentions without any reference to the actual results that may come out of their action in the operation of His Providence. The effect of this doctrine, where sincerely believed, must be to lead men to keep watch over their hearts in the inception and effectuation of their thoughts; and in all things to commit their way to God in the confidence of that direction of their steps in all the complexities of human life which has been promised.

The apostolic age furnishes several exemplifications of the ways of Providence, with the brief notice of which we must conclude this series of articles, reserving for next month a general and finishing summary of the whole. Pentecost stands first and most prominent. The out-pouring of the Spirit on the apostles “not many days hence” was promised by Christ before his departure. Its object was not merely to comfort and instruct the disciples, but to “convince the world” of the things of Christ, and to bear witness to his resurrection. To accomplish this effectually, the concourse of many people, from various parts of the world, was necessary. Behold the condition secured by the natural operation of the feast of Pentecost. “Jews, devout men from every nation under heaven,” were brought to Jerusalem by the recurrence of that feast, and at such a moment, just ten days after the ascension of Jesus; the overpowering effusion and manifestation of the Spirit exhibited a convincing testimony for Christ before assembled thousands of the right type, who afterwards, on their return home to all points of the compass, took with them far and wide the seeds of “repentance towards God and faith towards our Lord Jesus Christ.” A similar result was afterwards produced in another way by the great persecution which arose about Stephen, when the believers, in thousands, were “all scattered abroad throughout the regions of Judea and Samaria, except the apostles” (Acts viii. 1), and when they who were so scattered, “travelled as far as Phenice, and Cyprus, and Antioch, preaching the word; . . . and the hand of the Lord was with them, and a great number believed and turned unto the Lord.”—(xi. 19-21). The persecution was a providential diffusion of the word, though doubtless very unwelcome to the brethren. Many unwelcome circumstances may transpire in our own experience which, in a way perhaps not visible at the time, accomplishes the work of God.

The Providence of God is further seen in the preparation of such a man as Paul against the time when he was needed as a servant of Christ. Jesus said to Ananias, of Damascus, “He is a chosen vessel unto me” (Acts ix. 15), and Paul himself alludes to his having been set apart from childhood (Gal. i. 15); could, therefore, we have been witnesses of Paul’s early life, we should have

seen nothing manifestly divine in them. We should have seen an ardent, energetic, earnest young student of the law of Moses distinguishing himself by his zeal and industry, but not exhibiting anything in his life or surroundings that would have struck the observer as out of the common. We should have seen a young man on whom Christ's eyes were fixed; but we should not have known it. A study of the leading circumstances of his apostolic career will yield the same result. It will show that the framework of his natural life was divinely moulded with a view to the work he had to do as a witness of Christ's resurrection throughout the Roman habitable.

John's banishment to the solitude of Patmos we must rank among the same class of circumstances. It came upon him as an evil, and apparently only as an evil. It would be very unacceptable to an ardent lover of God and man, like John; but it provided the suitable occasion for Christ's last communication to his brethren—the Apocalypse, so wonderfully opened to our understanding by another agency in these latter days.

The emphasis laid on the naturalness of the circumstances exhibited to view in these papers on the ways of Providence, has a tendency in some cases which it may be necessary to correct in another series of articles on "Miracles, Signs and Wonders." That tendency, which some have felt, may be expressed by the question, "If all these circumstances are so obviously natural, what evidence exists that they have a divine element in them at all?" There is a powerful answer to this question, which it will be the business of another effort to make manifest. The object of these articles, now drawing to a close, has been to illustrate a phase of divine operation at work in our own day, for the purpose of enabling us to recognise the hand of God in our lives, and in the affairs of the nations. The absence of visible token and audible message has a tendency to close our eyes to the fact that God works, though the age of the open vision is not resumed. This closing of the eye is apt to weaken the hand and discourage the heart. Hence, the profitableness of a line of study which enables us to see, despite popular exaggerations and misrepresentations, that there is such a thing as Providence, and that we have only to come into harmony with the Worker of it, as revealed to us in the Scriptures of truth, to get the benefit of that direction of our steps during these days of evil, which will guide us at the last into the presence of His glory, with exceeding joy, at the coming of our Lord Jesus Christ with all his saints.

EDITOR.

 THE TRUTH IN ITS PRACTICAL BEARINGS.

 BY DR. THOMAS.

BROTHER Charles Smith, of Edinburgh, writes: "Having been reading lately a description of one of the tours of Dr. Thomas in Virginia, I thought some parts of it very suitable for the brethren at the present time, and asked young brother Armstrong to copy some parts of it. He has done so, and I have forwarded it by the same post."

Some of the matter extracted has already appeared in the *Christadelphian* in times past. To what has not, we gladly give place, with thanks both to brother Smith and brother Armstrong.

THE EXTRACTS.

"At Shady Grove . . . a small nucleus, quite sufficient for a healthful beginning, have been organized in the interests of the faith. We trust they will have more regard for the quality than the quantity of members. Paul has declared that the 'unrighteous shall not inherit the kingdom of God;' and among these he enumerates 'covetous, drunkards, revellers, &c.,' and any that walk according to or bow to the flesh. It is the duty therefore of the brethren, to receive none such into their nucleus, if they would acquit themselves of the responsibility resting upon them, and walk before God to all well pleasing. Christ's body is not to be used for the promotion of unhallowed purposes. When scripturally constituted, it is a company of poor men and women, rich in 'faith and heirs of the kingdom God has promised' to those who evince their love to Him by keeping His commandments. Occasionally, a man rich in this world's goods, may be found among them; but for him owing to the 'deceitfulness of riches,' it is as difficult to enter the kingdom as for

a camel to pass through the eye of a needle. The besetting sin of the rich is 'covetousness,' or a desire to heap up wealth, to which they are devoted, because of the ability it confers of gratifying the lusts, and devilish ambitions of the flesh. Hence Paul styles it 'idolatry' and says, 'no covetous man, who is an idolator, hath any inheritance in the kingdom of God and of Christ.' A rich Christian, who is not an idolater, is one who is not high minded, or trusts in uncertain riches, &c.; who does good, is rich in good works, ready to distribute, willing to communicate, so laying up in store a good foundation for the future, that he may lay hold on *aion* life.' He is one who, although his riches are able to give him a commanding position among the splendid fools of 'this present evil *aion*,' prefers like the anointed Jesus, 'to be conducted with the despised,' to consort with them; he rejoices in his humiliation, 'because as the flower of the grass he shall pass away.' A rich Christian, who comprehends the perilousness of his position, uses the riches he commands, as the mere steward of another's wealth — of Christ's; to whom he will have to render an account of what he has done with Christ's property, in the promotion of truth and righteousness in the earth. A rich Christian who understands his true position and relation to God, does not devote the energies of his body, soul and spirit, to the heaping up of 'goods, chattels, and effects,' for the children of the flesh, whether of his own or of somebody else's body, that may come after him. He does not imperil his own salvation for the benefit or rather fleshly gratifications of the sons of Belial, who are enemies to the truth, and care no more for him than what they can make by his

suicidal folly. A Christian, rich in faith and abounding in the good things of life, which he administers after a goodly sort, is one whose praise is in the mouth of all his brethren, and commands the respect and admiration, if not the love, of all who know him. He has no good report of those who are without. He is holy, harmless, undefiled and separate from sinners. He eschews the friendship of the world, which is at enmity against God; knowing that 'Whosoever will be a friend of the world is the enemy of God.' The world is crucified to him and he unto the world. He minds the things which are above, not the things at present upon the earth; for he knows that the minding of these is death, and that they who are in the flesh, that is, who live after the flesh, cannot please God. To 'the poor in the world,' then, who are rich in faith, we may say how thankful, brethren, we ought to be that we are not rich. Nor let anyone be envious against those that are, but rather commiserate their misfortune, and as much as possible strengthen them against the perils by which they are besieged. Our heart aches for the rich professors of our day; for we perceive that very few of them, judging by the fruits of the tree, have faith enough to be saved. 'The rich fade away in their ways.' They value themselves upon what they possess, being for the most part full of goods, but empty of head and lean of soul. But God esteems them no more than a beggar full of sores, for there is no respect of persons with Him. Let us, then, imitate God, and 'hold not the faith of our Lord Jesus anointed, of the glory with respect of persons.' Let character and devotion to the truth, and active repudiation of all sympathy with the 'names of blasphemy' around us, and not pelf and position, the admiration and idolatry of a vain and shallow world, be the conditions of our sympathy with persons. For ourselves, be they rich or poor, we desire co-operation and fellowship with such only. 'The truth as it is in Jesus,' is

the basis of our relations and intimacies with mankind; when this is repudiated or betrayed, or crucified, we consider ourselves as put to an open shame, and repudiated likewise. If people who profess the truth dishonour that truth, they dishonour us, and we do not want, nor will we condescend to have any co-operation with them, be they as rich as Croesus or as poor as Job. They are only stumbling blocks and hindrances in the way, and the truth can never progress in the halo of their obliquity."—*Herald* for 1859, page 276.

II.

VISIT TO LOUISA.

The brethren here had erected a meeting house, in allusion to which the Doctor writes: . . . "It is to be hoped that they will make a conscience of meeting every first day of the week, to publicly remember the Lord, as he has commanded them; and that the outside may know that there is a body of living christian souls in the midst of the surrounding dead. The brethren in the neighbourhood are worthy and excellent people, and of good report, with the virtuous and intelligent without, but they are too diffident. Modesty is a highly ornamental quality, and is ever an attendant upon real worth, but too much of it is good for nothing. There are, we believe some eight or nine members, who have good intelligence in the Scriptures, and are able, in conversation to tell their neighbours what they know. They are the 'pillar and support of the truth' in that vicinity, if it may be said in the absence of a visible body, to be supported there at all. They are trying to finish off a respectable place of meeting; but as we have said, although they have the funds all subscribed, they progress with all the grave and deliberate expedition of the renowned circumlocution office, whose principle is said to be, how not to do the matter to be done. But the puzzle with us is why, under existing circumstances, the house should be built at

all! What is the use of a house, if it is neither to be rented, nor occupied by the builder? Surely it is not necessary to expend six hundred dollars for a house, for us to make two annual addresses in, and for brother Anderson to speak no oftener. If the house is occupied no more than this, it would have been better to have expended the money in circulating the truth through the press. Experience proves that this is the most efficient means of disseminating the truth. Of course, if it can be combined with oral instructions so much the better, but of the two, the press and speaking, the press is the more effective: for *Scripta manent*, that is things written, remain.

Will the brethren have the goodness, then, to treat the words of the future King of the whole earth with respect, and meet together every first day to memorialise the sacrifice of his life, as the price of their redemption; and to thank him for all his benefits, to sing his praise, and to read the divine oracles for their own edification, exhortation and comfort, and for the instruction of the unenlightened around them, who will continue in the everlasting mystification of the Rev-Sin spirituals of his heavenlies, unless the truth is pressed upon them by the precepts and examples of the saints. What is the use of having a name to

live among men, and of being neither dead nor alive before God! There is nothing so disagreeable to Him as lukewarmness, in which we are neither cold nor hot. This is Laodiceanism, which involves a most execrable ejection from His mouth. Christians have something to do in the discharge of what He requires of them. They have not the privilege of sitting down in personal quietude and inaction, and folding their arms in philosophical contemplation of the conflicts of their brethren in arms, who are bearing the burden and heat of the day. It is not intended by God that they shall be like 'patience sitting upon a monument smiling at grief.' It is necessary that they should not only smile at it, but also share in it. Why should others be burdened and they exempt? Let them bestir themselves to an energetic endeavour for the evangelisation of their neighbours who are dead in trespasses and sins.' We write these things to them, and to all others who have obeyed the truth, not because they do not know them, but because they do, that we may stir up their pure minds by way of remembrance, that they may be enabled to throw off their lethargy, whether occasioned by the climate or any other cause. Let them remove the bushel that their light may shine." —*Herald*, 1859—277-278.

THE TEMPLE OF EZEKIEL'S PROPHECY.—No. 2.

BY BROTHER SULLEY, OF NOTTINGHAM.

AS ALREADY remarked, the time when the vision was given divides the history of the children of Israel into two epochs, one ending with their complete overturning, and the other with their complete restoration. For proof of the first affirmation the testimony of Jeremiah already adduced, than which we have no better, will doubtless be deemed sufficient. For proof of the second assertion the prophecy

itself gives indisputable evidence. After being shewn the chief constructional features of the building, Ezekiel saw "the glory of the God of Israel" enter the house, and heard a voice speaking out of it, saying: "Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of

Israel no more defile."—(Chron. xliii. 2-7).* Now when the glory of the Lord is risen upon Israel the Redeemer will have to come to Zion and Jacob will be no longer in transgression. Then the Lord will have made a new covenant with the house of Israel. In those days shall Judah be saved and Jerusalem shall dwell safely. And the Gentiles will come to her light and kings to the brightness of her rising. The sons of strangers shall build up her walls, and kings shall minister unto her. The sons also of them that afflicted her shall come and do reverence, yet all that despised her shall bow themselves down at the soles of her feet. Her sun shall no more go down; neither will the moon withdraw, for the days of her mourning shall be ended. Never again will Israel defile themselves with their idols, nor with their detestable things, nor with any of their transgressions. They will be one nation in the land upon the mountains of Israel, and one king shall be king to them all. Of the increase of His government and peace there shall be no end, because the zeal of the Lord of Hosts will perform it. At that time shall they call Jerusalem the throne of the Lord, or as Ezekiel has described it "The place of my throne and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever."—(Is. lix. 20; lx. 1; Jer. xxxi. 31; xxxiii. 16; Is. lx. 3, 10, 14, 20; Ezek. xxxvii. 23, 22; Is. ix. 7; Ezek. xliii. 7).

Referring again to the first verse, it is worthy of note that Ezekiel is very precise as to the particular day upon which "the hand of the Lord was upon him." He states the time of the year and the day of the month when this event occurred: "In the beginning of the year, in the tenth of the month, *in that very day*."—[So brother Thirtle translates it]. Why should Ezekiel emphasize the day in which he saw the vision? The answer is to be found I think in the application of two facts. First, the things Ezekiel saw are represented as being actually in existence at the time when the vision was given, although they were not really so. One illustration will suffice; speaking of the

tables of hewn stone for the burnt offering, he tells us that "upon the tables was the flesh of the offering."—(Chap. xl. v. 43). Just as though the sacrifices were about to be offered; Deity speaking "of those things which be not as though they were." Now, inasmuch as Ezekiel saw certain things in vision, on the tenth day of the first month, we may conclude that the things which he saw will be actually in existence on the tenth day of some particular month commencing a particular year. Secondly, the twelfth chapter of Exodus shews that a great national event was in preparation on the tenth day of the first month. That event was the deliverance of Israel from bondage, the destruction of their enemies, and the passing over of their sins. These momentous events, which were but a type of what is to come, were commemorated by the "feast of the Passover," the inception of which took place by the selection of the sacrificial lamb, on the tenth day of the month.—(Exodus xii. 2-3). From these premises, then, is it not justifiable to conclude: 1.—That the Temple will be finished at a certain feast of the Passover, yet future, but reserved in the knowledge of the Father; and that by the tenth day of the month the sacrifices will be in preparation, and all things in readiness for the "glory of the Lord" to enter the newly-erected house? 2.—That the erection of the building seen by Ezekiel is associated with the national regeneration of Israel, when the Father will "forgive their iniquity, and remember their sins no more," "blotting out as a thick cloud their transgressions" (Jer. xxxi. 34; Is. xlii. 22), so that by the time that the top stone is fixed and the last pavement laid, their enemies will be destroyed, and all their bondage, whether literal or spiritual, will have come to an end? 3.—Further, seeing the day of Israel's deliverance from Egypt was signalized as a beginning of months and of years to them (Ex. xii. 2), will not this greater deliverance, which involves not only blessing to Israel but blessing to the Gentiles also, be a beginning of months and years to mankind? That henceforth official records will not date from "the year of our Lord," or from the reign of some Gentile king, or from "Jehoiakin's captivity," &c., but from the commencement of the new era, as defined in this vision of Ezekiel.

* Brother Thirtle translates verse 2 of chapter xliii. as follows:—"And behold the glory of the Elohim of Israel came from the way of the East, and his noise was as the noise of many waters: and the earth shone from his glory."—Upon this verse I hope to speak more fully when the proper time arrives.

THE LOCATION OF THE THINGS SEEN.

Verse 2 represents Ezekiel as being transported "in vision" into the land of Israel. The things seen therefore are seen in connection with the land covenanted to Abraham, of which there may be an opportunity of speaking more fully by-and-by.

Ezekiel is set upon a very high mountain in that land. Looking in a particular direction from the place where he stands, he sees a structure, which appears to him "as the frame of a city." He afterwards had to be conveyed some distance from the place where he first sees the "framework," for being brought to it (v. 3), he sees a man standing in the gate thereof. The gate to which Ezekiel is conveyed is evidently one of the gates of the house, for courts and chambers are entered thereby—(v 17), the house itself being upon the top of the mountain.—(Chap. xliii. 12). To what place then is Ezekiel first brought? And where in all the land of Israel is the mountain which fulfils the requirements of the case? In order to answer the question, several things must be taken into consideration. First, then, the word mountain has sometimes in the Scriptures a wider signification than a single hill. The Edomites dwelt in Mount Seir. But Mount Seir is an extensive range of hills, as anyone may see who consults a map of the Exodus. The fact is also proved by the following prophecy: "Thus will I make Mount Seir most desolate, . . . and I will fill his mountains with his slain men." Here are several mountains in one mount. Secondly, Isaiah and Micah both testify concerning Judah and Jerusalem, that in the last days "the mountain of the house of the Lord shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it. And many people shall go and say, Come ye, and let us go up to the house of the God of Isaiah." Thirdly, Zechariah speaking of the time when the "Lord shall be King over all the earth," declares that "the land shall be compassed or turned as a plain, from Geba to Rimmon, south of Jerusalem; and it shall be lifted up."

Now, without being able to speak precisely, Geba is supposed to be more than seven miles north of Jerusalem. Speaking then in round numbers, the

changes foretold by Zechariah affect a wide extent of country, not less than forty miles. Further, such a going up as Micah contemplated, is a going up to "Judah and Jerusalem," and therefore comprises more territory than the immediate site of Jerusalem. For the nations to go up to the mountain of the house of the Lord appears to involve the elevation of a greater tract of country than the neighbourhood of Jerusalem itself, if the fitness of language is considered. In view of these things, is there any conclusion deducible but this: That the mountain of the house of the Lord is not as yet as it is to be. That when it is "prepared" (see marginal rendering of Isaiah ii. 2), an exalted table land will extend at least for forty miles in the neighbourhood of Jerusalem. That then it will be the exceeding high mountain upon which the house of prayer for all people will be built.

There are several passages of Scripture in confirmation of the idea that the mountain mentioned by Ezekiel is of wide extent, and embraces regions lying between Geba and Rimmon. Moses, singing the high praises of the Lord, says, "Thou shalt bring them (Israel) in and plant them in the mountain of thine inheritance, in the place, O Lord, which Thou hast made for Thee to dwell in."—(Exodus xv. 17). David speaking of what God did, said, "He brought them (Israel) to the border of His sanctuary, *this mountain*, which His right hand hath purchased."—(Psalm lxxviii. 54). Again, David says, "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the Great King."—(Psalm xlviii. 2). In this latter testimony, David represents Mount Zion as being "on the sides of the north," an expression which evidently conveys the idea of a hill upon the sloping sides of an undulating mountain. Now Jerusalem is situated on the "sides of the south," if any "sides" at all, therefore David's words must have a future application, and are prophetic of great physical changes in the Holy Land. If the land were lifted from Geba to Rimmon, and caused to stand up prominently on the northern slope of such an elevation, then the description of David is quite appropriate.

(To be continued).

THE CONDITION OF ASIA MINOR AND SYRIA.

BROTHER J. J. Andrew, of London, writes as follows: "Herewith I send a copy of the Blue Book on the condition of Asia Minor and Syria referred to in the House of Lords Debate on the 11th June, and in the extract from the *Echo* in this month's *Christadelphian*. It consists of the reports from Consuls and other officials in those parts of Turkey, as to the state of the population. As official documents, they are stamped with an authority which many persons do not recognise in mere newspaper descriptions. Moreover they are interesting as shewing the exact information communicated to the English government, and the basis on which they are stimulated to action. The 189 pages comprise 155 documents, extending from July 7th, to Dec. 26th, 1879. The enclosed list gives a selection of some of the leading aspects treated of, many of them, of course, being the subject of constant repetition."

The following is the list of references referred to by brother Andrew. It may be serviceable to those who may procure the Blue Book in question, which is only 2s.6d., and may be had of Harrison & Sons, London, (entitled *Turkey, No. 4, 1880. — Correspondence respecting the condition of the population in Asia Minor and Syria.*)

SELECTIONS.

Mussulman population tired of existing Government	6
Influx of foreign Jews to Palestine still continues	7
European officials essential to a reform of Government	8
Mussulmans suspicious of improvements suggested by Europeans	12
Both Mussulmans and Christians agreed as to the necessity for administrative reform	13
With but few exceptions, all existing officials are corrupt	13
Armenians suffer intensely from the ravages of Kurds, and the injustice of Turks, and have to pay taxes to the former as well as to the Government	28, 29

The burdens of the population of Syria grow heavier every year, while the power to bear them is decreasing	30
The mode of collecting taxes, by farming, is demoralising to every official, through whose hands they pass, and leads to a great amount of extortion	35-7
The Reform Commission in Asia Minor is paralyzed by want of support at Constantinople	45
The depreciated copper currency refused by the Government, unless five times its nominal value given	51
Taxes in lieu of military service demanded in respect of male children and infants	52
Criminals no difficulty in escaping punishment by bribing members of the judicial tribunals	52
Soldiers sent to protect Armenians prove as oppressive as the Kurds	53
Upper classes look upon the poor as inferior creatures, who may be robbed or ill-treated to any extent	53
Moslem fanaticism very great in distant parts of the Empire	54
Agricultural and mineral qualities of the land not utilised through absence of security for property	54
Soldiers at Erzeroum nearly four years in arrear of payment	66
Armenian peasantry looking to Russia to redress their wrongs as she has done those of the Bulgarians	78
Sir Henry Layard, on October 22nd, 1879, warns the Sultan that if the promised Reforms in Asia Minor are not carried out, England cannot continue its support and friendship	89
Few countries, considering its varied population, could be more easily governed than Syria	94
Taxes demanded of the people in Armenia for the time during which they were compelled by the Russian War to desert their homes	107
Causes of universal disorder in the Swiss district, Anatolia:	
1 Insufficiency and inefficiency of the Zaptiah force;	
2 Immunity from punishment enjoyed by men committing crime;	

- 3 Turkish Government sending thousands of armed refugees into the country ;
- 4 Conduct of the Refugee Commissioners in extorting money from villagers by threatening to plant colonies of refugees near them, and from the refugees by threatening to settle them on lands incapable of cultivation . . . 112, 113
- General condition of Northern Syria deplorable, murder, plunder, and highway robbery being frequent, through absence of repression, at Sidon, Caiffa, Nazareth and Acre 136
- Sir Henry Layard pronounces the failure of the Commission sent to redress the grievances of Erzeroum to be attributable to inaction, if not obstruction, at Constantinople, and to latent opposition of local authorities 159
- A deputation of Armenian peasants who had been told by an English Consul to hope for better days, replied, "We cannot support our present condition much longer; women, children, and all will have to fight; better to die than to live longer as we are now doing" . . . 159
- 144 villages laid waste in the neighbourhood of Van, of which 100 were "Christian," the majority of the inhabitants having wandered into Persian or Russian territory . 168
- Instances of heavy defalcation in Government officials 171
- Numbers of crimes unpunished, and scores of murders committed in day time in crowded streets, and never inquired into 181
- "Christians" of Verak, on the Eastern side of the Dead Sea complain bitterly of the oppression and spoliation to which they are subjected by Moslems and Bodouins 184
- A complete deadlock at head-quarters in Administrative affairs, because every question, however insignificant, must be referred to the Council of Ministers, the members having no power to settle matters connected with their respective departments. No less than 3,600 questions registered for discussion and decision by the Ministerial Council. 189
- Employèes in all Government departments in arrears of pay and literally almost starving. Conse-

quently their duties are systematically neglected 189

The following are some of the extracts referred to in the foregoing list of selections:

INFLUX OF FOREIGN JEWS TO PALESTINE.

*Consul Moore to Sir A. H. Layard.
Jerusalem, July 30, 1879.*

Sir,—I have the honour to report to your Excellency that at no former period of my sixteen years residence in Palestine has the condition of the country been so deplorable as at present.

Various causes contribute to this depression. The drain of nearly all the able-bodied men for the late war, scanty harvests, insufficient rain, high prices, and the ruinous loss inflicted on hundreds by the stoppage of the payment of the interest on Turkish Government securities, have produced their natural consequences in wide-spread destitution and industrial and commercial stagnation.

Wheat and grain are at double their normal prices; this year's crops are again meagre. Of the 12,000 Conscripts and Redif who were sent to the seat of war from this Liva, probably not more than a quarter have returned. Thus the prospect of better times coming in the natural course of things is unpromising in the extreme.

Instead of combating these evils by remedial measures, the conduct of those in authority greatly aggravates them. In strong contrast with this inertia of the rulers of the country is the activity displayed by foreigners. I have already reported on the Russian establishments which dot the neighbourhood of Jerusalem and elsewhere in Palestine. The several German settlements are prospering, whilst the influx continues of *foreign Jews*, mostly Polish and German, who, *availing themselves of the right now possessed by foreigners of holding real estate in Turkey, are buying land and building houses in all directions.*

At this moment the French are particularly active. Four imposing new Latin edifices are rising simultaneously, three at Jerusalem, and one at Jaffa, for educational and charitable purposes, namely: 1, an orphanage and school, capable of accommodating 200 boys, building with moneys collected in France and other Roman Catholic countries; 2,

a boarding school of the French fraternity of Frères de la Doctrine Chrétienne; 3, a hospital building by a French philanthropist; and 4, a vast hospital at Jaffa, also by a French lady.

It is not known whether the scheme of reform for Syria, which, it is understood Midhat Pasha has prepared and submitted to the Porte,* includes the Liva of Jerusalem, which is politically and administratively independent of Damascus.

THE EXHAUSTED STATE OF TURKEY
FROM NO LACK OF RESOURCES.

“Under proper management the capabilities of the country are great; there is much rich land now only partially cultivated, because no one feels sure of being able to enjoy the fruit of his toil, but which, with security for property, would soon be utilized, as the Armenian peasantry are capable of considerable industry. I am told also of much mineral wealth, from which considerable revenues could be obtained if means of communication were improved, a sense of security prevailed, and judicious concessions were made by Government.

“Before any important progress can, however, take place, the feeling must generally reign that reform and improvement is the real and fixed desire and determination of the Central Government. At present, I am confident there is no such feeling. I am also inclined to give my adhesion to the opinion that the appointment of European officials will be found necessary if a real and permanent improvement is to be brought about. At present there may be said to be almost no Government in this part of the country, and I doubt the capability of an unassisted Oriental *personnel* to create one that shall be thoroughly trustworthy and efficient.

SYRIA EASY TO BE GOVERNED.

“The city of Damascus, with a population variously estimated by the authorities as between 180,000 and 200,000, possesses a singular immunity of crime against the person and against property, arising partly from the extreme docility

* For the features of this scheme, see *Signs of the Times*, present number.

and effeminacy of the people, except when fanatically excited, or purposely aroused by intrigue, and partly from that isolation from the outer world which has always characterized it. And my experience of it, of many scares and panics among the Christians, and of the extreme ease with which any disturbance or popular effervescence can be effectually and speedily quelled and extinguished by the police, when so inclined, teach me that no outbreak or serious breach of the peace can take place in Damascus without the culpable negligence of the authorities.

“Midhat Pasha made some forcible examples soon after his arrival by executing five or six murderers, and which have no doubt had the same salutary effect in their particular districts as they would have had here.

“Taking Syria as a whole, with its varied population, people, however, of the same race, characteristics, and language, I would venture to record my conviction that few countries can be more easily governed, so far as police matters are concerned. That all that is necessary is a simple show of energy on the part of the authorities, and that the knowledge once possessed by a people naturally intelligent and shrewd, that arrest and punishment would follow necessarily the commission of crime, would do away at a stroke with the existence of what is called in Europe the criminal classes, but which in Syria, according to my experience, have little existence.—*Report on the Police of Syria.*

TREATMENT OF THE CHRISTIANS IN
KERAK.

“You are not ignorant of the oppressions and vexations to which we, the Christians of the town of Kerak, are subjected. The acts of tyranny are increasing day by day, both from within and from without, such as the plunder of our cattle and our produce, and hindering us from cultivating our lands. If you wish to know who these aggressors are, our deputies, the bearers of this memorial, will inform you. To such a degree are we insulted and outraged that the Moslems of our town have now become so bold as to abduct our girls, and forcibly marry them.

“We can no longer bear such treatment, which is contrary to all law, ecclesiastical

and civil. Our consciences are outraged; we are in fearful danger; we despair of protection for our honour and our religion, and have no refuge save God and your Government. If you withhold your protection from us we shall be destroyed by the edge of the sword in this town, and our blood, and the blood of our children, will be demanded of you on the last great day." — *Petition from Christians to Consul Moore.*

CONFUSION AT CONSTANTINOPLE.

Constantinople, December 26, 1879.

"I have satisfied myself from personal inquiries of my colleagues that they have the same reason to complain as I have of the difficulty of bringing the claims of their subjects, and the numerous questions they have with the Porte, to a settlement. M. Fournier informed me that of such claims he had only been able, as far as he could remember, to bring one to a satisfactory conclusion.

"The whole evil of which some not unreasonably complain, although they place the saddle upon the wrong horse, arises from the manner of doing business at the Porte. Every question, however insignificant, must be referred to the Council of Ministers, and if foreign interests are concerned in it, to the Minister for Foreign Affairs, and frequently to the Prime Minister himself. The Ministers have no power to settle matters connected with their departments. The consequence is, as I have already

informed your Lordship, that there is a perfect block of all business in the Council, where there are, as Said Pasha informed me, no less than 3,600 questions registered for discussion and decision. They must, for the most part, after the Council has dealt with them, be sent to the Palace for the Sultan's examination and "Iradé." As long as this state of things continues, I see no hope of coming to a settlement of the numerous questions pending between the Porte and this and other Embassies. The first and urgent measure required to put an end to it is the one so long promised by the Sultan—the establishment of Ministerial responsibility. If each Minister were able to deal with matters connected with his own Department, dragomans could transact business with them with some chance of bringing questions to a settlement.

"Another most serious difficulty in the way of settling British claims and other questions, is the confusion and disorder which reign at the Porte. The employés in all the Departments are in arrears of pay, and literally almost starving. They consequently neglect their business, and are insubordinate. Papers are constantly lost, and in several cases I have been compelled to obtain fresh documents in support of claims, by which considerable time is wasted, even if the necessary papers can be procured afresh, which is not always the case.—*Sir Henry Layard to the Marquis of Salisbury.*

EXTRACTS FROM CORRESPONDENCE.

(The Editor considers himself at liberty to quote from letters that are not marked "private." When so marked, the mark should be inside of the letter on the top of the first page, and not on the outside of the envelope. If placed on the outside of the envelope, it is liable to lead to delay in the letter being attended to.)

BROTHER SULLEY, of Nottingham: "The signs of the times are cheering, and since they chiefly relate to English affairs are the more interesting. This Bradlaugh incident is quite an extraordinary thing, and is one which I cannot help feeling has an important relation to great events. Of course all occurrences have some relation to the pre-determined end; but some interest us more than others when we see their manifest relation to it. Now although

the particular relationship of the Bradlaugh episode does not yet appear, still, I fancy we shall see something come out of it of importance, if we watch. It has, I think, some relation to the tenure of office of the Liberal party: if we consider the causes which led to their advent to power, one was the gradually increasing expenditure of the Government. The first cause, undoubtedly, was due to the foreign policy of Lord Beaconsfield and his party. The other

cause was greatly due to agricultural depression in England, aggravated by the low price of American produce supplied to this country. The facts above mentioned, in spite of Tory cries of 'Peace,' filled the British public with apprehensions of war, and increased expenditure. Hence the collapse of Tory rule. If these premisses are correct, we have an explanation of the reason why rain fell so abundantly for three years, and ultimately brought about the condition of things which made 'ratepayers' and farmers desire a change. Now, from what has occurred, may we not get some idea of what is likely soon to transpire? Disaffection against the Government is caused oftentimes by many things, and sometimes by things the tendency of which we may see beforehand. Will not the fact that it has put a heavy tax on beer lose it many adherents? Is it not a fact that the Liberal party have entered on a policy which will, sooner or later, cause military expenditure; and when that fact becomes a matter of prominent consideration in England, aggravated by having to pay an increased income tax, will it not act as a disintegrating force upon the Liberal majority? These things appear to point to the removal of the present party from power, as soon as the particular part assigned to them by the Great Controller of all things is accomplished. The conflict between China and Russia appears also to have a connection with the disappearance of Turkish rule in Europe. Probably, Russia will be more amenable to 'united action,' which appears to be the means which is just now to be adopted in order to make the Porte loose his hold of the provinces which he cannot rule without causing desolation, ruin and misery. Had that war broken out a little earlier, Lord Beaconsfield, no doubt, would have had greater power of obstruction than ever. Now, it may serve another purpose altogether, and facilitate the evolution of 'kingly states' on the Balkan Peninsula, preparatory to their uniting with the 'Beast' for one hour, in order to make war on the 'Lamb' and his chosen ones. By the way, China in alliance with England, and the States in alliance with Russia, would, in conjunction with the national combinations more generally expected by us, be a great 'gathering of

all the nations to Jerusalem to battle.'"

Brother CHATWIN, Birmingham: "I intended to have sent you the following extract from a lecture by Professor Humphry some weeks ago, but in the press of other things it escaped my memory. It is useful to note such utterances, because they shew how utterly helpless these professors feel themselves to be, notwithstanding the swelling words which they make use of when tickling the ears of their audiences."

THE EXTRACT.

Dr. Humphry, F.R.S., Professor of Anatomy, in concluding the "Bede Lecture," recently delivered in the Senate House at Cambridge, spoke as follows:—"After all, to the burning questions, 'Whence?' and 'Where?'—'Whence comest thou, O man, and whither goest thou?'—to which it might have been expected by those who do not fully know their difficulties, that I should make some answer, I am compelled to reply that we find ourselves simply floating on the stream of time. Sufficient for the day must be the knowledge thereof. Whether we peer fore or aft, it is obscurity. We are still children crying in the night—children crying for the light, and with no language but a cry."—The *Times*, weekly edition, May 28th, 1880.

Brother F. G. JANNAWAY, London: "In a letter I have just received from Canada, are the following remarks:—"I am somewhat surprised that none of you in England have taken any notice of sister Lasius's little book *Patterns of Things in the Heavens*, which appears to me a most creditable production; the selections carefully made and well arranged, and a really good use made of the material handled, the whole pervaded by a laudable degree of scriptural intelligence, and a truly devout spirit. In the absence of any notice by brethren . . . or any of you in Britain, I was pleased to hear last week from sister Thomas that an English sister, a staunch and true friend of the Doctor, was so pleased

with the book that she sent sister Lasius a present of £5. The sale of the book is a matter of consequence to the two widowed sisters, and therefore I must say I have been surprised that it has not been recommended to the notice of, or for purchase by the brethren.' I think, the writer is a little mistaken as to the book not having been recommended, for if my memory rightly serves me, you drew the attention of the brethren to it a few months ago. I have copied these extracts without the writer's knowledge, feeling confident that he would not object to their being used for a good purpose. The book alluded to I feel sure needs no recommendation to the readers of the *Christadelphian*, the name of the authoress alone being a sufficient guarantee as to its contents."

Brother A. McKILLIP, referring to matters in Christ Church, New Zealand, says "our firm stand for the whole truth has somewhat staggered them. It has been said we should be 'charitable' about these 'non-essentials.' I have many times endeavoured to exercise this 'liberty' or charity so much admired in our day, but I have found the exercise impossible. It would lead to any length you choose. A line must be drawn, and it not drawn at 'the truth, the whole truth, and nothing but the truth,' I confess I cannot draw it at all. 'We are saved' first figuratively (by baptism), then literally, and if the last is to be a complete salvation the first must also be complete in the figurative sense; if not complete then it is not at all, for there cannot be a partial salvation. If a man can be saved while holding one false doctrine, why not hold two or three, or any number convenient? And in the case of omissions, if one can be saved while minus a truth, why not two or three or the whole. And if one can be saved by believing one part of the truth and denying the other, why may not one be saved by believing what the first denies and denying what the first believes? The full development of this theory is 'believe what you please and call it Jesus, and you are saved.' In all departments of knowledge the word truth is used in what might be

termed simple and compound sense and may be represented thus:

Simple	{	5 represents one truth concerning Jesus	"	another	"	"	"
	4	"	"	"	"	"	"
	3	"	"	"	"	"	"
	2	"	"	"	"	"	"

Compound 14 represents the whole, or Jesus—

That is, the whole of the simple truths concerning Jesus—The whole 'truth as it is in Jesus.' The 'Christ' of Acts viii. 5 is the equivalent to 'the things concerning him' of verse 12. Remove one of those items or add another and you deny the answer, 14. Remove or add to the things concerning Jesus and you deny him. 14 + or — is not 14, and the truth + or — is not the truth. Jesus Christ to be a Saviour must be certain 'things,' he must do certain 'things.' These things accomplished constitute him 'Jesus,' or the Saviour, as the 'name' teaches. And as these things constitute him 'Jesus,' so a belief of these things constitutes one a believer in Jesus. But as Jesus could not be 'Jesus' by omitting one of those things constituting him such, so a man cannot be a believer 'in' Jesus who omits one of those things in his belief. This seems very narrow and bigoted; but I do not see my way away from it. It is very narrow but it is very straight, and the mark very distinct at the end. There is no guess work in it. No 'may be's,' which after all mean 'may not be.'"

Brother GEORGE TODD, of Galashiels: "On glancing over our local print to-day, I was surprised and not a little cheered to find an interesting paragraph from the *Architect* newspaper, entitled 'Town Improvements in Palestine.' Thinking it would be useful to you and cheering to the readers of the *Christadelphian*, I at once resolved to send it to you.

With what rapid strides the returning favour to Zion is progressing. In the short article herewith sent we see 'the waste places are being built,' and the people of the greatest historical antiquity—the Jews—are increasing in favour and position. It is a most significant fact that they are now in a position, and have the desire, to form building societies. It is the commencement of what is prophesied in Ezekiel xxxvi. 35: 'This land that was desolate is become like the garden of Eden, and the waste and

desolate and ruined cities are fenced and inhabited.' May the consummation of what is now begun be soon effected. It is this glorious consummation we all long for, when

'Sin and death no more shall reign,
And Eden bloom on earth again.'

The newspaper cutting is as follows:—

'TOWN IMPROVEMENTS IN PALESTINE.—Inside Jerusalem neglected or ruined houses have been restored or built by private persons or companies; outside the old town are entirely new suburbs, the extension being made especially towards the west. The Jews have formed among themselves building societies which have erected long barrack-like buildings, adapted for several families. It may be estimated that the number of dwellings during the last twenty-five years has been more than doubled, probably trebled. Bethlehem conveys the impression of a newly-built town. In Jaffa the town wall has been demolished, the ditch filled up, and a number of large, new houses and magazines, even palatial buildings, have been erected. So also in the gardens of Jaffa many new houses have been erected, and to the south and north of the town complete Arabic suburbs, mostly by settlers from Egypt. In Ramleh, also, new houses are seen; still more in Kaifa, which Herr Schick hardly recognised again on his last visit. In the neighbourhood of this town is the new German colony

at the foot of Mount Carmel. Nazareth gives the same impression; the place has increased in size, and looks as if it had been re-built. Tiberias also has its new houses; in Jenin a new military arsenal has been erected, as also in Nablus, along with a fine new barrack. In the latter place the once lonely valley towards the east has assumed quite a homely aspect, and in the town are many new private buildings and also a new khan. There are also the new school, the Roman monastery, and the buildings of the Protestant mission. In Bethlehem a new barrack and arsenal have been erected. In the vicinity and in the region around Jerusalem the land has nearly all been taken up, trees have been planted, and cisterns dug. The aqueduct which brought the spring-water in the olden time from the so-called pools of Solomon to Jerusalem, has been again erected, and again it discharges at the place of the Temple. A very notable advance is seen in the lighting of the streets in the towns, and the arrangements for keeping them clean; in the latter respect, however, there is still much to be desired. No longer are the gates of towns shut at sundown, to the obstruction of trade and imprisonment of the inhabitants within the walls. There has been also a great advance in the paving of the towns; in Bethlehem, even in the winter time, the streets are quite passable, which was far from being the case formerly."—*The Architect.*

The Christadelphian.

He is not ashamed to call them brethren.—(Heb. ii. 1).

AUGUST, 1880.

THE servants of Jehovah are exhorted to give him no rest until he make Jerusalem a praise in the earth.—(Is. lxi. 7). They have been crying night and day for generations, and Jesus says their cry will not always be unheeded. They have every reason to desire the day of Jerusalem. Their salvation is bound up with her's. The promise to them is: I will extend peace to her like a river and the glory of the Gentiles like a flowing stream. Then shall ye suck:

ye shall be borne upon her sides and be dandled upon her knees. As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem. And when ye see this your heart shall rejoice."—(Isaiah lxi. 12). In the agony of the surrounding desolation, they pray the God of Israel, the Father of our Lord Jesus, to hasten the performance of His word, that His name may be glorified and all mankind may rejoice in the promised blessedness together, in accordance with the adjuration to them. "Oh let the nations be glad and sing for joy!"

Meanwhile, the believers in the testimony watch every token with interest. They strengthen from day to day, though progress is slow. The Jews rising everywhere after the degradation of ages have cheered their

heart. These have now made themselves one by an act performed at the annual meeting of the Anglo-Jewish Association. They adopted a resolution "to the effect that the association should for the future be in connection with the Universal Israelitish Alliance and other kindred bodies"—a resolution which as the chairman of the meeting—Baron de Worms, said, "would have the effect of banding the Jews all over the world into one vast association." The object is to advocate the interests of the Jews everywhere, but anyone can see that such a step must prove in the Providence of God a preparation for the resuscitated national life which awaits them.

Next to the uprise of the nation, it is encouraging to notice the constant symptoms of recovery in the land from the desolations of many generations.

THE SIGNS OF THE TIMES.

RE-OPENING OF THE EASTERN QUESTION.

A EUROPEAN CONFERENCE ON TURKISH AFFAIRS.

TURKEY BREAKING UP AND WAR IMPENDING.

EVENTS IN ARABIA AND SYRIA.

The foreign policy inaugurated by the Gladstone government, immediately on its accession to office, has already had the effect of re-opening the Eastern question and bringing events to the verge of war. Mr. Goschen, the new British representative at Constantinople, whose arrival there was mentioned last month, did not find any prospect of Turkey voluntarily accomplishing the promised reforms, and the arrangements which had been made for the holding of an

European conference in that case were accordingly allowed to proceed. The conference of the various powers assembled in Berlin on the 16th of June. Turkey and Greece were not represented. The conference turned upon the questions in dispute between these two powers, and some other unexecuted reforms.

It will be recollected that by the Berlin Treaty, Turkey was "recommended" to hand over certain districts to Greece, and provision was made that in case of Turkey and Greece being unable to agree as to the boundaries of the districts so to be ceded, the powers were to be at liberty to mediate between the two. It does not concern the watcher of the signs of the times what those boundaries were to have been or should be, according to the notions of natural thinkers. Suffice it that during two years' negotiations Turkey and Greece of course failed to agree on the subject, and on Mr. Gladstone's proposal, a conference of the Powers was now called together to take the matter into consideration with a view to "mediation." For a good many days they discussed various proposed boundaries submitted to them, and finally agreed on one which Turkey had great objections to and which Greece greatly desired—involving the transfer of the provinces of Epirus and Thessaly from Turkey to Greece. They embodied their decision in a collective note, which they caused to be served on the government of the Sultan as the summons of Europe to give up certain lands to Greece.

PROBABILITY OF WAR.

Will Turkey obey the summons? This is a question of the hour. "The first result" says the *Daily News*, "of the mediation of the great Powers between Turkey and Greece is that these two nations are arming. They are preparing to fight. It is not matter for wonder that Turkey should be ready to resist to the last. She is perishing by slow degrees, and she may prefer a quick death and a sated revenge. It is absurd to pretend, and none but diplomatists who delight in transparent fictions would pretend, that when Thessaly and Epirus have been ceded to Greece the Sultan will be more securely possessed of what remains of his territory in Europe. Unfit to govern Servia and Montenegro, Roumania, Bulgaria, and

Eastern Roumelia, Thessaly and Epirus, he is not a whit more fit to rule Macedonia and Thrace, or to be custodian of Constantinople. Turkey has notice to quit Europe, and though a breathing time is allowed her, the notice cannot be averted."

The Vienna correspondent of the *Daily News* says:—"In diplomatic circles here the belief is gaining ground that war between Greece and Turkey is certain, and that it will end in the dissolution of the latter Power." The Berlin correspondent of the same journal states that, "In political circles in Berlin it is considered that war between Greece and Turkey is inevitable. The news we receive from the East certainly is not of a very reassuring kind."

The Berlin correspondent of the *Standard* says:—

"Russia being by the Powers permitted to fill Bulgaria semi-officially with soldiers, after the fashion of the policy pursued in Servia in 1876, the Sultan is more than ever convinced that the destruction of Turkey is contemplated, and that the only chance for him lies in resistance. War and defence to the death are fast becoming the motto of the Seraglio. Still, his Majesty is expected to give a temporising answer to the Identical Collective Note to be presented shortly. In reply, the Powers will probably fix a day for definite answer. Obviously the Powers have a grand object in view. It is almost superfluous to say that the re-occupation of Bulgaria and East Roumelia by Russian soldiers and officers will be answered by Austria entering Novibazar and penetrating 'au dela de Metrovitza,' to use the ambiguous phrase of the Berlin Treaty. For reasons often explained, Germany is likely to cover Austria's rear."

These statements are in the main confirmed by the Vienna correspondent of the *Times*, who says:—"If all the reports are to be believed, the Turks are determined on a resistance *a' outrance* against all Europe. There is, indeed, some truth in the military preparations that are being spoken of—for instance, the mobilisation of the second corps d'armée of Adrianople, and the calling in of the reserves. As yet, however, only the orders have been issued, and these in Turkey require some time before they are executed. With regard to the corps d'armée of Adrianople the mobilisation of it may be

meant quite as much as a preparation for possible eventualities in Eastern Roumelia as in Epirus and Thessaly. From the military preparations therefore, as far as they have hitherto gone, no inference can well be drawn, except of the indecision and confusion which reign throughout the capital, and which appear to have found a way even into the Cabinet. Although the Note has not yet been presented, council after council has been held without any resolution being come to. And no wonder; for rarely have the Porte and the Sultan had before them such a momentous decision."

The *Daily News* says: "Just now there is an ominous calm in South-eastern Europe. The Note drawn up after the Berlin Conference has been presented to the Sultan, and the Powers of Europe await his reply. He is at present taking advice from the Pachas, who will probably counsel now, as they have invariably counselled before, passive resistance, evasion, and delay. Some warlike preparations are meantime, our correspondent says, being made, but not such as to give the impression that active opposition to the will of Europe is contemplated. Such opposition would of course be simply madness and as Mr. Gladstone said in Mid-Lothian, there is no earthly reason to suppose it will be attempted. Some ships are under orders for Epirus and Thessaly, but coals cannot be procured because cash is not forthcoming. Hobart Pacha, much to his credit, refuses to fight against the Greeks. A fleet without coals, a treasury without cash, and an admiral who will not obey orders, are not very promising conditions under which to commence a campaign. In these circumstances the Port appears to be engaged upon its old forlorn tactics of breaking up the concert of Europe. . . . Our correspondents at St. Petersburg and Vienna mentioned a report that a naval demonstration against Turkey will be made within a month by England, France, Italy and Austria. At any rate the end of Turkish resistance cannot be far off. It is idle to contend that the extension of Greek territory really strengthens Turkey. The Turkish power is an anomaly in Europe. It has become a most mischievous anomaly, and its days are numbered. Foolish obstinacy will only hasten the end, which must come before very long."

BREAKING-UP OF TURKEY.

One of Turkey's difficulties in coming to a decision, lies in the fact that if she gives in to the demands of Greece, other parts of the empire are ready to revolt, and declare their independence. In fact revolt has already incipiently commenced. Southern Bulgaria, for example, which by the Berlin Treaty was erected into a self-governing Turkish province, in subjection to the Sultan, is full of agitation in favour of throwing off the Turkish yoke, and uniting with Northern Bulgaria, under Prince Alexander. On this the London correspondent of the *Liverpool Daily Post* says:

"I am in possession of information which leads conclusively to the belief that elaborate preparations are being made for the relief of the two Bulgarias. During the last two months the already large supplies of warlike stores of all descriptions which have been furnished to Servia by Russia at the time of the evacuation of Bulgaria by the Russian Army, have been greatly augmented. In addition, every preparation for a rapid concentration of Servian and Bulgarian troops, with a considerable infusion of Russians, on the western frontier of the two Principalities, had been made. The object of these movements is said to be to menace the flanks of any Austrian force advancing through the defile between Montenegro and Servian territory, and to prevent the occupation of the head of the Salonica Mitrovitza Railway by Austrian troops. It is also designed as an army of co-operation in any advance which may be decided upon for the liberation of Eastern as well as Western Roumelia, a movement which, from some recent public remarks of Prince Alexander, would seem to be contemplated. Much excitement prevails throughout the country, a feeling of serious events impending being generally prevalent."

Another complication: in the districts recommended by the Conference to be ceded to Greece and Montenegro are portions of Albania, which form part of the Turkish Empire. The inhabitants of Albania are as much opposed as the Turkish Government to the proposed transfer of Albanian territory. Whether they have been roused to that temper by the Turkish Government or not is immaterial. The *Times* correspondent says in respect to it:

"With regard to the Albanian difficulties, which include the Montenegrin and Greek frontier questions, there is complete bewilderment. Having sown the storm, the government have now the prospect of

reaping the whirlwind. The popular resistance among the Albanians, which it at first encouraged, in the hope of eluding the necessity of executing the Treaty, has outgrown control and threatens to produce most dangerous complications. Swarms of Albanian agents are to be found at the palace, at the Porte, and in the konacks of the ministers, impudently besieging everyone who is supposed to have official or occult political influence. Amid expressions of unbounded devotion to the Sultan, they declare that they will never allow the Greeks or Montenegrins to take an inch of Albanian territory, and that they are all ready, if necessary, to shed the last drop of their blood in defence of their native soil. Meanwhile, they are already enrolling those of their countrymen who live in Constantinople. For some days the enrolling proceeded in the court of the Yeni Djami Mosque at Stamboul and at the Karakeui-bridge, but as this is rather too conspicuous a place the recruiting office is to be removed, it is said, to Hasskeui, a quarter situate further up the Golden Horn. These facts, together with the accounts which reach us from various sources in the provinces, tend to show that at least some of the Albanians are in earnest, and that the proposed cessions of territory to Greece and Montenegro will not be effected without bloodshed. Though the action of the Porte is still doubtful, it is certain that the Imperial troops will not be employed to coerce those whose professed object is to oppose the dismemberment of the Empire, and the question arises whether the Greeks and Montenegrins can, unaided, take possession of the districts assigned to them. The Albanians have no army in the modern sense of the term, but they are a warlike people, and may successfully defend their mountainous country against a greatly superior invading force. In Stamboul the general opinion is that they will easily hold their own, and that they will fight—not for the sovereignty of the Sultan, but for their independence. On all sides I hear the Turks declare that, whatever happens, Albania is lost. When I suggest that the Albanians, if attacked on two sides, must lean on the Turkish Government for moral and material support, and that they are not likely to choose a moment of that kind for proclaiming their independence, my objection is met by a simple repetition of the declaration that whatever turn the negotiations may take, the loss of Albania will be the final result. And this disaster, it is added, will certainly bring others in its train, for the Bulgarians, who regard Macedonia as an integral part of their future kingdom, are not likely to remain quiet while the Albanians and the Greeks are preparing to encroach on that debateable land, in which the three nationalities are mixed up together. What, then, is asked, will the Porte do? It has no

money to raise a large army, and it can no longer expect assistance from Europe. With all these dangers in view, it is not surprising that intelligent Mussulmans should take a very gloomy view of the situation, and that many of them should believe that the end of their domination in Europe is not far distant. The Government, too, seems to recognise that possibility, for it is selling large quantities of ecclesiastical properties and crown lands in the European provinces, especially in Thessaly and Epirus."

Constantinople, July 9.

"The Porte has evidently no intention of accepting the decisions of the Berlin Conference, and is taking steps to resist them, if necessary, by force. Within a week six large transports, containing troops, ammunition, and six batteries of artillery, have been despatched to Salonica, Volo, and Prevesa, and in Thessaly 8,000 men, whose term of service had expired and who were about to return home, have been ordered to remain for the present where they are. At the same time, measures are being taken to improve the defences of the Dardanelles. The Prussian, Blum Pasha, one of the most able artillery officers in the Turkish service, has been sent to Gallipoli to repair the redoubts, and preparations are being made to close, if necessary, the passage of the Straits by means of torpedoes. As it is expected that if the Greek and Montenegrin questions lead to serious complications the Bulgarians will probably not remain quiet, a considerable number of troops are being sent up to Adrianople. It is, of course, quite possible that all these military preparations are intended merely to produce a moral effect, and that the Porte, finding the Powers united, will submit to their decisions under protest; but even if we accept this view we have still grave reason to fear that the Greek and Montenegrin frontier difficulties will not be solved without bloodshed, for the Albanians are certainly being encouraged to resist."—*Times* correspondent.

THE POLITICAL AVALANCHE IN THE EAST.

Brother Thirtle, of Hanley, transmits the following further interesting newspaper cuttings on the subject:

"The little stone set rolling by the Radical policy of the English, French, and Italian Governments is becoming an avalanche which seems likely to sweep all before it. The possibility of a naval demonstration by a combined English and French fleet is no longer denied. It is conceded that it is neither possible to tamper with the decision of the Conference nor to accept platonically the Porte's resolution thereupon.

On the contrary, the unanimity of the Great Powers in bringing about a becoming solution of the Greek question is to be extended to all the political consequences of the decision in case of open opposition on the part of the Porte. It is considered here that we are now approaching a very serious crisis in Turkish affairs, when it will be of little consequence how many or how few of the Great Powers themselves contemplate actively participating in carrying out the Conference resolutions. No one, however, believes that such unanimous action on the part of the Great Powers, if actually brought about, could very long endure, since the Conference has, beyond question, been the commencement of 'liquidation' proceedings so far as Turkey is concerned, and consequently has opened up the question as to who shall be the future possessor of Constantinople."—Vienna correspondent of the *Standard*, July 5th.

Telegrams from Berlin, Paris, Vienna, and other political centres, agree in declaring that war between Greece and Turkey is inevitable. A telegram from the last-named place reads: "The belief is gaining ground that war between Greece and Turkey is certain, and that it will end in the dissolution of the latter power."

The Berlin correspondent of one of the daily journals says:—"The Powers being practically at one as to the expediency of doing away with European Turkey, it is erroneous to suppose that the beginning of the dread spectacle depends upon the despatch of a combined Anglo-French squadron to the East. Even if France and England should find it impossible to agree upon the nature and extent of the naval expedition contemplated, the great military Powers bordering upon Turkey are sure to act independently, now that England leaves Turkey to herself. Russia, having no longer England's resistance to fear, is openly preparing to create the Pan-Bulgaria denied her two years ago. Austria, seconded by Germany, is determined to protect herself from the injurious consequences of the steady growth of Russian Pan Slavism, and will seize a material guarantee. Under these circumstances Greece will find it possible, were it even by means of continuous defeat, to exact an increase of territory, though it may not, perhaps, be quite as large as the Conference allotted to her. As the Albanians are to be independent, what room is there left for the Porte, except at Constantinople? And how long will Constantinople remain Turkish if the rest of ancient Rumili is gone? It is evident that the moment Russia chooses to set the stone a-rolling in Bulgaria, all this must come successfully to pass. When Russia and Austria prefer going halves, when Germany seeks safety in Austria's

strength, and France is quietly waiting for some good to come to her from the general upheaval, Turkey has no defender left, and there is an end of the thing. In what I am saying I am rendering the view very generally taken by Continental diplomacy, and which there is only too much contingent evidence to bear out.

The Vienna correspondent of the *Daily News* writes: "To-day there was a great fall on 'Change, in consequence of French sales. These, it is considered, signify that France will join England if it becomes necessary to enforce the resolutions of the Conference by a naval demonstration. If Greece commences a war, it is thought probable that Bulgaria will follow, in order to obtain Eastern Roumelia. As the Porte is said to be preparing for hostilities to the utmost of its power, it is feared here that a fresh Eastern war is impending. The *Neue Freie Presse* holds the opinion that the possession of Constantinople is the principal question involved, and that, as no Power will consent to any other power occupying that city, there is danger of a long and serious war."

The *Standard* of July 9th says:—

"The outbreak of hostilities between Turkey and Greece, especially if the Turks were disavowed and subjected to pressure by the Great Powers, would give the signal for a revolutionary movement in Bulgaria, with a view to the acquisition of East Roumelia, and for an anti-Turkish rising south of the Balkans, not only in East Roumelia, but in those territories which the Treaty of 1878 left directly subject to the Sultan's power. There is good reason to believe that these movements have been organised beforehand by foreign agents, and that at the same prompting Servia and Montenegro will be in readiness to take their part in the enterprise, and to claim in due time their share of the spoils. Turkey would be crushed and dismembered; the 'heirs of Turkey' would be glutted with plunder; Russia would be placed in a commanding position in Eastern Europe; and the Radical Party would be able to boast that the peace of Europe had been secured and harmonised with the demands of equity and wisdom. But does anyone imagine that the struggle would be kept within these limits? We know that Austria regards the predominance of Russia on the course of the Lower Danube and on the Western shores of the Black Sea as fatal to her national life and her Imperial cohesion. The Hapsburg Empire will not submit to be crushed into a corner by Muscovite ambition playing upon Pan Slavist follies. If Turkey be suddenly cut in pieces, Austria, however loudly speculative and philanthropic politicians may cry 'Hands off!' must make a fight for a free passage to the Ægean and the Black Sea. But a war between Austria and Russia for the predominance in the

East, would wrap all Europe in flames, and England would not escape from the conflagration."

The *Daily News* observes:—

"If some sudden burst of perversity, of fatuity, were now again to seize upon the Porte, and if the Turkish statesmen were to declare that they would not accord to Greece that which the general voice of Europe demands for her, it would not be possible for Her Majesty's Government to withdraw from responsibility, and leave the dispute to be settled between Turkey and Greece."

ARABIAN REVOLT AGAINST TURKEY.

In addition to the troubles threatening to engulf Turkey in Europe, events are working in Arabia in the same direction of Euphratean exhaustion. We read as follows:—

"From Mesopotamia to the shores of Hadramant, the Arabs are in open or covert revolt. At Mecca, the Holy City, they refuse to accept the Scheriff just nominated by the Sultan, and have threatened his life. The great dignitaries of Islam threaten to proclaim a rival caliph, and the Arabians demand the restoration of their lost independence. In this the Christian and Moslem are united, and it is within the bounds of probability that deprived of his European provinces, and shorn of the allegiance of all the Mussulman races, the Sultan of Turkey will sink into the insignificant position of a secular sovereign of a small section of his empire in Asia. Just one thousand years ago, the Turk emerged into the light of history. Just five centuries and a quarter ago he landed in Europe, and started in that career of conquest which carried him to the gates of Vienna. With steady ebbing fortune, reeling under the mortal blows of his hereditary enemy, the Muscovite, he stands to-day stricken but still proud, on the shores of Europe, awaiting the final summons to depart."

On the same subject, the *Daily News* Constantinople correspondent telegraphs as follows:

"The news just received from Syria and Arabia, I am assured on excellent authority, is very grave. In the former, invitations to revolt have been largely circulated, and find great favour among the Moslem population. There are Arabs here who profess to know that a great movement is on foot for establishing a Syrian-Arab State, and that the slightest difficulty in the capital would precipitate this movement."

The following paragraph also appears in a letter to the *Jewish Chronicle*, signed L. H. Lamprey, Sec. Palestine Association.

"I can only say on the best authority, that Belka is included in the plans of the coming Arab Mohammed ibn Raschid, who we now learn has been for the last six or seven weeks within sixty miles of Damascus, having moved his tents from

the South, to watch the progress of events in Constantinople.' This Emir of Jebel Shammar, representing the power of the Nejd Sultans, has, with his picturesque court, been propitiating the Sheikhs of the Arab tribes, so that 'every Bedawin whom he thus receives this summer, will go back to his tribe with a tale of the power and splendour of the Emir, for he affects precisely that sort of magnificence,' says Mr. W. S. Blunt, 'Which impresses most the Bedawin mind, unbounded hospitality, splendour of arms, of slaves, of mares of noble blood. He has with him, too, doubtless an *entourage* of the Nejd nobility, and a magnificent force of fighting men from the Shammar and their allies, to enforce respect. A phenomenon like this will not have appeared in the Syrian Desert since the days of Abu Nocta, and I shall be much surprised,' continues Mr. Blunt, 'if the summer goes by without Mahommed Ibn Rachid receiving the submission of half the Anazeh Sheykhs. In him I already see the central figure round which the Sheykhs of the north will group themselves, when the hour of fate shall have struck the Ottoman Empire, the force which shall bind together the bundle of desert sticks. That the force is likely to be employed for good and not for evil, I have no doubt at all; and in justification of my faith I beg to refer to what I have already written of Ibn Raschid's scheme of government in his existing state of Jebel Shammar. If security for life and property, light taxation, immunity from conscription, and a healthy interest in the politics of their country be blessings to a people, then the extension of the Emir's rule should appeal to all our sympathies. It is desirable, at any rate, that English statesmen should be aware of the fact that the Arab race is bent upon self-government, and that in expectation of the coming collapse of Turkey there are native rulers on foot able and ready to succeed the Sultan.' Midhat Pasha also has sent in a proposal to form his government of Syria and Palestine on certain conditions. He, too, thinks there is a necessity for prompt action, at this crisis, in the Turk's affairs."

BEARING OF THESE MOVEMENTS ON
THE HOLY LAND.

The bearing of these events on the prospects of the Holy Land is the one element of the case that gives to them their interest in the eyes of such as are watching the signs of the maturing of God's purpose in the earth. The drying of the Euphrates is for the preparation of the way of this. Do we discern anything affecting the Holy Land through the haze of all these complications? The following telegram from the Constantinople correspondent of the *Daily News*, concerning Midat Pasha, whose jurisdiction comprehends the Holy Land, gives an answer of a certain sort:—

Syra, Sunday.

"It seems almost as though Midhat Pasha wishes to establish a Khedivate in Syria, with himself as Khedive.

"Rajif Effendi has been sent to Constantinople nominally to give explanations in regard to the difficulty between the government of the Lebanon and that for Syria, presided over by Midhat Pasha. Midhat's real object would seem rather to be to present a sort of ultimatum for Syrian autonomy.

"He asks first, to have the same power over the army which he had when Governor of Bagdad and Bulgaria. In the former case he was in entire command of the army. Second, he asks to have the sole right to appoint the caimakams and mutesarieffs. Third, to superintend the law-courts. Fourth, to suspend the judges, and stop the execution of judgments. Fifth, to have the gendarmerie at his service exclusively. Sixth, to raise the salaries of the public officials to the old rates. Seventh, to guarantee their payment on certain revenues. Eighth, to collect the tithes and other taxes in any way he thinks best, and by officials of his own choice. Ninth, to divide Syria for purposes of government as he thinks best. Tenth, to control municipal matters, through his agents, the Municipal councils being limited to a consultative voice. Eleventh, to suppress the allowance of fifty thousand pounds from Syria for the annual Mecca expenses."

INTELLIGENCE.

ABERDEEN.—Brother Anderson reports two additions to the number of the brethren here, viz., Mrs. SUTHERLAND, and her daughter, ISABELLA SUTHERLAND. They were formerly in connection with the Campbellite body, but have for some time been regular attendants at the meetings.

ARRNADALE.—Brother Ballantyne reports

that he has left Waterloo and come to reside at a place called Woodend, about nineteen miles North-East from Wishaw, and three miles West from a place called Bathgate. The nearest brother is at Linlithgow, eight miles off. Brother Ballantyne intends meeting there if there be a meeting, and if not he will go to Wishaw or Edinburgh.

BIRMINGHAM.—During the month obedience has been rendered by the following: **EMMA ANDREWS** (18); **MARY HENMAN** (25), servant, both formerly Campbellite; and **ELIZA JANE BODEN** (23), formerly Wesleyan.

The reports read at the quarterly meeting held July 1st, revealed a satisfactory state of affairs on most points. A fair state of the funds for disseminating the truth among those without, suggested the idea of a special effort in Birmingham by and bye.

During the month of July, the Sunday school, the Monday evening singing practice meeting, and the Saturday evening Garden Room meeting, have been suspended, according to the custom commenced last year.

The written examination of the Sunday school took place Sunday, June 20th, when a larger number were present than on any former occasion of the same sort. The quarterly address was delivered on the following Sunday.

During the month the secretaryship has been resigned by brother Hadley, on account of his secular occupation (reporter) not allowing him the necessary leisure for the duties of the office.—Brother J. J. Bishop has been appointed in his place.—Brother Reynolds, assistant secretary, has decided to leave Birmingham in a month or two, for a farm at Bourton-on-the-water. His removal will be a loss to the Birmingham ecclesia, but a great gain to the brethren at Bourton. The Birmingham brethren take the consolation that the removal is not to New Zealand as originally intended, but to a place at a distance allowing of frequent intercourse.

The Sunday evenings have been occupied as follow:—June 27th, Impending Changes.—(Brother Ashcroft). July 4th, Christ as a Master.—(Brother Roberts). 11th, Heavens and earth, literal and figurative.—(Brother Bishop). 18th, Christ as a Brother.—(Brother Roberts). 25th, Christ as a Servant.—(Brother Roberts).

Brother Thomas, for the brethren at Ward Hall, reports four lectures, to interested companies, by brethren F. R. Shuttleworth, J. J. Hadley, J. Andrews, and A. Davis. Two of the immersions mentioned in connection with the Temperance Hall—sister Mary Henman and Emma Andrews—appertain to the brethren in Ward Hall. Several more have been applied for immersion.

EDINBURGH.—Brother Grant reports: "We have an increase of two by the removal of brother and sister William Smith from Manchester, but originally belonging to our ecclesia. Brother Smith was formerly useful in the cause of the truth, and we welcome him on that account. A paragraph in last month's intelligence: "Sister Hogg and sister Annie Hogg, from Glasgow, meet with us," should read, "Brother and sister Hogg, and sister Annie Hogg," &c. Notwithstanding the usual disinclination to

attend lectures on summer evenings, the attendance of strangers at our lectures is good, depending, of course, in some cases, upon the nature of the subject. Our lectures for July are as follow:—Sunday, 4th, Bible testimony concerning Christ's second appearing. 11th, Is the earth to be burned up at the last day? 18th, Is baptism sprinkling or immersion? and is it a divine condition of salvation? 25th, The gospel of the kingdom preached by Jesus contrasted with the so-called gospels of the pulpit.

GALASHIELS.—Brother Todd says "You will see from the advertisement in the paper sent that we are endeavouring to bring our meetings more prominently before the public. As yet, however, we can only say with Isaiah, 'who hath believed our report?' We rarely, if ever, have a visit from the alien: the darkness being too intense for the weak, flickering light to penetrate. Morning class meetings and church bazaars are in more demand in this district, and of course where such is the case, there is little hope for the truth making great way. Let us rejoice however that this state of things will not always obtain, for the face of the covering cast over all people will yet be destroyed. Until that time arrive may it be ours who have seen the light to hold it firm and let it as much as possible shine before men."

GLASGOW.—Brother Nisbet reports: "Since I last wrote, we have had several additions and several losses—by removal and otherwise. To begin with our losses: brother and sister Biggar have gone to Springfield, Mass., U.S.; brother and sister Hogg, with their daughter Ann, have removed to Edinburgh; and brother Robert Wallace has made shipwreck of his faith. On the other hand, we have been strengthened by various additions—brother David Culbert having removed from Edinburgh to Glasgow, forms a valuable accession. **JAMES BACON** (50), clerk to Water Corporation, and **CHARLES MCKINNON** (28), printer (paper hangings), have been joined to the one body, having made the good confession and been assisted in putting on the sin-covering name on Sunday, June 6th. A Mr. **GEORGE FRAME** was also assisted in putting on Christ on Sunday, July 11th, having come from Tranent for that purpose, to which place he returns. **AGNES PETTIGREW**, granddaughter of brother Culbert, made the good confession on Saturday, July 10th, and will render obedience on Sunday next. The lectures have been as follow:—May 23rd, Have the Jewish people a national future?—(Brother D. Campbell). 30th, The soul.—(Brother J. Nisbet). June 6th, The confession of faith and creation.—(Brother T. Nisbet). 13th, Has Paul received his crown?—(Brother Robertson). 20th, The eternal things not yet seen.—(Brother D. Campbell). 27th, What is it to believe

the Lord Jesus Christ?—(Brother J. Nisbet). July 4th, The confession of faith on faith and baptism.—(Brother T. Nisbet). 11th, The resurrection of Lazarus.—(Brother Robertson). 18th, The Ages past and to come.—(Brother D. Campbell).

At a special meeting of the brethren and sisters, a month ago, it was resolved that on each first day, at the close of the meeting for the breaking of bread, a quarter-of-an-hour should be devoted to the practice of the tunes in the hymn book. The brethren and sisters largely avail themselves of this arrangement.

GRANTOWN.—The small ecclesia here has suffered a loss by the removal of brother and sister McIntosh, to Durban, South Africa. They sailed with their family from London on the 6th of June, by the s.s. *Dublin Castle*, and their intention is to settle if possible, beside brother Boyley and those brethren who lately emigrated to that part of the globe. Others are expected to follow, and brother Boyley who was once alone, will have the association of fellow heirs of God's kingdom and glory.

GREAT BRIDGE.—Brother Hollier reports two additions in the obedience of the truth, viz., that of AGUSTINE PHIPPS (44), blacksmith, formerly Roman Catholic, and also WILLIAM HENRY PHIPPS (21), fitter, formerly Congregationalist. They were immersed at Dudley, June 30th. It is encouraging to be able to record that several in this locality are concerned as to whether the religion which has been taught them is a reality. The lectures have been as follow: May 16th, Judgment.—(Brother Parkes, Brierley Hill). 23rd, Scene in Galilee.—(Brother Wooliscroft.) 30th, The Bible.—(Brother A. Davis, Birmingham). June 6th, Resurrection and judgment.—(Brother Taylor, Birmingham). 13th, Hopes, true and false.—(Brother Caddick, Birmingham). 20th, Obedience and disobedience.—(Brother Handy). 27th, Glory to God in the Highest, and on earth peace.—(Brother Dawes, Netherton). July 4th, "Behold the Bridegroom cometh."—(Brother White). 11th, Jewish restoration and coming joy.—(Brother Simms, Dudley.)

GREENOCK.—Brother Monaghan reports the removal of brother Elliott to Bristol; also trouble through the introduction of the Renunciationist leaven. The brethren, few in number, but resolved to hold fast the faith in its apostolic purity, meet in the Baker's Hall, 8, Market Street, and will be glad of the visit of faithful brethren.

Huddersfield.—Brother Heywood reports continued progress in the ecclesia here. "Seven or eight months ago our number was eleven; now it is twenty, with a nice Sunday school of twenty-four children. Sister Morton, of Halifax, has removed here, on account of business, and she is meeting with

us; also brother and sister Richard Sander-son are now in fellowship with us. They resigned their connection with the No-Willists, and applied for fellowship with us, and were admitted after a satisfactory examination."

JARROW-ON-TYNE.—Bro. Harker reports the formation of an ecclesia here, consisting of the following: brother Brotherston, Station Terrace, Cramlington; brother and sister Davidson (George), 59, Ellison Street, Jarrow; brother Davidson (Alexander), 15, Chapel Road; bro. Heriot (James), Weekslade Terrace, Burradon, near Newcastle; brother Harker (James), 51, Charles Street, Jarrow; brother and sister Lang (John), Lamb Street, Walker-on-Tyne; brother Morris (Joseph), 18, Princess Street, Newcastle; brother and sister McAlpine (William), 66, Headlam Street, Byker; sister Pratt (Elizabeth), care of Mr. Dodds, West Cotton Wood, Morpeth. These would one and all welcome a visit from any faithful brother, particularly if able to set forth the truth in public lectures.

KIDDERMINSTER.—Obedience to the truth has been rendered by MISS MILES, formerly Baptist, who has been studying the truth for some time. She was immersed at Birmingham on Saturday, July 17th.

LEAMINGTON.—There is a report of further results, but the report cannot be used till the standing of parties is satisfactorily vindicated from challenge.

LINCOLN.—Brother Sulley writes:—"I have just received a letter from brother Wright, of Lincoln, who has been ill for a little time past, but now speaks hopefully of recovery. He wishes me to notify you of the immersion of MR. FREDERICK J. ROBERTS, of that place. Our new brother is about fifty-nine years old, and has had varied experience of the uncertainty of popular theology. He was for a time connected with Mr. Brown's congregation at Lincoln, prior to that agitator's removal to Australia. He has been led to see the insecurity of the compromising position taken by Mr. Brown and his co-'conditional immortality' advocates, and has placed his feet upon a rock, even the rock Christ Jesus. Having believed the things concerning the kingdom of God and the name of Jesus the Christ, he was immersed into the saving name, at Nottingham, on July 3rd, and has now a good hope of entering into life eternal at the apocalypse of the sons of God. He has been a soldier, and may now be able to appreciate more fully than some of us can do the command to do 'violence to no man, neither accuse falsely; and be content with your wages.' Brother Roberts was immersed in this town by arrangement with the brethren at Lincoln, who unite with us in the hope that our labour may be blessed of him who is the builder of 'the house,' and that the truth at Lincoln may be prospered for the sake of him who is

now alive for evermore, and, doubtless, watches with great interest the movements of his people. May the number of the elect soon be made up so that the glory and honour which is to be ascribed to the Father may no longer be a matter of contemplation by the eye of faith alone, but be a realistic thing, giving the peace, and blessedness, and rest all creation so much needs, and for which we groan, saying, 'Come, Lord Jesus, come.'

LONDON.—Bro. A. Jannaway reports the following immersions:—on May 16th, ELIZA COOK, wife of brother Cook; July 4th, ANNIE BALEY, and on July 11th, her husband, WILLIAM BALEY; the two latter were formerly members of the Church of England. With regret I have also to announce the loss of another of our number by death, viz., Jabez Pardon, who died on June 14th, after an illness of some months. The event was sudden, and unlooked for. Among the interesting reports given at our annual meeting on Sunday week was that of the registrar, which shewed that during the year there had been an addition of thirty-one to the ecclesia—by immersion twenty-two, and removal nine, and on the other hand, a loss of eighteen, by death five, withdrawal two, and removal eleven, giving a total increase of thirteen, or making (to June 26th) the number of the ecclesia 171.—For some weeks past we have been holding meetings for the proclamation of the truth on Sunday evenings in Victoria and Hyde Parks, under the supervision of the general committee, who have lately taken the open air work in hand, with a view to carry it out in an organised and more effectual way than hitherto. Some hundreds of tracts and handbills announcing the lectures in Wellington Hall are given away at these meetings, and the effort, in every respect, appears to be quite satisfactory. The lectures for July have been as follow: 4th, Man: his origin, nature, and destiny.—Brother Dunn). 11th, The Son of God in relation to the law of sin and death.—Brother J. J. Andrew). 18th, Life and immortality brought to light by Jesus Christ through the gospel.—(Brother A. Andrew). 25th, The souls under the altar.—(Rev. vi. 9).—(Brother Elliott).

NORMAN CROSS.—Brother Hodgkinson reports: "CATHERINE POLL (our cook for three years) was last Sunday baptised, after making a good confession." The report is dated June 2nd. It ought to have appeared last month, but was inadvertently overlooked.

RADSTOCK.—Brother Hawkins, of Frome, reports "I have received a letter from brother Boyley, Pietermaritzburg, South Africa, asking me to report the safe arrival of brother and sister Kelly, from Radstock, after a good voyage of thirty-two days. The brethren of Radstock have forwarded the enclosed, taken from *The Gospeller*, a Ritual-

istic publication, which thus notices a lecture given by brother Chandler, at Peasedown, a village two miles from Radstock, on the Bath road, on June 27th. I was there on the occasion, and there were 400 to 500 to hear him. The 'Rev.' gentleman of the parish thus expresses himself: 'The Christadelphians have been rather busy of late, and I hear that some of you have expressed your surprise that I have not been to their meetings, to contradict the false statements they make about the Bible. I think it, therefore as well to tell you why I have not been—simply because I consider them too contemptible to notice. I looked into their publications, and came to the conclusion that no one who was not either a lunatic or an idiot could possibly be led astray by their barefaced contradictions of Bible truths. I was glad to see by one of their advertisements, that they don't call themselves Dissenters. I suppose the reason is they feel that what they teach is not worthy the name of religion at all. If they do not feel that I do, and trust and pray that all who hear the nonsense they talk, or read the nonsense they publish, will feel the same thing. I feel that this short account of the Christadelphians is really too complimentary to them, but I hope it won't make them conceited.'—ROBERT LAWSON, Incumbent."

The consolation of the brethren in reference to such an effusion is to be found in Matt. v. 11.

RIPLEY.—Brother Mitchell reports that the brethren here continue to strive together for the faith of the gospel. Brother Hollings has left Ripley. Brethren Hall and Atkin, of Swanwick, having some weeks previously sent in their resignation to the Riddings ecclesia, applied last Sunday for admission into the Ripley ecclesia, and were accepted. "We find it very difficult to excite interest, and to induce people to attend the lectures; but we take every opportunity of presenting the truth according to our ability to those who will listen. We have made a new move just lately, having had the two epistles out of the *Bible Companion* printed on two cards, and put in the windows of our room at the Public Hall, so that passers-by may be able to read what is the One Faith 'once delivered to the saints,' and what are the profane and cunningly-devised fables of Christendom, wishing to be rather incisive. More notice has been taken of them than any bills we have ever had printed."

STOCKPORT.—Brother Waite reports that the truth has been openly assailed for three consecutive Sunday evenings by the "Catholic Apostolic Evangelist," of Stockport, who took for the subject of his lectures "The signs of the end in manifestation! Mormonism, Christadelphianism and Spiritualism." It is said that the truth is often spoken in jest, but here we have a man speaking the truth in apparent earnestness,

without knowing it for "Christadelphianism" is, without doubt, a notable sign of the end, only in a very different sense from what our adversary sought to show. He said the Christadelphians were a band of butchers. A brother who was present suggested at the conclusion of the lecture that he should withdraw this offensive statement, but no, like Pilate, he would abide by what he had said. Well, we have learnt how to submit meekly to this sort of thing. It had been announced that questions would be allowed at the conclusion of each lecture. The brethren made the most of the opportunity and for about one hour and a half each evening, put our assailant on the defensive. But for the gravity of the issue, it would have been amusing to see how helpless this bold man was when confronted with the actual testimony of God on the subjects in dispute. We feel assured the truth will benefit from the event. We are going to reply in a series of lectures."

SWANSEA.—On behalf of the brethren in Oxford street, it is reported that ELIZA CORNISH obeyed the truth on the 8th of June. "Our brother S. Davies is delivering a course of lectures in reply to a book published by a local 'Rev.' We get crowded meetings and are hoping that some good may result from our labour of love."

Brother Randles subsequently reports a visit on June 20th from brother Shuttleworth, of Birmingham, who lectured on "the Bible made easy, systematic Bible reading and study, Bible marking and revision, how to do it for yourself, with the result of obtaining some soul-stirring statistics not to be met with either at church, chapel, or school. The other subjects have been, Jan. 27th, The glorious realities of the future age. July 4th, The soul; 11th, Resurrection and judgment.—On Wednesday, July 14th, we had the pleasure of immersing after a good confession of the things of the kingdom and name, ELIZABETH REEVES (26), widow, daughter of our bro. Richard Peters. We regret to announce withdrawal from brother Tucker on account of intemperance."

WOLVERHAMPTON.—Brother G. Lowe reports: "The brethren and sisters in this place have made their presence known by means of an advertisement in the Saturday evening's local paper, inviting those who will to an address to be given each following Sunday, at the house of our brother Picken. We are not discouraged at the smallness of results, however, for our duty is to hold up the testimony, and this we do, while we wait on the Master's pleasure, whatever the fruit of our labours. Our brother Millard, who is an able speaker, mostly delivers the discourses. We also have commenced a class for the children on Sunday afternoon. Our brother and sister Lot Godwin have safely arrived in Natal, South Africa."

CANADA.

GUELPH (Ont).—Brother Evans writes: "One more in this city has, in the scriptural way we believe, been 'raised up' from the Adamic state to the 'heavenly state in Christ Jesus,' with hope of soon entering the 'most holy,' our brother, JAMES TILLYER by name (26), a native of London, and at present occupied as a machinist. He was formerly connected with various Gentile institutions, military, social, &c., which, of course, he has severed as becometh a saint now aspiring to the glorious association of royal and immortal beings, by whom, in God's name, the world will be alone regenerated and blessed.—I should previously have mentioned that brother and sister Parker, early in the year, left us for Springfield, Ohio, U.S., where they meet with brother Dr. Reeves and those with him.—We hear, by the bye, that brother Reeves is about starting on a tour north, and intends crossing into Canada, and will give us a call.—Also that brother William Shaw, later on, left for Cleveland, Ohio, and so far has not come across any 'believers.' Sister Shaw and family are to join him in a few weeks."

WALMER.—Brother J. Malcolm reports the immersion, on May 24th, of MR. B. TANBER, of New Hamburg—a small town about four miles from Walmer. In a few days afterwards, he left with his family for West Virginia. He has been acquainted with the truth for some years. Speaking of the Zorra district in general, brother Malcolm says there is small prospect of the truth gaining further adherents. He hopes the one body is about complete, and the fulness of the Gentiles about come in.

NEW ZEALAND.

AUCKLAND.—Brother J. Withers reports the removal of brother Faulk to Sydney (afterwards to San Francisco). "On the Sunday before he left, we immersed WILLIAM CLARK, locomotive engine driver, and on the Monday night ERNEST BINNS, son of brother Binns of whom brother Faulk wrote last time. I can assure you we felt thankful to see so many as eleven at the breaking of bread. We have had an addition to our number in the person of brother Graham, from Adelaide, who was a local preacher among the Bible Christians before he saw the truth. I hope it will not be long till we are able to get a hall and show the truth to the alien. We expect *Seasons of Comfort* in a week from this date: the mail is then due. We always look forward to mail due as we generally have in the *Christadelphian* some news that the newspaper has not concerning the signs of the times and other comforting intelligences."

CAVERSHAM.—Brother W. W. Holmes reports the obedience of ROBERT JAMES

ACKINS (20), who was buried by water into the sin-covering name, on the 27th April. Our new brother is from Belfast, Ireland, where he had been serving his time to a chemist and druggist. His father and mother live in Cork, after having travelled over all England and Scotland. He was brought up strictly as a Presbyterian. About four months ago he arrived in New Zealand along with crowds of others. He found he could get no employment at his own business, so being young and courageous, he proceeded up country to look for harvesting work, which gave him much pain from being unaccustomed to manual labour. Some miles from Balclutha, while going along, a farmer-like man, driving his cart and horse, overtook him and asked him where he was going. He replied, "I am looking for work." He told him to get up in the cart. Conversation ensued. The owner of the cart was one farmer Griffiths, who, as they jogged on, asked Ackins if he had heard of a sect called Christadelphians. Bro. Ackin replied in the negative. Farmer Griffiths then proceeded to give what he considered a shocking account of their faith, saying he should like to put the thing down. 'I might get you to lecture against it.' Farmer Griffiths offered him six months' work, which brother Ackin accepted. In due time they arrived at the house. Farmer Griffiths told brother Ackin to say nothing about the Christadelphians as his wife was favourable to them. A day or two after, however Mrs. Griffiths put questions to brother Ackins. Discussion ensued without the knowledge of the master, who counted on brother Ackin to oppose the truth. Brother Ackin thought that he could do so, but found his task unexpectedly hard. In a few days farmer Griffiths ordered brother Ackin to be off as soon as possible. Mrs. Griffiths told him to go to the other side of the river to her brothers and he would get work. He did so. The brothers were the brothers Moseley recently immersed by brother Simon. From them he got the bread of eternal life, as well as work. After a month there, the work was finished, and his enlightenment as well, and then he spent a couple of days with brother Simon conversing on the truth, and as he was coming down to Dunedin, brother Simon directed him to call on brother Holmes, by whom, after several conversations he was immersed. For the truth's sake he has given up smoking and declined an appointment in the mounted constabulary. He has obtained employment as conductor on the Dunedin tram cars, and breaks bread with the Dunedin brethren, who are greatly cheered by his accession.

CHRISTCHURCH. — Brother F. Disher writes: "Your dear brother Captain Roberts, and our old friend brother Lucas arrived here safely, in the good ship *Trevelyan*, on Friday, May 14th. During the voyage,

by reading the Scriptures, the *Twelve Lectures*, and constantly speaking on the truth, they were the means of bringing Miss ALICE WILLIAMSON, one of the passengers, to a saving knowledge of the truth. On their arrival here, we examined her, and found her possessed of an excellent knowledge of the truth as it is in Jesus, and were glad to assist her in the obedience of the same, in the presence of brother Richards and sisters McKillop, Challoner and Disher. Several others are much interested."

SUNNYSIDE (near Dunedin). — Brother A. Miller, jun., reports: "Since I wrote last, we have had our numbers thinned by the removal of brother Adams to the country, and the removal of brother and sister Pitt for England. We have had some very good meetings on Sunday nights. The way we conduct them is (as there are no public speakers amongst us), a question is put at least a week beforehand: so that the brethren have an opportunity of looking into the matter. On Sunday night they give the result of their searching. These meetings do ourselves a great deal of good. I think it is as good a way of spending the night as we could adopt, where there is no lecturer, and he would need to be a very able one to fix the attention of a Dunedin audience, as they are very particular and very critical about everything they hear. We have had to withdraw from brother and sister Stockton for continued absence from the table."

SOUTH AFRICA.

PIETERMARITZBURGH.—(Per bro. Ker.) "By the mercy of God, our dear brother and sister Godwin (late sister Minnie Lake,) landed at Natal, after a splendid passage. They at once came up to Pietermaritzburgh, and for the first time broke bread and partook of the memorial cup with us yesterday, Sunday, June 13th. Every addition is a great matter of rejoicing to the growing ecclesia here. Brother and sister Kelly arrived on the 18th of May. We are expecting others."

UNITED STATES.

NEWARK (N.J.) — Brother Coddington writes: "Since the death of our beloved brother, Dr. Thomas, by whom the truth of God was planted in Newark, N.J., U.S.A., former associates of Dr. Thomas, with clubs under their coats, have made an end of that faith which shall justify the ungodly. Through the solicitations of our dear sisters Thomas and Lasius, of West Hoboken, N.J., about a year and a half ago, I undertook the task to establish a Christadelphian meeting there, on the uncompromising principle of

the apostolic truth in its entirety. And the result of much patient labour has at last been rewarded. Through the faithful co-operation there of brothers J. Ward Tichenor, Thomas E. Nichols, John A. Colon, and sister McDonald, widow of brother McDonald, deceased, an ecclesia is now established, in the Board of Trade rooms, 764, Broad Street, where the proclamation of the truth is made every Sunday, at 2-0 p.m. We desire all true and faithful Christadelphians coming from the old country this way, to know the place of this new-born ecclesia. No future life without a resurrection of the body. The earth the future abode of the saints. The dominion of the first Adam lost by disobedience. The inheritance by Christ and his brethren, of the land promised to Abraham, with dominion over the world—are the subject matter set forth to the public during the past month. The public attendance as yet has been small, but three show unmistakable signs of honest search after the truth. We are walking by faith and not by sight, knowing that the word will accomplish that for which it was sent, and will not return unto God void. The Spirit, through Jeremiah, saith, 'He that hath My word, let him speak My word faithfully.' This principle of the Deity is the working basis of all the true witnesses of Jesus, who are sealed in their foreheads by the Spirit of truth."

CAVENDISH.—Brother Elsas reports the obedience of MARTIN L. BROOKS (26), formerly Methodist, husband of sister Elizabeth Brooks. His obedience increases the number in Cavendish to five, which is a source of comfort to the others in this isolated place.

DAVENPORT (Iowa).—Brother Lee reports the obedience of HARRY ARMITAGE (44), after two years' investigation. Brother Hollings of Leeds, England, now of Ripley, will be rejoiced to hear of this action on the part of his uncle. Brother Lee is sorry to report the death, by accident, on March 9th, of brother Robert Dunlop, who had been in the family of Christ only about eight months. We expect to meet our dear brother again when the Life-giver appears to clothe anew his servants, and reward them with a life and body not subject to death or decay.

SCHOLLS FERRY (Oregon).—Brother J. C. Quinn—(whom we thank for his elaborate, clear, and painstaking account of dissensions in this vicinity, best comprehended by those on the spot, yet manifestly due to Renunciationist leanings on the part of those who profess the truth in the McMinneville district)—reports: "There are nine of us at this place, and three put on the sin-covering name yesterday, May 16th, making twelve altogether. We keep in circulation such books as *Twelve Lectures, Elpis Israel, Declaration of First Principles*, &c. If L. T. Nichols and his followers are

Christadelphians then are we not Christadelphians, because our Christ bore our sins away in his own body on the tree when he 'offered for the people so also for himself.'—(Hebrews v. 3). Their Christ 'gave himself as a substitute for them; 'died in their room and stead,' as a drafted man may get a substitute to serve in his place in the army, letting the drafted man go free."

RICHMOND.—Brother Luxford reports: "A week ago, I assisted two young sisters to put on the saving name of Christ Jesus, in hope of the kingdom and eternal life. The first was Miss MATTY WINFREE, daughter of brother Wilson Winfree, of Porshatan Co., Va., formerly Campbellite, the second Miss KITTY SOUTHALL, the only daughter of our brother and sister Southall."

ROCHESTER.—Brother Tomlin reports the putting on of the sin-covering name, by MARGARET MAXWELL (58), formerly United Presbyterian, wife of brother William Maxwell, of Elgin, Catterangus Co., N.Y., U.S.A. Sister Maxwell has been investigating the truth for the past two years, under the instruction of the word by her husband, who was well informed on all doctrines of the word.

TIDIONTE, Warren Co., (Pa.)—A brother in the United States reports the death of brother Samuel T. McConkey through the accidental discharge of a gun in the hands of another. Brother McConkey had been excommunicated from the Presbyterian Church a number of years ago, and never afterwards entered the same till carried into it dead. There being no Christadelphian near, his funeral sermon was preached in the same church. The minister asked his mother if she had anything that showed her son's faith, she told him she had his Bible. "Let me see it," said he "this is enough. I will preach from this!" and true to his word he did so, and showed our beloved brother's Bible to a crowded assemblage, which he said by actual count was marked in four hundred and seventy-five (475) places. He paid a tribute of commendation to his memory, although there was so wide a difference in their religious belief. Brother McConkey's name first appears in the *Christadelphian* on page 192, April number, 1875. He believed firmly to his death the doctrines mentioned in the said article.

The brother reporting, remarks as follows: "Our young brother separated himself from everything that would hinder him from pressing forward to the mark of the prize of the high calling of God in Christ Jesus. He was keenly sensitive, strictly honest and conscientious, and had 'a good report of them which are without.' His warfare is ended; his fight against wickedness in high places is over. When heresy entered among the brethren, he fought manfully against its advocates with the 'sword of the spirit.'

Now he has laid it aside for others to wield, and may it be used as faithfully by them! May his death speak loudly to those who pointed scornfully at him in his loneliness, like his Master when left alone in his great sorrow, he had that which the swinish multitude could not boast of, that which would give him life from the dead: he was sealed in the forehead by the words of the Deity, which are spirit and life, without which man is 'like the beasts that perish.'—(Psalms xlix. 20). By the consent of relatives, there being no brethren in the place, his remains were taken to an orthodox church; an alien officiated at his funeral, and the hands of aliens carried him to his burial. And why aliens? Because, if the word of God be true, they are without hope and without God in the world. Here is a test: Paul tells the Ephesian church (Eph. ii. 12) that while they were Gentiles they were 'without Christ; being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world.' These covenants of promise are embraced in the gospel which was preached to Abraham, as the faith we are to 'contend earnestly' for, to the sure mercies of David, and the gospel of the kingdom which Christ and his apostles preached for salvation. Now we would ask if that teacher of orthodoxy who talked over the remains of our sleeping brother, understands these covenants? Let himself and the rest of that multitude square themselves and their creeds by the word of Deity before it is too late, for their eyes may close suddenly in death, like our brother's; but theirs will close to all eternity, unless they have, like him, believed the one faith of the gospel, which will give a resurrection to life out from among the dead ones. Who will say our brother was not wise in taking God's word, and following it, even if he by this became isolated, rather than to follow after the teachings of man's creeds, which only lead to eternal oblivion. To have the companionship of our risen Lord, the prophets and apostles, is far to be preferred to having those who are wise above that which is written, 'What fellowship hath righteousness with unrighteousness, and what communion hath light with darkness, and what concord hath Christ with Satan, or what part hath he that believeth with an infidel? Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean, and I will receive you, and will be a Father unto you and ye shall be My sons and daughters, saith the Lord Almighty.'—(2 Cor. vi. 14-18.) People generally flatter themselves that they are now the sons of God, and that He is their

Father. When Christ taught certain ones to say 'Our Father,' it was those who had believed and obeyed the gospel, and in this way had become one of His family. 'Now are ye children of God, by or through the faith in Christ Jesus.' Adam is the father of the human race, and as we have all sinned, and die in Adam, there is no alternative but to die the everlasting death pronounced upon him, unless we accept the one way provided, to come out from under it. This one way our brother had accepted, and we have hope in his death. In one of his letters, he says: 'Paul says, I glory in tribulation also,' and then proceeds to state the reasons why; and surely if we are rightly exercised thereby, it will work patience, and patience the rest of the desirable virtues named by the apostles. These thoughts were suggested by the present state of my feelings, but when after all we compare our vexations and trials with those experienced by the first century Christians, they appear but what they are, as the 'dust in the balance.' May He who will save Israel and give power to the saints in the future golden age, who taketh note of the sparrow, and clothes the lily of the field, may He, I say, grant to receive us into His kingdom and glory, not because we have by word and deed become entitled to it, but because of His great love and mercy, and of our being in His son, having by baptism put on the saving name."

In a letter, the last that we received from him, dated Jan. 19th, 1880, brother McConkey says, "How annoyances, grievances, and trials pile themselves layer on layer, floor on floor, in this life of ours. What watching and trying of patience, what guarding and testing of strength do we undergo, what failures and what repentance, what shortcomings and what new resolves! A Christian to use fallible comparisons, should be like Nelson, strain every nerve to keep the banner of the cross floating from the mast, and when the adversary Death at last strikes him, he should cry with his eye riveted on the still floating standard, 'Don't give up the ship.' Or with the Balaclava six hundred.

'Theirs not to reason why,
Theirs but to do and die!'

'Oh! it is worth the striving to be able to truthfully exclaim, in view of the terrible horror in which death is held by the many, 'O death where is thy sting? O grave where is thy victory?' 'Let me die the death of the righteous, and let my last end be like his.' May you not be overcome with evil, but overcome evil with good,' and may you be blessed by Him who giveth us richly all things to enjoy."

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. 195.

SEPTEMBER, 1880.

Vol. XVII.

QUESTIONS CONCERNING THE DEVIL,

ANSWERED BY DR. THOMAS.

1. *When is “the beginning?”*

Ans. It covers a space of several years, and includes the Creation-week; the probation before the fall, perhaps forty years, after the analogy of the forty days of Christ's probation in the wilderness; Israël's forty years under Moses; Judah's forty years to the destruction of the temple; and the future forty years' probation for the Ten Tribes under Elijah: it includes also the fall; and the subsequent murder of Abel, when he had attained to manhood and ripeness of character, at some time before the birth of Seth, Adam being then 130 years old.

2. *Has not the “Devil” a place in the beginning as really as “the Serpent?”*

Ans. If by the “Devil” is meant the devil of the Bible, and by the “Serpent” the reptile of which Moses writes, I answer, Yes: but, if by these terms is meant the Gentile “Devil” operating in and through a serpent, I answer that such a Devil-possessed serpent has no place at all in the Alpha or Omega of our world.

3. *Was there not a tempter in Christ's case personally distinct from Jesus?*

Ans. Yes. But that tempter was not a serpent, nor “the Serpent;” but one sustaining the character of a personal adversary to him.

4. *If the tempter be distinct from Christ, the tempted, can we be safe or justified in departing from that idea?*

Ans. We are not justified in so doing; therefore I have been careful to abide by what is written without regard to the glosses of "theology," and the *petitio principii* of "divines."

5. Does not the term "Dragon" in Revelation apply to Rome as the oppressor of Israel and the Church?

Ans. If by "Rome" is meant an imperial power established first on the totality of the Roman territory; afterwards restricted to the eastern division of it; and hereafter extending far into the western—with first, the city, Rome, and subsequently and finally, Constantinople for its throne—it does; but if by "Rome" is understood that city, and the imperial power of the west connected with it, since the removal of the throne to Constantinople, by Constantine, it does not. Rome is the episcopal "throne of the Beast;" Constantinople the throne of the Dragon.

6. Did not the term of the "Dragon" anciently represent the Sovereign of Egypt as well as its sovereignty?

Ans. Pharaoh was the title common to all the *meleki Mizraim*, or Kings of Egypt, as Czar is of all the Autocrats of Russia. It does not therefore define a particular person, any more than Czar means Peter the Great rather than Nicolas I. In Egyptian, Pharaoh signifies the king; hence, "the Pharaohs" indicates all the kings of Egypt to its conquest by Nebuchadnezzar. The Pharaoh, then, is a power incarnate, defined in Ezekiel as that of "the great Dragon that lieth in the midst of the rivers."—(Ezek. xxix. 3.) The Pharaohship was the Egyptian sovereignty—the kingly power symbolized by the most remarkable animal of the country, the Crocodile or dragon of the Nile. The man who was king for the time being, was the eyes and mouth or heading-up of the power, nothing more. He did not give inspiration to the power, as "the Devil" is supposed to have done to the Mosaic Serpent; but the power of the Nile Serpent inspired him. Without the pre-existence of the Egyptian Dragon, the man who was drowned in the Red Sea—the oppressor

of Israel—would have been nothing. Jehovah addresses the power, not the individual who is the breath of the power, when he says, "I am against thee, Pharaoh, king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself." A certain man might have occupied the throne contemporary with the delivery of the prophecy, while another might have been the actual ruler at the time of its accomplishment. That made no difference, however; the prophecy being spoken against the power, whenever it was fulfilled, whoever might occupy the throne, would fall with it.

The *Gogue* (Ezek. xxxviii. 2) is to the Assyro-Roman (Rev. xx. 2) what the Pharaoh was to the Dragon of the Nile—a Gentile Dynasty without regard to the particular man who happens to occupy the throne. The prophecy is against the power which gives inspiration to a man as its head, chief or prince, who is the *Gogue* for the time being. Like the Pharaoh *ap aionos*, at the beginning of the Mosaic kosmos, or world, the *Gogue* is "the oppressor of Israel" in the latter days—he is the "Head of the Serpent" or Roman Dragon, a power causing to transgress, and therefore *diabolos*, or incarnate sin politically embodied. This Assyro-Roman Dragon to which the *Gogueship* belongs is Isaiah's Dragon of the Sea, represented by him as contemporary with the resurrection of Jehovah's dead ones. "In that day," saith the prophet, "Jehovah with his sore, and great, and strong sword (Messiah and his host) shall punish Leviathan the piercing serpent, even Leviathan the crooked serpent; and he shall slay the dragon that is in the sea.—(Isai. xxvii. 1.) The Egyptian and Assyro-Roman dragons are both alluded to by David (Ps. lxxiv. 14), and the Leviathan also as having a plurality of heads. Of these the *Gogueship* is the last. "Thou brakest the heads of Leviathan in pieces, and gavest him as meat to the people inhabiting the wilderness."—

These people are the Twelve Tribes under Moses; and their descendants hereafter under Jesus, "the Lord of hosts," and Elijah the restorer of all things; who shall break in pieces the Seven-Headed Leviathan, even "the Assyrian, who shall fall with the sword, not of a mighty man, nor of a mean man" (Isai. xxxi. 8), but of God the Almighty; "for, by fire, and by His sword will Jehovah plead with all flesh; and the slain of the Jehovah shall be many."—(Isai. lxvi. 15, 16.)

Our friend, the inquirer, touching the tempter, seems to think that a man called Pharaoh was to the Nile-Dragon as the supposed person called "the Devil" was to the Eden-Serpent; therefore he inquires,

7. *Why not allow "the Serpent" and "the Devil" both the precise place they occupy in Scripture?*

Ans. That is exactly what I have aimed to do. "Divines" have studied Milton more than the Law and Testimony on this subject; hence they have got hold of it at the wrong end. They have assumed the pre-existence of the devil; so that it is with them first devil, then serpent; but the Scriptures exhibit it as the serpent first and then diabolos. This is equally the order of things political as of things Mosaic. The Dragon-Serpent of the Nile, or Rahab, and the Dragon-Serpent of the Sea, or Assyria of the Latter Days, are both antecedent to the diabolism and Satanism ascribed to them. "Devil" and "Satan," are surnames bestowed upon the Dragon-Serpent. Adam called the Mosaic reptile *nahchahsh*, or Serpent, most likely from its power to charm. This was its original name. But when its suggestions were responded to, and Adam by his act sinned, or crossed the law line, and so introduced sin into the world, which, acting in, by, and through, mankind, originated and organized, politically, the dragon-power, that power retained the name Serpent as its patronymic; and because of the relations it sustains to God's nation and land, which are deceitful, enticing, and adverse, it has received the additional names, expressive of its character *diabolos* and

satanas. These surnames are descriptive of a power, not of a person, in the texts where they occur. Its first appearance in the Apocalypse is as "a great Red Dragon" "in the heaven," "having seven heads, ten horns and seven crowns upon its heads." John saw this in vision, and styles it a *semeion*, or "sign in the heaven;" and therefore representative of something there. It was the sign of a destroying power; for it sought to destroy a certain child about to be born, "in the heaven" also. A war "in the heaven" ensued between this destroying power and the partizans of the new-born child. Its object was the expulsion of the great Red Dragon-power from the heaven. The enterprise succeeded, and no place was found any more for it and its adherents there.

This great Red Dragon power was of considerable antiquity. For 280 years antecedent to its expulsion, that is, from the crucifixion, it had been the adversary and judicial accuser (*ho kateegoros*) of those who "kept the commandments of God, and the testimony of Jesus Christ," styled by the partizans of the child who expelled him, "our brethren." His accusations were incessant, giving them no rest by day or by night. But "stedfast in the faith," they resisted him valiantly; yea with a valor that ought to put to shame the downy, drowsy, narrow-souled, professors of our day. Their faith in the Lamb and the testimony overcame all the Dragon-power's endeavours to turn them after itself. Their constancy was victorious, "for they loved not their souls (*teen psycheen autoon*) unto death." Their souls were tortured unto death, because they "would not accept deliverance" at the price of apostacy, "that they might obtain a better resurrection."—(Heb. xi. 35.) This savage power, a principal element of which were the institutions of a cruel and debasing idolatry, "deceived the whole habitable," civilized, or Roman world (*ho planoon teen oikoumeneen holeen*). These things being affirmed of it; that is, its being the deceiving

power of the world, and the adversary and judicial accuser of the saints, and the enemy of Israel's commonwealth, God has surnamed it *ho Diabolos* and *ho Satanas*.

This apocalyptic sign probably suggested the notion elaborated in *Paradise Lost*, by Milton, of Satan with his rebel army being once holy angels in heaven, whence, before Adam's day they were expelled for impiety and insurrection against God! But the conception is as wild and unscriptural as a poet's imagination can well be without actual insanity. It is true that certain "angels kept not their beginning, but deserted their own abode," and that "having tartarised," or cast them down (*tartaroosos*), God "committed them to perpetual bonds, under intense darkness, in accordance with a judgment of a great day." But the judgment executed upon these angels has consigned them to destruction. They are all prisoners of death, none of them having liberty to roam over God's universe as the devil is fabled to have done, seeking what portion of His glorious work they might throw into confusion, in revenge for the overthrow they had received. This is a mere fiction of the poets. Jude does not say that they are "reserved unto the judgment of the great day," but *eis krisin megalees heemeras*: "by, or in accordance with a judgment of a great day—God hath consigned them to perpetual bonds under intense darkness." There is no escape from this sentence; so that, wherever the Gentile Devil, or Satan of the poets, hails from, he cannot trace his genealogy to the archangel of the rebel host, whose fall was not from heaven, but a repression to his original sphere which it was unlawful for him to leave. Their bonds are *aidian* or perpetual; as existent now as when first imposed. "The devil and Satan" of the Bible are yet unbound. They are in rampant liberty, and bind their original for 1,000 years.

This original, the great red dragon, surnamed the devil and Satan, did not, like the pre-Adamite angels, voluntarily leave his place in the heaven,

but was forcibly expelled. He was cast out of the apocalyptic heaven into the apocalyptic earth by intestine war. He kept his place as long as he could; but being defeated by Constantine, he lost the throne of the habitable, called "the throne of God," because it was conquered from the dragon by his people. But, though defeated, he had not lost all power, though his time was short, as he well knew. The imperial Roman idolatry had lost the throne, but it still retained the provinces of "the earth and sea." These were still under his jurisdiction, which he exercised in "great wrath," especially upon those "inhabiters" of them, who, by their devotion to Christ, were known to be in sympathy with the enemy that had expelled him from the heaven of the Roman world.—(Rev. xii. 3-12).

With these words, I think I may now dismiss the further consideration of the inquiries touching the tempter, without incurring the imputation of indefiniteness, or evasion. The subject of *diabolos* and *Satanas* is far from being exhausted. In leaving behind me Mr. Cook's queries, I shall not therefore turn my back upon the topic in hand; but, requesting the reader to correct for himself a few typographical errors that have escaped the eye of the compositor, not, however, affecting the sense at all, I propose to continue the investigation of the matter in the ordinary course of publication.—*Herald of the Kingdom*. 1882. p. 235

Many strange things have been proved true in our day. An open mind is the best mark of a philosopher. But we regret to say that indications of a philosophic temper have been nowhere so rare as in connection with the question, what is the truth, the great leading truth, of Moses and the prophets? The closest students of their writings have been denounced, the most honest men discredited, the

plainest testimonies scouted, and a dogged determination as far as possible shown that the evidences should not be examined. Such is the infatuate devotion of blind attachment

to "organized theology"—it fears to investigate lest its discoveries should reveal the worthlessness of the system by which its zeal is kindled and sustained.—*Dr Thomas. 1852 p. 237.*

NEBUCHADNEZZAR'S IMAGE.

WE consider Nebuchadnezzar's Image the symbol of Gogue's dominion, when he, the King of the North (Dan. xi. 40-45), and of Assyria (Isaiah xxx. 30-33), encamps with his army, drafted from all subject nations (Hab. ii. 5), on the mountains of Israel (Daniel xi. 45; Ezekiel xxxviii. 8), on all sides of Jerusalem, and is in actual possession of the Holy City (Zech. xiv. 2), in the latter days.—(Ezekiel xxxviii. 16; Daniel ii. 28). He is not the "last beast," however. Till Gogue is broken, the Lamb-Horned, and Dragon-speaking Beast (Rev. xiii. 11) is an Iron Leg of the Image—a co-partner with Gogue, yet inferior to him, in the majesty of the Greco-Roman-Dragonian dominion of "The End." But when the Clay is sundered

from the Iron by the stroke of the Stone-power, that is, when Gogue is broken, the Western Leg and Toes, or "Beast and the Kings of the Earth" (Rev. xix. 19) have still to be subdued. These are of the Fourth Beast of Daniel, which has to be slain, and his body destroyed in the burning flame by the Lord Jesus, his Saints, and Israel.

As to the word "re-construction," we have used it with reference to the constructive state of the Image in the king's vision. It never has existed as a whole elsewhere than in the dream. In the Latter Days, however, the thing signified by the image will appear as complete in all its parts as the statue itself before it was smitten by the symbolic Stone.—*Herald. 1852*

p. 47.

"HE, THE COMFORTER."

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

But while we judge thus of the masculinity of the verb's nominative from that verse, the next would seem

to lead us to the conclusion that the "he" ought to be "it"—the third person neuter gender. It is true, the donated *parakleetos* is masculine; but what is to be sent as a gift? The answer in the seventeenth verse is *to Pneuma tees aletheias* "the Spirit of the truth," *ho* whom the world cannot receive, because it discerneth *auto* it not, neither knoweth *auto* it; but ye know *auto* it, because *menei* it abides with you, and shall be in you." Here the article *to*, the accusative relative *ho*, and the personal *auto*, are all neuter; hence the nominative to

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

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

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

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

In the thirteenth verse, the first "he" is *ekeinos* agreeing with *parakleetos* the subject of discourse understood, and stands as the nominative of the verbs "is come," "guide," "speak," and "show." The neuter phrase, however, is interjected as expletive of the demonstrative; as, "*Hotan elthei ekeinos, to Pneuma tees*

aleethias, hodeegeesei hymas, &c."—literally, "When that there is come, the Spirit of the truth, shall guide you, &c."

In Acts, the eighth chapter, fifteenth and sixteenth verses, the subject is the prayer for the Holy Spirit. The phrase is *Pneuma hagion*, without the article to preplaced. Peter and John prayed that the baptised Samaritans "might receive holy Spirit." The English version then reads, "For as yet he was fallen upon none of them." This is not correct. The original is, *ou poo gar een ep' oudeni autoon epipeptookos*. This word *epipeptookos* is the perfect participle neuter to agree with *Pneuma*, which is the nominative to the verb *een*. Hence the rendering should be, "For as yet it was fallen upon none of them."

The evidence before us, as far as the import of words and phrases is concerned, seems to indicate the neuter principality of the Spirit, the masculine words having relation to something else that is affirmed of it, and being masculine from the custom of the language. Though the word *Pneuma* be neuter, the gender of the spirit might be masculine or feminine. *Psuchee*, soul, is feminine; but a man's soul is not therefore a female. The Spirit is a procedure from the Father; an emanation sent forth wheresoever He pleaseth. It is that by which he establishes a relationship, or connexion between Himself and everything animate and inanimate in the Universe. It is his power, neither masculine nor feminine, but grammatically neuter, and inseparable from Himself; for "He is spirit," and by his spirit everywhere existent. There is no personality of the Spirit distinct from the personality of the Father. The Father, he conceives, wills, commands; the Spirit it executes, &c. The Father sends it, bestows it, directs it, so that what is done is done of God.—*Herald*. 1856 p. 47.

THE DUTY OF THE BRETHREN IN RELATION TO THE PROPAGATION OF THE TRUTH.

DR. THOMAS, describing a visit to Norfolk, Va., says (as transcribed by brother Armstrong, and forwarded by brother Smith, of Edinburgh): "Here is a congregation of twenty-one persons who have intelligently obeyed the gospel of the kingdom of God. . . . They are all working Christians. They feel that the support and propagation of the truth rest upon them. Each one feels this as a personal responsibility. . . . They regard their individual selves as a standing conference in their weekly meetings, and adequate to all that is do-able in the vicinity. They believe they can do more for the spread of the truth in their vicinity by their own individual exertions, aided by the *Herald* and *Elpis Israel*, which have been instrumental in enlightening their own minds, than by sending money to a conference fund, to make up five hundred dollars, or any other sum more or less, for which some one, not now engaged in teaching the people without recompense, might be induced, tempted, or 'enabled to enter the field.' They believe, and we believe we correctly state their conviction, that five hundred dollars spent in the circulation of the truth's literature, would be more effective to the spread of the gospel, and the maintenance of the truth, than the same amount paid to any twelve professors of the Gospel of the kingdom they have yet heard of in 'Christendom,' hired to itinerate among the people. God teaches mankind by books in the hands of men who understand them—by the books of Moses, Samuel, David, Isaiah, &c., and those of the New Testament. There are very few who can give a harmonious interpretation of these books, and all who can are impelled by their convictions and intelligence to speak to their companions at home

and abroad, without the hope of five hundred dollars before them for so doing. There are many 'now in the field' who are competent to do this. They believe and therefore speak. This was the incentive with Paul. And all who are competent, but not now 'in the field' for lack of rupees, ought not to be brought 'into the field' by the hope of compensation: by 'the field,' we mean a man's individual sphere of action.

All the brethren in — are 'in the field,' wielding 'the sword of the spirit, which is the word of God,' in all the stores and workshops they can find access to in the ordinary course of life. They are all in the field, companions in arms, and soldiers of the field, doing battle doctrinally for the King. To be in the field it is not necessary to leave a man's own town, village, or city, to declaim upon the beauty of truth and excellencies of the gospel to people in foreign parts. Show what the truth is and expound the Scriptures to your neighbours and intimates of your own family, and you are 'in the field.' 'Charity begins at home.' It is true there is no scope for display in this, but it evinces a man's sincerity and devotion. The brethren in —, we believe are opposed to the hireling system, however it may be glossed, and so are we. Yet they are neither mean nor niggardly, though 'poor' or hardworking men. If they invite one to visit them, and help them to a more enlarged comprehension of the word, so that their efficiency may be increased in their conflict with the adversary; and they may obtain more power for the 'bringing into captivity all their own thoughts to the obedience of Christ,' they express their appreciation of his service by contributing to his necessity; for they are just men, and need not to be told that the poor who serve

the poor cannot live upon air alone, and pay the expenses of locomotion from an empty purse . . .

We have been requested to stir up the rich among us to richness in good works, and readiness to distribution and communication. If we were rich and had no talent for the enlightenment of our contemporaries, we would ascertain where congregations of true believers were to be found, and we would visit them with a full purse, and unostentatiously ascertain who among them needed 'material aid,' and minister it through the official brethren, or otherwise, so that it come to the necessitous in the most acceptable way; and we would return home with our purse empty, but with much 'laid up in store toward a good foundation for the future.'

Having thus 'remembered the poor' we should not forget to remember the Prince of poor men. The poorest of the poor, who 'though he was rich, yet for our sakes became poor, that we through his poverty might become rich,' in memorialising his death weekly, among his friends. Nor should we forget the liberal support and dissemination of the truth, which had made us free, knowing the 'liberal deviseth liberal things and by liberal things he stands.' We would not allow the poor to travel hundreds of miles at the hazard of life and limb for our enlightenment, and the promotion of our eternal blessedness, and permit him to depart with honeyed words, and nothing more. We would not thus say to him,—'Depart in peace, be warmed, and filled,' yet contribute nothing of our abundance for our profit. Rich men did this in the first century, and they have not forgotten the practice in the nineteenth. We are sorry to hear there are still such professing the religion of the 'poor and needy man.' Whose praise is heard in none of the churches, who are rich indeed in that which perisheth, but oh, how poor are they in faith! The brethren in — are opposed to the hiring system and so are we. We do not oppose it as rich men might be sup-

posed to oppose it, to save our own cash, but from principle. We edited the *Herald of the Future Age*, and taught the people for seven years, and did not receive sufficient surplus to pay board, yet we were not allowed to perish. Brother A. Anderson has had experience of the same sort, neither has he perished yet. There were no schemes concocted to raise certain hundreds of dollars, to send or keep us in the field. The efforts of those dark and gloomy days were to get us out of the field. This the time of our adversary, was the day of our time and preparation for usefulness. The adversary has given up the hope of starving us out, because he perceives we are not starvable. Now we have proved this to him unaided by five or more hundred dollars a year, and we see no reason why others should not prove themselves and be proved by working as well as we. They who can only be brought 'into the field,' to expound and advocate God's truth by virtue of a stipend, are not fit to be there. All artisans and artists work first, and get the pay after, and they who do not work first do not get paid at all. God is the paymaster of the forces. Let the soldiers of the faith work for Him, and not for conferences, and if they do the work aright and well, all they succeed in enlightening with His truth will take care that they do not perish. Brother — and brother — formerly members of the Baptist denomination, the one a carriage builder and the other a ship carpenter, were the first to learn the truth and obey it in that city. They did not agitate the organization of a floating body called "a conference," through which to declaim the faith and its principles and to discuss organisation and to consider additional means for the spread of the gospel; but at it they went forthwith

among their acquaintances with the Bible, and what help they could get from our writings, and the result has been in about two years, the development of a congregation of twenty-one

persons, with a prospect of future additions. This is the way to work—use the means at hand and they will increase in the use of them.”—*Herald*, 1859, pp. 280, 281. ✓

DIARY OF A CHRISTADELPHIAN.

(Continued from page 347.)

July 1st.—I have been reading *Green's Critical Notes on the New Testament*, a work of some reputation in the exegetical world, but which I find contains only a variety of assertions that can only be considered useful as illustrative of the author's complete ignorance of the mind of God. This learned annotator remarks as follows upon Luke xx. 35, 36: “They which shall be accounted worthy to obtain that world, &c.”—“The entire passage borrows its terms and imagery from current ideas, according to which the enthronement of Messiah and the opening of his age of glory would be attended by a special and limited resurrection.” “The Rev.” Thomas Sheldon Green, M.A., would as a matter of course repudiate such “ideas” as these which he says were current at the time of Christ, and in so doing he would virtually deny Christ's claim to be a teacher sent from God. There are few things so nauseating to the spiritual mind, as is the prevailing sentimentalism in relation to Christ. It ignores his character as a prophet, and plays fast and loose with his sayings, while professing to believe on his name. He is near in his mouth, but far from his reins. That “special and limited resurrection” which is to inaugurate his age of glory will assuredly include none of these modern Scribes and Pharisees, the exigencies of whose theological traditions require them every now and then to overlook Christ's declaration that his doctrine was not his but the Father's who had sent him

into the world.—(John vii. 16). The tactics of an opponent to the truth in dealing with any of these plain statements of Scripture which give it foundation, appear to be of the following character: First, show that the words have no real inspirational value, but are simply the expression of ideas current at the time they were spoken; and secondly, prove that they do not mean what they say. To the use of such crooked logic are the approved commentators of orthodoxy infallibly condemned. The advocates and exponents of the truth are reduced to no such necessity. It is a suggestive circumstance that a Biblical critic of considerable repute should be able to see nothing more in some of Christ's most impressive declarations than the endorsement of theories which had their birth in the mere imagination of the unenlightened human brain. Yet this is how Mr. Green accounts for Christ's allusion to the coming *aion* and the limited resurrection with which it will commence! Also in Christ's promise to be with disciples all the days, till the end of the age (Matt. xxviii. 20), this “author of a Treatise on the Grammar of the New Testament Dialect,” can see nothing apparently beyond “the speaker's continued use of current Messianic terms and ideas of the time:” and he remarks that “the Hebrew gospel ends as it began, Hebraically,” which he evidently considers a great misfortune. Thus he does not disguise his preference for Gentile modes of thought and expres-

sion. For a thing to be of Hebraistic origin is its hopeless disqualification for Mr. Green's approval and sympathy, even though it proceed from the lips of him who "spake as never man spake." It is curious that a man who believes in the eternal co-equality of Christ with the Father should yet feel himself at liberty to write disparagingly of the Great Teacher's words. Doubtless Christ's reference to the end of the age could have no place found for it in this critic's theological system, which does not cause him to hesitate to shed forth his scorn upon Israelitish things. The existing disregard which religious men exhibit towards the writings of Moses and the prophets reaches its appropriate climax in the sentence which hardly conceals the annotators' contempt for "Hebrew terms and ideas," even though used by the Son of God himself.

The most lucid observation which Mr. Green has to offer upon the words "Let the dead bury their dead," is, that "in eastern fashion it is strongly conceived and pointedly expressed." But the same direction would suit the lips of one of Christ's friends in these western portions of the globe. There is more involved in this saying than its Oriental character. It indicates the utter worthlessness in Christ's estimation of all affinities that are merely based upon the flesh. The general action of brethren towards their Gentile kindred, living or dead, is as much a matter of their subjection to Christ as anything else can be. Engagements that arise from merely natural sympathies are not to be formed if they conflict in any way with the obligations that are created by the truth. The same law which required a man to preach the kingdom of God rather than attend his father's funeral, demands that a brother keep aloof from all scenes and associations which would lead to a compromise of saintship and involve the suppression or subordination of the truth in any degree. Consequently no one who is subject to the teaching of Christ is in his right place at a Gentile burial listening to the clerical declaration—

"It hath pleased God to take unto Himself the soul of our dear brother here departed." By his presence at such a performance he is silently countenancing an institution which presents the most formidable hindrance that exists in the present day to the instruction of mankind in the knowledge of God. Being invited the other day to attend the obsequies of an old acquaintance to whom I had frequently spoken about the truth, I requested to be excused from being present at the ceremonies, and sought permission to indulge my reflections upon the stern fact of death in solitude. By arriving at the grave just after the surpliced official had gabbled through his form (according to the clerical custom), I was enabled to receive the impressions which the actual presence of death can alone convey with the distinctness and force it is so needful to realise, and I did not feel that I had given any countenance to the vain traditions and assumptions of the clerical office. It is good to visit the house of mourning when this can be done without dishonour to the doctrine of Christ, which is so generally outraged on such occasions.

July 10th.—I have been struck with the marked significance conveyed in many places by the use of the middle voice in the New Testament. These important shades of meaning are obscured by our translation albeit they may be helpful towards the settlement of a weighty controversy. Hebrews ix. 12 for instance—("having for *Himself* obtained atonian redemption.") The use of the middle voice here is sufficient of itself to disprove the theory according to which Jesus himself did not share the Adamic condemnation which has passed upon all. Similarly the state of the verb in Hebrews i. 3 (Having accomplished for himself a purification of sins) renders superfluous the words "by himself" and "our" in the clause "when he had by himself purged our sins," which are omitted from the text by all the best authorities. Mr. Green is of opinion

that "no special intent on the part of the writer as regards the voice, can be here positively recognised." Not by an orthodox critic certainly, whose Jesus was not the Christ of apostolic discourse, and did not partake the flesh of sin. But the student who is acquainted with the first principles of the doctrine of Christ will perceive that the selection of a particular tense, or mood, or voice, finds its reason in the precision of the idea intended to be conveyed. The Holy Spirit has made no reckless use of words, nor despised their grammatical construction or arrangement. The middle voice has been nowhere employed where the active or passive would have served the purpose. Its occurrence in 2 Cor. i. 22, "Who hath also sealed us" (for himself), is another case in which the complete sense is not conveyed by the words as they stand in our version, and the middle voice announces a most impressive fact in connection with our high calling. So also John xvii. 12, "None of them did lose, or destroy himself but the son of perdition," is a prophecy that Judas would prove a suicide—an idea not presented by the English passive.

I recollect a question once asked by a dying Sectarian as to whether or not those who went to heaven would have the Bible with them to read. Of course this was a point on which I was scarcely prepared to speak dogmatically. The notion however did seem rather too materialistic. But no small proportion of the joys of the kingdom of God will arise from our perfect acquaintance with these marvellous testimonies in whose investigation we now find such great delight. It would be a mistake however for me to allow this prospect to check my diligence in the study of God's holy word. It is the patient and industrious students thereof, in an age when there is no light to be had except what comes from this source—who will derive the most exquisite satisfaction from that perfect knowledge which awaits the faithful disciple in the presence of his Lord. Affection for the word grows

in unerring proportion to the attention it receives.

July 12th.—I am reminded of a passage from an old writer on the gospel narratives which will apply to the present relation of the Turkish Power to the land promised to Abraham. Speaking of the miracle Christ wrought when he healed a certain demoniac, he cited four reasons which he says "are good in law" why the demon should be dispossessed. In the first place, he had paid no rent. Then he had suffered the tenement to fall into decay. Thirdly, he had appropriated it to foul uses. And finally, Christ himself had a purpose to dwell in it. No doubt these reasons would be held quite ample in a court of justice for an order of ejection. Every tenant must pay rent, and have regard to the condition of the dwelling, and be prepared to evacuate the premises in case the landlord himself should intend to occupy them. Now the rightful owner of that property long held in the hand of the Turk has never received from that tenant-at-will the slightest recognition of His proprietorship, and wide-spread desolation and misery have resulted from the spoiler's rule. But a change is imminent, for the Lord Jesus himself, "The heir of all things," is about to fulfil his ancient purpose to dwell therein, and comfort all Zion's waste places, and make her wilderness like Eden and her desert like the garden of the Lord.—(Isaiah li. 3). The power of the testimony to generate expectations which receive no encouragement in the events of contemporaneous history, has been remarkably illustrated in relation to the destiny of the Turkish empire, and it would be interesting to place side by side the quotations which Dr. Thomas gives from Tillinghast and another, and some extracts from the columns of the daily papers of our time, on the subject.

At the beginning of the present century he who prophesied the downfall of Turkey would have been regarded as singularly rash, if he had

but given that power a lease of eight decades. But now what do we behold? "The Turk standing stricken but still proud, on the shores of Europe awaiting the final summons to depart." The connection between the decay of the Turkish Power and the return of Christ to the earth, would have appeared to me six years ago to be about as obvious as the connection between the fall of ancient Babylon and the Protectorate of Oliver Cromwell. But "the entrance of thy words giveth light; it

giveth understanding unto the simple." There are many and sore tribulations incident to a knowledge of the truth, but they are "but for a moment," and present losses are more than compensated by that "peace of God which passeth all understanding," and which arises from the testimony of our conscience that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God we have had our conversation in the world.

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN ECCLÉSIA, No. 123.

"Exhort one another daily."—PAUL.

THERE are various matters in the chapter read (Rom. ix.) which may profitably engage our contemplations this morning. First we have Paul telling us that he had "great heaviness and continual sorrow in his heart." The cause of this sorrow may afford us comfort in a certain way, for we are in some points in a similiar relation. The cause of his sorrow was the estrangement from Christ of his "kinsmen according to the flesh, 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." To see the full cause of this sorrow, we must recognise the fulness of its extent. The estrangement of Israel from Christ was a national estrangement. It comprehended the vast mass of the nation. There were many thousands of Jews who believed, but these were but a handful among the others. The picture before the mind of Paul was the picture of God's nation as a whole in a state of non-submission to God's will concerning them; yea, a state of virulent opposition to what He

required of them, and that too in the guise of a national zeal for what God had revealed by Moses—a guise that in many cases corresponded with their sincere sentiments, as Paul testifies, "I bear them record that they have a zeal of God, but not according to knowledge."—(Rom. x. 2.) He could remember his own situation in a similar predicament, which enabled him the more easily to recognise their case and the more deeply to sorrow for it. As he said to the crowd whom he was permitted to address on the occasion of his arrest in Jerusalem, "I was zealous towards God, as ye all are this day, and I persecuted this way unto death, binding and delivering into prisons both men and women."—(Acts xxii. 3 4.)

Here was Paul's sorrow, that the one nation upon earth which was divine—divine in its origin, in its history, in its relations, in its institutions, should be out of harmony with its own glorious privileges; should be blind to its own glorious Scriptures, should have rejected its own glorious Messiah, and spurned its own glorious hope as ambassadorised

by his apostles. Nothing was to be expected from classical Greece, or Pagan Rome or the untutored barbarian races: but Israel—God's witnesses in the earth to whom pertained the promises and the covenants, and who professed subjection to the writings of Moses and the prophets! Well, Paul deeply sorrowed and had continual heaviness of heart, that while they made their boast of God and Moses, they knew not the Scriptures of Moses, which required them to hearken to the promised prophet like unto Moses who had been raised up in their midst by the Lord who delivered them from the land of Egypt.

While we look at burdened and groaning Paul in this relation, we are reminded that it is only a repetition of the experience of all the prophets. They were pretty much alone in their day and generation and from the same cause, that the bulk of God's own nation were out of harmony with the foundation upon which they were professedly founded. It is easy to see how we may apply their cases to our own comfort. Our position is somewhat similar in a certain way. We live in the midst of a community professedly subject to Christ, boasting of his name, and doing many great things in connection with their profession, and yet as a matter of fact, they are unbelieving of the great truth of which Jesus was the embodiment, and disobedient to nearly all the commandments he has delivered. We find this out by the test we are commanded to apply, the test of the law and the testimony applied to their works and principles—a process of test which Jesus commended in the Ephesians.—(Rev. ii. 2). The discovery that this is the state of things is a very grievous discovery. It is a wholesome discovery as regards ourselves, but a sorrow-causing discovery—a discovery causing isolation, cutting us off from the surrounding streams of sympathy, and subjecting us to a soul-parching experience and imparting "great

heaviness and continual sorrow of heart." What can we do? We can only accept our mournful lot in hope of the better day, when whole nations will seek to learn Jehovah's ways and to walk in His paths. It would be the act of insanity to do otherwise. We must not let the situation have the effect of making us join the universal departure from God. It is our wisdom to act in the way enjoined on the prophets and apostles: "Let them return unto thee but return not thou unto them." Jeremiah declares his action to have been in harmony with this advice: "I sat not in the assembly of the mockers, nor rejoiced: I sat alone because of Thy hand." Again: "For Thy sake, I have suffered rebuke. Thy words were found and I did eat them, and Thy word was unto me the joy and rejoicing of my heart." Paul exemplified the same course of action, and recommended the brethren to adopt the same, even towards men professing to be brethren who opposed the truth or set at naught the commandments.

It is a dreary position, but let us not faint. It is part of the situation as appointed. All the promises, as you know, are for those who mourn, who are poor, who hunger and thirst after righteousness, and who are spoken evil of because of their zeal for what is right before God. We all desire to participate in the consolation of the day of the manifestation of the sons of God. Consequently we must be prepared to accept the dark side for the present. All the sons of God have had to do it in their day and generation. It is true of them all, that "through much tribulation they enter into the kingdom of God." It is grievous while it lasts, but does not last long at the longest. Our days are few if evil, and the days of the recompense are endless and fraught with goodness such as it hath not entered into the heart of man to conceive. "Weeping may endure for a night, but songs in the morning."

Reverting to the unhappy state of

things in Israel, Paul anticipates and answers a criticism that he does not formulate, but which is manifestly present to his mind and to which the position he takes up is naturally open. This is a very frequent thing in Paul's letters, where an objection, not expressed, yet visible between the lines, is dealt with where it would naturally arise. The objection in the present case relates to the apparent complete failure confessed, in God's dealings with Israel. It is as if the objector said, "How is it that the word of God has had so little effect that the very nation whom He has made the special subject of treatment is in nearly complete rebellion against Him? There must be something wrong." Paul in effect replies, "Not so; do not judge so harshly: God's purpose has not failed at all, although I have great heaviness and continual sorrow in my heart." His words are "Not as though the word of God hath taken none effect; for they are not all Israel which are of Israel, neither because they are the seed of Abraham are they all children, but, in Isaac shall thy seed be called."

Here is something at first sight very obscure. We do not at first see in what way it is an answer to the objection with which Paul is dealing. But let us ponder it a little, and we shall see its completeness as an answer shine out with brightness. The first difficulty is in the statement, "They are not all Israel that are of Israel." At first sight, it would seem as if to be Israel and "of Israel" were the same thing: for as we look at Israel in the earth, it seems natural to ask, who are Israel if not those who appertain to Israel? The solution is in the use of the term Israel. There are two ways of using this term; first, in the sense in which it originated in the history of Jacob at the very beginning, and secondly, in the sense of designating the descendants of Jacob as a race in the earth. Now, it is obviously more appropriate every way to use the term with the meaning in

which it originated, for this defines its exact relations. Its meaning is "a prince with God." It was because of this meaning that it was bestowed on Jacob, who prevailed by his spiritual importunity on the occasion of a certain angel appearing to him. With this meaning it has come to embrace the whole family of God, retrospectively and prospectively. Now, why were Abraham, Isaac and Jacob and all the prophets, esteemed as "princes with God?" Was it because of their extraction or because of their character? The latter unquestionably. God made choice of them on this ground, "I know him (Abraham) that he will command his children and his household after him and *they shall keep the way of the Lord* to do justice and judgment, that the Lord may bring upon Abraham that which He hath spoken of him."—(Gen. xviii. 19). God chose their descendants as a nation, on the basis of the covenant of circumcision (xvii. 10-14); and as a nation they will remain His as unalterably as the establishment of the ordinances of Heaven and earth.—(Jer. xxxi. 36, 37.) But a man may belong to the nation and pass away as an individual, like Achan, or Judas, or the whole generation whose carcasses fell in the wilderness because of their insubordination. He may be born of Israel and thus be of Israel and yet not be Israel in the original significance of the term. It is not sufficient for individual participation in the glorious *aion* of perfection in reserve for Israel, that a man belong to the nation of Israel. He must be Israel as Abraham, Isaac and Jacob were Israel—a prince with God because of faith and obedience. . . . Now this was the case with only a small minority in Israel: hence it came to pass that they were not all Israel that were of Israel. It did not follow because they were the seed of Abraham according to the flesh that therefore they were all "children." To be children in the complete sense, they required to resemble Abraham in his

faith and in the docility of his obedience to God. So Jesus had told them, before Paul by the spirit wrote similar words: "I know that ye are Abraham's seed: but ye seek to kill me because my word hath no place in you. . . . If ye were Abraham's children, *ye would do the works of Abraham.*"—(Jno. viii. 37-39.) Paul's meaning is therefore perfectly clear. The word of God had not been without effect. It had accomplished its work with Israel in all generations: and if it did not leave the whole body of the nation, it was because "they were not all Israel that were of Israel." They were not of the right stamp, they were not all of a good and honest heart.—(Matt. xiii. 23). Moses recognised this even before they entered the land.—(Deut. xxxi. 29; xxxii. 5.) If it be asked why they were not all of the good and honest heart, that opens out a question which Paul deals with further on in the same chapter.

Meanwhile, let us deal with the principle before us as it bears upon ourselves; for we handle these matters in vain if we do not extract from them something of an improving and purifying effect. You may say, how can it be made to bear upon us, seeing we are not Israel after the flesh? The answer is, though we are not Israel after the flesh, we are Israel by adoption, as Paul teaches, styling the adopted in Christ "the Israel of God" (Gal. vi. 16), and plainly teaching that such are no longer strangers but fellow citizens in the commonwealth of Israel.—(Eph. ii. 19). Now, is our adoption irrevocable? Does it follow that we shall always be Israel because we have been adopted? On this point, Paul is very explicit. Using the figure of the olive tree to represent the commonwealth of Israel, and its natural branches, as the Jews, he says, "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, take heed lest He also spare not thee. . . .

continue thou in His goodness, otherwise, *thou shalt also be cut off*"—(Rom. xi. 21-22). From this it is evident that we stand related to precisely the same principles of standing as those which governed God's dealings with Israel after the flesh. What follows? That it may be true of us as of them: "They are not all Israel that are of Israel." You may say why put such an idea forward? Merely because of the great importance of its recognition. Some people are apt to imagine that it is all right with them because they have been immersed upon a profession of the truth—that because they are associated with the brethren, their salvation is sure; that because they assemble with the brethren and are of the brethren and recognised among the brethren, therefore they are brethren. It is well to see that they are not all Israel that are of Israel: that they are not all brethren that are of the brethren: and that if a man have not a loving and a fearing heart towards Him, and a zealous affection for the things of the spirit, and a readiness for prompt obedience of the commandments, his standing among the brethren will weigh nothing in his favour when the day comes for the selection and manifestation of the princes of God in all the earth. The choice will only fall on "Israelites indeed:" mere Israelites can have no useful place in the house of God which is the house of His glory and the house of holiness.

Paul's quotation of what was said concerning Isaac is a similar example of a truth having two applications easily made to appear inconsistent one with another. He proves his assertion that the mere seed of Abraham after the flesh are not necessarily his children, by the words addressed to Abraham when he was distressed about letting Ishmael away: "In Isaac shall thy seed be called." This might be thought a strange way of disproving the standing of those who were

actually descendants of Isaac. It would seem to have the opposite effect, for if in Isaac, as contrasted with Ishmael, the seed were to be called, surely the Jews had a right in claiming sonship as the descendants of Isaac. Go deeper, however, and we find Paul's argument right. Why in Isaac and not in Ishmael were Abraham's seed to be called? For a reason which when applied to the subject of Paul's contention, established his argument that all were not Israel who were of Israel. This reason as defined by Paul is in verse 8, as follows: "They who are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed." Ishmael as the mere offspring of the mechanical law of generation was not a suitable foundation for a work of God in the earth which was to be His own direct work and for His own glory, exclusive of all ground for human complacency. The foundation of this work was to be a son, which had to be given outside the power of nature. Such a son was Isaac. Concerning his maternity, we read: "Through faith also, Sarah herself *received strength* to conceive seed, and was delivered of a child *when she was past age*, because she judged Him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude." This fact in Abraham's history was a distinct enunciation of the principle that Paul was contending for. Ishmael was the seed of Abraham according to the flesh, yet he was excluded from the covenant, because no more than this. Isaac was a child of Jehovah's own promise and production, and was of Abraham's character in addition to Abraham's blood. Surely nothing could be more logical than Paul's deduction from this, that they who are the children of the flesh are not the children of God: but the children of the promise are counted for the seed. If it be contended that this excludes the Jews

from divine relation altogether, the answer is No; God has chosen them as a nation. This is the natural root out of which the spiritual flower is grown: first the natural, afterwards the spiritual. It was needful there should be a nation as the foundation. This nation was chosen "in Isaac," that is, his descendants in Jacob were chosen nationally on the basis of flesh extraction, but a step higher in the same process was necessary to give an individual place with Isaac in the perfect state contemplated in the promises in their ultimate fulfilment. Faith and obedience were needful in the individual members of Isaac's race in order to their being "counted for the seed" in its final form. If it be asked, what then about the Gentiles? the answer is that we get by adoption what the Jews get by birth, and we are no more exempt than they from the necessity of building on the foundation of our adoption that spiritual structure of faith and obedience which they were required to superadd to their natural extraction from the holders of the promises. Such, whether Jews or Gentiles, are the children of promise as Isaac was—the children contemplated in the promises to the fathers and the children produced by God's own operation among men: for where would they have been apart from the fact stated by James, "Of his own will begat he us by the word of his truth." He has placed the truth in the world with this mission. It is his power unto salvation to everyone believing. Apart from it, all is barbarism and death, albeit the barbarism may be very elegant and death decked out in a beautiful wreathing of false immortelles.

There are other lessons and other difficulties in the succeeding portions of this 9th chapter of Romans; but the allotted time having been fully occupied, we must reserve their consideration for another occasion.

EDITOR.

THE STUDY OF THE BIBLE.

An address delivered to the Birmingham Christadelphian Young Men's Mutual Improvement Society.

BY BROTHER SHUTTLEWORTH.

OUR English word study is derived from *studere* a Latin verb signifying to pursue. Study is therefore the mental pursuit of knowledge, or the application of the mind with a view to its practical employment when obtained. When the laws which govern any particular department of nature come to be understood in a way that admits of a demonstrative exposition of principles, it is generally called science, a term synonymous with knowledge, or ascertained truth, as opposed to conjecture or mere opinion. Such is the scientific or knowledge-giving assurance that awaits the intelligent and painstaking study of the Holy Oracles,—a result that has as it were three heavens in it, which may be expressed in the order of their attainment as first, the “full assurance of understanding;” second, “the full assurance of faith” and third the “full assurance of hope:” a threefold conviction, which once established cannot easily be destroyed. As things are constituted at present the study of science is divorced from what will one day become its highest objects, viz., the better understanding of God and the glorifying of His great name. But just now we live in an age when men study not so much to find out how much of God there is to be known or how they may best honour Him; as how much they can turn His works to account in securing their own ends, and the objects of their petty ambitions. They use God's stone for their buildings, His clay for their bricks, His timber for their ships, His coal for their fires, His precious stones for their jewels, His metals for their manufactures, His creatures for their servants, His produce for their food, His colours for the beautifying of their surroundings, and His light, air and water for the daily accomplishment of all they may devise for their own good and pleasure; but how seldom men think of the creative wisdom and goodness which devised so plentifully such means of wealth and wellbeing for His offspring. In choosing our studies it is highly necessary to have regard to the fact that life is short and strength of all sorts limited. Under these circumstances we

cannot possibly expect to be able to perfect ourselves in every branch of knowledge. Even in educational establishments you will see there are different masters and tutors in different classes of subjects. One man cannot learn all languages, or all trades and professions, or all arts and sciences; there must therefore be choice in every case where there is before the mind a definite purpose in life. In no matter is a wise choice of more importance than as bearing upon the subject of this evening. The sciences may suffice for this life, but they can give us no title to the “life which is to come.” But the attainment of immortality will bring with it the power to understand and manipulate the works of the Creator beyond anything that can possibly be attained to with the longest mortal life; or even were all lives added together in one. Wisdom will therefore not hesitate to make choice of the Bible as the leading study, as the daily study, as the prince of studies, as a study never to be abandoned for any other; but on the contrary as representing our whole life's endeavour; all attention in other directions being made to take the place of servants and handmaids at the feet of this kingly master of eternal destiny. As bearing upon the importance of being students of the word and works of God, we have many useful examples in the Bible record, as well as much helpful precept. Foremost among these examples is Isaac, of whom we read that he “went out to meditate in the field at eventide” (Gen. xxiv. 63); then we have Asaph saying “I will meditate upon all Thy works and talk of Thy doings” (Ps. lxxvii. 12); then we have David much in the same strain saying “I muse on the work of Thy hands” (Ps. cxliii. 5); then hear again the writer of the cxix. Psalm “O how love I Thy law, it is my meditation all the day;” then again take Daniel, who says he understood by books the number of the years of Jerusalem's desolation. Then how many injunctions we have; I will remind you of a few as a sample of many more; to Joshua it was said “This book of the law shall not

depart out of thy mouth; but thou shalt meditate therein day and night" (Jos. i. 8); to the children of Israel it was said "thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou risest up" (Deut. vi. 7), and again it is written "Seek ye out of the book of the Lord and read," and again "give attendance to reading;" and again "Blessed is he that readeth and they who hear."

Then if we would be successful students of revealed truth, we must be more or less systematic in our arrangements. You know how much depends upon system in business and in the acquirement of almost every branch of knowledge; why you know we even apply system to eating and drinking, and with equal advantage to still less important matters. Now a principle so fruitful in useful results in the attainment of this life's objects, cannot but be profitably applied to the diviner pursuit of imperishable riches and eternal life. Why whether we survey the works of God or consider His revealed words, we are everywhere struck with the orderly arrangements by which they are characterized. The sun rules the day, and the moon and stars the night; the tides ebb and flow, and summer and winter, seed time and harvest come and go, and a thousand other things fulfil their destined purpose with unceasing and exemplary regularity. And not less is this so in the domain of more direct revelation; six days' creation, twelve tribes of Israel, ten commandments, and seventy disciples are examples of one sort; while first, second and third as applied to commandments, gospel preaching, spiritual gifts, resurrection, and judgment are further illustrations of the fact that God does all His work upon the most orderly principles. Now foremost of all things in relation to Bible study comes a systematic method of reading such as we are privileged to possess in the now well known and happily much used *Bible Companion*. This may properly be allowed to underlie every other more local or limited arrangement we may feel called upon to make in the course for our inexhaustible study of the Scriptures. No better basis can be laid as the foundation of an extensive acquaintance with the entire realm of the Divine purpose; and certainly no more effectual source of enlightenment, strength and purification could possibly be devised, than the way by which we thus become familiar with the whole counsel of God.

But presuming that I am addressing those for the most part who have already been attracted to the advantages of this daily and systematic reading, I will not extend my remarks further upon that part of the subject, but proceed to call your attention to the fact that the Bible is a book of surpassing and enduring interest from every point of view—a book which addresses itself to every stage of life: it is the child's best lesson book—the young man's best counsellor, the mature man's meat and drink, and the aged man's best comfort. It invites men everywhere to unite with all the elements of nature in fulfilling the one greatest object of existence—the exaltation of Jehovah's name and the magnification of His word; to this end, it has a message to "kings of the earth and all people, princes and all judges: both young men and maidens, old men and children: saying let them praise the name of the Lord; His excellent name and glory which is even higher than the heavens"—(Psalms cxlviii.)

Planting ourselves down first beside the New Testament narrative, we are struck with the fact that the wonderful events which it records are the actual occurrences of our own age, occupying as they do about the whole of its first century in their development. Moreover we can see that every succeeding century has been more or less tinged with a corrupt form of the apostolic work; and indeed some of the leading features of the European system as we see it to-day, owe their existence to the fact of that work. Then if we add to this the apocalyptic visions of events which bridge the entire eighteenth century chasm, the picture of interest is about complete, and especially so if we add one still more interesting fact, that those who were to be alive and remain to the coming of the Lord, are already in the course of preparation for that now impending event. From this it will be easily seen that the state of things with which we are contemporary has a link to link connection with the first century starting point; and the interest does not stay here, for it is not difficult for the least instructed scribe to see that we are being made spectators of the now hurrying-up purpose of God, the revolving wheels of which will at last bring round the looked-for day, when this dismal walk by faith under the frowning rule of man shall give place to the ecstasy of realized promises and abiding blessedness.

Next, let us take our stand at the be-

ginning of the age preceding this, which we find was also inaugurated with wonders in the land of Ham; and with not less wonderful occurrences and exploits in the wilderness of Egypt and the country of the Philistines. And what have we here but the arrival of the time for the establishment of the kingdom of God under the covenant constitution, and concurrent with the approach of the time, we behold a full-blown nation ready to enter upon the covenant inheritance: whence this nation? and whence the readiness existing coincident with the termination of Egyptian bondage, and the filled-up cup of the Amorites? Answer, God has been at work for four hundred years, slowly but surely, working towards the moment that should witness the primary and typical blossoming of the Abrahamic promises in the possession of the covenant land by the bondwoman's multitudinous son. And what do we see now?

The land possessed for the time intended,
The glory gone and the kingdom ended.

But against the occurrence of this foreseen and foretold result, God had been busy for the last forty-one generations, forwarding and guiding the ancestral line of the Seed Royal, the only surviving heir of David's throne, who, in the fulness of Mosaic times was duly manifested to the forty-second generation and declared to be the Son of God with power of endless life.

Now let it be said that although the beginning and general facts of this Israelitish B.C. age are so much further removed from our own times than the incidents of A.D. 1. Yet nevertheless we are not less strikingly helped to realize its existence than in the former case; for here we are face to face with the very people whose fathers God brought out of Egypt; moreover, we find them inheriting the very experience as a scattered nation which Moses and others had spoken concerning them, in the event of their declining from the obedience which Jehovah exacted of them as the condition of their undisturbed possession of the land. In this case therefore as in the other, it is in-

teresting and comforting to be able to thread our way back with equal assurance from the year of their dispersion, 1880, to the year of their Exodus and establishment under Moses and Joshau B.C. 1626-66. It is by such considerations as these that we are able to realize more and more that the Bible record is historical at every step, whether we go backwards or forwards; for what we look upon as accomplished history, belonged one day to the unfulfilled region of prophecy as really as anything we are yet waiting for: and this will enable us to feel that the Bible represents to us a Divine scheme of ponderous and far reaching proportions, in relation to which the choice of Israel and the calling of the Gentiles are but the preliminary part of a work which will at last embrace everything under the sun.

Now let us step backwards again to another starting point, and we arrive at the times of Noah. The deluge has swept away the entire living contents of the earth save the occupants of the ark: all from one man a second time, but Asia, Africa, and Europe are represented in Noah's three sons. Up to this point and for some little time after the whole earth was of one language: but their unsuccessful endeavour to shield themselves from the possibilities of another flood was made the occasion and beginning of the present multiplication of languages (and the Bible itself is translated into more than 100 of these). When we look abroad therefore and see the family of man divided off from one another by so many different tongues, we can say in the light of this record, from the beginning it was not so: and with the help of other parts of these inspired writings, we can say also that it will not always continue so; for in the full tide of returned prosperity God will turn to His people Israel a pure language, so that they will no longer speak the languages of the nations whither they have been scattered, but will rather be the means of giving both law and language anew to the entire race of Adam, in the day when divided national interests shall cease; and he who reigns in Salem's towers shall all the world command.

(To be continued.)

EXTRACTS FROM CORRESPONDENCE.

(The Editor considers himself at liberty to quote from letters that are not marked "private." When so marked, the mark should be inside of the letter on the top of the first page, and not on the outside of the envelope. If placed on the outside of the envelope, it is liable to lead to delay in the letter being attended to.)

BROTHER OLIVER, of Stathearn, doubtless reflects the mind of many in the following sentence: "The times are full of very depressing influences, and if we were not sure of the hand on the helm, we should tremble and despair. As it is, we tremble but trust, seeking to work out our salvation, waiting in humble submission, that we may be counted worthy to enter into the kingdom promised, which though it be still delayed, will come with love."

A BROTHER.—"Send another copy of *Seasons of Comfort*, for which I enclose 7s10d. and 2s. for binding. I am sorry for that further needless burden. I would wipe it all off if I could. We cannot tell you what seasons of comfort we have found the book to be."

Sister CHITTY, Frome: "Like oases in the desert to the weary traveller, such we have found the addresses in *Seasons of Comfort*. They have made us wish that our pilgrimage might soon be brought to a close by the appearing of the Master, and that we might be found with approval in his sight. I am exceedingly pleased to see by the *Christadelphian* the *Apocalyptic Lectures* are making progress in the hands of the printer. They will be of great service to those who have read *Eureka*, as well as to those who have not sufficient time to do so. I hope every brother and sister will take advantage of the opportunity of reading a scriptural exposition of the apocalypse in concise form. It is a work that is much needed. *Eureka* is a grand masterpiece, but it is too long and difficult for many to understand."

BROTHER J. MALCOLM, of Walmer: "I am glad to see through the *Christadelphian* that there is a probability of your being able to publish the lectures you recently gave on the apocalypse. I fondly anticipate that it will be just such a work as believers generally require. Truly the Dr.'s exposition stands unrivalled in excellence, but still believers in general require the substance of what the Dr. has written in a more condensed form. For my part I have

long felt the desirableness of having something more brief and easy of comprehension."

BROTHER W. J. JANNAWAY: "Kindly place my name on list of subscribers for the lectures on the Apocalypse. I do not think there need be any fear of it supplanting the vast work of our late bro. Dr. Thomas: *Eureka*; it is rather an introduction to that work. There is no doubt of its being a most valuable auxiliary."

BROTHER JANNAWAY suggests a modification in the conduct of the *Christadelphian*, with a view to excluding from the eye of the alien reader some things which are only suitable for the household of faith. The object of the suggestion is good. There would be some drawbacks, however. The publication of intelligence of the truth's operations carries moral weight with the stranger, and is sometimes the first thing that arrests his attention, and there is always an attraction for everyone in the frank disclosure of matters. Still, things sometimes appear that would be better more privately published. We have sometimes contemplated a second publication to meet this and various other needs—a small serial coming between the monthly issues of the *Christadelphian*—something in the nature of a medium of communication between brethren and sisters in general, in which they might not only make known their needs in the way of advertisement, but discuss matters of ecclesial detail which would be out of place in the *Christadelphian*. These two departments would have to be kept carefully distinct. We have been frequently asked to insert advertisements in the *Christadelphian*, such as offering situations for brethren or desiring situations with brethren, discussing or setting forth various practical needs, &c. We have uniformly declined to accede to these requests, as a business arrangement; for the sake of keeping the *Christadelphian* wholly devoted to scriptural work and association. We desire to continue this rule as regards the *Christadelphian*. But in a second publication of the nature referred to we should not enter-

tain the same objection. The publication would be in a nature of a private circular, in which all and sundry (subject to a scale of charges) could command space for the ventilation of their special requirements; in addition to which, it would be open to discussion of matters of practical detail. Such a publication might be called *The Visitor*. At present, it is a mere idea and may never be anything more. God prevent it by the coming of His Son. If carried out, it would doubtless have its uses, and would dispense with any need for altering the character of the *Christadelphian*, which, though open to criticism on some points, is on the whole perhaps a fair compromise with all the disadvantages.—EDITOR.

Mr. EMILE SCYB wants to know why the French Republic is not yet a monarchy. The only answer is, that the time has not yet come. When that is, no one can tell to a year. The time will come in due course. We must wait for it, and we may not have to wait long, for the time is at hand for the Armageddon muster, and though the Republic is to all appearance firmly established, the attentive observer may detect in French movements recurring symptoms of an unrest that may easily lead in the Providence of God to the change appointed.—Then he asks what special sign is pointing to the solution of the Eastern Question. Surely a man must lack facilities for knowing what is going on to ask such a question. The Eastern Question is at the present moment the one engrossing anxiety with all the statesmen of Europe. The exhausted state of Turkey is the one great sign of the impending solution. That solution is Christ's return, to which all events are leading up, as any man of moderate scriptural information may see.

Sister BISHOP, of Birmingham, writing from Yarmouth, says: "We are enjoying the visit here very much indeed, and both of us look and feel the better for the change already. The sea is so beautiful and the air so bracing. The ocean enables us in a measure to comprehend the greatness and glory of God and the weakness and vanity of man, with all his boasted wisdom and ingenuity and with all his arrogance and pride. Yesterday afternoon brother Bishop addressed the people on the sands, and in the evening the brethren were delighted

by having a full room. They say it was a larger audience than they ever had had before. We have been pressed by the brethren to stay the full limit of our tickets, which will date to Friday. This is such a worthy family, it is quite a delight to be in their company (as you have found out). It is seldom that we meet with physical and spiritual advantage at the same time, but here we begin and close the day with reading and prayer, and get quiet walks along the beach, with time for reflection."

Brother SYKES, of Elmira, N.Y.: "In looking over the Extracts of Correspondence of April 1st, I see that brother J. J. and A. Andrew seem to think that Germany is to be crushed by Russia and France, and that the time has come for France to change into a monarchy, in order to form an alliance with Russia against Germany, and to enable France to take her place among the Ten Horns, to coalesce with the papacy against Christ and the saints. Now, I do not understand that the Ten Horns shall be restored until after Russia and Germany are smitten on the mountains of Israel, in the battle of Armageddon; four of the Horns, together with the Little Horn have already ceased to exist, and I claim that the remaining six shall follow suit, and for this reason, that the Beast of Rev. xiii. 1, or in other words, Rome Papal has gone into the bottomless pit. I understand the bottomless pit to be a helpless condition. Now, if the Beast has gone into that helpless condition, it follows that the Horns being on the Beast (or of it) must go into this same bottomless pit, or helpless condition. Before the late Franco-German war, we find the French troops supporting this beastly system in the so-called eternal city of Rome; but German pressure caused France to withdraw her troops from Rome, and we hear (through the papers) the Pope 'exclaiming,' we are robbed of every vestige of power and are helplessly hemmed in a corner,' by a den of thieves, and why is it so? because her power is gone and the states have left her in her widowhood without a husband to provide for or protect her. Now the Horns go into the same helpless condition. Agreeing with Daniel vii. 9, speaking of the same Horns, he says: "I beheld till the thrones were cast down." What thrones were they that were cast down

but those remaining after the three were plucked up? and the same idea is conveyed. Cast down is to be in a helpless condition or bottomless pit; even then if this be so we must not look for a restoration of the Ten Horns until after Russia and Germany are smitten upon the mountains of Israel. Now going into the bottomless pit or helpless condition, is not actually destruction, for I understand that the Beast is to come out of the bottomless pit and go into perdition, which means utter destruction. To come out of the bottomless pit is to be restored, but when shall these things be? I do not look for their restoration now, for I do not find all the Horns cast down, or in the pit: therefore I cannot look for their restoration until I first find them in that helpless condition, and when shall we find them so? Not until Germany (backed by Russia, either directly or indirectly) shall have overrun all western Continental Europe, then they will be all cast down into the bottomless pit. Then Russia in Constantinople, with five little petty kingdoms formed out of Turkey in Europe, under Russian protection, and five little petty kingdoms formed out of Italy, under German protection, gives us the Beast and Horns in the bottomless pit, and Feet and Toe kingdoms of Daniel ii., fully developed and ready for destruction on the mountains of Israel. Cæsar-like, after universal empire, they think to crush England and get a great spoil. Now when Russia and Germany are developing the Feet and Toe kingdoms, England will be colonizing the Jews, and the restoration of the Jews to their nationality means a king and re-building of the temple; and some time in the restoration period the Lord will surely come, and not before. England shall not draw the sword or burn one grain of powder in opposition to Russia or Germany until they go on to the mountains of Israel. All Continental Europe ruled by two mighty empires, with Austria as a passive ally they go to crush England and take the Suez Canal. The Lord comes from Paran with 10,000 of his saints, and smites the Russian and German armies, and destroys them, with but a corporal's guard left to tell the tale. England crippled both by land and sea, Austria becomes the leading power of Europe: then the Beast shall come out of the bottomless

pit; then Church and State shall be married, then she will say in her heart, 'I sit a queen and am no widow,' the image Beast or Papacy restored, the Ten Horns restored will give their power and strength unto the image Beast or Scarlet-coloured Beast for one symbolic hour or time of judgment. Then shall the decree go forth from the Scarlet Beast; whosoever will not worship the Beast, and his image shall be put to death. Then shall go forth the law from Jerusalem from the Lord: whosoever does worship the Beast or his image, upon him shall be the judgment of God. And at the end of the hour they turn to fight the Lamb, and then the Lord sends them into perdition or utterly destroys them, to appear no more for ever and ever. Now I do not understand that the Horns coalesce with the Papacy to fight the Lamb and the saints until after they come out of the bottomless pit; which is not until after the battle of Armageddon (which I understand to be the same as in Ezekiel 38 and 39). Then Austria becoming the leading power of Europe, the Papacy will be restored together with the Ten Horns for one symbolic hour, or time of judgment. Then goes the decree: who will not worship the Beast and the image shall be put to death; then the Lord being in Jerusalem issues his decree under the everlasting gospel: that whosoever does worship the Beast or his image, upon them shall be the judgment of God, and at the end of the hour of judgment they turn to fight the Lamb, and the Lamb sends them into perdition, or utter destruction for evermore. Brother Roberts, I cannot understand the Toes of Daniel ii. to be the same Powers as the Ten Horns of Daniel vii. The Horns have a great history, but I think the history of the Toes will be only to mark the period in which the God of heaven shall set up a kingdom which shall never be destroyed; and then pass away with the Feet (Russia and Germany). Then the Beast of Rev. xiii. 1 will come out of the bottomless pit or helpless condition, or being restored by the Two-Horned Beast of Rev. xiii. 11 it becomes the Image Beast of Rev. xiii. 1, with Horns all restored, it becomes the Beast that was 1,260 years, and is not, (because, it went into the bottomless pit,) and yet is (because it will be restored) by Austria after Russia and Germany are destroyed on the mountains of Israel, and England crippled

both by land and sea. Austria then becoming the leading Power of Europe, will restore the Papal Beast, then the Horns being restored, give their power and strength unto the Papacy and coalesce against Christ and the saints, at the end of the judgment hour, to be destroyed for ever. Therefore with this understanding, I cannot look for the Horns to be restored until they have all gone into the bottomless pit together, and therefore I am looking for the remaining Papal thrones to be cast down. If any brother can scripturally show me that I am wrong, let him please do so."

A BROTHER, to whom it appears there is as much certainty about the year, as about the era of the Lord's coming, submits the following questions:

1.—Is it certain that Jesus Christ was 'cut off' in A.D. 33-4?

2.—If so, was not that event as certainly a fulfilment of the prophet Daniel's 'seventy weeks' prediction—on the principle of a day for a year?—(Daniel ix. 25). If so, does not that literal fulfilment of such prophecy—together with Christ's special endorsement of Daniel's writings—amply certify them as of divine inspiration?—(Matt. xxiv. 15).

3.—If so, was not the Temple and Jerusalem restored as certainly in the 'seven weeks'—from the year 453 B.C.—as that Daniel so foretold it?

4.—And if so, was not 'the daily sacrifice' also restored as certainly in the year 404 B.C., as that the Temple was restored for that very purpose?—(404 and 49 = 453).

5.—If so, did not the '2,300 days' vision (concerning the daily sacrifice) as certainly begin in the year 404 B.C. as that when the Temple was completed—the 'city and the wall'?

6.—If so, 'will not that 2,300 days vision' be finished only in the year A.D. 1,896, as certainly as that it began 404 B.C.?—(Daniel viii. 13, 14).

7.—If so, will not the 'cleansing of the sanctuary' be completed when 'the kingdom of God and His Christ' begins—as certainly as that the vision is said to continue till then—the expiring of the 2,300 days?

8.—If so—and the kingdom comes in A.D. 1,896—will not judgment as certainly begin some years before millennial blessedness?

9.—If so—as certainly proved by Ezekiel xxxix. 9, 10—is it not as certain that after the destruction of Daniel's 'Fourth Beast'

(Daniel vii. 7), there is 'a season of time' mentioned—'concerning the rest of the Beasts'—which fairly represents three 'lives' of 450 years each successively—rather than the simultaneous life of the Beast, for a season of time?

10.—If so, is it not certain that when those 'lives' shall be taken away the post-millennial judgment will have taken place—and that 'God will be all in all'? How then is it possible to understand these 'lives' being prolonged, otherwise than for 1,350 years, collectively?

11.—If so, is it not logically certain that 'those 1,350 years are continuous with Daniel's 1,335 'days'—as both representing 'the end of the days' of probation?

12.—If so, is it not certain that the blessedness beginning with the 1,335 'days,' bespeaks the kingdom come—fifteen years after the 1,350 begin? So then the judgment begins in A.D. 1881—the kingdom in 1896."

REMARKS.—There can be no doubt we are in the era of the Lord's coming, but the question of the year is in a difficult position. We shall be heartily glad and thankful if the year fixed by our correspondent—that is, next year, turn out the actual year; but the evidence does not establish his conclusion. Questions one, two, three and four may be answered affirmatively without involving the assumption of question five. There is nothing in the answers to the first four questions to show that the 2,300 days—(assuming that to be the correct number, as to which there is some doubt on account of some Hebrew MSS. and the Septuagint having 2,400) began B.C. 404. "The vision concerning the daily sacrifice, &c.," as to which the enquiry was made "How long?" was the vision of the (Persian) Ram and the (Greek) Goat; and it seems reasonable to commence the time of the vision with the beginning of the events of the vision, viz., the uprising of the Persian Ram. There is no ground for commencing it with a detail of the vision, in the middle of it so to speak. The assumption of question five being groundless, the succeeding questions have no logical consecutiveness or relation.—The later questions proceed also upon an undemonstrable theory as to the meaning of "a season and a time" as applicable to the duration of the lives of Daniel's first three

Beasts, and as to the applicability of the 1,335 days to the kingdom of God. After all that can be said on the subject, the conclusion remains that though we are unquestionably verging on the advent, there are no data by which the day and the hour are determinable. We are in the position of uncertainty as to the time which Christ's allusions to his return always represent as the peculiarity of the attitude of his waiting. It is doubtless well that so it is, though we servants naturally desire more definite knowledge.—EDITOR.

Brother J. C. GAMBLE, late of Leicester, writes from Melbourne, "I was very pleased to see in the March number of the *Christadelphian*, reference made to Mother Shipton's prophecy. The information supplied was exactly what I have been anxiously looking for, having had strong doubts for some time past about the authenticity of the 'prophecy,' and having been many times surprised to hear brethren bring this forward as a proof that the Lord Jesus will re-appear in the year 1881. There is another matter that I should exceedingly

like to see an article upon in the *Christadelphian*, i.e., Piazza Smith's calculations of time from the great Pyramid, as some of the brethren speak very strongly upon it, and some seem to be even enrap in it. I received a letter a few days ago from brother Matthews, of East Invercargill, N.Z., late of Birmingham. He with his sister wife and family were all well, but like most of the brethren who have learned the truth at home, feels the great loss of the ecclesial meetings there. Still it is our individual duty to cause the precious light of the truth to shine forth in this dull and degenerate age, and to ever press on toward the mark for the prize of our high calling of God in Christ Jesus. Never have I appreciated our monthly visitor—the *Christadelphian*—more than at the present time. The intelligence of the welfare of the brethren from every quarter of the globe (not forgetting the other important headings) seems especially interesting; to notice the progress together with the many ups and downs of the ecclesias, all tending to strengthen and encourage those who shall be his when he makes up his jewels, at his appearing. What a glorious day of rejoicing it will be."

THE WAYS OF PROVIDENCE,

AS AUTHENTICALLY ILLUSTRATED IN BIBLE HISTORY.

No. 24.

WE have now completed the promised survey of the facts presented to us in the Scriptures which authentically illustrate the ways of Providence. There are some omissions from the survey, but they are few, and do not throw further light on the subject. It may be profitable to summarise the results arrived at. They are of great value in the right reading of the ways of God. The ways of God are not confined to the age of miracle. They extend throughout all generations. They are extant to-day in the sphere both of politics and individual life. It is a great help in the battle of life to be able to discern them aright. To make some small contribution to this discernment has been the aim of this series of articles; and the method of them has been to adhere strictly to what the Scriptures set forth as illustrations of the subject, in the conviction that here only is reliable guidance to be obtained.

Much that is talked of in a common way as Providence is no Providence. Providence consists of the divine regulation of natural circumstances; and the principles upon which this regulation takes place, can only be learnt from the Scriptures of truth. These principles we have endeavoured to exhibit, with the result of enabling us to realise that all who commit their way to God in a scriptural manner, are included in the operations of the only providence that exists in the universe—that is, the control of natural circumstances by angelic

agency, in an unseen manner, however, and without any apparent interference with natural ways. Outside of this control, all is chance; for there is such a thing as chance, but chance is controlled when the purpose of God requires it. This control is exercised in accordance with the "charge" which the angels receive from the Creator. Where no such charge exists, things happen naturally, or according to the mechanical relations of things in nature.

It is a first principle of the subject that God is a glorious person, dwelling in heaven, yet filling the universe by His Spirit, which is the effluent invisible energy of His person, constituting the basis, or force, or first cause of all things in heaven and earth; in this Spirit all things exist. These things have fixed mechanical relations in Him, and a permitted independence of action, constituting the platform of His higher operations. All things are of God in their fundamental constitution; but the interaction of their established affinities in their detail, is not due to His volition, but results from the nature He has bestowed on them. He knows them all and can control them all; but He does not influence them where His purpose does not call for it. In this sense a multitude of occurrences are not of God. Some things He does: some He does not. Here is the sphere for the operation known as Providence.

The light obtainable from the Scriptures, as to the exercise of His Providence, is clear, and of great practical value: that is, it is available for the regulation of our own lives, and may be appropriated without the least reservation as to its reliability. We may rapidly review the leading illustrations.

Abraham's case shows the shield of an invisible protection over those whom God chooses to protect (and there is no respect of persons with him, but whosoever fears His name and submits to His requirements is accepted with Him). It shows us also in Abimelech a righteous man unconsciously withheld from a wrong course which was right in his own eyes, through want of correct information. Abraham's case also shows us in Ishmael a son blessed for his father's sake, and the domestic path made divinely plain for another son in whom the seed was to be called.

Isaac shows us a man preserved without miracle in the midst of famine, doing his part, however, with the hand of wise industry, and receiving the blessing in a form calling for constant faith.

Jacob illustrates plainly the angelic nature of what we call Providence giving affairs an intelligent bent this way and that, as occasion requires without showing his hand. Where the angels do not operate, Providence is not at work, but affairs are left to work themselves out on natural principles. Yet angelic operations in ordinary life are not distinguishable from effects of nature, the results induced appearing natural. We cannot discover their hand and need not make the attempt. Our part is to fear God, keep the commandments, and go forth with courage and trust, believing the assurance that all things work together for good for those who love God. Jacob's life is an especial illustration of one fact most important to be recognised, that the life of those whom God regards is not necessarily a life of unmixed prosperity. God is with them and God guides them: but because of the imperfect

nature of the present state, "chastening" is a necessity which takes the form of evil permitted for correction. His case also forcibly brings into the foreground the fact that divine guidance does not dispense with the necessity for individual prudence. Though God is with His children, He looks to them to arrange their affairs with discretion, as testified in all the proverbs of Solomon. Human action is the basis of divine supervision. In its absence, there is nothing for the angels to work on. God has conferred upon man the God-like gift of independent volition within the boundary imposed by surrounding conditions. This limited independence of will is the basis of all God's dealings with man. "Providence" manipulates circumstances, and so acts through without setting aside the natural action of the unconstrained human will. We have to work with God, doing our best with diligence, leaving the disposal of results with Him. Co-operation between God and man is God's glorious arrangement by which man at last partakes of God's joy.

Jacob's case further shows us that God does not propose the bestowment of perfect good in the present state. The present life in its best state is a state of exile from Eden. Reconciliation and return are in process of accomplishment, but we shall make a mistake if we look for unmixed good till the proclamation is made: "there shall be no more curse." The very best experience at present is only a state of divinely-regulated evil. The divine regulation of this evil may and does permit the experience of evil in severe forms by His people. Some of Jacob's experiences, however, show that the cruellest and apparently most aimless wrench of affliction may be but the preparation for the highest blessedness even now. Trouble is often a preparation for good even now. How completely is this lesson illustrated in the case of Joseph, which yields this additional feature, that God may be at work in our affairs not only when there is no trace of His hand but when it seems impossible He can be at work. It may often seem not only that God is not working with us but that He is working against us. Joseph's case may teach us patience on this point. The very injustices and barbarities of men may be the Lord's hand to put us to the proof and to twist our affairs into a form for future blessedness.

In the case of Moses, we learn a great lesson touching the working out of God's purpose in the earth. God was remembering His promise of Israel's deliverance from Egypt by disposing events in preparation for its fulfilment one hundred years before the moment of action arrived, at a time, too, when there was not the least indication of it—when God was silent and the hope of Israel seemed a forgotten dream. By a series of apparently perfectly natural circumstances, He laid the foundation long in advance, yet, to the last moment, there was nothing distinctly indicative of the tremendous crisis impending. 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 invisible. But at the last, the situation having been prepared in a natural way as it seemed, the angel of the Lord announced his presence. The lesson is of special value to us who are living like Moses at the

end of a period of Israel's downtreading: who are looking for a promised divine interposition: who, like him, are able to discern providential signs characteristic of the situation, but who, like him, have nothing else to point to but the promise, and have been the subject of premature expectations. Like him, we may see that notwithstanding adverse appearances, God is at work, and will soon terminate the present attitude of expectancy on the part of His servants by the inauguration of the hour of open interposition.

The raising up of Pharaoh in the natural order, for a divine purpose, enables us to realise that in our own day, men may equally be a divine development though thoroughly natural in every element of their lives. The natural in such cases is but the form of the divine hand or rather the tool used by it. The tool is invisibly guided in a way that seems to themselves and others purely natural, and yet the work done is divine work because divinely planned and divinely supervised in its execution, though the agents are unconscious of divine initiative. But this conclusion requires careful application. All natural things are not divine; few of them are. If we cannot make out which are and which are not, we need not be concerned. Sufficient that God may be at work where things are apparently natural. Our business is to subject all our constructions to the law and the testimony. It is ours to conform in all modesty to what God has required without reference to the undeterminable question of where and when He works during the present walk of faith. It is, however, a comfort to know that matters and men and results may be of God which are apparently natural only. The difference between such cases and those which are purely natural is the presence of a divine volition supplementing natural tendencies. This was constantly illustrated in the difference between the same acts of war when God was "with" Israel in the matter and when He was not.—(Num. xiv. 41-45.) When God was "with" them, Israel stood firm to their work: when He was not, they quailed.

There is a sense which everyone will readily recognise in which the work of God is independent of all human action: but when God works with and by means of man, human agency is far from superfluous. Israel were made to recognise that while they could do nothing if God were not with them, He could not in a sense do His part unless they did theirs. God requires men humbly and faithfully and diligently to do their part as the condition and means of enabling Him to work out His purpose with and concerning them. In this beautiful combination, we have to "work out our own salvation with fear and trembling, while it is God who works in us to will and to do His good pleasure." It is a noble and beneficent principle tending to keep back man from presumption, preserving a place for faith and wholesome activity while giving us the comfort of divine co-operation in all that we do according to His will. While the performance of our part is necessary, the accomplishment of final results is all of God, who can prosper or frustrate the devices of men or leave them altogether to their own ineffectual ways. Nevertheless, the experience of both Moses and Joshua shows that if God gives men opportunities, He expects them to discern and enterprisingly use them. There is a time to

stand still and see the salvation of God, but it is not when He proposes to work by us. All the promises of God pre-suppose active, diligent, courageous and care-taking co-operation on the part of those to whom they are made. Where we are in circumstances which make this exercise on our part impossible—(as when Jeremiah was in the pit in the court of the prison, sunk to the arm pits in mire)—prayer and waiting is the not unavailing alternative.

These are the principles yielded by a study of the Scripture examples of the ways of Providence in their individual application. In their larger form, as affecting the ways of nations, they are if possible still more clear. The cases passed under review show that nations are divinely used to execute divine purposes of which they have no knowledge; while in fact they propose objects of their own purely, and while they distinctly feel in the mood expressed by the boast, "our hand is high; the Lord hath not done all this."—(Deut. xxxii. 20). The calamities that have befallen Israel are the principal illustrations of this. Jehovah said he would bring these calamities and acknowledged them as His work when they came, yet they were all apparently due to human power only. The nations prevailing against Israel have all been tools in the hand of the God of Israel. But they were not aware of it, and nobody could have known it from casual observation, yielding the conclusion abundantly manifest in the individual branch of the subject, that God may be at work when men as mere natural observers see no evidence of it. In such cases, there was nothing apparently divine. They were all obviously natural. They can be explained on natural principles down to a certain point. It is always possible to put the finger on the circumstance or measure leading to defeat. But what about the causes of measures and circumstances? Here the human intellect is at fault. 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.

There are myriads of events that have no such root, but are due to the interaction of established conditions. The ways of Providence have nothing to do with the determination of such events. But there are other events which are due to divine initiation and guidance as we have seen, though men are unaware of the guidance. Such are those affecting the political affairs of men. Those affairs stand related to the purpose God is working out in the earth and which requires a certain state of things to be slowly prepared. Therefore those affairs are held in the lines and channels of His plan. The programme exists beforehand in the mind of the Deity and has been entrusted for execution to angelic hands. It principally concerns events on the territory of the dominion represented by the Fourth Beast of Daniel—Roman or European territory. Consequently, the events of European politics are not haphazard. 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 are due to an invisible divine control and are illustrated by the statement of Daniel that "God ruleth in the kingdom of men and giveth it to whomsoever He will." It is this that imparts to political occurrences the character of "signs of the times," in the discernments of such

as are enlightened in the Scriptures of truth. These occurrences, which to the natural man are the fortuitous changes of the hour, are to the other class the open and public expression of the secret and divine will which is moulding all public affairs, with a view to the appointed climax when all things will be gathered together under one head, even Christ. The recognition of this fact makes all the difference between the mere newspaper point of view, which is that of scientific Paganism, and the point of view of the Scriptures, from which we are able to see things as they appear to Him who worketh all things after the counsel of His own will, and who is guiding them to a determined end—even the end proclaimed in the gospel of the kingdom and the promises made to the fathers in the beginning.

Prophecy proves and necessitates, and history illustrates the operations of the ways of Providence. Those ways are neither more nor less than part of the divine machinery for saving the world. They operate individually and nationally, because the working out of the plan involves both departments. The ignoring of them is part of the barbarism of the natural man. The recognition of them is part of true enlightenment. When the work of God is finished, when man sent forth from Eden to shift for himself 6,000 years ago, is received again into open friendship and fellowship with God in the day announced for faith beforehand in the gospel of the kingdom, and gloriously exhibited in the closing pages of Revelation, it will be seen with a clearness which may not be attainable, now that without the vigilant angelic supervision, both of national and individual affairs (*alias* the ways of Providence), the glorious issue then reached would have been an impossibility. The world would have gone to chaos and no flesh would have been saved. The plan which was commenced when sacrifice was instituted at the gates of Paradise, has been in ceaseless course of development from that day to this. God has been at work all the time, though the work has been slow and the means largely natural. The miracles and wonders and signs have been but as the lights on the steamer in the dark. There has been no break though often there has been nothing to see. The work that is a present work and a natural work is not less a real work, because not obviously a divine work. The whole work is one—in many parts—"at sundry times and divers manners," taking different shapes according to the exigencies of the particular situations; and when all is complete, each part will be seen in its true importance. The minor phases of the work will appear but as the softer tints in the rainbow that will arch the throne of glory.

EDITOR.

THE TEMPLE OF EZEKIEL'S PROPHECY.—No. 3.

BY BROTHER SULLEY, OF NOTTINGHAM.

ERRATA.—In the article on the Temple of Ezekiel's Prophecy, by brother Sulley, last month, there require the following corrections: page 363, col. 1, line 4, omit the word "to;" page 364, col. 1, line 11 from the bottom, read "Jacob" instead of "Isaiah," same page and column, second line from bottom, insert the following words after Jerusalem, "and Rimmon more than thirty miles to the south of Jerusalem."

GEBA and Rimmon probably mark the northern and southern boundaries of the mountain upon which Ezekiel is caused to stand. But is that mountain a narrow range of hills like Mount Seir, or is it a wide district like a table land, having broad slopes? The quotation from the 48th Psalm favours the latter idea. There are several reasons which confirm such a conclusion contained in the citation of arguments which follow, therefore they need not be a matter of comment just now. Probably all the territory lying between the Dead Sea and the Mediterranean will be affected by the earthquake which rives Olivet in twain; nor is it unlikely that "Immanuel's" land will receive considerable additions westward at the time when the prophecy is fulfilled.

Having considered the geographical bearing of the "mountain," we have two interesting questions before us. First as to the position of the building seen by Ezekiel, and second as to the place to which the prophet is first conveyed.

1.—As to the position of the house, David testifies in the 132nd Psalm, verses 13 and 14, in this wise. "The Lord hath chosen Zion: he hath desired it for *His habitation*. This is my rest for ever: *here will I dwell*; for I have desired it." Also in Psalm ii. 6: "Yet have I set my king upon my holy hill of Zion." These testimonies are prophetic as a careful reading of the context will shew. Their fulfilment is yet future, and pertains to the very time when the temple of Ezekiel's prophecy is finished. For concerning it we read (verse 7, chap. xliii.), that when the glory of the Lord enters the house, a voice speaks,

saying, "Son of man, *the place of my throne* and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever." Now Zion is the general term signifying the site of Jerusalem. Used in this general sense it includes "the stronghold of Zion," "the city of David," Mount Moriah, and whatever else pertains to the elevation upon which Jerusalem stands. We have therefore no difficulty in fixing upon the site of the temple. David declares that the habitation, throne, and dwelling place of Deity is to be Mount Zion. Ezekiel testifies that Deity will dwell and reign *in the temple which was seen by him in vision*. Mount Zion then, beautifully "situated on the north" is not only the city of the great king, but is also the site of that house of prayer which is to be for all people.

Numerous testimonies confirm the above conclusion: a few only are appended.

Concerning the restoration of Israel we read in the prophet Isaiah (xviii. 7): "In that time shall the present be brought unto the Lord of Hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to *the place of the name of the Lord of Hosts, the mount Zion*." This presentation of Israel by the merchants of Tarshish is made as it were at Zion, which is the chief seat of the kingdom, and from it all administration proceeds. Hence the prophet Micah (iv. 2) testifies that "The law shall go forth of Zion and the word of the Lord from Jerusalem." We read in the prophet Jeremiah concerning the time when "The Lord will be the God of all the families of Israel," that "There shall be a day when the watchmen upon Mount Ephraim will cry, arise ye, and let us go up to Zion, unto the Lord our God."—(xxxi. 1, 6.) This testimony conclusively disposes of the notion, so prevalent with a certain class of Bible readers, that the temple of the age to come will be located on Mount Gerizim or some other mountain of

Samaria. Redeemed Israel will sing in the *height of Zion* (Jer. xxxi. 12) on those feast days which will be the glory of the house of prayer and praise, when it is built thereupon. The Spirit speaking through Isaiah concerning the time when the Serpent power is punished, and when the Dragon of the Sea is slain, makes known to us that the outcasts of Israel will be saved "and shall worship the Lord in the holy mount at Jerusalem."—(Isaiah xxvii. 1, 13). These things will happen when the temple is built at Jerusalem, i.e., upon Mount Zion. Finally, the opening verse of the prophecy represents Ezekiel as being taken to the *city of Jerusalem*. At a particular time after that city was smitten the hand of the Lord was upon him and brought him *thither*, even to *that very city which was smitten*. He was brought *thither* in the manner indicated in verses 2 and 3, first by being set down on the mountain at some distance from Jerusalem, and then afterwards conveyed to *the city itself*. When thus conveyed, he saw buildings described in detail in the three first chapters of the prophecy, which are undoubtedly that house of prayer which is to be such a cause of rejoicing to mankind.

2.—As to the place to which the prophet is first conveyed, brother Thirtle translates verse 2 as follows: "In the visions of Elohim, He brought me into the land of Israel, and caused me to rest upon a very high mountain, and upon it was as the frame of a city (looking) from the south." Now there is good reason for adopting the reading "looking from the south" in preference to the A.V., apart from any critical reasons which caused our brother so to render it. The temple being erected upon the hill of Zion, which is situated on the *northern* slope of "a very high mountain," it is evident that the most advantageous point from which to view it is to the *southward* of the buildings; for such a point would be a more elevated standpoint than any other that could be selected. Had the prophet been taken to the north, east, or west side of the temple, this advantage would have been lost. The A.V. "on the south" clashes with Psalms xlvi. 2, while "at the south," as some render the latter part of the verse, would place the prophet in the most disadvantageous position for viewing the building.

But Ezekiel does not appear to have been taken to the south of Zion merely

to obtain a good view of the buildings of the temple. Other things are involved, and a deeper significance appears to the word *nuach* * which in the A.V. is rendered "set." The same word is translated *rest* in many other passages of Scripture. Amongst others it is found in Dan. xii. 13, from which we gather that Daniel will stand up in his lot at the end of the thirteen hundred and thirty-five days, and find *REST* therein. The rest promised to Daniel was not to rest in the grave. All do that, both the righteous and the wicked; but an entrance into that rest which yet remaineth for the people of God—(Heb. iv. 9). This rest will be a glorious one (Is. xi. 10), worthy of him who calls it "my rest"—(Psalms xc. 11). Daniel has "gone his way" to the grave. At the end of the days he will be raised from the dead, and shall *rest* in that particular lot which is to be given to him. Ezekiel also is "caused to rest," even in the full sense of those words as applied to Daniel. Obviously this is the meaning of the prophecy.

Now in the case of Daniel we are left to conjecture as to the locality of his future inheritance.

Concerning the new division of the land covenanted to Abraham, some of the brethren pointed out that the 45th and 48th chapters describe a portion 25,000 reeds wide as devoted to the Lord. This portion being again separated into three divisions by marking off a square of 25,000 reeds, leaving a portion of the oblation eastward and westward. The square itself is divided into three; the northernmost portion being 25,000 reeds long by 10,000 broad. This portion is devoted to the "sons of Zadok," who

* Brother Thirtle says "*nuach*" is used in verse 2 in the causative sense, and means to cause to rest, give rest to, to place, or set down, with a view to the object having rest and quiet.

In Daniel xii. 13, the verb is the same, but used in an intransitive sense. The verse in Daniel may read: "And thou begone to the end; for thou shalt rest, and stand up to thy lot at the end of the days."

This word is used in the causative sense, in the following passages in *Ezekiel*: chap. v. 13 (rendered in the A.V. caused to rest); xvi. 39 (leave thee); xvi. 42 (rest [in thee]); xxi. 17 (cause to rest); xxii. 20 (leave); xxiv. 13 (cause to rest), &c.

Chap. xl. 2 may therefore read "And he caused me to rest upon."

are the priests that approach near to Jehovah. The next portion, to the south of the last-mentioned division, is likewise 25,000 reeds by 10,000; it is devoted to the priests who do the menial work of the sanctuary. To the south of this portion again is the third division, it is 25,000 reeds by 5,000, and is devoted to the city called *Jehovah-Shammah*, its suburbs, and its food producing adjuncts. The whole of the three divisions form a square, the sides of which are 25,000 reeds each way. These particulars have been subjects of demonstration by brethren at sundry times. So far as this subject has been investigated by the writer, they appear to be in harmony with the testimony. The northernmost division of the holy square, as before mentioned, is said to be for "The priests that are sanctified of the sons of Zadok." As to who these sons of Zadok are there is very little doubt.* They are a race of priests

* On pages 28 and 29 of the second volume of *Eureka*, the brethren will find some things Dr. Thomas has written upon the "Sons of Zadok." There are many reasons for agreeing with what the doctor has said on that subject, which may be dealt with in the proper place if the Lord come not, and the writer lives to place on record the many things of interest which are evolved in the investigation of this subject.

after the order of Melchisedec, some of whom will have portions or "lots" in the most holy portion, *i.e.*, in the northernmost division of the square. Ezekiel will no doubt be one of those highly favoured individuals. His lot will probably be on the border of the most holy portion *due south of the temple*, somewhere near Tekoa. He will probably be "caused to rest" on the mountain there, and may have control of the road which leads from the city, 'Jehovah-Shammah,' to the temple at the point where the worshippers enter the most holy portion. If the deductions already made are correct, this point will be an elevated spot from which the temple will be seen to advantage. A worshipper coming up the southern slope of the "mountain" would here obtain the first glimpse of the holy hill of Zion. He would see in the distance the massive structure towards which he is travelling with all the accompaniments of hill and dale. Upon it he would probably see the manifestation of Jehovah's presence. His heart would bound with hope, or perhaps with joy according to the nature of the offering in his hand.

(To be continued.)

A HOLIDAY TRIP AND ITS SUGGESTIONS.

I DID not intend to take a holiday trip this year, for a variety of good reasons, but two things prevailed at last to decide it otherwise. I was lecturing at Birkenhead, August 9th, which brought me near the sea. The brethren in their liberality made it possible for me to take a little seaside leisure: and my condition after a twelve-month's unbroken strain suggested the prudence of seizing the opportunity on the stitch-in-time principle. Accordingly it came to pass that Monday noon (the following day) found me on the north side of the Mersey in search of the steamboat for Ramsey, Isle of Man. I was favoured with the best companionship it is permitted a man to have in the present mortal state—(Prov. xix. 14). This imparted a welcome

zest to the unexpected enjoyment, and prevented the dreariness anticipated in the declaration: "It is not good for man to be alone." Of course, all depends; it is better to be alone than to have some society. Sometimes solitude is preferable to the best society, but the conditions in the present case needed no improvement.

Nobody knew where we were going. We kept it a secret so as to escape the pain of appearing to escape society prized for itself but which cannot be used as it ought to be when rest is needed. "Rest" is a relative thing. It is not the same thing in two cases. A man who labours with his hands finds rest in talking with people: a man who works with his brain finds talking with people an act of self-sacrifice which he uses magnan-

imously when circumstances demand the sacrifice, but to which he is liable rather eagerly to apply Paul's advice "If thou mayest be free, use it rather." So of other things: people who receive a letter once a week feel as if they could take any amount and attend to them all very particularly, and cannot understand those who, rarely obtaining the least release, are glad when the postman goes by. The best rest a brain-overworked man can get is to be where he knows nobody and nobody knows him, and where he is not called upon for a time to discharge much higher functions of existence than those of a cow or an oyster. For this reason we were running away from friends towards whom it is impossible to behave as a cow or an oyster.

Having discovered the boat, we found it crowded with people and piled with luggage, which was a surprise, for we had selected the Ramsey boat because it ran only once a week, and was presumably a quiet affair, as we hoped Ramsey was a quiet place, for the same reason. However, there was nothing for it but to make our way with resignation in the crowd to as quiet a nook as we could find. While so engaged, who should turn up in the crowd, with exclamation of surprised recognition, but a worthy brother with valise in hand, evidently booked as a fellow passenger, and putting an end to the welcome cow-and-oyster prospect already referred to. I explained to him what we were after and the need for it, especially in sister Roberts's case, who had been on the strain for a considerable time. I remarked we had chosen Ramsey as a place where we were least likely to meet anybody we knew. "Ramsey?" said he, "is this boat going to Ramsey? I want to get to Douglas." I told him I thought the Ramsey boat did not call at Douglas, though both places were on the Isle of Man. Enquiry confirmed this impression and led to a parting as quickly and unexpectedly as the meeting. There was mutual disappointment, modified, however, on one side, by a revival of the cow and oyster prospect.

Suggestion.—What is this avoidance of society but a fruit of weakness? With full strength, society would be sought and enjoyed to the full. Even now we can taste this occasionally. How natural it is for the

thoughts to turn in this connection to the prospect in store for those whom Christ will honour with acknowledgment in the day of his coming. The very first feature of this prospect is physical strength that will come with the incorruptible. The sensation resulting from this change alone must be joyousness. "The garment of praise for the spirit of heaviness," seems the natural scriptural description of it. An incorruptible life must be a constant calm from constant strength, and this constant strength must mean constant joy in all we do, and particularly in the intercourse of fellow-saints. The burden of present weakness is part of the night. It is only for a moment, as we see when we look before and behind. Therefore to take it patiently and as cheerfully as we can, is wise.

But here, for the present, is the picture of this holiday-seeking crowd, clambering like bees all over the deck of this luggage-laden vessel. The steam is blowing off; the bell is ringing at intervals; people are hurrying on board; porters are shouting as they struggle past one another with the boxes and bundles of the passengers. It seems very much like a picture of chaos. There are lots of children in danger of getting jammed among the luggage. What is all the sweat and the struggle about? The people want to get off for a little change—a little release from the worry and the fret of daily life; and they go through this struggle to get at it. But with all the crowding they are but a drop of the ocean of human life. Here are hundreds, but there are millions ashore; and what about them? Will they all have their turn by and bye? Not they. A favoured few, a very small number only can disengage themselves—or disengaging themselves, can afford the expense.

Suggestion.—Ha, ha! reform is wanted here. First, a holiday ought to be a holiday. What is a holiday? The word is doubtless a survival of ecclesiastical usage. The church of the Little Horn observed feasts on what it calls holy days, and the people getting a little liberty at these times, associating the idea of rest and leisure with these holy days, came to call all such times holy days, or (for short) holidays. But where did the church get them from? They are no part of the apostolic institution.

The church Judaized and observed "days and months and times and years," on the basis of the law of Moses. We have to go back to Israel under the law to obtain the true origin of the name and notion of a holiday. Under this law (most glorious law, though a shadow; ah, if the shadow is so glorious, what must the substance be?) Israel was required to keep three feasts in the year—real feasts—times of universal rest from labour, universal eating and drinking and joy and gladness. But they were not mere seasons of abandon. They were feasts with a central idea. They were times of rational exercise: times of national memorial of great events: times of worship of God who had given them national existence by acts of powerful deliverance: times of thanksgiving for great benefits. Such was the passover; the feast of Pentecost and the feast of tabernacles: they were not over and done with in a day: they were sufficiently protracted to give everyone the benefit of a real rest. For a fortnight each time (three times a year) every soul in Israel was required to keep holy days—a Sabbath of rest unto the Lord—a time of release from daily toil; a time of travel to Jerusalem; a time of free hand and liberal living and rejoicing with neighbours.

This is what the world wants now. It wants a plentiful system of holidays—holidays for everyone—sufficient in number and coming often enough round to be a blessing to everyone, instead of a feverish pocket-pinching rush off for a day or two in twelve months on the part of a microscopic minority in the community. But how is it to be got? It cannot be got under the present system. We want a new system; we want a revolution; we want the land monopoly terminated; we want a re-distribution of the soil in small farming freeholdings for ever, under the jubilee law which ensures the inalienable permanency of the family possession. We want different laws of industry. Society wants to be a vast co-operative system, in which every worker has the full value of his contributed part—the Government supplying the capital. Trade wants regulating and holding with firm hand in reasonable channels, instead of being left to the fierce competition of needy and unscrupulous men, in whose hands trade is little better than a scramble among

greedy wolves, in which the bones and blood of men are devoured without mercy. We want this: we want a thousand changes. Shall we get them? Never while man rules! Will he rule for ever? Thanks be to God for the gospel of the kingdom. A day is coming—yea, is at the door—when the world will be taken hold of "by that man whom He hath appointed," who will first shake it to pieces and destroy its destroyers, and re-organise it in the only shape which can secure the blessedness of man. He will make himself its master and law giver. He will restore again the kingdom of Israel, and bring all nations into subjection to its laws. When Christ and his brethren reign, we shall have right land laws, a right system of industry and commerce, with resultant plenty to all, and leisure for the observance of the glorious and oft-recurring and God-glorifying holidays which will be the universal institution of the rejoicing earth.

We speed on our way across the blue sea. The sun shines, the sky is blue, and the day is glorious. A gentle breeze gives pleasant coolness. People observe and admire the beauties of land (in the vanishing distance) and ocean.

Suggestion.—Well, they say, what could be more glorious? Yet what a scene of drudge, monotony, depression and despair: not among those on board, of course, who can afford to take "philosophic views" as they sniff the bracing air and thrill with the pleasant sensations of health and freedom. But away in the towns, and the "country" too for the matter of that, uneducated minds, doomed to incessant toil, and capable only of being an affliction to one another, find life on earth a different thing. Oh, to think of the thousands of widows, doomed to eke out a miserable subsistence by needle or by scrubbing brush, or by apartment keeping—quenching every noble sentiment, and holding them in a thralldom that crushes the faculties and engenders that poverty of nature which brings on the contempt of those better off, but who would, not themselves be a whit less mean and ignoble if they were subject to similarly blighting influences. It is no overdrawn picture. The world is choke full of misery. There is no hope in any direction but one. This hope will come in due time, and we shall be able

not merely to look on the earth as a beautiful place but as the habitation of intelligence, and joy and plenty and praise.

Time for dinner arrives. There are pleasant odours about. A jingle of crockery, and the spreading of white table cloths on the tables, suggest the needed supplies for nature's wants. By and bye, the supplies are served: not to all, however—to a very few in fact. Perhaps you say, the rest were sea-sick. Not at all; the water was too smooth for that. For whom were God's bounties spread? For those who chose to pay! You open your eyes and say, why not?

Suggestion.—You ask “why not?” You are accustomed to the devil's institutions and take them as a matter of course. God's ways are higher than man's as you will see when Christ reigns. Christ gave the crowd their food without sending the collection box round, still less making a charge. He will do so again on a larger scale. Steam vessels in those days like every other part of his dominion, will be conducted on the truly humane and rational principles of the divine character. When you come on board you will be provided for and looked after, instead of being left to look after yourself if you can, and kicked out of the way if you cannot. And your stewards and waiters will be men of courtesy and kindness; for any other men will be unfit for the government service in those glorious days. They will be fathers to the people on board—the hosts of the floating house. But you say, “the system would not work: provisions must be paid for.” No doubt. Do you suppose Christ will be behind your mortal scribblers in political economy? Of course the provisions will be paid for, but at the right time and in the best way. What should you think of making a charge at your family table every time your sons and daughters sat down? yet the provisions are paid for. Let one charge suffice for all, and let everyone on board be entitled to the best that can be done by mortal ministration, and put them in charge of men of equity and compassion, whose duty it should be to be the angels of the ship. You say it is utopian! Yes, at present. Wait till the will of God is done on earth as in heaven, and you will see all the affairs of earth con-

ducted on principles befitting its glory and its beauty.

We reach our destination in six hours—a small quiet town, resting at the foot of the hills in a bay on the north end of the Isle of Man—a considerable isle,—about forty miles in length and thirteen at its smallest breadth. It is low water and we cannot get into the small harbour. We have to be taken ashore in boats. But there are many of us and only two steamer's boats. There is the prospect of a slow landing, which is not pleasant as we have to find a lodging place. There are lots of other boats, skimming like ducks all round the vessel. They could take us ashore in no time: they have nothing else to do. It would be a neighbourly turn. But it is the devil's kingdom. We cannot look for that. They are ready to do it for money. The same wretched story the world over. We wait a good while. The prospect of getting ashore does not seem appreciably nearer. This may be serious; for Ramsey is small and our company is large, and there may be a difficulty in getting housed for the night. What are we to do? We compromise with the evil and hire one of the boats to take us ashore. We get down a ladder way and into the boat with our things, and are pulled to a long narrow plank-way that comes down from the beach into the sea, and which being most of the time under water, does not give a particularly sound footing. We walk the plank in the face of a large crowd who have come down to see the passengers land.

Now, we are ashore, where shall we go? We see plenty of houses before us but not a single ticket announcing apartments at liberty. Perhaps there are apartments for all that. The people standing by are in the secret that Ramsey is full, and that many of the people now landing must be without sleeping place that night. They smile ironically—not compassionately by any means—oh, no! When men have been long enough in the world, they cease to look for compassion. It is the kingdom of the devil! “Good will among men” is coming along by and bye. Meanwhile, men enjoy the embarrassment of their fellow-men pretty much as the loutish school lad enjoys the torture of a cat. We saunter up the small town. Sister Roberts steps into a shop to enquire. A messenger is deputed

to go with her to a place where she may hear of something. We go. It is a low house in a back street, with the sort of roof that makes you concerned for the top of your hat. The good lady (a description by courtesy) informs us that she has a bed room and a small sitting room. The very thing thought we: but when we entered the bed room and saw the sitting room, our feelings underwent a change. The bed room had a bake-house oven somewhere under it (the weather was hot); and it seemed to have been used as a nursery without cleaning for a month at least. There was a consequent displacement out of their just mutual proportion of the chemical elements going to constitute the atmosphere of the said apartment, with a result not suggestive of the fragrance of a summer garden, except as an object of desire. This state of things explained the singular exemption of those apartments from the demand which was said to have swallowed up every other place in Ramsey. As for the parlour, it was a mere musty recess on the top of a staircase, which the woman properly remarked "wasn't exactly a sitting room." The place was every way unsuitable: but what were we to do? It would be better to have this than to sleep in the streets. We adopted this view, but resolved, while holding on by this, to attempt to get something better. Accordingly, leaving sister Roberts in possession, I sailed forth. Before I returned, I knew Ramsey pretty thoroughly. I was along the principal streets, up and through many of the unprincipal streets, round corners, up yards, and through passages, without getting the least light on the particular subject in question. I prayed to the God of Abraham to guide us out of our difficulty; but concluding at last that His will was to give us a little further taste of devil's bitterness, I wended my steps to the back slum where I had left one of the angels. Just before finally rejoining her, I made a last despairing enquiry at a place where I had been before; and this time, the lady remembered a friend of hers in the outskirts who had a nice sitting room and bed room close to the sea. I went straight to the spot and engaged the place at once, and in another half hour, had due possession with sister Roberts, in thanksgiving for deliverance. Many, who had waited the steamer's boats,

landed too late to obtain any accommodation whatever, and went by late train to Douglas, there also to find themselves in a similar plight, and glad at last to take refuge in the Court House, thrown open to them for the night by the authorities.

Suggestion.—Pure barbarism! Such a thing could not happen in a rightly conducted state of things. Society would be organised so thoroughly and attended to so benevolently, that everybody would find themselves provided for at every step—in this as well as every other matter. Every ticket issued for the steamer should (unless requested otherwise) secure a particular place of accommodation mentioned on the ticket; and the place secured should be a real place of accommodation—not a prison, low roofed, bare and dark, but a fit and cheerful habitation, with lofty roof and good appointments and well-stocked larder, releasing the *voyageur* from all anxiety on every account. No other sort of places should be allowed. A local officer should have the matter expressly in charge. And the keepers of the places should not be starving spinsters and broken-hearted widows, who have to squeeze a living out of the sparse comfort of their visitors. They should be in the hands of public well-paid servants, with a staff of civilised helpers, whose business it should be to look blithesomely and winsomely after the entertainment of those who had come to rub the cobwebs off the vital machinery.

Each house should have an attendant at the steamers, on land, waiting the holder of the ticket for such house; and affairs on the steamer ought to be so methodically conducted that each passenger should wait till he was called by the number of his ticket, and then go deliberately and comfortably ashore, to find himself invited into an equipage belonging to the house of his ticket, and himself and his belongings at once conveyed to a place of comfort.

But who would pay? Why the visitor would pay: but the money paid would be the money of the state, and disbursed by the public servants in the payment of wages, the procuring of needed provisions, &c. Underneath all this would be a state subsidy, for the building and repairing of houses, laying-out of grounds, &c., &c.

"Very beautiful, but utopian." Granted

at present. The suggestions are not thrown out as of any practicability at present, but as hints in the direction of what will be the order of things when power and wisdom govern the world through Jesus and the saints.

Next day, and next, we enjoy a seat on the Promenade, looking out upon the sea. We have "our reading." We are looked at. Have a novel, and read that from morn till night, and you will attract no attention—but read the Bible, you are a curiosity—either a Pharisee, a hypocrite, or a lunatic! Shall we be ashamed? Why should we? Brave it out. We are in the right and reasonable line of things. Why should we quail before the polished heathenism of Tarshish? We will not. We will finish; which we do with profit. A picturesque but melancholy spectacle—this stream of well-dressed inanities.

Suggestion.—There ought to be a house of prayer, open every day, to which competent authorities should invite the people—a large, comfortable, stately interior, with a trained company of singers of the songs of Zion, part of whose training should be in the direction of fervour and intelligence towards God. They should be led by a true brother: a man overawed by the fear of God, and

able in all humility to instruct and edify the congregation. Here we should have our reading on a large collective scale, and listen to sensible comments afterwards, and join in true and hearty prayer of adoration, thanksgiving, supplication and praise.—The same authorities should then devise and lead occupations for the day which would secure enjoyment under the ascendancy of reason. Impossible at present, but not a day-dream as applied to the future; for God has promised to provide immortal pastors according to His heart, who with the power of kings and priests, will feed the people with knowledge and understanding, in place of the wretched husks with which the people are now allowed to gorge themselves as they like.

I have written this on board the return steamer, August 14th. My paper is done, so I must stop; otherwise there are various other suggestions worthy of display, but which must be reserved to another day, and which it will be no pity if they are forestalled by the arrival of the day of days, when the untold confusion and unloveliness and unwisdom of the present evil world will end for ever in the balmy rest and glory of the day of Christ.

The Christadelphian.

He is not ashamed to call them brethren.—(Heb. ii. 1.)

SEPTEMBER, 1880.

"TURKEY and the Powers:" this is a standing heading in the papers at the present time. It is a cheering constellation in the political sky. Of course, if it meant that "the Powers" were trembling before Turkey as they did when Sultan Bajazet sent his ferocious summons to the Emperor of Austria some centuries back, it would be the reverse of cheering: for whereas this is the era of the drying Euphrates, that would mean an overflowing, roaring, angry river, and that therefore the end was not yet.

But "Turkey and the Powers" has no such meaning. It carries with it the reverse meaning and right meaning. It means that Turkey, shrunken, powerless and exhausted, is the subject of treatment at the hands of the Powers, and that the question of her treatment is the question of the hour, and a difficult and anxiety-causing question. If the Powers had let her alone, as Beaconsfield was doing, she would have been no trouble to them: but they have been stirred up by a change of Government in England, to very much not let her alone, and having stirred matters into action, they cannot stop, but must go on, and thus it comes to pass that the one question we wish to see out of stagnation is in full and bracing activity. Turkey falling, Zion rising, and the nations arming: such are the promising indications of the approach of that glad some culmination upon which the hearts of all God's people have been ardently set, ever

since his departure who said "It is needful for you that I go away: but if I go away, I will come again and receive you to myself."

THE SIGNS OF THE TIMES.

TURKEY REFUSES SUBMISSION TO THE POWERS.

PREPARATIONS FOR WAR.

PROSPECTS IN THE HOLY LAND.

THE IMPROVEMENTS IN JERUSALEM.

TURKEY refuses to comply with the order of the European Powers to surrender to Greece the provinces of Epirus and Thessaly. What will the consequence be? This is the question pre-occupying the political world at the present moment. The situation is pregnant with elements of most serious trouble—much more than the people in general seem to be aware. As is well said by the London correspondent of the *New York World* (in a clipping kindly forwarded by brother Evans, of Guelph): "The public in England seem still unconscious of the strength and rapidity of the current which is drifting the country into a vortex of war. The mistake which was made in the winter of 1876-77, when it was supposed by Lord Salisbury that a combined European pressure exercised by a conference at Constantinople would compel the Turks to submit, is being repeated. It may be suicidal on their part thus secretly, if not openly, to defy the will of Europe, but it is none the less certain that they will do it, with the sort of grim feeling of despair which induced Samson to grasp the pillars of the temple, and bury himself in its crash. The Turk knows the strength of his position, and it is a question whether the

"process of kicking him, bag and baggage, out of Europe will not prove as disastrous to those engaged in the operation as to their victim."

PREPARATIONS FOR WAR.

Illustrative of this last remark, the correspondent says:—

"There is at this moment an army of 80,000 Turkish veteran soldiers on the Greek frontier, commanded by Mukhtar Pacha, the ablest general in the Turkish army. There are, in addition 20,000 Albanian volunteers, also a most formidable force. The army has not been paid for three years, and it is to be expected that they will receive a hint from the War Office at Constantinople to volunteer in a body to assist the inhabitants in their resistance to annexation, and find their pay in the plains of Attica. Mukhtar will become the Tchernayeff of the situation. The Russians set the example of allowing their army to volunteer *en masse* in the case of Serbia, and there are at this moment 15,000 Russian soldiers in Bulgaria, whose ranks are daily being swelled by volunteers from Russia. So, while Russians are volunteering into Turkey, Turks will be volunteering into Greece; and we shall have any amount of atrocities, a violent Phil-Hellene agitation in England as the result; the Turkish Bashi-Bazouks threatening Athens, and all the classical Radicalism in England alarmed at the possible destruction of the Acropolis, and the interesting race who are chiefly known to the world in these later days by their exploits as brigands. This will involve of necessity the landing of British troops in Greece, to fight against the Turks: a consummation of Gladstonian policy which I should not be at all surprised to see before the year closes. The day that hostilities begin on the Greek frontier there will be a rising *en masse* in Roumelia, for the annexation to Bulgaria, in anticipation of which event Turkey is massing troops at Adrianople. This will also be the signal for an invasion by Montenegro into the northern portion of Albania, in order to obtain the cession of territory also awarded to the mountain principally by Europe, the transfer of which has been so long delayed. When fighting begins here, Austria will necessarily be drawn into the fray; but as her interests are diametrically opposed to those of Russia and Italy, she will find herself in antagonism to those powers. Both in Serbia and Montenegro it is probable that this antagonism will reach an acute stage, and that other European powers will be drawn in. In fact when all European Turkey is in a blaze, and the powers of Europe are compelled to intervene, to advance or protect their rival interests, the European concert becomes

impossible. And who can predict to what extremes the discord may be carried, or what consequences to the peace of Europe at large it may involve?"

The *Daily News* defines the present situation clearly as follows:—

"The point at issue really is whether Turkey is more apprehensive of being interfered with or the Treaty Powers are more apprehensive of interfering with her. The vulgar question "who is afraid?" is that on the answer to which the future of Eastern Europe depends. The Sultan is preparing at once political delays and military resistance. His proposal to refer the recommendations of the Powers to a Great Council has been met with a frankness not usual in diplomacy. The Sultan has been told that this interposition of a Great Council between himself and the Powers cannot be tolerated. The authority and responsibility rest with him, and he cannot lay them aside. It is said that the Turkish Government, while demurring in general terms to the new line of frontier, especially resists the cession to Greece of the three cities of Larissa, Metzovo, and Janina. This exception, perhaps, represents not so much the least that Turkey will insist on keeping, but a maximum which she might allow to be reduced in negotiation. But the time has gone by for negotiation. There is need now of action, and the Sultan is preparing for it. Troops and stores are being despatched to Albania. Already, our Constantinople correspondent tells us, fifty thousand Turkish soldiers are stationed there; and Albanian dresses have been manufactured, in which they may act the part of an army of national defence—patriots fighting on their own soil and in hereditary garb for their own independence. The tone of the Turkish Press, which says only what the Turkish Government tells it to say, is defiant, and breathes, we do not doubt sincerely, the fiercest temper of resistance. Turkey—there is no use in disguising the fact—is contending for her own existence."

"THE TIME HAS COME!"

In another article the same paper has the following:—

"The time has come to settle what is called the Eastern Question. It may be the

good fortune, in a historical sense, of the Minister within whose period of office the crisis has arrived. . . . A decisive moment appears to be close at hand. We sincerely trust that her Majesty's Ministers will know how to take advantage of the opportunity. If it should prove that Turkey really has to be coerced to do her duty, Mr. Gladstone's Government can hardly fail to see that their policy, their pledges, and the errors and blunders of their predecessors, have alike put on them the task of seeing that the needed coercion is properly carried into effect."

Brother A. Andrew writes as follows: "I enclose a speech of Lord Granville's in the House of Lords the other night, which you may not have noticed, as it contains a very significant passage, which I have marked. Turkey seems to be on an inclined plane, and the farther she gets, the faster she goes on the road to dissolution, a fact at which we may well lift up our heads, as it is a sure sign—being part of the 'sure word of prophecy'—that our redemption draweth nigh."

The remarks of Lord Granville referred to are as follow:—

"I cannot help thinking that there cannot be a more ill-judged mode of demonstrating that friendly feeling towards Turkey than to say anything at this moment which would encourage the Sultan and his Government to oppose the Governments of Europe in their demand for the fulfilment of treaty obligations under the Treaty of Berlin. I believe that it is the opinion of all competent men, certainly it is the opinion of all the leading statesmen of Europe, and I believe I can include the noble Marquis the late Secretary of State for Foreign Affairs, that if Turkey remains in the state she now is, if the reforms so long promised are not carried out, if the questions that have arisen are left unsettled, if no security for life and property prevails, even in Constantinople itself, we are very near the end of the present state of things in Turkey.

"WHAT AFTER TURKEY'S DISAPPEAR-
ANCE?"

On these matters, brother Evans of Guelph

remarks: "News reaches us to-day to the effect that Turkey has rejected the demands of the Supplementary Conference. The Turkish inability and infatuation has (divinely operated) doubtless brought him to his end. Indeed the world, which does not walk by faith but by sight, admits the fact, and is acting accordingly; and one writing on the subject asks ominously 'and what after that!' His words are: 'The orders given to the garrisons of Gibraltar and Malta forbidding furloughs to officers, the call upon the German Admiralty to prepare war vessels, the activity displayed by France, and the mobilization of the Greek army, taken together, serve to show that the Powers are determined to be trifled with no longer. Yet an intervention can only mean the destruction of the Ottoman power in Europe. Let the allied fleets once enter the Bosphorus, and there is no hope for the Sultan in the capital his ancestors won four hundred and thirty years ago. And what after that?' We could reply, that the way being prepared a multitude will convene, representing the living history of God's truth and way for the past 6,000 years, who, after divine inspection and approval, will become inimical to the as yet 'powers that be,' for triumphantly marching, they will quickly overthrow in the way the assembled obstruction of the Gogian hosts, and proceed under the lead of the antitypical Cyrus to the destruction of 'Babylon the great,' and thus inaugurate a time when in harmony with the sixty-seventh Psalm 'God's way will be known on earth. His salvation among all nations, when all the people will praise Him, and the nations shall be glad and shout for joy.'"

PROSPECTS OF THE HOLY LAND.

As our readers are aware, the principal interest of the Turkish question arises from the fact that the Holy Land, as part of the Turkish dominions, is immediately affected by whatever involves the ultimate fate of the Sultan's government. We know from the Scriptures that the time has come for the Holy Land to pass under other auspices than the Turkish, with a view to that partial recovery of which it is ap-

pointed it shall be the subject before the coming of the Lord. It is therefore in the highest degree encouraging to see Europe stirred to its very centre by the question of the existence of the Turkish Government, and the disposal of the various countries in subjection to it. This encouragement is greatly increased by the particular question of the Holy Land presenting itself so visibly and so prominently in the midst of the political turmoil.

Every month brings something fresh into view on this subject. We are much indebted to the various brethren who from time to time transmit good matter bearing upon it, which would otherwise escape the attention of the readers of the *Christadelphian*. There are several good items this month. There is, first, the remarks of the *Jewish Chronicle*, upon the bearing of Eastern events on the Holy Land. The article has the following heading:—

"THE OUTLOOK IN THE EAST."

In the course of his remarks, the editor says:—

"Just as formerly it was but simply a question of time when the interest overdue on Turkish bonds would cease to be paid, so it is only a question of time—and that in the immediate future—when the sceptre shall fall from the imbecile hands of the Porte, and the subject faiths and nationalities shall engage—each with a more or less favourable start, in the eager struggle for their shares in the inheritance. And yet if any argument is to be drawn from analogy, and if any reliance is to be placed on the sentiments and religious beliefs of large bodies of men, in the impending dissolution of the Turkish empire, Palestine, at least, and perhaps the whole of Syria, should fall to the lot of the race in whose hands Jerusalem first was famous. We have seen Italy and Greece re-constituted; a little political sagacity in leaders and concord in the mass might lead, amid the good wishes of the Christian world, to the political restoration of Palestine. It is necessary that there should be men who would command the sympathy and support of their fellows in the various countries

through which the Jews are scattered, and should be able to treat in their name. If such men are ready and their minds made up, the prize may fall like ripe fruit into their hands.

Recently, Europe has pullulated with schemes for the re-colonization of the Holy Land, all inspired by most respectable motives, most more or less impracticable. It is not necessary to worship with Mr. Oliphant, with Mr. Nugee, or Mr. Cazalet; but the sanest points might be picked out of the plans of each. To the agricultural schemes of immigration from Russia, and colonization of the Holy Land, enforced as they are by the practical experience of the 'Gates of Hope' colony and the Jaffa school, and by the testimony of our own correspondent, Lieut. Conder, may be added the excellent educational projects of the Alliance Israélite. A good deal of attention is being concentrated on the Holy Land, and something is being learnt of the actual conditions which must be satisfied there. What is needed is the genius to combine all the different activities to one end, an enthusiasm, which shall swallow up and unite in itself the minor enthusiasms, as a great flame draws little neighbouring jets of flame into itself. To Jews in England, France, Germany, Italy, and the United States, a regenerated Palestine would be an object of veneration, but not, for the present at least, a place to which they would tend. It could be at once a land of refuge indeed to hundreds of thousands in Russia, Roumania, and Morocco; and the future would have much in store for it. Those are sometimes called visionaries who look forward to such hopes as we have shadowed out. Cavour himself was visionary till he united Italy; and the heroes of the Bible history were in the habit of seeing visions. To believe for 2,000 years in a restoration, to pray for it every day, and to reject it when by no extraordinary exertions it could be secured, would be somewhat more worthy to be called folly. The divine promises, and the soundest inferences as to probabilities in the future which can be drawn from a knowledge of the history of the past, point alike to the regeneration of Palestine, and we should be worse than blind to our own great happiness if we disregarded their teachings."

ORGANISED EFFORT TO BENEFIT PALESTINE.

Then there are the following statements by "The Secretary of the Palestine Association for the promotion of all public interests in the Holy Land:"—

"The time for some action for Palestine amelioration having undoubtedly arisen, some gentlemen who are well acquainted with the condition of affairs in the Holy Land have thought that combined action, guided by prudent and thoughtful business men, is more likely to result in benefit to that country than the isolated endeavours of many small combinations at present at work without the influence of some such organisation.

"As most, if not all, of us have travelled in the East, and are well acquainted with the great and gracious work done by Sir Moses Montefiore, as well as with his published opinions, and those lately published by you and signed 'W' and others, we advocate the material progress of the Holy Land, being confident that Palestine may from *to-day* begin to share in the advantages offered by modern appliances available for the advancement of humanity, and that her country, so richly endowed by Nature, shall no longer be a stranger to the commerce which has sprung up of late years in her neighbourhood through the opening of the Suez Canal, or be debarred by circumstances from her share in its benefits.

"We have no thought of 'Conversion,' 'Restoration,' or the thousand other crazes or 'crotchets' of individuals or societies now existing. One single fact is sufficient for us, that there are millions of people in Europe and America, and for that matter in the Colonies, ready and willing to assist in removing obstructions to progress in Palestine, who are only waiting for some properly-constituted committee of prudent and business-like men, who will undertake to direct and carry out the great and popular object we contemplate. Jerusalem needs a water supply. We hope to help in this important matter. Many industries can be extended by additional capital; we can help. Harbour construction, road making, house building, tree planting, silk culture, olive and vineyards, with garden cultivation and other profitable occupa-

tions, can be extended, in which Jew, Christian and Moslem families can find honest employment. Progress of this kind, under the watchful eye of the consular agents and the ever-increasing numbers of intelligent and wealthy visitors who pass through the country yearly, must compel the rulers in the future—whoever they may be—to administer just laws, and a fair system of taxation, levied in the light of day and in the sight of all men. There is nothing ‘fanatical’ or ‘crotchet’ in these objects, to which all are invited to subscribe.”

JERUSALEM TRANSFORMED.

But the most striking and encouraging item of the month is the following, from the *Court Journal* of August 7th (forwarded by brother Jannaway):—

“The villa just completed on the Mount of Olives, overlooking the city of Jerusalem, intended as a residence for the Marquis of Bute during the coming winter, has rendered the idea of a journey to Palestine so familiar to the ear of fashion, that it is considered not at all improbable that many distinguished families may follow the example set them by the marquis, and repair to the Holy City of Jerusalem instead of the Holy City of Rome in December, to assist at the solemnities of Christmas. The European population of the place has increased of late to an immense extent, owing, in some measure, to the enthusiasm with which

Holman Hunt describes the glories of the climate, and the intense interest excited by its associations. The complete success which has attended the cleansing of the streets, and the adequate supply of water under the supervision of the German sanitary inspectors, have transformed the city from an unsavoury labyrinth of mud hovels to a picturesque Eastern town, with cooling fountains and clean white dwellings, adorned with verandahs and abundance of sweet smelling creeping plants. The imagination of speculators is, of course, anxiously watching the change; and, as in days of yore, ‘tongues will wag with busy gossip at Jerusalem,’ a rumour has been for some time afloat amongst the Hebrew inhabitants of the place, that Mr. Goschen’s mission to the East has for its motive nothing less than the purchase of Palestine, and that the dream long encouraged by Jewish society, both in London and Paris, has received fresh impetus from the offer made by the Rothschilds to furnish the funds required. Rumour, who always fulfilled her duties with scrupulous minuteness, thereupon declares that this generous offer has been instigated by gratitude for the success of the operation for cataract lately performed on the Baroness James Rothschild, and in fulfilment of the vow then made to lend assistance to the project long ago discussed, abandoned, and resumed, to restore the Holy Land to God’s chosen people.”

INTELLIGENCE.

BIRMINGHAM.—The only immersion at Birmingham during the past month has been that of Miss MILES, from Kidderminster, of which particulars will be found in the intelligence from that place.

On the Bank Holiday in August, the usual tea meeting took place, at which a number of visitors from the district were present. A pleasant and profitable season was spent.

On the following day, Tuesday, August 3rd, the Sunday School “treat” occurred. The scholars and friends to the number of 286 went to Sutton Park, eight miles from Birmingham, and spent the day in the open

air. In the evening, they assembled in the Temperance Hall for tea; after which, prizes were distributed for the best answers given in the Midsummer written examination, which took place on Sunday, June 20th.

Death has come near to several of the brethren and sisters in the loss of children. The visitation has evoked much sympathy and exercised the bereaved in the manner that is designed by all our afflictions, which at their worst, are “but for a moment.”

The Birmingham ecclesia has resolved to unite with that of Nottingham in the expense of eight lectures at Matlock.

The Sunday evenings during the month

have been occupied as follow:—Aug. 1st, Christ as a sacrifice.—(Brother Roberts.) 8th, Palestine and the Jews.—(Brother Hadley.) 15th, Christ as the resurrection.—(Brother Roberts.) 22nd, Christ as the life.—(Brother Roberts.)

BRADFORD-ON-AVON.—Brother Robinson writes: “We are striving to lay before the people the only way by which they can be saved. We have sent copies of our books to all the people of whom we could have any hope that they would read them—not without result. Miss ROSE SUTTON and Mr. C. MARTIN have come to a knowledge of the whole of the truth in this way. Being shown the right way by Biblical explanation, they saw the importance of being immersed into Christ, and are now rejoicing in having found the way by which we can only hope to be saved from death and the coming tribulation. They have had some knowledge of the truth for some time, but they did not see the importance of baptism until a few weeks ago.”

BRISTOL.—Brother Baker reports the removal of brother and sister Bardsley, to the Forest of Dean. “Brother James Elliott, who formerly met with the Cummock ecclesia, is now meeting with us. On Sunday, August 1st, a goodly number of brethren and sisters from the surrounding districts broke bread at brother Young’s house, Peasdown, near Bath. If the afternoon an open air meeting was held, when the attack by the ‘Rev. J. Lawson, vicar of the parish which appeared in last month’s *Christadelphian*, was replied to—about 300 people being present. On Monday, being Bank Holiday, between thirty and forty brethren and sisters, representing Banwell, Frome, Leicester, London, Skewin (near Swansea), and Radstock, met at the last-named place. Singing, reading, and exhortations formed an important item of the day’s programme. Addresses were also given in the open air, and a most pleasant day was spent. The lectures during the past three months have been only moderately attended.”

BURTON-ON-TRENT.—Brother Powell reports the death of brother William Allen, who fell asleep on July 5th, in hope of re-awakening to eternal life in the age to come (believed to be near). He had for many years made a profession of the hope of Israel, his confidence in which was unshaken to the last. He had attained the declining shadows of his 84th year. He was interred at the Burton cemetery by brother Meakin, of Birmingham (his son-in-law). The brethren of the Derby ecclesia were present.

DALBEATTIE.—Bro. S. Caven reports the obedience of Mr. ROBERT ROBISON, Templeland Village, in the parish of Lochmaben, Dumfriesshire. “After giving a reason of the hope that was in him, we assisted him, in baptism, into the only covering name. Afterwards, our now brother met with us to

remember the Lord in the breaking of bread and drinking of wine. Brother Robertson, of Dumfries, accompanied Mr. Robison.” Brother Caven remarks: “They had a long day with us, landing at Dalbeattie with the Sunday morning mail train at or about half-past six o’clock, leaving again for Dumfries at ten o’clock at night; and I may say we had a royal day together as sons and daughters of the Lord ought to have, talking over the things in which we delight, namely, the one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all. Brother Robison came to seek after the truth and to find it, through a conversation in his house with brother Robertson of Dumfries, and afterwards through the *Twelve Lectures* lent him by brother Robertson.”

DEVONPORT.—Brother Sleep writes: “We have had another addition to our little company here. JAMES R. BASER (25), formerly connected with the Renunciacionists at Devonport, has now connected himself with the truth as it is in Jesus.”

DUDLEY.—Brother Hughes reports the immersion of DAVID DAVIES (37). After a good confession of the faith once delivered to the saints, he put on Christ July 21st. He was formerly a member of the Wesleyan body, and occupied a position of Sunday school teacher, but for five years was dissatisfied, until he came in contact with the truth. The subjects of lectures for the last month have been as follow:—July 25th, The dead that die in the Lord.—(Brother S. Dawes). August 1st, Christ.—(Brother W. Taylor). 8th, Prophecy and the Gospel.—(Brother A. E. Davies). 15th, Faith.—(Brother Millard, Wolverhampton).

EDINBURGH.—Brother W. Grant reports the lectures for August as follow:—1st, The events of the death and resurrection of Lazarus shown to be subversive of popular ideas regarding the nature of man and his state in death. 8th, The sufferings of Christ and the glory that is to follow. 15th, Man a living soul: the meaning of the term according to the Scriptures. 22nd, Does the Bible teach that hell is a place of torment? 29th, Popular misconceptions of Bible teaching. The first of these was delivered by brother Robertson, Glasgow, and his treatment of it was such as to stir to enquiry, if not convince, any unbiassed mind. Brother Charles S. Briggs, Leeds, now resides in Edinburgh, having obtained a situation in this city. Brother Ashcroft, Birkenhead, purposes delivering a course of four lectures in Edinburgh—his visit extending from 12th to 19th September. On the occasion of his visits we have generally a few brethren from some of the neighbouring ecclesias, and now as formerly we shall be glad to see any who may find it desirable and convenient. Communications thereant addressed to the Secretary of the Christa-

delphian ecclesia, Oddfellows' Hall, Edinburgh, will have attention."

GLASGOW.—The case of shipwreck of faith referred to last month, was a case of ceasing to believe in the divinity of the Scriptures. There is no worse form of shipwreck than this. A man abandoning himself to immoral courses is more offensive to human feeling, it may be: but such a man is but a confessed victim of human weakness. The man who rejects the Holy Oracles of God confided to the nation of Israel, may be looked upon more leniently by fellow men, but his offence toward God is greater than that of the other. He gives God the lie, and lifts the presumption of a shallow intellect against God's great and wonderful ways. His offence, while respectable among men, has a very bad character in the eyes of God and those who are zealous for Him. This will be seen by all when God's Majesty is realistically revealed in power and great glory, at the re-appearing of Christ. The affinities of personal acquaintance will vanish then.

Brother Nisbet reports: "Our lectures during the past four weeks have been as follow: July 25th, Morrisonianism and Calvinism *v.* the Truth.—(Brother James Nisbet). Aug. 1st, The Athenasian Creed.—(Brother J. Steward, of Kidderminster, a sojourner here for a few weeks). Aug. 8th, The Good Shepherd.—(Brother Robertson). An unrecognised fact: the wages of sin is death.—(Brother D. Campbell.) It has been decided that at the close of each lecture tracts and pamphlets to the limit of 3/- worth, be distributed among the strangers present."

GLOUCESTER.—Brother Rogers reports the following further cases of obedience to the truth: ELIZABETH MARY HARVEY (33), wife of brother Harvey, formerly neutral, buried with Christ in baptism June 24th; Mrs. ELIZABETH TAYLOR (40), wife of brother Taylor, formerly Congregational; also on the 12th August, Miss MARY ELIZABETH TAYLOR (30), formerly Congregational, and Miss ELIZA MARGARET WILSON (19), one of brother Wilson's daughters, formerly neutral; also Mr. JAMES LANDER (32), collier, of Cinderford, formerly neutral, immersed on August 14th. There is evidence of the ripening of conviction on the part of others, which with the additions that have taken place, is a great stimulant to us to press forward in our efforts to glorify and honour our Father, in making His truth as widely known and as effective as possible in this city. Our Sunday evening meetings are well attended, and there is evidence of a waking up in the steadily-increasing numbers who attend. The attendance too of interested strangers at the breaking of bread is increasing, which is an additional source of helpfulness to us. On Sunday, July 25th, we had the pleasure of a visit from brother Hadley, of Birmingham,

who delivered a forcible exhortation to the brethren in the morning at the breaking of bread, and in the evening delivered a public lecture in our meeting room, subject, "The new heavens and new earth of divine promise, in contrast to the imaginations of popular religion." The attendance was over the average, and the concentrated and sustained attention of the people assembled showed an intelligent appreciation of the remarks of the lecturer. The occasional lecture by a brother from Birmingham is fraught with considerable good to the cause of the truth in this city, which to us is most pleasing. On August 1st, brother Taylor lectured, taking for his subject "Disembodied existence. Is it a fact taught in God's word or a fiction taught of men?" And on August 8th, he again lectured, subject "Christ in the three-fold character of prophet, priest and king." On June the 27th, we had a lecture by brother Osborne, of Tewkesbury, who took for his subject "The death of Christ according to the Scripture, in contrast with the fatal misconceptions in all the sects, from Catholics to Friends and Plymouth Brethren." *Erratum* in July intelligence.—"GEORGE AMBROSE, baker," should read "GEORGE AMBROSE BAKER," trade, mason. Baker is part of his name, not his trade.

HALIFAX.—Brother Dyson reports: "We have had our meeting room cleaned and enlarged. We have also secured a front entrance in Regent Street, which is much pleasanter than the old one, and which we trust will conduce to the better attendance of strangers at our lectures. In addition to the large meeting room, we have now a smaller one on the same floor, which is useful for many purposes. The following are the subjects of lectures delivered since last writing:—May 16th, The setruer rvants of the Deity.—(Brother Haywood, of Huddersfield). 23rd, Persuading men concerning Jesus.—(Brother R. Dyson). 30th, The second appearing of Jesus Christ the panacea for the world's ills.—(Bro. C. Firth). June 6th, The way, the truth, and the life.—(Brother R. Smith). 13th, afternoon, The doctrine of the immortality of the soul. Evening, Bible teaching concerning devils and demons.—Brother G. Waite, of Stockport). 26th, The Sabbath day.—(Brother W. Thomas). 27th, Salvation.—(Brother R. Dyson). July 4th, The promises made unto the fathers.—(Brother C. Firth). 11th, The broad way and the narrow way.—(Brother W. H. Andrew, of Leeds). 18th, Believing in Jesus.—(Brother R. Dyson). 25th, Resurrection.—(Brother C. Firth). August 1st, Pentecost.—(Brother Briges of Leeds). 8th, Bible truths *versus* clerical fables.—(Brother W. Thomas).

KEIGHLEY.—Brother Silverwood reports two lectures on June 13th, by brother Dixon of Leicester, on the following subject:—The

teaching of prophecy concerning the future destiny of this world, and the universal reign of Jesus Christ. Also a lecture by brother Shuttleworth of Birmingham, on Sunday, July 4th, on the subject: Is it death to die? All of the lectures were well attended. "Our small ecclesia has suffered a loss of three by the removal to Manchester of brother and sister Wadsworth and brother Smith. This loss has just been made up by three additions in the persons of WILLIAM HOYLE (carrier), the husband of sister Hoyle, and JAMES ROE (corn miller), and his wife ELIZABETH ROE; all three of them were formerly Baptists. The taking-up of the truth by brother and sister Roe has caused quite a commotion in the village where they live, about two miles out of Keighley, their friends and relations being utterly astounded at their leaving such a nice large chapel, a new one just erected, for such a low class of people as the Christadelphians, a class of people whom they consider half off their heads. In the midst of all however brother and sister Roe have the consolation that they have chosen that good part which shall not be taken from them, if they continue the race to the end. The day at Keighley was made very pleasant on August 15th, by the appearance of over thirty brethren and sisters from Elland, Huddersfield and Halifax. We had three nice meetings. Brother Hirst exhorted at the breaking of bread, and brother Zechariah Drake of Elland lectured in the evening on 'The great importance of understanding Nebuchadnezzar's dreams.' It was quite a treat to us."

KIDDERMINSTER.—Brother Bland reports (his report was too late for insertion last month): "During the past month we have been arranging the affairs of our ecclesia in a more satisfactory manner. Rules have been formed for the guidance of the ecclesia, and adopted at a meeting held for that purpose, and we have agreed that our membership shall be based upon the 'Statement of Faith' adopted by the Birmingham ecclesia. Officers have also been elected for the remainder of the year. A book club is about to be commenced for those to whom it will be convenient, and we have agreed to take the *Christadelphian* yearly, for the use of those members who cannot afford to purchase it themselves. I am sorry to state that the Sunday afternoon class for the study of *Eureka* has had to be given up—at least during the summer months—partly because of the lack of interest manifested and partly because, in this part of the vineyard, 'the labourers are few.' We greatly regret to have to announce the loss of two of our members during the month. Brother Steward has left us—we hope for a short time only—for Glasgow. We shall miss him however here, where he has laboured since the commencement of our operations in this

town. Sister Taylor has gone to Holland where she will be quite isolated. We shall however be able to correspond with her. A tea meeting was held the week they left us, when a very profitable evening was spent. As a set-off against their loss, I may state that brother Hodges—until lately a member of the Great Bridge ecclesia—who has come to reside at Stourport, has joined our ecclesia, and we have another addition—Miss MILES—by immersion. Our new sister will prove, we trust, a source of blessing to us. She has long been looking into the truth, and has sacrificed a great deal on its behalf. It now remains for her to be faithful unto the coming of the Master, so that she may receive for all that she has given up for the name of Christ—'an hundredfold, and inherit life everlasting.' Our lectures for the month have been as follow:—June 20th, The Lamb of God.—(Brother T. Betts, of Bewdley.) June 27th, The new heavens and new earth, of divine promise, in contrast with the 'better land' of human imagination.—(Brother J. J. Hadley, of Birmingham.) July 4th, How—if a man die—he can live again.—(Brother J. Bland.) July 11th, God's covenant with David.—(Brother T. Betts.) July 18th, The doctrines of modern Christianity.—(Brother Simms, of Dudley)."

Writing again in August, brother Bland says "the lectures for the month have been as follow:—July 25th, The departure from the truth in Apostolic days.—(Brother J. J. Bishop, of Birmingham.) August 1st, The signs of the times.—(Brother J. Bland.) August 8th, The transfiguration.—(Brother T. Betts, of Bewdley.) August 15th, Obedience and disobedience.—(Brother W. Hardy, of Great Bridge.)"

LONDON.—Brother A. Jannaway reports the following immersions:—On July 21st, CHARLES SPENCER, of Gravesend, formerly a member of the Baptists, but who has been recently associated with a 'Constitutional Immortality' Bible-class in Gravesend. He is now a candidate for the immortality promised through Christ, on the condition of obedience to his commandments. There are now four brethren and sisters in Gravesend, and it is hoped that through the help and encouragement thus received, they will succeed in inducing others to turn from darkness to light. On July 28th, EMMA EUGENE WARE, eldest daughter of brother and sister Ware; August 1st, GEORGINA BROWN, formerly a member of the Methodists, and on the 8th, HARRY MORRIS CLEMENTS (16), son of sis. Clements, of Dudley, and bro in the flesh to Charles Clements, who removed from London to Liverpool a few months since. The lectures in the Wellington Hall for August have been:—1st, The devil.—(Bro. Atkins.) 8th, The gross darkness which now covers the earth.—(Brother A. Andrew.) 15th, Israel under Samuel.—(Brother J. J.

Andrew). 22nd, The nations were angry (Rev. xi. 18), the cause of their anger and the divine remedy.—(Brother Owlser): 29th, The folly of Atheism.—(Brother Dunn).

MANCHESTER.—For the brethren meeting at 17, Stockport Road, brother Moore reports that the lectures during the past month have been as follow: July 25th, The doctrine of the Trinity; August 1st, The destiny of Turkey; Aug. 8th, The destiny of Rome and the Papacy. Aug. 15th, The Promised Land (illustrated by a map). The attendance encourages them in their efforts in sowing the seed of the gospel of Christ, which exhibits signs of having taken root in the minds of some. "Since our last report we have lost by removal to Edinburgh, brother and sister Smith, and sister Woods by removal to Wigan."

Brother Brown, for the Miles Platting ecclesia, reports increase by the arrival of brother and sister Wadsworth from Keighley, and brother Watson, from Oldham, on the occasion of his union in marriage with sister Sarah Holland.

MATLOCK.—As the brethren are aware, there have been repeated efforts on behalf of the truth in Matlock during the last twelve months. The result has been to draw the attention of several good and honest-hearted men to its claims. A letter recently appearing in a local paper deprecating or appearing to deprecate these results, and asking the local shepherds and orthodoxy to bestir themselves in defence of their imperilled peace, the opportunity was considered favourable for a special effort. The only brother in the place—brother Smith—having been removed to Derby from want of work, and being unable to bear the burden of such an effort, it was proposed to the Birmingham ecclesia to unite with the Nottingham ecclesia and perhaps others in undertaking it. Arrangements have accordingly been made for the delivery of eight lectures at various times during the current season, when visitors are numerous at Matlock. The first lecture was delivered in the Assembly Room, Matlock Bridge, on Tuesday, August 17th, by the Editor of the *Christadelphian*: subject, "What the Bible reveals concerning the nature of man touching the question of futurity, and the question of how we are to be saved." There was a good attendance, and an attentive hearing, and at the close, many questions were put by a Plymouth Brother visiting in the place. Lectures will follow by brother Sulley, of Nottingham, brother Ashcroft, brother Shuttleworth, &c., and it is proposed at the last to devote the closing night to the answering of questions.

NEWBURGH.—Brother Pearson reports the obedience of MARGARET MITCHELL (29), wife of Brother Mitchell, who was immersed about nine months ago. Brother Mitchell, being a farm servant, had occasion to leave this quarter, for another place at least four-

teen miles from the nearest ecclesia. The fellowship of his sister wife will be appreciated in his present isolated condition.

PETERBORO.—Bro. Hodgkinson reports the immersion into Christ, of Mrs. SARAH ANN CHAMBERS (28), previously neutral; and MARGARET (33), wife of brother Stapleton, of Peterboro.

RIPLEY.—Brother W. Mitchell reports an addition to the little ecclesia here on the 21st of last month, viz., JOSEPH DRAYCOTT (21), formerly Primitive Methodist, who put on Christ by being baptised into his name. Also on the 7th inst., his wife, SARAH MITCHELL (50), formerly Methodist, but who for more than a year has been enquiring into the truth.

SWANSEA.—Brother Randles reports another visit from brother Ashcroft, who lectured on Sunday, July 18th, on impending changes in human affairs. At the request of the brethren, the Editor of the *Glamorgan Herald* gave a condensed report of the lecture. "You will see," says brother Randles, "it is not a very thorough report, but we are glad even to get this testimony for the truth before the public. Our lectures for the month have been as follow:—Sunday July 25th, The sign of the prophet Jonas. Sunday, August 1st, The devil. Sunday, August 8th, Land or sky."

WARWICK AND LEAMINGTON.—Touching the non-publication of intelligence from Leamington last month, friends there applied to know the cause. An answer was furnished based on information by brother Herne, of Warwick, to the effect that they had been withdrawn from by those in fellowship with brother Herne, including the brethren at Easington, on the ground of their acceptance of the doctrine that we are now born of the Spirit. Brother Herne says: "It is true that they meet together and receive fresh members, but not on the basis of the truth, as held by you or any community of Christadelphians. So far as I know the truth, I could not hold fellowship with them, as I believe, with the exception of brother and sister Sharp, who are in fellowship with us, they hold a great error, which is the beginning and middle and end of all they teach."

CANADA.

GUELPH, Ont.—Brother Evans writes: "I communicate the names of three additional aspirants for the life and glory of the age about to dawn: JOHN WESLEY BRISTOL (25), machinist, formerly Methodist, Mrs. ISABELLA TOLTON (35), wife of brother Tolton, disciple; and MARGARET GAIRNS (17). There are indications that yet a few others may come forward and set to their seal that God is true, and become His witnesses. The brethren and sisters recently have been not a little pleased and strengthened by a visit from brother Dr. Reeves, who delivered several able lectures."

NEW ZEALAND.

DUNEDIN.—Bro. Miller, jun., announces the immersion of JAMES WARBURTON, formerly of India, where he had read some of the books sent to him ten years ago, by an uncle—a brother in the faith. Brother Miller also says: “I am instructed by the managing brethren to draw your attention to the fact that brethren from the old country have come out here and have never been near the Dunedin ecclesia, and as no notice of their coming has been sent to any of the ecclesias no one has gone to meet them when they arrive; while some who have been withdrawn from by the ecclesia for disorderly conduct have had notice of their coming and have kept them apparently in ignorance that an ecclesia of twenty-five members exists in Dunedin, but have taken them away to Caversham, which is about two miles from Dunedin. Therefore so as to obviate this in the future the brethren would feel extremely grateful to you if you would insert the following statement in the *Christadelphian*.

The Dunedin ecclesia meets every Sunday at the Oddfellows' Hall, Rattray Street, at 11 a.m., and 6.30 p.m., and if any of the brethren or sisters were coming to Dunedin, and they would write to the Secretary, addressed as follows, Alex. Miller, jun., Roslyn, Dunedin, we should be only too glad to go and meet them when they arrive.”

[We cannot explain the circumstance referred to except on the score of the prominence of brother Holmes' name for many years, and ignorance in Britain as to the precise position of affairs in Dunedin. That some disorganisation exists is about the most that is known; the cause and merits thereof are not exhilarating subjects of enquiry in the midst of so much that is otherwise depressing and trying to the faith. How important it is for brethren to dwell together in unity, not only for their own sakes, but for the sake of all who stand related to them who are liable some time or other to be distracted by their misunderstandings if they are not sifted and buried when they arise. How can edification and purification and preparation for Christ make progress in the midst of strife? Only misery and destruction come of it.]

UNITED STATES.

BARRY PIKE COUNTY.—Brother J. W. White writes: “We have received the *Seasons of Comfort* with joy. We are isolated and need all the help we can get. We are cut off from ever hearing a lecturer, and it is the next thing best to hear one read. It is with pleasure we report the obedience of one more to the all-saving truth. On the 25th of April, Mrs. MARY SWEET was baptised, and was rather an interesting case. Her husband is a grandson of Mrs. Clarie Sweet

here, who used to be in the truth but is now turned aside. Two weeks after her baptism she left to make her home in Kansas.”

GRAPE CREEK (TEXAS).—Brother J. H. Haley writes: “I wish to make known, through the *Christadelphian*, that there is an ecclesia of the sect everywhere spoken against in Blanco County, Texas, known as the Grape Creek ecclesia, and that we are trying to let our light shine. We had brother S. H. Oatman with us this spring. He remained with us several weeks, and delivered several lectures, in consequence of which there was considerable interest manifested among the alien at this place; and on Sunday, the 20th inst., the following persons put on the sin-covering name of Christ, by being buried with him in baptism, in the waters of Grape Creek, viz.: Mrs. EMMA MC GAUHEY and Miss FANNAH STOKES, both daughters of brother James Stokes, and Mrs. M. J. POSEY and Miss M. M. SNOW, both step-daughters of brother J. H. Campbell; and there are others who seem to be interested in the truth at this place. There are twenty of us now; we meet regularly on every first day of the week, and we have a Bible-class in the morning, and then a lecture.”

SCHOLL'S FERRY, Oregon.—There is a further communication from this place, signed by brother W. L. Skeels. “on behalf of wronged brethren who have been referred to and condemned four times or more in the letters of L. T. Nichols in the *Christadelphian*.” It consists of a series of resolutions which the Editor of the *Christadelphian* is requested to publish. If we do not comply, it is from no desire that their case should not be justly vindicated, nor from any sympathy with what may be wrong on the other side (and apparently from all the evidence, including their own printed statement, there is wrong on the other side). What we perceive is that the publication of the resolutions would not settle their controversy with those who are opposed to them, while it would lay open the *Christadelphian* to receive counter declarations and arguments from the other side, and thus inveigle us in endless squabulation which could not fail to be to the hurt of the readers. What we owe to the brethren concerned is discharged by the simple announcement that they deny the imputations of corruption of doctrine and practice. There has only been assertion on the other side, and counter assertion is all that is called for, so far as the readers of the *Christadelphian* is concerned. If we were on the spot and could probe matters to the bottom, as they only can be by *viva-voce* interrogation, we would be able to take positive ground. As it is, we do not feel justified in going further than we have gone.

The communication now transmitted says that the Scholl's Ferry ecclesia is in a prosperous condition, all of one mind, and speaking the same thing. Would to God all

wrangling might cease and the brethren unite themselves in peaceful and loving preparations for the astounding experience that awaits them all if for good or evil. The wrangling will cease then: but what about the wranglers?

SPRINGFIELD (Ohio).—Brother W. J. Parker writes: "I and my family came from Guelph to this city on the 10th of March last, and were most kindly received by the brethren. In looking at the account of your visit to Springfield in 1871, which I did a few days since, I find things have changed somewhat since then. Instead of between thirty and forty brethren and sisters, the ecclesia does not number more than twenty. The division that occurred some years ago having carried the others away, but indications are not wanting that this division will not be healed, if the Lord tarry. 'Renunciation' was the principal, but not the only cause of the evil, as I understand the matter. It is to be most devotedly wished and prayed for that a more hopeful and encouraging state of things prevail here. The 'coloured' brother referred to in the above account of Springfield, continues to adorn the truth by a life as holy as the best."

WANCONDA (Ill.).—Brother J. Wood reports that according to previous arrangement, a fraternal gathering of Christadelphians of Northern Illinois and Southern Wisconsin took place at the residence of brother and sister North, Wanconda, Lake County, Ill., on the 4th and 5th of July. There were in all about 45 souls. The company assembled in a tent provided for the occasion. On Saturday afternoon, July 3rd, and during the evening, a preliminary meeting was held, to arrange the order of proceedings. On the Sunday morning, July 4th, at 10.30 a.m., the brethren met for the breaking of bread, brother James Wood presiding. After the opening exercises and the reading of the word, brother Wood delivered an address upon True and undefiled religion, being something to be acted out as well as something believed. The breaking of bread was then attended to, after which brother Spencer gave an exhortation, to take heed to the things which we have heard, lest at any time we should let them slip. A profitable two hours came to a close by singing and prayer. The meeting re-assembled in the afternoon at 3 p.m. Singing (page 98) and prayer were followed by the reading of three chapters by three different brethren; brother Fish then spoke from 1st John iii. exhorting the brethren with great earnestness. Bro. Fish being an aged brother of long standing in the faith was listened to with great interest by all assembled; after which brother

Norman made some interesting remarks on the diversity of illustrations that had been already advanced and still what a unity existed in the sentiments. It was because of their origin being divine, and that all these exhortations had one aim and tendency to build up and strengthen. Singing (page 142) and prayer by brother Soothill concluded the meeting. After attending to the wants of the natural man, the evening was spent in conversations in groups. A good night's rest at brother North's and bro. Allensby's, was followed next day by an assembly for worship and edification in the tent. Brother Soothill presided, the same kind of exercises were gone through except the breaking of bread. Bro. North addressed the assembly on the offer of life through Christ. Bro. Soothill delivered a lengthy address on the separation which the gospel calls us to. Bro. Tomkins followed with remarks on Colossians ii. The meeting was brought to a close in the usual way, by singing and prayer. It re-assembled in the afternoon at 3.30 p.m., brother Spencer presiding. Brother Spencer spoke from Acts ii. Brother Tomkins was again called upon, and being a very earnest and emphatic speaker, he awakened every listener to the importance and responsibilities connected with the truth. Brother Wood delivered the closing discourse on the best means to be used for the dissemination of the truth.

It was a universal expression that a comforting and refreshing and strengthening season had been enjoyed; and upon motion it was resolved to meet again at the same place on the 3rd and 4th of July, 1881, should the Lord not prevent by his coming before that time. For this purpose, a committee, composed of brothers Wood, Spencer and North, were appointed to make the arrangements necessary in proper season.

WEST INDIES.

HAMILTON. — Brother F. W. Vossmer reports the obedience of EDWARD HENRY WHITECROSS (36), who after much search for truth found and confessed the same, and was gladly assisted, on Good-Friday last, in putting on the name, by which he is now of another seed, even Abraham's.—Brother Vossmer also reports the withdrawal of the ecclesia from Mr. T. S. Doe and wife for disorderly walk.

The little ecclesia in Bermuda (now numbering seven) are rejoicing in hope, thankful to live in this ripe age. "They are much helped," says brother Vossmer, "by *Seasons of Comfort* and the arrival monthly of 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. 196.

OCTOBER, 1880.

Vol. XVII.

WHO BAPTISED THE APOSTLES?

ANSWERED BY DR. THOMAS.

THE answer to this question is emphatically, John the baptiser. The apostle Andrew is styled by the apostle John, one of John's disciples.—(John i. 35, 37, 40). This testimony is decisive as to him; but how are we to get at the certainty that the twelve were all baptised of John? We reply, that John's baptism divided the Jews into two classes—the first class comprised “all the people that heard, and the publicans;” the other, “the Pharisees and lawyers.” The former class were very numerous; for “Jerusalem, and all Judea, and all the region round about Jordan, were baptised of John in Jordan, confessing their sins.” Referring to the completion of this work, Luke says, “Now when all the people were baptised, and it came to pass that Jesus also being baptised, and praying, the heaven opened.” The other class being composed of the “upper ten thousand,” were “respectable” and few. They were “the righteous,” who, in their own estimation, needed no physician, having no occasion for repentance. As a class, they despised the people as cursed, knowing not the law. They regarded a baptism of repentance for remission of sins as quite unsuited to them; so that “they rejected the counsel of God against themselves, being not baptised of John;” while the people, on the contrary, who thought more humbly of themselves, “justified God, being baptised with His baptism.”—(Luke vii. 29, 30).

The testimony saith that "the publicans," or tax-gatherers, were baptised of John as well as all the people. Now the apostle Matthew was one of the publicans of Judea, and styled in the list of the twelve, "Matthew the publican;" we may therefore safely infer that he, as well as Andrew, was baptised of John.

The apostles were all attendants upon John's preaching. One of them says, "That which was from the beginning which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life . . . that which we have seen and heard declare we unto you.—(1 John i. 1-3). John affirms this of himself and the rest of the apostles. Matthew and he have written accounts of some of the things they saw and heard "from the beginning" — a beginning indicated by Mark as characterized by the commencement of John's baptismal proclamation, which he styles "the beginning of the glad tidings of Jesus Christ.—(Mark i. 1). All the apostles were "witnesses unto Him," therefore what John and Matthew and Andrew saw and heard they were all able to testify to from personal observation. John and Matthew heard John preach, saw him immerse Jesus, saw the Spirit descend upon him, heard the Father's voice, &c.; and because they saw and heard these things they were able to declare them. Peter also intimates that he and the ten were well acquainted with the things that pertained to "the beginning;" and declares that it was necessary that the candidates for the twelfth place in the apostleship should be as familiar with them as themselves. "Of these men," said he, "who have companied with us all the time that the Lord Jesus went out and among us, beginning from the baptism of John unto that same day that he was taken up from us, must one be ordained to be a witness of his resurrection."—(Acts i. 21-22). He must be able to testify the things concerning Jesus in connection with John's baptism as well as with his

resurrection. If he were unable to do this, how could he testify that God had anointed him, or made a Christ of him? The conclusion, then, is certain that all the apostles heard John's proclamation that the King of Israel was about to appear, and that they should prepare to receive him; that he came baptised in water to the end that God might set His seal or mark upon that one of the baptised whom He had chosen for king; and that having witnessed the promised sign descending upon Jesus, he testified that Jesus was the Son and Lamb of God, whom He had chosen to take away the sins of the world. The apostles all heard this, and having heard it have declared it unto us.

This being admitted, then, it is equivalent to admitting also that the apostles were baptised at John's baptism; for the testimony we have already quoted says, "all the people that heard justified God, being baptised with the baptism of John." The apostles were of the people, not of the ruling class; they heard, and believed what they heard, and were therefore baptised in the hope of the king's making his appearance soon. Nor were they long held in suspense. When John pointed to Jesus as the king, Andrew and another introduced themselves to him and had the honor of an invitation to spend the day with him at his abode. On leaving he sought his brother Simon Peter, and told him they had found the Messiah, that is the Anointed. Peter then went to see him, and having entered his service received a change of name. After this Philip, a fellow townsman of Andrew, and Peter were enlisted. Philip then told his friend Nathanael, "we have found him, of whom Moses and the prophets did write;" and when Nathanael had conversed with Jesus, he recognised him as Son of God and king of Israel.

But it is further certain that the apostles were all disciples of John, (and they were only his disciples who were baptised of him,) before they were disciples of Jesus, from the con-

sideration evinced in the answer to the following question—From which of the two classes before-mentioned is it certain Jesus would select his apostles? Would it be from that class which rejected the counsel of God against themselves in not being baptised? From the Pharisees and Lawyers? No; these were they upon whom he pronounced his woes. It follows then that he selected his apostles from those who “justified God in being baptised with John’s baptism.” There is no other conclusion open to us. It is this or none at all.

But one may say, were the apostles not afterwards re-baptised in the name of Jesus, and if so, who immersed them? No, they were clean without it. Their case was peculiar, and cannot occur again. Jesus did not baptise in his own name. Indeed there was no baptising into any name before Pentecost. There could be none; for although Jesus had power on earth to forgive sins, his name had not acquired a sin-remitting efficacy, because he had then as yet neither died nor risen again. John’s baptism was the immersion of believers into repentance for remission of sins; so was the baptism Jesus preached. The difference existing between them was in that believed by the disciples of John and of Jesus. Both classes believed in the Hope of Israel; John’s, however, expected the coming of Messiah to put the nation in possession of its hope; while the disciples of Jesus believed that he was already come, and that Jesus was he. Many of John’s disciples, it is likely, though expecting the King whom Jehovah had provided, did not receive Jesus as that personage; but to “as many as did receive him, to them gave he power to become the sons of God.” Among these were the apostles, and those who on Pentecost and afterwards “believe on his name.” The faith that served for baptism before Pentecost would not suffice on that day. It must expand, for it had to comprise the king’s death for sin and his resurrection for justification unto life, in

addition to what was believed before. The baptism to believers into repentance for remission of sins, was the nature of the three baptisms administered first by John, then by Jesus, and afterwards by the apostles on Pentecost; while the faith of John’s disciples was positive; that of Christ’s, comparative; and of the apostolic converts, superlative.

The case of the apostles, we have said, was peculiar. John the baptist was not immersed at all; not even by Jesus; but Jesus was immersed by him, how much more necessary therefore the apostles. They had all bathed religiously in Jordan’s bath. After this Jesus took them under his especial care. He instructed him in ‘the mysteries of the kingdom of God,’ and indoctrinated them with the divine testimony. This had a cleansing effect upon eleven of them, but not upon Judas. As the three years and a half of his ministry drew to a close, he proceeded to perfect the work he had commenced upon them. Two days before the Passover, being at Bethany, he supped at Simon the leper’s. After supper he began to wash the apostles’ feet, for a double purpose; first, to complete their cleansing; and secondly, to teach them a lesson of humility. Peter, however, objected, judging that Jesus was humbling himself too much. He did not perceive what was intended by the act; but his Lord told him he should know afterwards. He still declined, saying, ‘thou shalt not wash my feet unto the age;’ to which Jesus replied, ‘If I wash thee not, thou hast no part with me;’ that is, in that age. It is evident from this remark, that there was more in this particular feet-washing than a mere lesson of humility. Peter’s salvation depended on his compliance; for to tell him he should have no part with Jesus, was the same as telling him he should be lost if his feet were not washed by Jesus. When Peter heard this all objection not only vanished, but he rushed into an extreme of willingness, offering not only his feet, but his hands and head. But Jesus reminded him that this was unnecessary, on the ground that he

and the rest had already bathed, and bathers when they had left the bath needed only to wash their feet, and were then clean every whit. His words are, "He that is bathed (*holeloumenos*) hath no need but to wash (*nipsasthai*) the feet." This being the case with the apostles, Jesus refused to do more than wash their feet. John had bathed them in Jordan, and Jesus completed their investiture and the word he had spoken to them, and the washing of their feet. Their feet were now 'shod with the preparation of the gospel of peace.' Before, they were girded with truth, and had on the breastplate of righteousness; but they were not shod. The word spoken to them by Jesus let them into the mysteries of the gospel of the kingdom, which are "the preparation of the gospel;" for no man can have part with Jesus in that kingdom, which is his joy, unless he is prepared by indoctrination into the Mystery. Thus indoctrinated, bathed and washed, Jesus addressed them, saying, "Ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean." But Judas had heard the same things, been bathed by John, and washed by

Jesus, why was he not clean even as the rest? Because, not being a man of honest and good heart, the word sown there could not germinate and grow. What he understood had no genial influence upon him. It found him a thief and left him a thief and a traitor, therefore his bathing and washing proved of no account. But it was not so with the eleven. After this washing Jesus said to them, "Ye are now clean through the word which I have spoken to you." Their cleansing was complete and permanent by the water through the word.

Thus by reasoning on the testimony we come to the full assurance that the apostles were baptized of John, and cleansed by Jesus with water and the word. He exhorted them to wash one another's feet, as a memorial, doubtless, of their being shod, and of the humility he exemplified for their imitation. Such a feet-washing was never before or since, nor will ever be again. The lesson inculcated remains in all its force. Jehovah's future king of the world washing the feet of the thief, whom he knew, within two days, would sell him to his enemies that they might put him to death! No meekness and humility ever exceeded this.

Herald. 1852. p 224

THE GLORY OF CHRIST AT HIS COMING.

BY DR. THOMAS.

For the Son of Man to come in his kingdom with the angels, is for him to appear in the glory which he receives of his Father; and to appear in his glory, or majesty, is to come in his kingdom—this coming and appearing are concomitant and inseparable events. They are the manifestation of what Ezekiel saw in vision when standing, as it were, at the gate of that temple hereafter to be erected in Jerusalem by "the man whose name is the Branch" (Zech. vi. 12, 13); even by that man whom he describes

as of a bright and glowing, amber-like appearance, sitting upon a sapphire throne—(Ezek. ii. 26-28; xl. 3.) From this similitude of Jesus in his glory a voice proceeded, revealing to him the things of the invisible future pertaining to the kingdom. In vision he was brought to "the gate that looketh toward the east," that is towards the mount of Olives; "And behold," says he "the glory of the God of Israel came from the way of the east: and His voice was like a noise of many waters (Rev. i. 13-15):

and the earth shined with his glory—(Rev. xviii. 1; Ezek. xliii. 2.) This Glory-Bearer of Jehovah in Israel having in vision entered the Millennial Temple, thus addressed Ezekiel from within concerning the place in which he was speaking—"The place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy Name shall the children of Israel no more defile, neither they nor their kings Now let them put away their whoredom, and the carcases of their kings far from me, and I will dwell in the midst of them for ever—(Ezek. xliii. 7-9.) By consulting the Scriptures referred to below, it will be clearly seen that Ezekiel, Daniel, Zechariah and John, all write 'of one and the same personage, that is, Christ, and therefore of Jesus whom we believe to be the Messiah of Israel. Jehovah reveals to us through them that Christ is his terrestrial glory-bearer, even the chief of the Cherubim of glory, through whom he will shine forth in the age to come. That he will come from the way of the east and alight on mount Olivet, where Jehovah's glory stood when about to ascend from Israel's land in the reign of Zedekiah (Ezek. xi. 23), to return no more until it shall be born by Christ (who also ascended from the same spot) when he shall appear in power. He reveals also that when Christ shall shine forth from the east as the Sun of the New Heavens, he shall rise upon Jerusalem and them that love her "with healing in his beams;" and upon his sapphire throne therein established reign in the midst of Israel as king of the whole earth for ever. This is the New Testament appearing of the Son of Man in his glory and kingdom, unto which we are invited as joint-inheritors with him in the gospel of the great salvation—(1 Thess. ii. 12.)

How will he appear to human eyes when he is thus manifested in the glorious majesty of his kingdom? The reading of the narrative of the transfiguration, is the best answer that can be given. Here were three wit-

nesses who tasted not of death till they saw "his majesty," or the glory with which he will be invested when he sits as King of Israel on the throne of his farther David's kingdom, which is also "his kingdom" and "the kingdom of God." These eyewitnesses in mortal flesh saw him as he will appear "at his appearing and at his kingdom"—*kata* with accusatives *at* in the sense of *in*. His personal appearance will be earth-illuminating wherever he goes, and shining as the sun—the Spirit of the Father as from electro-magnetic poles, glowing through an incorruptible body. He will "shine as the brightness of the firmament, and as the stars, for ever." Hence he is styled "the Bright and Morning Star," (Rev. xxii. 16) having "a countenance as the sun shining in his strength"—(Rev. i. 16); the Day-Star of the morning that dawns (2 Pet. i. 19) at eventide—(Zech. xiv. 6, 7.) Moses' face shone with glory—the Spirit glowing through mortality as the changed exterior of Jesus; how much more enduringly brilliant the Spirit's glow through incorruption! "The moon shall" then indeed "be confounded, and the sun ashamed, when (Jesus) the Lord of hosts (Rev. xix. 11, 14) shall reign on mount Zion and in Jerusalem, and before his ancients gloriously."—(Isai. xxiv. 23.)

Now this transfiguration scene is styled by one of the eyewitnesses "the coming of the Lord Jesus Christ," "his majesty," the receiving from God the Father honour and glory.—(2 Pet. i. 16, 18.) Peter had made known to the elect sojourners of the dispersion "the power" of Jesus, and reminds them in this place that he had made known to them also "the coming" as illustrated in the representation on the mount. He says, that what he told them was "no cunningly devised fable," but a reality which will assuredly come to pass. He saw it, and John and James also saw it; yet he saith, "We have a more sure word of prophecy to which ye do well to take heed, as unto a light that shineth in a dark place." In this saying Peter magnified the testimony of the prophets above his

own. Consult the prophets, and remember their words; they will remove a multitude of difficulties imagined by those who consult only the brief narratives and epistles of six of the apostles and two of their com-

panions; and among these obscurities that of the coming of the kingdom, and Jesus in it, in the last days of Israel's commonwealth under the Mosaic law. *Herald* 1852. p. 107

ELIJAH IN HEAVEN.

BY DR. THOMAS.

CONCERNING Elijah, though in heaven, he is not in the heaven indicated by him. Jesus really said, "No one hath ascended into the heaven, except he from the heaven having descended, the Son of Man he being in the heaven." When he spoke these words he had not ascended (Jno. xx. 17); but when John wrote them he was in the heaven where he hath remained ever since. "Being in the heaven" he will yet descend from it at his second appearing; and being descended he will then be the only one on earth who hath ascended to the heaven, and descended from it. But you will perhaps inquire, where is this particular heaven? I reply, where the Father is *en tois ouranois tois hupaeleois* in the highest heavens—the region of light "which no man can approach unto." (1 Tim. vi. 16.) It is there the Uncreated Majesty of the Universe resides, sitting upon His throne. Neither Enoch, Moses, Elijah, nor any other terrestrial, hath gone there. Jesus, of all terrestrials, is nearest to that throne, but not upon it. He is "at the right hand" of the Paternal Majesty.—(Heb. i. 3; viii. 1; xii. 2.) There may be others at that right hand from other systems of the Universe; but there is none other than Jesus there from ours. Even he is at the Eternal Father's right hand in the highest heavens for a time only; that is, until the time comes to re-establish Jehovah's terrestrial throne in Zion, when he will be seen by mortal eyes at the right hand of power in our terrene abode.

(Mat. xxvi. 64.) "I sit down (*ekathisa*) with my Father on his throne," saith the Lord Jesus. When? We ask the question, because *ekathisa* is in the indefinite tense. It is not now certainly, because it is testified that he is at present "at the right hand of the throne of God," and therefore not upon it. When does he sit down upon the Father's throne? When Jehovah's throne, upon which David and Solomon sat, shall be restored. This restoration will be the result of Christ's foes being subjected to him by Omnipotence; therefore saith the Father, "Sit thou at My right hand until I make thy foes thy footstool. I will send the sceptre of thy power out of Zion: rule thou in the midst of thine enemies." (Ps. cx. 1, 2.) Jesus doth not grant to sit down in his throne hereafter because he hath overcome and is now set down on the throne of the universe; but because he overcomes and sits down upon Jehovah's throne, restored in Zion at his appearing in his kingdom. *Enikeesa* and *ekathisa* in the twenty-first verse of the third of Revelation are both aorist, leaving the time of the conquest and enthronement unfixed; the nineteenth chapter, however, shows that they will both be subsequent to the overthrow of the kings of the earth and their armies, which is contemporary with the utter destruction of the Beast and False Prophet. It can no more be said of Jesus that he has overcome or conquered, than it can that he is enthroned, while "the powers that be" exist

and do according to their will, and tread his land, city and people, under foot. When he shall have overcome and shall have been enthroned in David's kingdom, he will then be able to reward his joint-heirs by giving them "power over the nations," and a share with him in his throne. But not before.

I know not in what part of the heavens Enoch, Moses, and Elijah are. All the information given us upon the subject is that they are in heaven; that is, not on the earth. It is certain that they are not "at the right hand

of God." That is the place of honor for Jesus only: he alone being "the Man of Jehovah's right hand, whom He hath made strong for Himself" (Ps. lxxx. 17), that He may "strike through kings in the days of His wrath."—(Ps. cx. 5.) Thither hath no man ascended save the Son of Man. He has been there many centuries, but the time of his departure from that far country is near at hand, when he will come suddenly and stealthily, and spoil Satan of all his ill-gotten goods, chattels, and effects. *Herald 1882 p.102*

THE SUFFERINGS OF JESUS.

BY DR. THOMAS.

JESUS, the holy and the just one, suffered "for or in behalf" of persons, who were in an unjustified state at the time of his sufferings, which were sacrificially consummated in his death and resurrection. It was *peri* "for or on account of," their sins that he suffered *hyper*, in their behalf; that being justified from their past sins "through his name," they might be the rest of their time in this evil world, in a state of reconciliation with God. Christ did not suffer in their stead, that is, that they should not suffer, as their being made "partakers of his sufferings" by a "fiery trial," proves. Had he not died and risen again, they would have perished as the beasts; but by his stripes applied, or inflicted, so to speak, upon the old man of sin within them, by faith in the gospel of the kingdom in his name presented, they are healed in conscience; and will hereafter be healed also of that "loathsome disease" that imprisons them in the dust. "For the transgressions of my people was he stricken," saith the Lord. "By his knowledge shall my righteous servant justify many; for he shall bear their iniquities." Of this "many" Isaiah

was one. Hence he says, "He was wounded for our transgressions (or sins); he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Paul also was one of this "many," of which all mankind are not—a many which is constituted of persons whose justification proceeds *ek pisteos*, out of faith in the kingdom and name, and is consummated in the sprinkling of the heart from an evil conscience with the blood of Jesus, when faith in his blood is counted to a believer of the gospel of the kingdom for righteousness, in the act of putting on his name in baptism. The apostles were of this "many;" the living ones to whom they wrote were also of the number; as well as those of their company who had been devoured by the executors of Cæsar's will. The "dead ones" of this "many" had been "washed, sanctified, and justified by the name of the Lord Jesus, and by the Spirit of God;" and had resisted the enemy "steadfast in the faith." Bruised in the heel, they lie sleeping in the dust, waiting for the trumpet sound to wake them into life. In behalf of this "many,"

Paul says, "God commendeth His love towards us, in that, while we were yet sinners, God died *hyper* for us; when we were enemies we were reconciled to God through the death of his Son;" "being reconciled we shall be saved in his life," by being planted in the form of his resurrection. "That he might purge our conscience from dead works to serve the living God, He is the Mediator of the New Will, that being subjected to death for redemption of the transgressions against the First Will, the called might receive the promise of the age-inheritance." No man ever kept the law of Moses but Jesus, and he came under its curse by what was

done to him. That law being weak through the flesh could give no one a right to eternal life as a consequence of justification thereto. Devout and undevout Israelites, therefore, were all upon the same footing in relation to it—all of them cursed; as it is written, "Cursed is everyone that continueth not in all things written in the Book of Law to do them." "From faith" in the gospel of the kingdom, the justification of the devout transgressors of the first covenant proceeds; as "through the faith," beginning in the Christ and ending in Jesus, comes the justification of the Gentile constituent of the "many." *Herald 1852. p. 220.*

THE COMMON VERSUS THE SCRIPTURAL IDEA OF RELIGION.

THE popular notion is, that religion is for the keeping of the "immortal souls" of all who get it, out of the bottomless pit of burning brimstone; and for the translating of them to an ethereal heaven beyond the skies. The alternative it offers to the world is get this religion, or be damned to this hell for ever and ever, men, women and children, infants and sucklings, idiots and pagans. Feroocious minds revel in this alternative, always flattering themselves that they are safe. They call it one of the sanctions of the gospel; and are ready to hang, draw, and quarter with satanic fierceness, the unlucky wight that shall breathe a doubt of the scripturality of their speculation. Calling upon such to do justice is like seeking mercy at the jaws of a dragon. There is neither justice nor mercy for their opponents in the hearts of men who would attribute to God the decretal of such an alternative. Benevolent and justice-loving minds revolt at it; and hence arise universalism, restorationism, baby-salvationism, salvation without faith in the gospel, and preaching deliverance to

the damned. But "they err, not knowing the Scriptures;" that is, Moses and the prophets, the only Scriptures extant when Jesus uttered the words. There is no such alternative. God does not propose to reap where He has not sown; nor to punish them for not working whom He has not hired; nor to reward those to whom He has made no promise. He intends to found a kingdom and empire on earth; and He intends that they shall be governed by men chosen upon certain well-defined principles—that is, by the "many." He does not invite all mankind, nor every creature of all mankind, to the possession of this kingdom; but "every creature" of the "all nations" of the Roman dominion contemporary with the apostles; and those of after ages and generations, who can discover the truth by study of the word—the remnant of the Woman's Seed. There are, and have been, systems of nations to which He has never spoken. These need no gospel to condemn them because of its rejection. They are "condemned already;" but not to the same condemnation which the gospel

threatens. They are condemned to return to the dust, and to abide there for ever; but the gospel condemns its rejectors to a resurrection to punishment in the judgment of the Beast and False Prophet. The alternatives of the Bible are:—

1. Possession of the kingdom with all its appurtenances, by a resurrection to eternal life; or,
2. Resurrection to punishment, consequent on rejection of the gospel and unworthiness of the kingdom; or,

3. A return to original dust, and sojourn therein for ever, consequent on necessitated, and therefore unavoidable, ignorance of the whole matter.

With the third class, or that characterised by the ignorance of necessity, the gospel has nothing to do; therefore we need not trouble ourselves about them. But with the first and second it has. They both stand related to it as acceptors or rejectors, by believing, refusing to believe, or believing and walking unworthily of it.

Kerala 1852 p. 421

SPIRITS IN PRISON.

BY DR. THOMAS.

THE dead are well termed spirits as contrasted with organised flesh and blood; for they are without form, image, likeness, or substance. They have evaporated into divers spirits or gases; and nothing of them remains but "dust and ashes;" and their characters written in the book of God's remembrance. Like the spectral impression of the coin upon the mirror, though invisible, it is there, and can be brought out by breathing upon the surface; so the men and women are, as it were, spectrally in the dust, but knowing nothing, and as unsubstantial, save their ashes, as nonentity itself, till the afflation of God's formative Spirit re-fashion them; and, as in the case of the few loaves and fishes which increased in quantity sufficient to feed thousands, from a little dust gives them the bulk and stature of adults with their former identity restored. They will then be no longer "spirits in prison," but "the dead cast out of the earth."

That the "prison" is the tomb, or the place where dead bodies are laid, must be apparent to everyone. They are fettered there by the necessity that binds them, and they cannot come forth. The grave is their prison-

house, and they the captives or prisoners of death, which has taken them captive. "My flesh shall rest in hope; because Thou wilt not leave my soul in the grave (*nepheshi le-sheol*); neither wilt Thou suffer Thine Holy One to see corruption." Here "flesh," "soul," and "Holy One" are all regarded by the prophet as confined in the grave (*sheol*); the lowest dungeon of which is "the pit," called also "the lowest hell," indicative of the state of invisibility as the result of corruption being complete. Hence the Holy One's resurrection, or release from prison, is again referred to by David in these words, "Thou hast brought up my soul from the grave (*min-sheol nepheshi*); Thou hast kept me alive (preserved me from decomposition) that I should not go down to the pit." And again "Thou hast delivered my soul from the lowest grave (*sheol*)." In another place the Holy One in prophecy supplicates Jehovah in these words, "Attend unto my cry, for I am brought very low: deliver me from my persecutors; for they are stronger than I. Bring my

soul out of prison, that I may praise Thy name." There needs no more testimony to prove that Christ's "flesh" was his "soul," and that when it was dead, and walled up in the sepulchre, it was in prison; and that as "in death there is no remembrance

of God," and "in the grave no work, nor device, nor knowledge, nor wisdom," it is clear that Christ neither in body nor soul "preached to a congregation of imprisoned dead;" for while in prison he could say nothing in praise of his Father's name.

Herold 1882, p 221.

THE STUDY OF THE BIBLE.

An address delivered to the Birmingham Christadelphian Young Men's Mutual Improvement Society.

BY BROTHER SHUTTLEWORTH.

(Continued from last month.)

STILL pursuing our backward journey, we arrive at last at the grandest beginning of all. Taking our stand in Eden we find ourselves upon the interesting spot where our race began its existence; one man alone occupies the newly-developed scene, lord of all he surveys. Looking again to the rear, we discover that we are upon the very threshold of the creation week. Upon this let us dwell a moment. What strikes us? Why here is a brief but comprehensive and suggestive history of what happened before our first father came into being—we might therefore call it pre-Adamic history. How far does it go back? First it goes back six days: at the beginning of those six days the earth which we inhabit was without definite form and empty, a mere waste of waters enveloped in the blackness of a starless night. This we call chaos. Jeremiah afterwards speaking prophetically, employed the very words of this narrative as descriptive of the political void which ensued upon the Babylonish captivity: says he, "I beheld the earth and lo, it was without form and void; and the heavens, and they had no light. I beheld the mountains and lo, they trampled, and all the hills moved lightly. I beheld, and lo, there was no man, and all the birds of the heavens were fled."—(Jer. iv. 23-25). Then calling to mind the promised new heaven and earth, we become alive to the fact that a similar darkness has again overspread the face of Israel's sky, while His land has been spoilt by Gentile rivers; to be followed however finally with a new heaven and new earth, occupied by orbs of righteousness, when the second Adam do-

minion over all flesh shall fill the world again with light and life. Stepping back again to the chaos, you may have observed that the materials out of which this splendid domain was to be fabricated were already in existence, having been called into being at some earlier period styled "the beginning." This allows for the earth the antiquity claimed for it by geologists. As to what state of things preceded the Adamic we have no direct information, but there are little suggestive scraps here and there in the Bible which seem to teach that it was pre-occupied not only by an extinct species of mammoth animals, but by angelic intelligences. The sprinkling of evidence in the case begins with the injunction to Adam to replenish the earth, which it has to be observed is the same which was given to Noah after the flood: and the conclusion drawn from this is that the command to replenish followed equally upon a universal destruction in both cases. (The only drawback to this is that the Hebrew term *Millai*, rendered replenish, is more frequently translated fill, which is also the meaning given to it in the *Hebrew Lexicon*). The next evidence is the mention of angels by Jude and Peter who were visited with destroying judgment, for which no satisfactory historical analogy can be found in the Old Testament record. Then the next evidence to this is the fact that there are angels; and our own case suggests that they may at some time or other have been put through a probationary experience like ours (which is even hinted at in Genesis iii. 22). Then lastly, the

same language as we have before said is used by Jeremiah of the Babylonian desolation of Jerusalem, and in this case of course there had been a precedent state of social and political life and prosperity. But passing from that, we would further remark that Solomon speaks of a time certainly earlier than the six days' creation, if not even before the time of the first verse of Genesis—of a time before the earth existed, when there was no depths, and no mountains nor fields. But why do I adduce these references? Why, to show that divine inscrutable intelligence preceded all these things which are but the works of His hands at a time when God had already many sons independent of the human race; and whom He employed in the work of building the globe, and filling it with creature life, and of whom also we read that upon the occasion of their finished labour (probably on the first Sabbath day) they sang aloud for joy. This shows us that there are existent a glorious race of beings whose antiquity far transcends the earliest history of our kind.—God was not alone in the universe at a time when we as yet were hidden in the womb of undeveloped purpose. Not the least interesting matter about the angels is the fact that the gospel invites us to become their equals in all that makes them glorious. The Genesis we have been last considering is the furthest remove from our own time that we can possibly get back to; and yet we can get back with the help of Bible history, step by step, up to the grand starting point of all. For the Bible is not like a book without dates, but on the contrary it abounds with chronological data of various sorts, such as kings' reigns—the occurrence of events noted in profane history, the length of men's lives, as well also (in not a few cases), the actual statement of time in the language of the almanack. We have only to take the age of Adam at the birth of Seth (130) to find out (approximately) how long our first parents were in Paradise; again, we have only to add together the ages of ten patriarchs to ascertain the date of the flood (A.M. 1656). Again, we only need to intelligently cast up the various figures which occur afterwards in this first book to find out the year of the exodus (B.C. 1626). And in the same simple way we get from the Exodus to Joshua, and from Joshua to Samuel, and from Samuel to Solomon, and from Solomon to Nebuchadnezzar, and from Nebuchadnezzar to Artaxerxes, and from Artaxerxes to

Christ. By another way of reckoning, Matthew summarises a considerable portion of this period; giving us the number of generations which had successively occupied the three important intervals into which he divides the whole time from Abraham to the appearance of Abraham's seed.

Moreover the facts of the creation period are the facts of to-day, which we have had occasion to notice in another connection already: but the help to faith which we may hope to derive from the consideration of this point, consists in the simple means by which we are thus enabled to unite two such distant epochs; and what is that? why, the various existences of nature have endured the whole time and are still to-day fulfilling the various appointments which they received at first. The earth moves, the sun shines, the seasons come and go, day and night alternate, still as in the days of Adam without any fundamental change: God has covered us in with His works all round. We look behind and before and above our heads upon an infinity that we cannot grasp with our mortal hands; but it is an infinity which speaks of God, and teaches us that we are surrounded by far more enduring monuments of Eternal wisdom and power than exists in the ephemeral life which we now live in the flesh.

But we not only see the continuance of what God has done, but we even find traces of what man has done (agreeably to the Bible record) ages before we or our fathers came upon the scene. Why we behold to-day some results of even the first man's work in the names by which we distinguish the various animal forms inhabiting land, air, and water; whence their names? the Bible answers: they were imposed at the first by Adam himself; although in many instances it is to be expected that there are divers corruptions, yet nevertheless the general fact is there; a fact not entirely devoid of interest when we consider all that is involved. Well what does it involve? why, certainly that Adam like Solomon must by a divinely endowed wisdom have been able to readily understand the various peculiarities of the animals for whom he divined a suitable name. Can we doubt that they were suitably bestowed? If such things were possible we may easily dispel such a state of mind by resorting to a few sample illustrations of their appropriateness. Take first the owl, that howling bird of the night, and we find the Hebrew word, *Bath hayaanoh* rendered owl, signifies a

daughter of noise. Take the goat, and the Hebrew word signifies hairy. Again, take the greyhound, and the original word means strongly girt in the loins, evidently significant of its powers to run. Again take the vulture, which signifies "seeing," and compare with the fact that the extreme acuteness of the sense of sight in this bird enables it to discern its prey at a great distance. Then next take the camel, which signifies "carrier," and again compare with the known facts respecting this ship of the desert. Next take the stork, which in the Hebrew signifies mercy, and in the Greek, mutual affection; and then note that here we have a creature that is remarkable for its affection, and especially in the young towards the old birds. Now take the serpent which Adam appears to have appropriately named *Nachash* in the Hebrew language, which means to see or perceive acutely, hence the subtlety and shrewdness by which it was characterised. Next let us take the fox, which in the Hebrew is *shool*, from the same root as we get *sheol* rendered hell in the Old Testament; but why should that be its name? Those who know what the Bible hell is will be able to appreciate when they are told that it is because it burrows in the ground. Again turn your attention to the horse, a name which at least in the English language comes from a root signifying to neigh. Again take the name of the locust of the Egyptian plague, and we have *arbeh* meaning multiplication. Next take the partridge, the Hebrew name of which interpreted means caller, which also fitly describes the known characteristics of that bird. Now take the leopard, and we have a name signifying spotted. Then take the mouse, the Hebrew name of which is *akbar*, from a root meaning to gnaw or bite in pieces; then again there is the mole which derives its name from a Hebrew root signifying to dig excessively or repeatedly; and again there is the snail (Hebrew *shabul*) from a root meaning to make wet or moist; and again we have the same appropriateness in the frog, whose Hebrew name signifies (according to Gesenius) "Marsh-leapers." Again the Hebrew word *vekhes* rendered dromedary signifies a swift beast, as also its Greek name signifies to run: all of which is in harmony with the character of the animal which is described by Jeremiah as the "swift dromedary." Again, take the salmon which is from a Latin root signifying to leap, which is also according to the known habits of this fish.

Furthermore, it is scarcely to be doubted that wisdom belongs to every other department of divine operations, whether these be conducted by the angels or by divinely qualified human instrumentality. At present however we only submit three more illustrations taken from inanimate objects—of these we may mention gold, the earliest and most common Hebrew name of which is *zahab*, a term derived from the yellow colour of the metal it is employed to describe: then we have the oak which is the translation of four Hebrew words, all however from the common root *el*, to be strong; and lastly look at the almond tree, the original of which signifies haste or vigilance (an idea derived from its early blossoming) a signification which you will even find applied to it in the Bible itself, in which in one instance it is used as the symbol of *haste* on the part of Jehovah to perform His word by the hand of Jeremiah.—(Jer. i. 11, 12.) But we pass on to other fields of interest. Looking down the long-lived list of patriarchs styled "the generations of Adam," we are struck with the remarkable contrast which exists between the length of human life in those days as compared with our own times—an interesting feature of antiquity of itself, and so much beyond anything pertaining to current experience that some have (foolishly enough) doubted the truthfulness of the record; but in this the truth comes to our aid, and enables us to see that these long leases of life so peculiar to the antediluvian age, are in due time going to be restored upon even a more extensive scale, when men shall again outlive the most durable works of their hands; in a time when an hundred years will be accounted but as the days of an infant. But, even this will be eclipsed by the still greater fact of that same age that those very patriarchs whose length of life in the days of their pilgrimage has already been the wonder of the world—will again appear upon the scene to enter upon a boundless existence which will know no limit as to its duration, and no diminution of vigour and beauty as to its physical character. The prospect of these "times of restitution" adds tenfold interest to the Old Testament, in which are to be found so many other things also which are to be the subject of divine restoration. The interest which attaches to things which are come and gone, must undoubtedly be intensely enhanced in view of the fact that they are to re-appear upon the earth.

But there is one thing more to be said about Bible names of which this is the first list of many others more lengthy; such is the extent of their various spiritual significations that if all the Bible were lost, with the exception of its 3,000 proper names, we should still have preserved to us the brief monuments of well nigh every doctrine in the Scriptures. I will just give you a few clues which will serve to illustrate, and which you may also find useful in case of further research. With few exceptions Scripture names are compound words containing two or more ideas. These names were sometimes imposed at birth, but in not a few cases they were bestowed in after life, sometimes by Divine direction, and were in some cases historical and commemorative, but in others prophetic of things of future import. Names beginning or ending with el, or commencing with Jeh and ending with iah are Divine names, such for instance as Daniel, judgment of God, and Eliezer, help of God; or Jehoshua. Names beginning with Ab express fatherhood, as Abraham, father of a multitude; or beginning with Ah they point to brotherhood, as Ahishar, brother of song; again, names commencing with Adon express lordship, as Adonikam, the Lord risen; or opening with Ben they signify sonship, as Benjamin, son of the right hand; again, where names begin or end with Melech or Melchi we have king, as in Melchizedek, king of righteousness; or again, where beginning or ending with Salem, Salom, or Shalom we have peace; again, names starting with Beth express house, as Bethlehem, house of bread; or where beginning with Obed or Obad they have reference to service, as Obadiah, servant of Jehovah; or again, where they commence with Hadad they import shouting, as Hadadezer, a shout for help; or again, where the name begins with Abel it is the language of mourning.

In Adam we have an earthy name, in Olympas an heavenly name, in Enos a mortal name, in Berith a covenant name, in Eliakim a resurrection name, in Besor a gospel name, in Daniel a judgment name, in Lot a covering name, in Jesus a saving name, in Jasher an upright name, in Jair a shining name, in Kadesh a sanctified name, in Malehus a kingly name, in Noah a comforting name, in Obed a servant's name, in Pedahel a redemptory name, in Becher a first-fruit name, in Barnabas a consoling name, in Benjamin a right hand name, in Ater a left hand name, in Ashkenaz a fiery name, in Asher a happy name, in

Zelotes a zealous name, in Salome a peaceable name, in Zađock a justified name, in Rephael a health-giving name, in Nicholas a conquering name. It is a fact, you can hardly touch anything in the Bible which is not inspired with meaning; even of the stars it is said "he called them all by their names," of which we have a few specimens in Job; and the angels too (and we have mention of 20,000 of them) have all names as expressive of their functions as Michael and Gabriel.

Turning our attention to another point, it is to be noted that the earth was at first watered by a mist; and in connection with that you may have noticed that the first mention of rain is in the account of the deluge. Now when these two things are put together it seems to suggest that there was no rain for the first 1,600 years; and then on the supposition that the suggestion is well founded, not only the bow in the cloud receives additional force as appearing for the first time, but even the predicted deluge itself would be a still more incredible thing to the unbelieving generation who so entirely despised the strivings of the divine spirit, exemplified in the pleadings of this preacher of righteousness. Moreover, by this record the rainbow and the Noahic flood and covenant guaranteeing its non-occurrence for evermore, are to be associated together, not less in the divine mind than in the human, as being worthy of unending remembrance, so much so that we behold the fact of it inscribed upon the very sky to this day. Further, the duration of Noah's testimony shews us that the flood was the subject of prediction for 120 years before it came; as also the indications of Joseph's exaltation came thirteen years before it began to be realized. The same may be said of Jacob's descent into Egypt, which was foreshewn to Abraham 205 years before it took place; the same also with the bondage and subsequent Exodus of the Israelites, which was made known to Isaac's father 430 years before it all became a matter of history; the same with Cyrus who was named as the Restorer from Babylon some 150 years before the event; the same with Christ who was predicted 4,000 years before he came in the flesh, and whose crucifixion also was made the subject of revelation to Daniel 490 years before it happened; the same also with the destruction of Jerusalem by the hand of the Romans which Moses foretold more than 1,600 years before it was fulfilled; again, in the same way the promise that Christ should sit on David's

throne was made 3,000 years in advance of his still future possession of it; and finally the date of Daniel's resurrection from the dead was revealed to him more than 2,000 years before the arrival of the time which is yet future. From all of which it is clear that by so much the Bible is more interesting and wonderful than any other book, exhibiting to us abundantly that the most remote past and the most far-reaching future are equally present to the all-searching spirit of Him who alone can declare the end from the beginning.

Next take the Old Testament in your hands, and look at it as the literature of one of the nations of antiquity, the beginning of whose national existence dates back so far as 3,500 years, and whose overthrow has now been a matter of history for nearly 2,000 years. What other ancient nation on the face of the earth has left us such a legacy? Compare what we get about Egypt, Persia, Greece and Babylon; from Manetho, Herodotus, Rollin, Plutarch, and other profane authors, with what is our possession in the Bible. What a contrast! scarcely a greater contrast could be submitted between the divine and the human than is here brought to view. Truly we may say with David "what one nation in the earth is like Thy people Israel," or with Moses, "What nation is there so great, who hath God so nigh to them, or that hath statutes and judgments so righteous?" The history of God's dealings with Israel, therefore is the grandest history of any nation in the world, and the most directly and eternally profitable to study, and of course infinitely more so when we know that this divine nation is destined to revive again and fill the face of the world with the delicious fruits of a righteous government and universal well-being. But it is easy to see that in the Bible we have not merely (although principally) the history of one nation, but that we have a book that runs parallel with the history of our very race,—a book that lies alongside the entire route of human affairs; and a book notwithstanding its surpassing antiquity, that has continued to increase in interest to the present hour with all whose eyes have been opened to the truly wonderful things in the divine purpose of which it is the exponent. It is, in few words, a book that

is destined to outlive and at last take the place of all merely human and unenlightened productions, in a day when it will witness the universal accomplishment of its minutest promises, and the obliteration of every rival testimony: for it is a matter of Divine record that it is sooner possible for heaven and earth to pass away than for one jot or tittle of Jehovah's word to fail of being fulfilled.

Hence, although as it is said in one of the *Bible Finger Posts*, "the Bible contains no less than four successive divine developments as ways of salvation, yet you will find that nevertheless the Scriptures are literally full of eternal principles, which failing fulfilment in the past or the present, will certainly at last find their entire verification in the time when the nations shall walk in the light of the law yet to be promulgated from Mount Zion. And this thought first gives interest and next comfort; in respect, not only of unfulfilled prophecy and promise, but also in reference to all the disregarded counsels and exhortations to be found so plentifully in the Proverbs and the Epistles. So that at length it shall be verily true that the word of God shall not return to Him void, but shall accomplish upon earth a state of things which in relation to the Divine testimonies, shall as truly correspond "as in water face answereth to face."

My object this evening will have been served if by these few and somewhat roughly-hewn remarks I may have succeeded in laying the foundation of a deeper and more lively interest in these transcendantly exalted archives of divine matters, every book of which teems with living seeds; and every chapter of which is loaded with instructions, and the most powerful influences to direct and assure and bless to an extent that no other writings in the world can approach to. But still they exist in vain for us in the absence of prayerful study and daily companionship, by the reliable help of which we may assuredly hope at last, having overcome this present evil world, to enter into possession of those imperishable realities which are the assured reward of all those who seek for wisdom as hid treasure, and rejoice in the unsearchable riches of Christ as one that findeth great spoil.

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLÉSIA, No. 124.

“Exhort one another daily.”—PAUL.

HAVING on the last occasion left unfinished the consideration of the ninth chapter of Romans, we cannot perhaps do better than return to it before dealing with any fresh topic. It is a chapter full of important instruction in the ways of God—ways which, as Jehovah himself tells us by Isaiah, are as much higher than our ways as heaven is higher than the earth: ways therefore which fail to engage the sympathies of the purely natural mind, but which, nevertheless, are more beautiful and ennobling and ultimately beneficial than all the best ways of man.

One of such ways we have already seen—that the seed or family for which He purposes the final inheritance of the earth in an immortal state, are not developed on the mere hereditary principle. They are not to come into Abraham's inheritance merely because they have Abraham's blood in their veins, but because, being Abraham's children by descent or adoption, they are also characterised by that faith and docility with which in Abraham God was well pleased, and which He counted unto him for righteousness. We must on reflection be able very heartily to pronounce this an excellent “way.” How infinitely superior to the principle which regulates the succession of property—ay, of crowns and sceptres,—in the human system of things. A man is heir to a certain estate or a certain throne merely because he is born of a certain parentage. It matters not how unfitted he may be for the position. He may be a bad man, an imbecile, or a tyrant: he is secured all the same in the full enjoyment of his rights and possessions. The consequence

may be seen in the wretched condition of things upon earth.

But the “heir of God and joint heir with Christ,” to whom the future in all the earth belongs, are men not only of legal title but of the highest moral qualification. The legal title is in fact made to hang on the moral qualification; for the legal title will be quashed if the other is defective. Their status depends not on their extraction but upon their fitness for the privileges of the extraction. The children of promise only are counted for the seed. If any man have not the Spirit of Christ, he is none of his. If any man have not the faith and character of Abraham, he is not his seed and heir according to the promise, even if he have the blood of Abraham or the highest title which adoption can give. He must “do the works of Abraham.”—(John viii. 39).

How glorious will be the result of the application of this rule! Every member of the developed family, when Abraham, Isaac and Jacob and all the prophets will appear in the kingdom of God, will be a tried and true man, not only holding, in the grace of God, a true title to his position as a noble in the future age, but possessing those moral characteristics which will make him a blessing to all in subjection to him, a constant sweetness to all his glorious equals, a joy to Christ, and a glory to God.

You say, “What? will they not be forgiven men and therefore men who in their day have erred and come short?” Yes, yes: “there liveth not a man that sinneth not.”—(1 Kings viii. 46; Eccles. vii. 20). “It is of the Lord's mercy we are not consumed.”—(Lam. iii. 22). But

then, realise this: only certain are forgiven. The question is, who? The answer in all the Scriptures is "Those who confess their sins and forsake them," "those who are of broken and contrite heart," "those who forgive others" and who, having been forgiven much, love much, and labour much in the Lord and for the Lord. These do the works of Abraham—works of faith and obedience: these have the spirit of Christ. They are a great contrast to the withered branches who bring forth no fruit: who are in the lukewarm state which the Lord hates.

But not only are the children of the promise in preference to the children of the flesh counted for the seed: we have to look at another of the ways of God in the statement of Paul, that the working out of the plan was so arranged "that the purpose of God according to election might stand." Rebecca was told before the birth of Jacob and Esau, that the elder should serve the younger. Paul deals with this as if it were an arbitrary selection; and answers the objection on this ground. He as much as says, "Granting that God chose one before another of His own prerogative, is there unrighteousness with God in this?"—(verse 14). Has He not a right to do as He will with His own? "Hath not the potter power over the clay, of the same lump to make one vessel unto honour and another unto dishonour, if it so please him?" He quotes Jehovah's declaration to Moses, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." from which he deduces the conclusion, "So then it is not of him that willeth nor of him that runneth, but of God that showeth mercy."

Now, all this is very important and very reasonable, but it is far from giving countenance to Calvinistic ideas of election. It is the importation of Calvinistic ideas that makes the argument obscure or the chapter difficult. The idea before Paul's mind is only properly to be seen side by side with that which he

was opposing. It is a very simple one; viz., that the development of God's family upon earth is an affair of *divine purpose* upon divine principles of selection: and not a matter of human plan or human working out at all. Both the Jews and the Greeks assigned to man a large part in their respective conceptions of the working out of futurity. Human merit, according to the Greeks, human pedigree according to the Jews, had all to do in determining the evolution of spiritual destinies. Paul's argument is that it is an affair of divine pre-conceived purpose, altogether apart from which, man could have done absolutely nothing, and that the purpose is according to election or choice, that is, a purpose based upon certain principles of choice. Where Calvinism is wrong is that it ignores *the principles which regulate the choice*. It makes it purely an exercise of "sovereign will," which it truly is in the sense of being unconstrained and irresponsible authority; but it fails to take into account what God has revealed concerning the way He exercises His election, selection, or choice. The cases of Jacob and Esau, and Pharaoh cited by Paul, illustrate the point. They were all the result of a divine purpose: but the purpose was formed in harmony with moral fitness. If Esau's rejection was proclaimed beforehand, it must be noticed that Esau turned out a wild man and a lover of sport—a thing known in advance to Him to whom "all His works are known from the beginning." If Pharaoh was raised up and hardened that God's power might be exhibited, it must be recognised that Pharaoh was a fit subject for such a use. He was not a humble-minded, reasonable obedient man, but a man of self-sufficient and wilful heart, and all was known to God beforehand. If a believing, obedient Jacob had been treated as Esau; if an Abraham had been dealt with as a Pharaoh, we should then have had the confounding proposition of Calvin illustrated. We should not have had a "purpose of God according to election,"

but a purpose "*not according to election:*" for no principle of selection would have been visible in such a procedure. If it be asked "were not these men—Esau and Pharaoh,—what they were as the result of the divine purpose beforehand?" the answer is, that it is vain to go behind the beginning of matters in that way. We can only deal with things as they are. It is vain to trouble ourselves with the inscrutable causes. It is a matter of some concern and some advantage to see that the works of God when accomplished are developed in harmony with the principles which He has declared to regulate His acts. If it be said that this is not facing but shirking the difficulty involved in the idea of a divine purpose, we can only take final refuge in Paul's question "Hath not the potter power over the clay to work it into any shape he pleases?" Grant the potter and the clay, and there is an end to all controversy. The point to see clearly is that when the potter has made his vessels, he does not put them to a use inconsistent but in harmony with their nature.

"Thou wilt say then unto me, why doth He yet find fault? for who hath resisted His will." Thus incisively does Paul state the final challenge of the objector. It appears unanswerable like many other sallies of sophistry. It fails through not recognising that the working out of God's purposes with persons leaves room for the exercise of human volition as well, and that in this margin of individual volition, it is not unreasonable that God should distribute praise or blame as the case may call for. There is much presumption in the objections brought forward on this subject, which are best met by Paul's rejoinder, "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? What if God, willing to show His wrath and to make His power known, endured with much long suffering, the vessels of wrath fitted to destruction, and that He might make known the riches of

His glory on the vessels of mercy which He had afore prepared unto glory, even us whom He hath called not of the Jews only but also of the Gentiles?" What answer can there be to this? Only one that is truly reasonable: If God, willing to manifest the attributes of His character for human acquaintance, chose to constitute men and create circumstances for the effectual accomplishment of that purpose, there is not only no room for cavil, but occasion for highest gratitude and praise. The Possessor of Heaven and earth can do as He pleases, without rightful challenge from any of the souls He has made; and when what He pleases to do, as a whole, is so wise and good and glorious, it is the part of the creatures of His hand to stand still and adore.

This will certainly be the attitude of those whom Paul styles "vessels of mercy." Who those are we may easily learn. Vessels of mercy are those to whom mercy is shown. This mercy is a sparing and favouring where no right to such exists. This will be done to those who take a reasonable attitude. Though God says, "I will have mercy on whom I will have mercy." He does not mean that His mercy is capriciously bestowed. It is bestowed on very well defined principles. "His mercy is towards them that fear Him." "To the merciful man Thou wilt show Thyself merciful." "Blessed are the merciful for they shall obtain mercy." Such are the plain declarations of the word, illustrated and confirmed by the statement of Jesus that "if we from the heart forgive not every man his brother his trespasses, neither will the Father forgive our trespasses." The mercy of God will be shown towards those who take a reverent and docile attitude towards God, and a merciful attitude towards men. Such are "vessels of mercy," filled with the mercy of God and overflowing with it towards others. Such only are the children of God.

They are "not of the Jews only but also of the Gentiles." For a long time, they were "of the Jews only," and only a

very small remnant of them. As the eye travels backwards, it picks out the Nehemiahs and the Daniels and the Jeremiahs, and the Davids and the Samuels, and the Joshuas and the Moses and the Josephs, &c., and by the eye of a legitimate imagination, it sees clustered round those illustrious names like the seven thousand in Elijah's day, many unnamed and to men unknown children of faith and righteousness, vessels of mercy "afore prepared unto glory." Still, in proportion to the mass of Israel, they were few and uninfluential, and outside Israel they were not to be found, for "the sons of the strangers," joining themselves to Israel became Israel. In the apostolic age, even after Christ's ascension, the disciples as we know "preached unto none but unto the Jews only." But the day came when "unto the Gentiles also was granted repentance unto life." In the work of extending this privilege, Paul as we know, performed a prominent—in fact the leading part, so much so as to be called "the apostle of the Gentiles." In this work we have come to be included through those ways of Providence which have brought us into contact with the testimony; and it is our duty and our wisdom to realise what this means with regard to our position and relation to God and man. Are we vessels of mercy prepared afore unto glory? Some say "that is just what we would like to know." They are apt to take a Calvinistic view of the situation and to embarrass themselves with that maundering torment which in past times has sent some people to the asylum: the torment of arguing that if they are not among "the elect" it is no use trying, and if they are, it is superfluous. The unscripturalness of such a view must be evident at once from the constant vein of entreaty and exhortation that runs through the epistles, impressing on the believers the necessity of taking heed "lest" they should come short of the promised inheritance.—(Heb. iv. 1). The purpose of God in the matter—even as in the case of Jacob and Esau—

is not arbitrary but "according to election," and the election is "according to fitness," and fitness is according to the earnest endeavour of good and honest hearts to "make their calling and election sure."—(2 Pet. i. 10). Therefore those may know themselves "vessels of mercy prepared afore unto glory," who, examining their own selves, as Paul advises, find themselves answer to the characteristics of those who are declared the appointed inheritors of the kingdom and glory of God. Are they "poor in this world, *rich in faith*?"—(Jas. ii. 5). So far they answer to the right description. Are they rich in this world? Well, their case is not hopeless but it is difficult. It is Jesus who says so (Matt. xix. 23), and it is not for us to cloak his words. Paul recognises their case as hopeful but calling for special vigilance.—(1 Tim. vi. 17-19). Jesus also.—(Luke xvi. 9). If they are rich in faith and good works, their worldly riches will no more work against them than the riches of Abraham. But "rich in this world and poor in faith" is a bad case. "Poor in this world and poor in faith" is worse. Rich in this world and rich in faith is beautiful: but the prevalent apostolic type is defined in James's words: "poor in this world, rich in faith." Well then, are they righteous in their lives? Another mark in their favour. "The unrighteous shall not inherit the kingdom of God."—(1 Cor. vi. 9). Even "the righteous shall scarcely be saved."—(1 Pet. iv. 18). The habitually disobedient and unrighteous are without hope except they repent. Then are they diligent followers of every good work?—(1 Tim. v. 10). Do they forsake not the assembling of themselves with the saints?—(Heb. x. 25). Do they pray always (Luke xviii. 1), and in everything give thanks in the name of the Lord Jesus?—(Eph. v. 20). Are they "peculiar" and zealous of good works?—(Tit. ii. 14). Are they in a word followers of Paul, even as he was of Christ?—(1 Cor. xi. 1). If so, they need not distress themselves about the abstract question of whether they are included

among "the elect;" for the elect are made up of such as they, and because they are such, and of none else; and "all" and "whosoever" that are of that stamp will be included.

It may be said that such a standard excludes hope. It would do so if there were no provision for short-coming. But the "vessels of mercy" have to remember that they are vessels of *mercy* after all, and that after all they can do, it is of the Lord's favour that they are chosen unto glory. If their faults were not overlooked they could not be saved. David gives expression to the idea when he says, "If thou, Lord, shouldst mark iniquity, who should stand? But there is forgiveness with thee that Thou mayest be feared."—(Psa. cxxx. 4). The multitude of the redeemed is a multitude who rejoicingly acknowledge in the day of their glory that they have been "washed from their sins in the blood of the Lamb"—sins not only pre-baptismal, but after adoption, as in the case of Peter. Consequently, we must not despond with our weakness, but lift up the hands that hang down, and confirm the feeble knees lest that which is lame be turned out of the way, but rather let it be healed.—(Heb. xii. 12, 13).

It may be said again that this doctrine of forgiveness neutralises the doctrine of moral excellence being necessary to inclusion among "the elect." It may be asked, where the need of righteousness if forgiveness rehabilitates the sinner? The question overlooks the fact that forgiveness itself is conditional. For example, Jesus teaches that a man who is not forgiving will not be forgiven.—(Matt. xviii. 35). There are other qualities requisite

for the obtainment of forgiveness. Only those who fear God and have a tender heart towards His covenants and His ways—who love Him and hope in His mercy, and are striving earnestly to walk acceptably before Him, will receive the great benefit of forgiveness for Christ's sake. Only for such will He intercede; and if He intercede not, a man has no hope. There is a great difference between men of the loving, striving, earnest type and those who are callous and lukewarm. The shortcomings of the former—confessed and repented and prayed for, will be overlooked, where the debts of the indifferent and unmerciful will be exacted to the "utmost farthing." Thus the apparently conflicting doctrines of personal righteousness and forgiveness meet in harmony, each coming up to the boundary line where they meet and fuse in a beautiful blending of colour.

Let us rejoice and be glad at the position we have attained in the matter in contrast with Israel after the flesh. It remains true as Paul says in this chapter, that "the Gentiles which followed not after righteousness have attained righteousness, even the righteousness which is faith. But Israel which followed after the law of righteousness, hath not attained to the law of righteousness." We were all of us Gentiles following not righteousness, but the passing gratification of an unenlightened mind. In the purpose of God according to election, we have been called to be "vessels of mercy." Let us see to it that we use every endeavour to make our calling and election sure.

EDITOR.

THE BAPTISM OF JESUS.

(Matthew iii.)

To Jordan's bank, from Judah's land,
With sin-confessing cries,
Repentant sons of Israel came
That John might them baptize.

From Galilee One also came
Who would not be said nay;
All righteousness he would fulfil
In God's appointed way.

In nature from a sinful source,
Though from transgression free,
He knew the sinner's cleansing faith
Led to the cursed tree.

When from the water he arose,
He saw the Spirit dove
Descending as anointing oil—
A gift from God above.

"This is my Son, in whom I'm pleased,"
Declared Jehovah's voice,
"And in his perfect filial love
My bosom doth rejoice."

Henceforth he wore by Spirit aid
A garment of his own,
For none there were whose righteousness
For his flesh could atone.

That robe of perfect holiness
Its wearer gave a place,
To act as Israel's Highest Priest
And cleanse a sinful race.

To be among the cleansed ones,
Whate'er God's word doth say
Must be obeyed by all who seek
And walk the narrow way.

June, 1879.

J.J.A.

THE PURPOSE, EXPLOIT AND END OF GOG.

THOSE who pray for the peace of Jerusalem, and watch the course of events in anticipation of the speedy arrival of the time for God to favour Zion, cannot but read with great interest Ezekiel's prophecies concerning the work and destiny of Gog and his hosts. A new translation of Ezekiel xxxviii. and xxxix.—a translation made in the light of the divine purpose, as exhibited in the Scriptures as a whole, and made with a view to securing greater clearness and precision of expression than characterises the authorised version—may not be out of place now that the nations who will shortly enter upon conflict are preparing for action. The following is a new translation of chapter xxxviii. It is not a literal translation—which would necessarily be enigmatical, and to some far from instructive—but the result of one, the original idioms being resolved as far as was need-

ful to make the sense plain, and the ideas conveyed by the prophet's utterance being, as exactly as the translator's ability and judgment enabled, presented in an English form.

THE IMPROVED TRANSLATION.

NOW there was a word of Yahweh unto me, saying: Son of Adam, set thy face against Gog, of the land of Magog, prince of Rosh, Meshech and Tubal, and prophesy concerning him, and say: Thus saith Adonai Yahweh, Behold I am against thee, O Gog, prince of Rosh, Meshech and Tubal, and I will entice thee on, and put hooks in thy jaws, and bring thee forth, and all thy force—horses and horsemen, gorgeously arrayed all of them, a numerous company, with buckler and shield, handling swords all of them. Persia, Cush and Phut with them, all of them with shield and helmet; Gomer and all his hordes, the house of Togarmah of the back parts of the north

and all his hordes—many peoples with thee. Be thou prepared, yea prepare for thyself, thou and all thy companies that are assembled unto thee; and be thou to them for a reserve. After many days thou shalt receive appointment; in the latter years thou shalt come into the land that is recovered from the sword, that is gathered out of many peoples, against the mountains of Israel, which have for a long time been desolate; but it has been brought forth from the peoples, and they dwell securely all of them. And thou shalt ascend like a storm—thou shalt come in; like a cloud to cover the land shalt thou be: thou and all thy hordes, and many peoples with thee. Thus saith *Adonai Yahweh*: It shall also be that at that time things shall come up in thy mind—yea, thou shalt purpose an evil purpose, and shalt say: “I will go up against a land of settlements; I will go in to them that are resting in quiet, dwelling securely all of them, dwelling without walls, and having neither bars nor gates—to take a spoil, to seize a prey, to attack the desolate places re-occupied, and the people gathered out of the nations acquiring cattle and substance, and dwelling in the height of the land.” Sheba and Dedan, and the merchants of Tarshish, and all the young lions thereof, shall say unto thee: “Art thou come to take a spoil, to seize a prey; hast thou assembled thy companies to carry off silver and gold, to lay hold of cattle and substance, to take a great spoil?” Therefore prophesy, son of Adam, and say thou to Gog: Thus saith *Adonai Yahweh*, At that time when my people Israel is dwelling securely, wilt thou not arouse thyself? Thou wilt also come from thy place from the back parts of the north, thou and many peoples with thee, riding on horses all of them, a great company and a numerous force; and thou wilt ascend against My people Israel, like a cloud to cover the land; in the latter days it shall be, and I will bring thee in upon My land in order that the nations may know Me when I shall show Myself before their eyes, O Gog. Thus saith *Adonai Yahweh*—Art thou he of whom I spoke in former days—by My servants the prophets of Israel, who prophesied in those days, years—to bring thee in against them? It shall even be that, at that time when Gog shall come in upon the land of Israel—saith *Adonai Yahweh*—My rage shall come up into My face. And in my zeal, in the fire of my wrath have I spoken it: shall there not

at that time be a great trembling in the land of Israel? And from my presence shall tremble the fish of the sea, the fowl of the heavens, and the beast of the field and every creeping thing which creepeth on the face of the earth, and all mankind who are on the face of the earth. The mountains also shall be thrown down, the steep places shall fall, and every wall shall fall to the earth. And I will call to all My mountains for a sword upon him—saith *Adonai Yahweh*. The sword of each shall be against his fellow. I will also enter into judgment against him with pestilence and with blood, and an overflowing rain and hailstones; fire and brimstone will I rain upon him and his hordes, and on the many peoples that are with him. Thus will I show Myself great, and I will show myself holy; and I will be known in the eyes of many nations, and they shall know that I am *Yahweh*.

REMARKS.

It should be added that two or three of the emendations in the foregoing translation are the result of comparing the text with the ancient versions. The Hebrew word rendered “I will entice thee on,” has, by some Jewish authorities been understood to mean “I will make thee obstinate,” or “I will cause thee to be perverse.” The word may also have the signification of “I will cause thee to return.” Anyhow, although Gog may be enticed, allured or decoyed from his place at the extreme north, it is clear that he is a helpless instrument in the hands of the Deity, for he is treated as prisoners were in ancient times—hooks are put into his jaws, and he is *brought forth*. When, further on in this chapter, Gog is told to “be a reserve” unto those assembled unto him, we are to regard him as counselled to assert the authority of an imperial head, so that those with him may guard and obey him as their chief, and exert themselves in his purpose of aggression and plunder. When again we read of Gog being “appointed,” we must look upon him as one who is “inquired after,” for such is the primary meaning of the original word. “After many days thou shalt be required, called upon, or sought

after, to take the headship of the great company and numerous force." He may be thus called into position by the provocation of other powers, or he may be installed in order to set about the achievement of his own ambitious designs. When he has been "appointed," and when he has assumed the rôle he is des-

tined to fill, he will proceed to invade the land wherein destruction will overtake him. Chapter xxxix. gives a more extended view of what will take place, and some notes on, and a new translation of, that chapter, are reserved for another number.

J.W.T.

IN WHAT PROPHETIC EPOCH DO WE LIVE ?

A BROTHER once remarked that "the brethren of Christ have always been able to read the signs of the times and to know the particular period in which they were existing." "What" saith he "is the time in which we live?" He asked the question in such a tone as to give the impression that in his opinion brethren of Christ were now a little deficient in that knowledge which is of such comfort and encouragement to the saints. No doubt there have been some who during all the time since Christ left the earth have been able to read the signs of the times. Their utterances have enabled others of his brethren to comprehend what would otherwise have been hidden from them. There is no doubt also that the degree of knowledge has varied at different periods during the past 1,800 years. Like the ministrations of the Spirit under the law, which at times burst forth like a bright sunbeam, and then at others comparative darkness supervened because "there was no open vision." So also there are degrees in the manifestation of that wisdom which under divine direction, operating on the written word is the only guide as to the tendency of current events in this degenerate age. We cannot say that the light is now effulgent. Our brother's half-expressed desire is probably a common one amongst us, and we may be led to exclaim "Would to God that all the Lord's people were prophets." The time has not yet come, however, for the realization of such a blessing. Meanwhile our best course is to make the best use of the opportunities we possess for mutual enlightenment.

There are three ways in which we can

do this. First by cultivating that disposition without which it is unlikely that we shall be allowed to comprehend the mysteries of the Spirit. This disposition was in the prophet Daniel, and the things recorded of him help us to realise what manner of men we ought to be. The following words were spoken to him: "Fear not, Daniel, for from the first day that thou *didst set thine heart to understand* and to chasten thyself before God, thy words were heard, &c." From this we learn that Daniel devoted himself intensely to the study of the things written by the Spirit. It was by "books" that Daniel understood the number of the years which would be accomplished in the desolations of Jerusalem—(chap. ix. 2). We have "books," and if we would be learned in the signs of the times we must imitate Daniel and "set our heart" upon them; we must remember Paul's exhortation to Timothy, "Meditate upon these things," giving ourselves "wholly to them." Question: Can a man occupied with business and the cares of household life do this? We have an answer to the question in the record of the past. The prophet Daniel attained to this excellence while administering the affairs of state; even at the time when "full of business" he "set his heart" upon the things recorded by the Spirit: then why not others? Paul and the apostles gave the proper place to "these things" while labouring with their hands in order to provide things honest in the sight of all men. Then why not believers of the nineteenth century? The prophet Daniel, however, did not merely study the word in its prophetic bearing upon the "signs of the

times." He was alive to the necessity of other things. He not only "set his heart to understand," but he also "chastened himself before his God." This chastening took the form in Daniel's case, to a certain extent, of abstinence from pleasant bread, flesh and wine; neither did he anoint himself. His chastening would no doubt involve something more than the observance of carnal ordinances. He no doubt understood the spiritual significance of the law and would prepare his heart accordingly. This phase of the "chastening" is chiefly a matter of concern to us, although, the other side of it should be by no means disregarded by us. The things Daniel did it is necessary for the would-be enlightened scribe of the nineteenth century to do, excepting thus far, that the enactments of the law are not binding upon us. The apostle Paul's exhortations involve as much, for he says, "every man that striveth for the mastery is temperate in all things." And although the abstinence from "meats and drinks" will not commend us in the sight of God in itself, yet a wise use of those things which we possess will require us to refuse much that otherwise is a clog to the spiritual man. "Pleasant bread" in the full significance of that term is often hurtful, and much that most men desire and enjoy comes in the way of spiritual enlightenment. As to the other side of the chastening, Paul's injunction to Timothy involves more than the study of the word. When he said, "Meditate upon these things; give thyself wholly to them," he not only meant that Timothy was to give attention to "reading, exhortation and doctrine," but also to see that he likewise attained unto the "end of the commandment," even the manifestation of love out of a pure heart; that he was "blameless," "vigilant," "sober," "modest," "hospitable," "patient," "not contentious, nor covetous," &c.—(See chap. i. 5, and the first portion of chapter iii., first epistle). Continued study of the word coupled with eager desire and a pure life is necessary, if we are to understand the mysteries of the Deity.

Secondly, a course of action calculated to conduce to our enlightenment is indicated in the words of Jesus, "Ask and it shall be given unto you; seek and ye shall find; knock and it shall be opened unto you."—(Matt. vii. 7). Daniel in his day was not neglectful in this particular, when he "set his heart

to understand" his "*words were heard*" (Daniel x. 12), so the record says. It is evident then that Daniel asked for the information he desired. Another thing is also evident from the same verse, *that the knowledge conveyed was consequent upon asking for it.* The messenger said "I am come forth for thy words." This is an all-important matter for consideration: unless we ask how shall we receive? And if we ask in sincerity shall we be denied? Petition for enlightenment should not be an isolated affair. When Daniel desired to know the dream of Nebuchadnezzar he "made the thing known to Hananiah, Mishael and Azariah, his companions, that they would desire mercies of the God of heaven concerning this secret." When the apostle Paul desired prosperity in the work of the gospel, he asked the saints to pray that utterance might be given unto him, that he might open his mouth boldly to make known the mystery of the gospel.—(Eph. vi. 19). He asked the brethren at Thessalonica to pray for himself and his two companions, Silvanus and Timotheus, in order that "the word of the Lord might have free course and be glorified."—(2 Thess. iii. 1). In this way he became "helpers together by prayer."—(2 Cor. i. 11). A like course is open to the believers of the nineteenth century. Let us adopt it. Let us "ask in faith, nothing wavering." We need not fear but that it is the Father's pleasure to bestow upon us a correct comprehension of the signs of the times providing we occupy a right attitude towards Him. Let our requests be accompanied by that mental condition which comes by a realization of our present position, for there are more ways of putting on sackcloth than one. We may cast ashes upon our head in a figurative as well as in a literal sense. Let those who labour not, pray for the labourers; then they will be "helpers in the work by prayer." Let the labourers pray for the enlightenment of the ecclesia and for a possible blessing on their own labours. We know not but that a flood of light may follow, bursting upon us to sustain and comfort in these latter days. Yet in all this we must recognise the possibility that only a ray or two may come in addition to the light we now possess. It may be that sufficient information has been given for the instruction of the really earnest minded. It may be that sufficient notice is not taken of the things which are known. However

brightly the sun may shine, blind men do not see its cheering rays. Blindness in the matter under consideration may arise from our own negligence or want of interest. In any case we cannot fail to be stimulated by adopting the course suggested. Moreover there is a sweet satisfaction in doing our part in the working-out of the divine programme. We are, or ought to be workers together with Deity. Nor must we omit our necessary share in it, as brother Roberts shows in his articles on the ways of providence.

Thirdly, another way of promoting knowledge in the prophetic oracles is by a review from time to time of concurrent fulfilment of prophecy in regard to things the comprehension of which is already in our grasp. In addition to this we require our attention to be drawn to the consideration of questions bearing upon prophetic times, so that our hearts may be "set upon them." As to a review of concurrent fulfilment of prophecy this has been done to a great extent by brother Roberts, but much that has been written would be more instructive if brought to a focus. A special article, or series of articles would be acceptable. Then as to questions, of course, no reference is here made to "foolish questions," or questions which "engender strife," but to those questions which arise out of the same disposition which caused the disciples to exclaim: "Tell us when shall these things be?" That kind of questions cannot hurt us. The writer is conscious of the existence of a number of unsolved questions the solution of which might possibly be of comfort to us. A few are appended in the hope that they may lead to our mutual edification.

In the 38th chapter of Ezekiel three imperial powers are mentioned, first Gog, (or Russia) who is the head, second Gomer; third Togarmah. Other powers are associated with Gog, but of all his allies, only two are represented in the chapter referred to as *imperial*.—Question: who are Gog's allies, and where are they to be found? Are the political changes now taking place on the Continent developing these confederates? If the much talked-of destruction of Germany and Austria takes place, what "Northern Alliance" will come into existence? Will Russia set these powers on their feet again, still retaining imperial rule, but subservient to her headship supposing their destruc-

tion takes place; or will the prophecy be fulfilled in some other way?

In the twelfth chapter of the prophet Daniel, three different periods are given relative to the "wonders" revealed through him. "A time, times and a half:" 1,290 and 1,335 days. Some have supposed that the time, times and a half, and the 1,335 days end together. Now the time, times and a half (or 1,260 days) ended in 1867. Can it be said that blessedness came then? If the 1,335 days did not end in 1867, when do they end? Again do the 1,290 days mark an epoch in relation to the two other periods? and if so, what are we to understand thereby?

These questions are put forward with the conviction that they are capable of a definite answer, and that the consideration of them will be to our welfare, providing we enter upon them with a due regard to the dangers attending the investigation of such subjects. Yes, there are several dangers into which we may fall if our endeavours to comprehend end in failure, or if we discover that some worthy brother has made a mistake in his calculations. It is possible to be disheartened, we may lose interest and begin to doubt that the coming of Christ is near, or even to doubt that he will ever come. Faithful men will escape these evils and will not run into the error of the wicked; for we have an antidote, first in prayer, and secondly by keeping in memory the wonderful fulfilment of prophecy that has already taken place. Such prophecies not only show unquestionably that Christ will come, but also that we actually live in the time of the end when his appearance may take place any day. Another danger is to place too much reliance on those things which, from the nature of things, are to a certain extent unreliable. Dogmatism on days and years which have for their basis the uncertain chronology of the middle ages are likely to lead astray. For this reason brethren ought not to be misguided by the theories of Professor Piazzi Smith regarding the great pyramid and the coming of Christ. I believe it is a fact that chronology was so badly kept in the middle ages that we cannot tell precisely in what year of the world's age we live. At all events if we consider the possibility of errors we cannot be sure whether the year 1881 is the year 1881 or year 1871 or some other. There may be a limited variation one way or

the other. So even if Professor Smith's deductions are correct, we cannot rely on them as indicative of the actual year in which Christ will arrive. Besides, what enlightened scribe would think of going to the heathen to learn the time of the Lord's advent? Though such a consumma-

tion is devoutly to be wished, I fear it is improbable that the Lord will come in the year 1881. His coming cannot, however, be far off. What we ought to do is to remember his exhortation, and watch lest he come as a thief and tear us in pieces.

H.S.

AUTUMNAL GLEANINGS.

Ye hearers, be doers—
Unjudging, unjudged,
Moteless, beamless, single eyed!
'Ware, woolly wolves—
Nor holy things to dogs,
Nor pearls to swine.
Much labour
Rather than too little.

Behold the ant,
Consider the bee:
Models of industry.

For faith, and patient hope,
Go view the hatching bird—
Old age, for craft and subtlety.

Chariots in Broadway,
Crammed with the sleek:
Beggars in narrow street,
"Who knock, ask and seek."

Flowers of the field
Prostrate lying—
Withering, dying—
Death mown.

Stained hands
Baptistically washed.
Corrective rod,
Sweet thy uses
Bitter thy blows.

On good intent,
Passion pent,
Be thou benevolent.

Tongue and pen,
Passions vent ;
Be not malevolent.

Fearful sowings,
Joyful reapings.
Nero's lions,
Jesus' Lambs.

The smiter,—
The smitten,
Antagonizing seeds.

Passion hath many slaves.
Cathedral canons,
Fire blank cartridge.—
Satan the clerical whip
To flog the churchyard full—
Superstition in fellowship,
A bogey most worshipful.

Was Mary's husband
Brother to her Son ?
Or travailing Eve
Midwifeless ?
Taste death, ye living,
And life, ye lifeless.
For Christ doth come,
Nazareth hath the key
To ope the lock,
To call for some,
And set them free.
Conquering death, conquered.

F.H.

CAMPBELLISM ONCE MORE.

READERS acquainted with the history of the truth in this generation understand what is meant by "Campbellism." It is the half-fledged system resulting from the labours of Alexander Campbell, in the United States, fifty or sixty years ago. That system was an improvement on some points upon sectarianism. It was useful in its day as a step in the direction of a return to the apostolic faith and order of things: but its usefulness in this respect ended with the development of Dr. Thomas, who took up and practically applied the abstract maxims of Campbellism with the result of discrediting Campbellism itself and recovering the long lost hope of Israel—a result wrathfully repudiated by the leaders of the system, who to this day maintain their hostility to the truth with bitterness, while temporising with the vapourities and accepting the alliance of the politico-ecclesiastical sectarianism of the present evil world.

Campbellism is more implacable towards the truth than anything else under the sun. There are a number of reasons for this. One is sufficient and obvious. It has nothing to fear from the "isms" which are all smitten with incurable scriptural impotence. The truth it dare not encounter. Perhaps the remark is more accurate when applied to the man who is at the head of the affair in Britain. Honest-hearted men among them are occasionally led to investigate the claims of the truth; with a favourable result. The particular gentleman in question storms greatly at the result, if our information is correct: but he cannot be got to adopt the course he is so ready to pursue towards other things that fire his antagonism. He will not enter the lists against the truth. He fears to say plainly, "No:" but he skilfully fences off all proposals in that direction. Some of his friends have tried every method of inducing him to come out—but in vain. They have dropped away from his side and embraced the truth and tried another way; the result is the same. The latest illustration is to be found in the following—

SHORT ADDRESS TO THOSE WHO PLEAD FOR A RETURN TO PRIMITIVE CHRISTIANITY.

(The address was printed and distributed at the annual meeting of Campbellite churches, held at Huddersfield some time back.)

DEAR FRIENDS.—Do not think the writer too bold in addressing you. He was once amongst you, and formerly attended your gatherings. For nine years he laboured with you. If he does not do so now it is for a reason of great importance which he desires you to consider. He has become enlightened in the good news concerning the kingdom of God, and the name of Jesus Christ. (He strongly wishes you to attain the same.) You will admit the importance of abandoning all things not founded on the Word of Truth. I consider then the following subjects ought to be scripturally settled amongst you, so that the ignorant may become wise in the knowledge and understanding of the word for salvation.

1st.—*What is the kingdom of God?* Is it something beyond the skies, or in men's hearts, or the church? Or is it a divine system of government to be established on the earth, at the return of Christ?—(Daniel ii. 44; Micah iv. 1-8; Isaiah xi. 1-12; Zechariah xiv. 9; Acts xvii. 31; Daniel vii. 27).

2nd.—*What is the one hope?* Is it the hope of being translated to heaven at death? Or is it the hope of entrance into the kingdom of God at the return of Christ to raise the dead, and set up his kingdom?—(1 Thess. iv. 13-18; Daniel xii. 2, 3; 2 Timothy iv. 1-8; 1 Peter i. 7-13; 2 Peter i. 11).

3rd.—*What is immortality?* Are men possessed of never-dying souls? or is immortality a gift to be bestowed by God upon those servants who are worthy, at the appearing of Christ?—(Romans ii. 7; Ezekiel xviii. 4-20; Acts iii. 22; 2 Corinthians v. 14; 1 Corinthians xv. 53; Luke xiv. 14).

4th.—*What are the covenants?* Are they not the promises made to the fathers Abraham, Isaac, Jacob, David, &c., and confirmed by Christ in his death and resurrection?—(Galatians iii. 16; Romans xv. 8; Acts xxvi. 6-7; Ephesians ii. 12). If so, are they not part of the Gospel necessary to be taught and believed before we can become heirs of the promises, and inheritors with him in his kingdom?

5th.—Is it not an apostolic principle that

men baptised in ignorance of these things (which are the truth, otherwise described as the word,) are without Christ, to whom we can only be introduced by an enlightened baptism?—(Ephesians v. 26; 1 Peter iii. 21; Acts viii. 12; xix. 5). If so, pray consider what your position may be.

The writer was immersed by you in ignorance of the hope of Israel, growing out of the covenants of promise, otherwise styled the Gospel of the Kingdom of God. When he came to see this, he was obliged to confess that it was scripturally a useless ceremony to him, and not the necessary "washing of water by the Word;" he saw it was not the obedience of faith, (not being mixed with faith,) like baby sprinkling and other things practised by the established Church. On obtaining a right understanding, he felt constrained to put himself in harmony with apostolic requirements.

He desires and suggests the same course to the leaders among you, if they have sought first the Kingdom of God. This will be a true returning to primitive Christianity—(Acts viii. 12). So long as they hold on to fables, such as immortal souls, sky translation at death, the salvation of various classes of mankind without faith, endless torments in hell, an immortal personal Devil, they are not in a position in accordance with their profession.

If prepared to maintain your position as being conformable to primitive Christianity, then let some able exponent of your principles come forward with the sword of the Spirit, and the writer in conjunction with others, will find one able and willing to contend earnestly for the faith once delivered to the saints. Any discussion taking place we should have published, with a view to the dissemination of the first principles of the Truth. If you prefer articles on both sides to be published in the *Observer* and *Christadelphian*, we would agree to this. It is our duty to prove all things and hold fast the good, acknowledging only one Leader, Christ, who is the Truth.

I am, Yours faithfully,

JOE HEYWOOD.

GREEN STREET,
HUDDERSFIELD,
August 4th, 1880.

On this Mr. King published the following comments (copied out and forwarded by brother Hutchinson, of London, himself an ex-Campbellite). The comments appeared in his paper, called the *Ecclesiastical Observer*—a title not suggestive of a very exalted mission:—

CHRISTADELPHIANISM.—A paper, printed for the occasion, was distributed at our

recent annual meeting in Huddersfield, by some zealous Christadelphian, proposing discussion, if preferred by us, in the form of articles in the *Ecclesiastical Observer* and in the organ of Christadelphianism, and offering to find a competent person for that purpose. We are willing to correspond with any such person, with a view to arranging topics and regulations for discussion in the periodicals, provided only that the aforesaid competent person be appointed by the Christadelphian body, and is one that does not stand charged with wilfully seeking to deceive his brethren and the public, in reference to former proposals for discussion, refusing to submit his conduct to the decision of a perfectly disinterested jury. The importance of Christadelphianism, in itself, might not justify this consent, but its discussion could bring out points useful in a wider field, as for instance, the Deity of the Saviour.

On this, brother Hutchinson offers remarks from which we select the following:

"If anything further was needed to show that Mr. D. King's aim is to avoid discussion, this article supplies it. What care those whose minds are at unrest about the truth about any past correspondence, &c., or about a jury of judges betwixt him and anybody else. What they are most concerned about is, on which side does the truth lie in regard to the fundamental doctrines of salvation!

Mr. King no doubt, possesses copies of all his own letters and the 'originals' of Mr. R.'s letters to him, upon the matters to which he refers; and, surely, if he wishes his brethren, and the Christadelphians, to understand in what way Mr. R. is 'wilfully seeking to deceive his brethren and the public in reference to former proposals for discussion,' he can have no difficulty in doing so, seeing he could easily print and distribute these documents. Why bring it forward as an obstacle to discussion? Does he not make us think it is put forth as a fence behind which to shelter himself from Mr. R. in discussion? This view of the matter appears to be entertained by some of the Campbellite brethren, among whom are those of many years' standing. He admits that 'discussion would bring out points useful, as for instance the Deity of the Saviour.' Yes, and many other questions also, of which his own brethren are, many

of them, anxious to see both sides. If Mr. King persist in putting forth the petty matters referred to as excuses to avoid discussion, how is it possible that others can acquit him of moral cowardice and want of love for the truth? Surely no personal considerations ought to be allowed to interfere with the interests of the truth?"

Doubtless, the remarks of brother Hutchinson are called for by the case. Mr. King's tactics evidence either a fear to encounter the truth in debate or a susceptibility to personal offence which is inconsistent with his professed discipleship to him who commands his disciples to rejoice when all manner of evil is said against them falsely. Why does he gloomily boggle at the mote which he thinks he sees? Why not bravely don the armour and come forth as is his wont with the uncircumcised? The Editor of the *Christadelphian* is willing to "stand charged" with any offence Mr. King may choose to allege. With the answer of a good conscience he can afford to do so. He will accept beforehand any amount of odium which Mr. King may choose to cast upon him in reference to his (the Editor of the *Christadelphian's*) published remarks on the proposals for discussion that were published seventeen years ago. That is not the question: who cares for that? (who but Mr. King? and by the way, there must have

been some truth in words that have stung so deeply and so long: only truth has such a power. When the breastplate of righteousness mails the thoracic cavity, the arrows aimed at the heart fall edge-blunted to the ground. Where was Mr. King's breastplate that the arrows should be buried and ranking in his vitals to this day?)—No, no: the question is, 'is the Campbellite gospel the gospel of Paul and the prophets?' This is a question of some consequence, affecting the interest of thousands. The other affects only two persons, and cannot be altered by any amount of jurifying. It can await the judgment that will not err. If it were debated till Mr. King sickens of the sickness whereof he will die, it would stand precisely where it is now. Not so with the process of "disputing and persuading the things concerning the kingdom of God."—(Acts xix. 8). This is a friction process in which scriptural light would be struck for the benefit perchance of some who might otherwise continue in the dark.

Mr. King is publishing a series of articles on the covenant with Abraham, which we have been asked to answer. We can answer an argument (if it be a bad one): but we cannot deal with assertion except by counter assertion which is of no profit. Mr. King's articles are all of this character. Nevertheless, we shall see what can be done.

EDITOR.

EXTRACTS FROM CORRESPONDENCE.

(The Editor considers himself at liberty to quote from letters that are not marked "private." When so marked, the mark should be inside of the letter on the top of the first page, and not on the outside of the envelope. If placed on the outside of the envelope, it is liable to lead to delay in the letter being attended to.)

SISTER HAGE, of Bilsthorpe: "When Dr. Thomas and I were once in our entrance at Bilsthorpe, I said 'How good of Jesus to die for us.' The Dr. turned towards me and said 'and for himself also; for the joy that was set before him, he endured the cross, despising the shame, &c.'"

Brother J. C. GAMBLE, of Melbourne sending for books to the value of £6, says "We commenced a book club a few months

back and this is the result. What an excellent thing unity is!"

Mr. C. E. SUTCLIFFE, Haworth: "A few months ago, I went to a certain man's house to pay him for some coals, and there was there a woman cleaning. As I was talking to the coal man about certain religious things, this woman said to me that I did not know what a religion she had. She said that everybody about her were against it, and that they despised her,

and looked on her with suspicion and contempt, but she gave me a *Declaration*, and made me promise that I would read it very thoughtfully and patiently, and not throw it down as soon as I had seen a single sentence that did not suit me. I did so and I do not regret. I had belonged to the Methodists all my life. I had never heard of Christadelphianism, and never doubted the Methodist doctrine. I read the Bible, and I felt it do me good what I did understand. I felt a love for the Word of God, and yet I did feel how ignorant I was about a great deal of it, and this made me feel sorrowful and cry almost. But your work has thrown light into what I did not before understand. It makes me marvel. I am so glad you stick so to the word of truth for proof. I thank you warmly for the light you have given me, by God's help, through His truth. His dear word is truth indeed. You have fired my heart with that hope that Christ will come. It is indeed to my mind the great event."

Brother GEORGE BYRNE, Inskip Point, Australia: "The non-arrival of the *Christadelphian* is a great disappointment to me, as I anticipated getting so much beneficial counsel from its pages. After reading the *Twelve Lectures* and part of *Elpis Israel* I entreated Mr. Paterson to immerse me, and he complied with my request on the 28th of February last. Previously I attended the Protestant Church. I am now astonished—when I look back—that I ever believed in the 'Immortality of the soul' theory with all its attendant delusions. There is something that a man can understand and appreciate in the Christadelphian belief. There is no mystery and no uncertainty. I hope and trust ere long my dear wife will see the necessity of passing through the waters of baptism. We can then together walk in a newness of life and become of much mutual assistance in building up an acceptable character, and thus be enabled to meet our dear Lord without shame."

Brother A. ANDREW: "I am sorry to see you are bringing your articles on Ways of Providence to such an abrupt conclusion. I was hoping you would dwell at length on the lives of Christ and Paul, which furnish so much abundant material for the purpose. I suppose it is now too late to alter this, as regards the appearing of the articles in the

Christadelphian, but if you carry out the suggestion to re-publish them as a separate volume, could you not expand the portion referred to, and, if the limitation of quantity be an object, curtail some earlier portions, such as those dealing with some of the kings of Israel, which are much less important, and in which we do not feel so direct an interest?"

"The lives of Christ and Paul" do not appear to us to largely abound in the materials which are suitable to be built on the foundation laid in the *Ways of Providence*. They will be more appropriate in the second department of the subject which we contemplate, should time, health and opportunity allow, viz., *The visible hand of God in miracles, signs and wonders: the nature and design of such operations and their necessity in the accomplishment of the work of God upon earth*. The plan of the *Ways of Providence* has been to pick out all apparently natural cases which are plainly declared to have been the work of God, and to consider the details of their operation in the light of this declaration, with a view to being helped in the confidence of the work of God in our own day, though "we see not our signs, and there is no longer any prophet." There may, however, be a larger element of this sort in the cases referred to by brother A. Andrew than we may have recognised. We can only say we shall be thankful to receive a good article or series of articles on "the providential aspect of the lives of Christ and Paul." Now brother Andrew, or any other brother having clear preceptions of the subject.—EDITOR.

Brother J. HAWKINS, Frome, quotes a curious advertisement from the *Jewish Chronicle*. It is as follows:—

"CLERGYMAN REQUIRED to preach throughout the United Kingdom on the subject of the return of Israel to Palestine, £200 per ann. and travelling expenses. Good appearance and eloquence indispensable. Send photograph and reference to Mr. E. B. David, 10, Clement Street, Birmingham."

The question is, what is the meaning of it? Brother Hawkins asks:

"Is it a Clergyman of Jewish stamp and faith that is wanted? or does it include one of Christian make? or must Christianity with the Clergyman be shut out?"

We cannot answer the questions. We

should imagine from the fact of the advertisement appearing in the *Jewish Chronicle*, and of applications having to be sent to a Jew in Birmingham, that it is a Jew that is wanted. The title "clergyman" is used by the Jews as applicable to their ministers. In any case, the advertisement is interesting and something more. It is indicative of a stirring among the dry bones. Nothing would be more cheering than to see Israel become interested in their own promised restoration. The restoration does not depend upon this, for it is the Lord who shall "set His hand again the second time to recover the remnant of His people . . . from all countries," quite irrespective of their mood on the subject. When this work begins, (may we not consider it initially begun in what is going on in Palestine?) it finds Israel of hard and unbelieving heart, as in Egypt when Moses appeared among them: but the "marvellous things" shown to Israel, according to the days of their coming out of the land of Egypt have the effect of bringing about a change in harmony with the prediction. "Thy people shall be willing in the day of Thy power."—Still in the universal deadness of Jew and Gentile, it is interesting to see the Jews (or the Gentiles if it be the Gentiles,) in want of someone able to preach "on the subject of the return of the Jews to Palestine." No doubt "£200 per annum and expenses" will attract the requisite supply. The time is at hand when the same demand may be made in another way: when men will be very much in request who can explain the purpose of God with the house of Israel and the nations of the earth. They may be in request when they cannot be had: for when the arrival of Christ in the world causes the loud demand for knowledge, those who could impart it will have been removed, to join Christ in the mighty work to be performed. Perchance, however, they may re-appear on the scene when the moment arrives for that "prophesying before many peoples and nations and tongues and kings" in which John was told (Rev. x. 11) he would have to take part. When they do so, it will not be to rehearse arguments at "£200 per annum and expenses," but to deliver dogmatic instruction and commands in the name of

"the King of kings and Lord of lords."—Meanwhile, someone suggests, would'nt the lectureship advertised for "do for brother Ashcroft?" Those who suggest this cannot know brother Ashcroft. He lacks, it is true, for—not the £200 but the £400 (and more, for the perquisites were considerable) which he gave up at the bidding of the truth three or four years ago. Piano tuning does not yet secure bread and butter; and brethren who have this world's goods have in him an excellent opportunity of ministering directly to the wants of Christ in this the day of his need.—But for all that, brother Ashcroft having sacrificed one unholy hire is not likely to put himself in the trammels of another. In "good appearance and eloquence," he is not deficient, but he is not likely to respond to a call which proclaims these things "indispensable" of which was destitute the apostle Paul, who said he came not in excellency of speech or of wisdom, and by implication owned to the charge that his bodily presence was weak and his speech contemptible. The object of these deficiencies in Paul's case was that Christ and not Paul might be manifest as an object of attraction, and that the powers of the gospel might lie in the gospel itself, not in human persuasiveness. Brother Ashcroft too much desires to be a follower of Paul to accept a position which would limit him to "the return of Israel to Palestine" as an abstract proposition, to the exclusion of the testimony of the gospel as the whole counsel of God, and which would so obviously place him in the category of the present evil world to which Paul did not belong.—EDITOR.

A SISTER, by the sea, (who says, if you put this in the *Christadelphian*, kindly omit my name): "I have just been reading Sunday Morning, No. 1, in *Seasons of Comfort*, and have been much refreshed thereby. We don't get too much 'comfort' under present circumstances. There is more of *discomfort* than anything else in the 'all things working together for our good.' An indispensable part I suppose of the education which is preparing us as a 'people for the Lord.' *Seasons of comfort* are not forbidden, whether in mutual intercourse or otherwise, if on a proper basis: and it has occurred to me to suggest to the brethren and sisters through the *Christadelphian* the

desirability (if the Lord delay) of a 'fraternal gathering' similar to the one held in 1872. There are a large number of brethren and sisters who would doubtless like an introduction to each other, and to mingle their song of praise and prayer, and to seek that comfort and up-building which is to be gained by intercourse in things of the spirit, and which is denied to so many of the isolated ones. To such the 'gathering' would be an 'oasis in the desert.' It would also encourage those who are in the heat of the battle, and stimulate them to greater exertions, and might wake up some who appear to be forgetting 'That the night is far spent and the day is at hand.' Of course Birmingham is the place we look to and naturally so as the centre of our operations in the truth. I often hear it said 'How I should like to go to Birmingham,' or 'Ah! you should go to Birmingham, it would do you good.' I know some who would think it the greatest treat in the world to spend a week there—not because they imagine it to be a beautiful place, but simply for the sake of association with the brethren at the meetings. Now I must leave the suggestion in your hands to do as you like with it. If practicable, I, for one, among many others would like to see it taken up. If otherwise, the suggestion will do no harm to anyone, and meanwhile we can cheerfully look forward to that *great gathering* of the 144,000, which will be made up of all the truly noble men and women who have ever lived; an assembly of perfect beings without any admixture of alloy of any sort. Isn't it worth striving for and waiting for? A moment of sorrow in one scale and in the other an eternity of joy unending."

A fraternal gathering would no doubt be beneficial in a good many points. It is what the Israelites had "three times a year" when they were in their land, and which in parts where they are prosperous, they have now. There are difficulties however in the way of our seaside sister's

proposal. When Israel assembled at the feasts, they all came provided with the wherewithal abundantly to rejoice before the Lord. If visitors to a fraternal gathering could do the same thing, if they could come to Birmingham and engage an hotel or other suitable accommodation during their stay, there would be no obstacle in the way of a fraternal gathering on almost any scale. It may be said "How cold and unbrotherly such an arrangement would be." Doubtless, it would have drawbacks on this score: but then when it is a question of possibilities, there are things we have to submit to which are not at all to our liking. For visitors to be the guests of brethren would be most desirable, but not practicable except on a small scale. If the Birmingham ecclesia were composed of the classes who make up a respectable chapel congregation, the difficulty would not exist: in point both of number and ability, it would be an easy delight to throw open the door of free-handed hospitality everywhere and say "welcome" to any crowd that might come. In point of fact, a very few would be able to act this part. The bulk of the brethren are of the poorest of the poor, unable, many of them in these hard times, to subsist in a decent way. In the previous gathering (1872) many of them had to be helped to entertain their visitors, even in a time of good trade,—at the private expense of one or two. The sources of this help are not now available, and though other sources have come into existence, it would not be desirable for many reasons to propose such a burden. A fraternal gathering now would be more numerously attended than in 1872, and though the brethren in Birmingham are more numerous, there is less ability to cope with the burden than there was then, on account of unparalleled commercial depression of recent years. It is not pleasant to speak thus: but it is according to wisdom. The suggestion will do no harm. Perhaps it will bear fruit.—
EDITOR.

The Christadelphian.

He is not ashamed to call them brethren.—(Heb. ii. 1.)

OCTOBER, 1880.

ONCE more, at this, the usual season of the year, we have to recur to the question of ways and means, touching the continuance of the *Christadelphian*. It is an enterprise in the hands of the poor, assisted by some not strictly answering to that designation, who having had the happiness (as it will finally appear,) to have their eyes opened to the light in a day that peculiarly consigns their class to darkness, have not been ashamed to join hands with the poor in the maintenance of a work which brings peculiar reproach and mortification in the position in which they are placed. The question is, are they (the poor and the not poor) disposed for the next twelve months to do what they have done in the past? Does Paul's counsel find a response in their inner man: "Be not weary in well-doing: in due season ye shall reap if ye faint not?" Or, has the monthly publication of the *Christadelphian* ceased in their eyes to be a form of well-doing?

As to the first question, every man must be his own judge. Doubtless the tendency of nature (i.e., the old man) with all of us is to grow weary. Paul's advice indicates the existence of the similar tendency in his day. Human nature has, of course, not changed. Some in his day, doubtless wearied, faltered, stopped and fell, as Jesus himself predicted: "Because iniquity shall abound, the love of many shall wax cold." But not all; a remnant were true and faithful to the end of their course. The true servants of the Lord were found to the end in the "occupation" which he commands "until he come," and like Paul, were able to say at the end, they had finished a faithful course—all the sweeter a triumph for the difficulties and bitternesses besetting it. Such there doubtless are now, as their fruits show. It is Jesus who has said "By their fruits ye shall know them."

As to the second question, the materials for a just judgment are before our readers.

They have had the *Christadelphian* regularly each month, for the past twelve months, notwithstanding great difficulties in the way of its preparation. They know what it has been like. It may not have suited all; but so far as the evidence goes, the majority of its readers have been gratified and benefited by its monthly visits. However this may be, we can safely say that the *Christadelphian* has been during the past year what it was in previous years, unless the statement of brother Haining be correct, who says "I consider it is getting more and more interesting and instructive as the time proceeds." If the *Christadelphian* has in any case ceased to commend itself as a good work, it is not because there has been any change in its spirit or policy or matter. In all these, except in the direction of improvement, we have aimed at compliance with the apostolic exhortation: "Be ye steadfast, unmoveable." We have endeavoured to bear the taunts of those who stigmatise this course as a pride of consistency. The Lord knoweth the heart, and if there is any pride in it, we pray Him to forgive; but so far as we can judge ourselves (which we admit is a difficult operation), the adherence of the *Christadelphian* to a settled standard of doctrine and sentiment has been solely the result of the conviction that the truth is no longer a matter of debate, but a settled discovered thing, which we have simply to apply practically in its proclamation amongst the alien and in its ministration for comfort and purification among believers. This view of things is distasteful to those who are given to change, and whose mental constitution leads them to find their highest gratification in the discussion of some new thing, (such are weathercocks, whirled around by every wind of doctrine). But if the stable policy of the *Christadelphian* finds no favour with them, we have the satisfaction of knowing that as regards those who are thoroughly awake to the sorrows of the present God-hiding night and in earnest and affectionate sympathy with the coming day of Christ, this stability is a source of strength and comfort in the weary pilgrimage in which we are plodding a sorrowful (yet always-rejoicing) company towards the kingdom of God.

Assuming that our readers are not weary

in well-doing and that the *Christadelphian* retains a place in their esteem as a good work, we are bold to remind them of the need for a renewal of subscription after the appearance of the present number. We need a greater degree of boldness to speak of the price. This, as they know, has been *seven shillings and sixpence* per annum in Britain; *three dollars* to the United States; *nine shillings and sixpence* to Canada, and *ten shillings and sixpence* to Australia, New Zealand or Africa. "Has been," you say: "Is the price to be higher in the future?" We have been advised to make it so on account of the need that some changes of the past year have created, for a more unfettered support. We feel considerable objection to acting on the advice, knowing that the present price is already more than many can comfortably afford. What shall we do? We have looked it all over and feel the force of both sides of the question. In a strait betwixt two, we shall let the nominal price remain what it is, for the sake of those on whom we should grieve to inflict the least increase of burden. In the case of those to whom it would be no burden to contribute one more shilling per annum (letting each be the judge of his own case), we shall endeavour to submit to an increase of price, to that extent, which would mean a tariff of the following figures: Britain, 8s.6d.; United States, 3 dollars, 30 cents; Canada, 10s.6d.; Australia, New Zealand and Africa, 11s.6d.

In making this announcement, we entreat one and all to exercise perfect liberty in the matter. Let no one feel under the least constraint. The ordinary price will be accepted in the ordinary way without doubt or surmise. But where ability, prompted by goodwill, subscribes the larger figure, the object of the subscriber will be understood and gratefully appreciated. We exceedingly regret the need for this way of putting it. As we said on a former occasion, nothing would be more entirely to our mind than to send out the *Christadelphian* on its monthly errands to all and sundry consenting to have it, without an allusion at any time to the financial questions involved in its publication. But this is a pleasure in store. The kingdom of God will place this power in the hand of every accepted saint, *i.e.*, the power of bestowing blessing without reference to ways and means. But the kingdom of God

is not yet come. It is coming. It may come before the year is out.

A reader once remarked "I don't like you always to speak about the Lord's coming in that way: it has been a long time talked of, and things are just where they were." This is not the remark of enlightenment. Things are not where they were. Affairs appertaining to the signs of the times have made wonderful advances with every additional year. The situation becomes more and more distinctly developed in the adventual direction.—But even supposing it were not so, the remark would be equally inappropriate. The coming of the Lord as an object of desire and a theme of allusion is not dependent on the signs of the times. It was both, in a very intense form, in the apostolic age, when as yet Paul had to say "that day shall not come except, &c." It was the natural language of the new man in Christ as illustrated in the apostolic letters. It is the highest longing and the foremost idea with every man in whom the hope of the gospel dwells as a reality. There is no difference between first-century believers and nineteenth-century believers on this point. To refer to the Lord's coming now as the pivot of our operations, is only to be in harmony with Paul, whose followers we are if we are anything true in Christ. Therefore we say again, the Lord may come before we enter upon another year of service. If so, let us not consider our arrangements thrown away. The blessing is for those servants whom their Lord when he cometh shall find "so doing."

THE SIGNS OF THE TIMES.

EUROPEAN PRESSURE ON TURKEY.

THREATENED ATTACK BY THE COMBINED FLEETS.

IMPENDING STRUGGLE WITH GREECE, BULGARIA AND ARMENIA.

PROGRESS OF JEWISH PROSPECTS IN
PALESTINE.

EVENTS have made a large stride towards a distinct development during the last month. The progress, while in the right direction for some months past, has been slow. Even the temperate *Daily News* remarks on this that "unmistakable signs are pointing to the growing impatience of the English people." They are not likely to have their patience tried much longer. Things are coming to a head. The European powers, after pressing Turkey for a long time in vain to make the promised transfer of territory to Montenegro, find themselves compelled to act at the instigation of the Gladstone government. Turkey met the various importunities very politely, but with some proposal involving delay. At last they put their foot down and demanded a categorical answer—yes, or no—would Turkey give up the promised district?

In the midst of the pressure, a change of the Turkish ministry occurred. New ministers were summoned to the counsels of the Sultan. A pause occurred among the diplomatists. What did the change of ministry mean? Was the Sultan about to give way and order the evacuation of the Dulcigno districts. Some were hopeful it was so: but the event turned out otherwise. The Constantinople correspondent of the *Daily News* had sent a telegram giving an unfavourable account of the course of events: but the telegram never came to hand. Afterwards, he telegraphed again as follows:

"My telegram announcing the change of ministry was stopped by the Government. It expressed what is the universal opinion in diplomatic circles, viz., that the change is for the worse. . . . The truth cannot longer be disguised, that the Palace is determined to obstruct the execution of the wishes of Europe. The Sultan is surrounded by a clique of officials whose ignorance of European politics and of the force of united Europe is probably as profound as that of the retainers of an Indian prince. The counsels of these men and women, whose only notion of politics is that of driving their enemies out of office and getting their friends in, have prevailed. Said Pacha, the new Prime Minister, is their leader."

THREATENED ATTACK BY THE COM-
BINED FLEETS.

Meanwhile, a powerful fleet, composed of

vessels representing all the leading powers of Europe, has been assembled at Ragusa, near the disputed district. The British admiral has been placed in command, with instructions to act as he thinks necessary, in case Turkey refuse submission. Dulcigno, the town at present in dispute, is no longer in the occupation of the Turkish troops. These, who numbered about 1,500 men, have been compelled to retire before a force 8,000 or 10,000 Albanians, who have taken possession in the name of the Albanian League, and declare their refusal to give it up to anybody. Of course the Sultan could have prevented this, and could even now compel the Albanians to submit to his forces; but his mind is providentially not that way. He is evidently being hardened as Pharaoh was. He had hoped to make the refusal of the Albanians to submit an excuse which the Powers would accept for his not giving up the place to Montenegro, while professing his willingness and anxiety to do so. But the Powers refused to accept the excuse. They make the Sultan responsible, and insist upon compliance at the cannon's mouth.

TURKISH RESISTANCE AND
THE CONSEQUENCES.

The Albanian Committee has summoned the entire Albanian population to arms, and resolve on their own account to refuse the demands of the Powers. It is believed the Albanians were instigated to take this attitude in the first instance by the Turks. If not, the Sultan might at least help the Powers with his forces on land, while the ships of the Powers make their "demonstration" on the sea. Will he? The answer is very satisfactory to those who do not desire to see the Eastern Question "settled" in man's way, but kept alive to the destruction of the Turkish empire, and the development of the prophetically-appointed end. The answer is found in the following extract from the latest telegrams:—

"Constantinople, September 21st.

The Porte addressed a note to its representatives abroad on the 17th inst., stating that it had been desirous of ceding the territories required of it, in order to prevent bloodshed, but that the Naval Demonstration is an exercise of armed pressure contrary to the rights of the Sultan; and the

Porte therefore casts upon the Powers all responsibility for the agitation among the Mahomedan population, and the events which may result therefrom."

"The events which may result therefrom" is a hint in the direction of 'atrocities' such as those that brought on the Russo-Turkish war. This is clear from the fact stated in a recent telegram from the Constantinople correspondent of the *Daily News*, that 'a protest or remonstrance' had been drawn up at the Sultan's Palace, 'amounting almost to a defiance of Europe.' 'Mighty strong,' says the correspondent, 'was this remonstrance and most defiant in tone. I am informed that it threatened organised massacres.' This indicates the volcano upon which the Powers are treading at the present time.

The "naval demonstration" is on the point of becoming something more than a display. A telegram states as follows:—

"On the 16th, Vice-Admiral Seymour invited the Rear-Admirals of the naval division, and the commander of the Prussian corvette *Victoria*, to a council on board the *Alexandra*. He then informed them that the Albanian insurgents were drawn up between Montenegro and Dulcigno, in a line extending from Lake Scutari to the sea, and fortified at both extremities, and in various points which were rendered favourable by natural eminences, whilst the Ottoman troops occupied a position midway between them and the River Bojano. He mentioned further that the foreign consuls and their families at Scutari were in imminent danger. He therefore proposed that before anything else, the safe passage of the latter should be provided for, either to Montenegro by Lake Scutari or to the sea by Alessio, Riza Pacha being held responsible for any injury they might suffer. This was unanimously agreed to, and Vice-Admiral Seymour was commissioned to write in this sense to the Dean of the Consular Corps at Scutari and to Riza Pacha."

"Her Majesty's despatch boat *Iris* has sailed to Albania for Lord Walter Kerr, who is to bring back the answer of Riza Pacha to the ultimatum of Admiral Seymour, which demands the surrender of Dulcigno in two days."

The *Daily News* says:

"England cannot with credit to herself draw back from the position which she has assumed. She cannot, and she will not desert either Montenegro or Greece. Neither the Government nor the bulk of its supporters are advocates of peace at any price. They accept the necessity in the present circumstances of the world of occasionally

resorting to force for the attainment of ends clearly beneficial. Though statesmen and diplomatists cannot officially declare as yet that the Turkish dominion in Europe is at an end, they are nevertheless bound to assist in that enfranchisement of the Eastern populations, which can ultimately have no other result. Montenegro is entitled to the addition of territory which she seeks, and she cannot be left to fight for it single-handed against Turkey. The Turks will not depart from Europe without raising more disturbance than they are worth, and the destiny of Constantinople is a very serious question of the future."

The same paper in another article remarks:

"It is plain that, whether the Great Powers move or not, a new crisis for Turkey is close at hand. The Ottoman Empire is going to pieces. The Sultan is powerless to control the movements of the races and populations over which he is supposed to rule. The Treaty of Berlin, which the late English Government complacently assured the world was destined to secure the consolidation and future strength of the Ottoman Imperial system, has hurried its dissolution. It drove a wedge here and there into timbers of the ill-made clumsy structure, and split them asunder. Russia got possession of one piece, Austria was made the owner of another, Greece claims her share, and Montenegro was promised her portion. The inevitable result of such a condition of things was that the various populations under Turkish rule thought they had better begin to look out for themselves. It is more than probable that the Albanians have been secretly spirited on to their present course by the underhand promptings of Turkish official craft. But in any case, they must have begun to despise Turkish statesmanship, to abandon all faith in the Turkish system, and to see that a general break-up was near at hand. Even a much less fierce and warlike race would feel tempted under such circumstances to throw themselves into the scramble, and try what they could bring out of it. The spirit will spread. Other populations, if the crisis endures, will rise in arms, striving it may be, for they hardly know what, but seeing that a *melee* has set in, are determined to bear a hand in it. To pursue a dilatory or feeble policy on the part of the Great Powers now would not make for peace. It would simply lead to chaos. Turkey is evading the settlement of claims which she only saved herself from destruction two or three years ago by formally pledging herself to settle. Some of the claimants, justly impatient, have declared that they will not be put off any longer, and have announced their resolution to take the law into their own hands. The

crisis thus brought about is a signal for uprisings here, there, and everywhere over the domains of the Sultan."

EVENTS WHICH MAY RESULT.

"The events which may result" from the naval demonstration no one can foresee in their details. Incalculable possibilities are opened up by this action of the Powers. This is recognised at the European centres of trade and politics with the result of causing great uneasiness; *vide* the following utterances:—

"With regard to affairs in the East, there is some nervousness as to possible consequences in quarters where extreme sensitiveness can be well understood. Amongst some of our largest financial institutions having interests in the East of Europe, there is to my knowledge at the present moment a strained anxiety, the opinion being strongly held that the Porte is at last at a decisive choice between two lines of policy, one of which involves consequences leading straight to the disappearance of the Empire as at present constituted. A surrender to the will of Europe now by the Sultan means a great deal more than the settlement of the Montenegrin affair. This is, as it were, but a test case—the great issues of Greece and Asia Minor, and the financial situation as referred to at the Berlin Conference, lie beyond, and will virtually be decided by the surrender or resistance which we are to witness ere many days are over. Such, certainly, is the belief in Lombard street to-day."—London correspondent, *Liverpool Daily Post*.

"It is reported from Sofia that Bulgaria is preparing on a large scale for war. During the last few weeks arms and ammunition for half an army corps have, it is said, arrived from Russia."—*Daily News* Telegram.

"I must again mention there is considerable anxiety in circles not lightly given to alarms as to what may possibly come of the pending proceedings. We now know that the united fleet have instructions, if need arise, to bombard Dulcigno, the idea evidently being that with such co-operation the Black Mountain chief can give account of the Albanians. Perhaps so. To-morrow's telegrams will be anxiously awaited. The explanation offered in Downing street of the alarming telegram in a Manchester paper, whose correspondent saw seven batteries of artillery and extensive consignments of ammunition landed in Bulgaria from Russian steamers, is that the story is a rather fervid exaggeration of the simple fact that the necessary local armament of the militia is being perfected, and that the material equipment is important. But everyone who has any correspondence at all

with the East, is by this time well aware that this same organisation of the Bulgarian militia is in reality being made the equipment of a formidable army. That army, let me tell you, is not being got ready without some near purpose.

"In connection with this subject I cannot avoid referring to an article in yesterday's *Daily News*, the authorship or inspiration of which is attributed by Fleet street gossip to those who ought to know how the wind blows in official quarters. It is therein broadly announced that certain members of the Cabinet, the Premier himself included, hold the opinion that Turkey in Europe must be broken up, that it must be allowed to break up, and its provinces fall to the share of Greece, Bulgaria, and Montenegro. This is only what has been felt, but more or less 'in the air.' No one had previously ventured to think, much less to announce, that our Government had adopted the startling conclusion."—London correspondent of the *Liverpool Daily Post*.

"The Imperial festivities in Berlin, the fluttering of the eagles, and the astounding condescension of the Emperor William and his good lady, have actually affected the money market. Why this should be so, no one seems willing to say off hand; but there is an evident apprehension afloat that the kiss given to Prince Rudolph by the Emperor was not one of peace, so far as Europe is concerned. The wild and hectoring tone of the Berlin press is sadly in accord with the tone of some 'kept' organs before the outbreak of hostilities with France. Now they direct their shafts against Russia, whilst anon a stray shot is sent, as it were by misadventure, into France; and, as if to shake confidence between these two latter powers, it is announced that M. Gambetta told Prince Bismark all about the Russian intrigue to get the French Republic to join with Russian Imperialism against German unity. The situation is regarded as anything but satisfactory just now, and it only requires a false step or a warm word from the Czar, to set Europe once more in a blaze. This is the feeling in commercial as well as diplomatic circles."—*Birmingham Daily Post* (London correspondent).

GREECE PREPARING TO ATTACK TURKEY.

In addition to the Montenegrin question, which is the proximate cause of the "naval demonstration," there is the Greek question ready to burst into flames. Greece is resounding with the din of preparation for war. This is well described in the following letter from the *Daily News* Athens correspondent.

"The rubicon is passed, and there is nothing for it but action within a few months. Nobody is very happy at the prospect, except the professional soldiers and the ardent young recruits, who wish to smell powder as soon as possible. But everyone agrees that Greece must fight the Turks if they will not clear out of Thessaly, and fight the Albanians if they meddle in the question of Epirus. Europe in conference assembled has given certain districts to Greece, and the people—at least a great majority of the people of those districts—desire most ardently the arrival of the Greeks. This is the situation, broadly put; and it is to this situation that diplomacy must address itself. No matter what were the rights and wrongs of Turkey and Greece ten years ago, no matter what were the reasons of the decision taken at Berlin, Greece has obtained her new frontier, as far as words can give it her, and the public feeling grows more and more warlike with each week of foolish delay on the part of the Porte. To tell a people solemnly that such and such districts ought to be theirs, to agree to their arming for the occupation of the same, and then to bid them remain quiet and give up all hope, are not possible conditions of the same problem. All the Great Powers—Austria and Germany as well as France and England—agreed to the Berlin decision. It is too late now to draw back. The Greek people is arming as fast as it can, and the Powers ought in common justice to see that their small friend is not ruined by their territorial gift. So much for abstract theory, and now for practical fact. The Greeks are arming with right goodwill. They expect to have about 30,000 effective troops in hand by the middle of September, and nearly 50,000 soldiers ready for service—though not all of them fully equipped—by the latter part of October. They are making a great effort, and day by day their spirit is rising to a dangerous point of excitement. When all is ready the King and his Ministers will have to act with vigour, whatever diplomatists may say. No ministry that could possibly be formed in Greece could advise the disbandment of the army now being collected without some substantial result to show for its assembling. No Greek, whatever his political opinions, but sees that a crisis is approaching. Europe has set the stone rolling. To suit European diplomacy the Greeks were quiet three years ago. They took payment in bills drawn on the future, whilst the Slavs got ready money by sticking to Russia. Three bills are now falling due, and Europe must meet them, or there will be need of a third Berlin discussion before the year is out."

On this the *Daily News* remarks:

"The Greek Government are straining

every nerve to have an army of 60,000 men ready to occupy the provinces which the statesmanship of Europe has declared to be theirs, and to guard at the same time their own original frontiers. They hope to have some 40,000 men ready for their work by the end of the first week in October. We believe that the troops now being drilled will make really efficient soldiers for such duty, although they are not likely to be a force which would show to much advantage on a German parade-ground or in our own autumnal manoeuvres. It is not necessary to say much about the strain which it must be upon the resources of the Greeks to raise such an army for any purpose. Greece is a small and thinly-populated country. Never in modern times has any stress of war compelled England to raise so quickly an army nearly as large in comparison to her wealth and her population.

The fact shows that Greece is in earnest. But it also shows that the strained condition of things is becoming very dangerous for Europe in general. It is hardly possible to suppose that when the Greeks have made such efforts, and such, for them, huge military preparations, they could be content to disband their army and send back their young soldiers and their old soldiers to their shops and ploughs and fishing boats, without striking a blow for the redemption of the provinces which Europe has by common voice declared to be Greek. It is not possible to suppose that the Greeks would now be content to wait placidly and with folded hands during weeks and months, while Constantinople paltered after its fashion with the demands of European diplomacy. Greece could not do anything of the kind. No Greek Government could attempt it. The strain could not long be endured.

Even if the Great Powers of Europe could now draw back, Greece cannot draw back; and it is as well to ask ourselves plainly whether, if Greece should be compelled to go on, there are not at least some Powers which could not possibly hold aloof."

INSURRECTION IN ARMENIA.

The Sultan's fear that European interference would bring on insurrection in various parts of his empire, is being justified by events. The following extract from a letter from Erzeroum, in Armenia, illustrates the remark:—

"The Armenian inhabitants of the mountain of Zeitoun have taken up arms. Babik Johkan, an Armenian Prince possessing great influence over his compatriots, has taken the command of the insurgents, who are already threatening to invade Upper Armenia. Another centre of the insurrection has been formed in the south of New

Bayazid. The body of the Armenian insurgents concentrated in the neighbourhood of this town, who have been rapidly reinforced by 1,200 Armenian volunteers from the district of Moush, already consists of 2,800 well-armed men. News received here from Van states that the insurgents have set on fire seven Kurdish villages. The fact that the Armenians of the country of Djulamerg (all Nestorian Christians) have revolted at the same time, and proclaimed the Prince Marshiman as civil and military chief, seems to indicate that the insurrection is taking a general character. The army of Marshiman is marching on Van. These events have made the situation of the Government very precarious. Samih Pacha, the commandant-general of Van, whom the insurgents are on the point of attacking, has only a few regular troops. It is true that he has taken measures for concentrating near Van the garrisons scattered in Armenia, but some weeks must pass before he will be ready for attack; and this interval will perhaps be sufficient to enable the insurgents to strike some decisive blow. What aggravates the situation is that there is no hope of help from Constantinople. Samih Pacha has asked for troops, but the Minister for War has informed him that it was absolutely impossible to send any from the capital."

PALESTINE AND THE JEWS:

FACTS AND PROSPECTS.

To some, the most interesting department of the signs of the times is that relating to the Holy Land and people. It is easy to understand this. Palestine and the Jews seem to be more directly associated with the work of God in the earth than movements among the Gentile nations. Each, however, has its interesting place, as a token of the Lord's approach, which is the one phase that imparts to any of them their interest. We have seen how much there is to cheer this month among the nations. There is scarcely less in the affairs of Israel's land and people. A correspondent writing from Jerusalem, says:—

"There is in religious circles everywhere an excitable and excited state of mind in regard to Palestine, growing out of popular interpretation of the prophecies of the Old and New Testaments, and giving an enhanced importance to unimportant and even trivial events and changes, as if foreshadowing some great revolution, and the speedy fulfilment of cherished aspirations. I notice

in the newspapers many statements which are only partially true, or which have only a shadowy foundation in fact. It is hardly worth while to contradict or to correct such rumours, for the wish is father to the thought, and lies can travel faster and farther than the truth."

There must, doubtless, have been some exaggeration. Still, the fact that there are improvements to exaggerate, and that "there is an excitable and excited state of mind in regard to Palestine," are facts of themselves indicative of the movements of Providence. But there are facts that are no exaggerations. Take for example the following letter from a hundred agricultural Jewish families in Roumania, who propose to escape their troubles by migrating to the Holy Land:—

"To the editor of the '*Jewish Chronicle*.'
SIR—We have long heard that you are always ready to devote your valued columns to anything involving the welfare and prosperity of your brethren, and that your great object is to promote their interests. We, therefore, entreat that you will grant a hearing to us who seek your assistance.

The troubles which the Jews of Roumania are compelled to suffer are well known to you. It is a land whose princes are like the wolves of the forest, in their endeavour to annihilate the children of Israel. With fearful zeal they seek to persecute us; one day they pursue us under the name of religious enthusiasm, and on the morrow they abandon the cry which is so disgraceful to them. But then they conceal their hatred under the name of economy, alleging that the state of trade and mercantile prospects of the country compel them to act oppressively to the Jews, who absorb the substance of the Roumanians, and many other such excuses. Thus are we constantly and severely attacked, and our powers of endurance are exhausted. We have, therefore, resolved, after mature deliberation, to leave the country. With this view we have formed ourselves into a Society for the Colonization of the Holy Land, consisting of a hundred families. Everyone of the members is experienced in the work of cultivating the soil, and it is our intention to journey to Palestine to 'till the ground and to guard it. The members will subscribe 400 francs each, and the sum of forty thousand francs thus subscribed, it is our wish to send to the Board of Deputies in London, one of whose objects is to found a memorial in honour of Sir Moses Montefiore. We propose that the Board shall purchase land in Palestine and found a colony for us, and that the expenses thus incurred by the Board shall be refunded by us in ten years—for we have no wish that the Board shall give us charity, only that funds may be

granted to us as a loan. The project would not necessitate a very large outlay, as it would now be an easy matter to obtain land from the Turkish government on a ten years' agreement, and it would suffice if twenty or thirty thousand francs were added to the forty thousand, which we would send as a first instalment. With God's blessing we should be able to pay off this debt entirely. Until this is done, the ground and everything which shall be provided for the colony, is to be under the name of the Board as security.

"There seems to us to be another advantage to recommend our scheme to the minds of our brethren. It would offer to the inhabitants of the Holy Land opportunities of learning agriculture through our means, so that they might escape the sad charge of eating the bread of idleness. We intend sending concurrently with this a letter to the heads of the Board of Deputies, and we therefore beg of you to use your powerful influence on our behalf with our benevolent brethren. We trust that the valuable aid of your journal will be effective in bringing speedy assistance to one hundred distressed families. If this object is attained, the Sir Moses Montefiore Testimonial will be realised, for which a large sum of money has already been collected. The time has certainly arrived for something to be done.

With the earnest hope that you will inspire the hearts of the lovers of Israel with a desire to help their brethren, we beg, honoured sir, to subscribe ourselves.—
ABRAHAM WEINFELD, President; HIRSCH GRALEN, NISAN AUBEWITCH, SAMUEL BRAUNSCHWEIN, ABRAHAM SCHENBERG, Members. Society for the Colonization of the Holy Land. Bucharest, Ellul 13th, 5640."

On this the *Jewish Chronicle* remarks:

"If these statements are to be relied on, and no one has thrown any doubt on them during the fortnight for which the letter has been before the world, the proposed expenditure of funds by the Montefiore Committee and the Board of Deputies is an investment which holds a fair prospect of being remunerative. The other recommendations of the writers are that they are unhappy in Roumania and are animated by a genuine zeal to till and occupy the sacred soil of Palestine. These are passports to the charity and sentiment of our co-religionists such as are not accustomed to fail of effect, and they make a vast difference between the present proposal and that broached by Mr. Peixotto of a general emigration of the 250,000 Israelites in Roumania to the United States. We trust that the appeal which we have been the means of forwarding will not have been published in vain. The proper enquiries into the *bona fides* of the applicants having been made, and made they can easily be

through the correspondents of the Anglo-Jewish Association or the Alliance Israélite in Roumania, the agent of the Montefiore Committee in Palestine might be instructed to secure suitable land. The business of transmitting the emigrants by the Black Sea route and via Constantinople to Jaffa, would not involve any great difficulty or expense, whether a vessel were chartered on purpose or the usual means of transit employed. New Honorary Secretaries of the Montefiore Fund, Mr. Martin Jafé and Mr. Henry Harris, have recently been appointed. Their office could not be inaugurated with a more beneficial inquiry than that which relates to the proposal of our correspondents. If Sir Moses Montefiore had been still in the time of his youth, he would by this time have been in Bucharest, and had he found the case what it is represented, might in a few days have been steaming down the Danube, surrounded by the children of the hundred emigrants and half-a-dozen special correspondents. It seems to be given to no one to rival the wonderful energy and devotion of Sir Moses Montefiore himself. The new generation is less enthusiastic; but it possesses in a large degree the means of combined effort; and the task of transplanting a hundred families from Roumania to Palestine should not be beyond its powers of organization."

The following also must surely have foundation. It is an extract from a letter written by the London correspondent of the *Birmingham Daily Post* :—

"Much rejoicing is felt amongst the Jewish population of Germany at the news brought from Jerusalem, which tells of the complete success of the scheme for colonising that place with a German population. Bismarck's threat of making Germany too hot for Jews to live has wrought a wondrous change in the city of Jerusalem. The Jews from every part of the empire have flocked thither, carrying with them their industry and their hoardings, thereby impoverishing the already reduced finances of the country. The report forwarded by Mr. Schick, who holds the appointment of surveyor of building at Jerusalem, is most satisfactory. Ruined houses, left for more than two generations in a decaying state, have been restored by individuals or companies, among which English enterprise, as usual, shines conspicuous. Immense buildings on the Peabody system are rising in every direction, constructed according to the requirements of the country, for the accommodation of man and beast—the man being Turk and the beast camel. They have been erected by an association of English and German builders. The streets are lighted with gas, and the aqueduct from the Pool of Bethesda has been restored, and now furnishes water to the city. Bethlehem and

Nazareth are rapidly improving also under the same superintendence. Windows have appeared as an appendage to many of the houses, and a correspondent informs me that hundreds of wild men from the mountains around flock in to behold the curiosity. The sanitary arrangements are under the supervision of a German physician, and the German Jews have already become the chief power in the Holy City. The streets have already become clean enough to walk in, and the comparison drawn between them and those where the Jews do congregate in all European cities—places such as the Juda Strass of Frankfort and Petticoat Lane in London—is all in favour of Jerusalem.'

THE OLIPHANT SCHEME.

The following is also interesting in the same direction. Mr. Laurence Oliphant, who submitted a scheme to the Sultan for the Jewish colonisation of Gilead, writes to the *Jewish Chronicle* to explain the position of the affair, as follows:—

"The Sultan's objection . . . arose from reports which had reached him that the British public took a most officious and unnecessary interest in the Holy Land, and that the British Government had ulterior designs in regard to it, a suspicion which such organisations as the Palestine association is certainly calculated to confirm; otherwise there never was a question either in His Majesty's mind or in those of his Ministers, as to the practicability and even the desirability of the scheme. The Arab question no doubt was one which required special treatment, but on discussing it with the Turkish Government, it became apparent that the difficulties it presented were easily to be overcome.

"As considerable misapprehension appears to exist as to what I did actually propose to the Sultan, and what I by no means despair of obtaining, should a change of government occur at Constantinople and those Ministers who have pronounced themselves favourable to the scheme return to office, I enclose you a leading article from a local paper, which I have just received from Constantinople, the editor of which has most accurately described it."

The following is an extract from the article to which Mr. Oliphant refers:—

"The project of Mr. Oliphant consists in detaching from the 'Mutessarifik' of Nablous, the province of Belka, upon the

left hand of the Jordan, there to found, with the aid of foreign capitalists, a colony where, in the first instance, the Jewish subjects of H.M. the Sultan would be invited to dwell, as well as any Jews who might desire to establish themselves upon their ancestral soil. They would bring their business intelligence, their industry and their wealth to bear upon the new enterprise, and would give it an energetic and enlightened impulse. It is, above all, to those Mussulman refugees whose fate is the source of constant uneasiness to the paternal government of the Sultan, that Mr. Oliphant looks to furnish the popular working element of the youthful colony. By transferring to the Belka some thousands of these sober, enduring, hardy and experienced agriculturists, the success of this great 'model farm' would be ensured, and the happiness of these unfortunates, most of whom wander about, homeless, hungry and without occupation, would be secured, and all the temptations arising from an idle state would be removed from them. . . .

"The principal objects of Mr. Oliphant's project are to restore to cultivation lands replete with fertile soil, well watered and richly wooded; which are now abandoned to small nomadic tribes from which the Empire derives neither material, political, nor fiscal assistance. The new project, on the other hand, would benefit the imperial treasury by the payment of an important sum as the price of purchase of the land of the colony, as well as by the augmentation of the revenues of the colonized province. The neighbouring lands, too, would profit by the impulse given to agricultural interests, as well as to industry and commerce, by the new enterprise, which would form a 'model farm,' destined to serve as an agricultural example to the whole Empire, and to ensure a refuge for the Moslem refugees. It would also ensure to Turkey European sympathies by offering, under the ægis of the Sultan, an asylum, secure from political and religious passions, to a laborious and docile race, which is still persecuted and oppressed in certain European countries. Finally, it would permit the Jews to acquire landed property in their historical fatherland, and thus satisfy the longings which many of them feel for the drawing closer of the ties which bind them to the cradle of their race.

"The works of public utility which belong to the scheme of this project, comprise a railway from Haifar to the Jordan—near the Red Sea—which might, ultimately be prolonged to the Gulf of Akaba on the Red Sea."—*The Semaphore d' Orient.*

INTELLIGENCE.

BIRMINGHAM.—The only immersion during the last month (and that not appertaining to Birmingham strictly speaking,) has been that of JOSEPH LONDON (34), shoemaker, of Minworth, some miles out of Birmingham: formerly Church of England.

The lectures for the month have been as follow: Aug. 29th, Christ as the Judge—(Brother Roberts). Sep. 5th, Christ as High Priest, first over his own house, and then over the whole world in the age to come.—(Brother Roberts.) 12th, Satan's Kingdom. (Brother Bishop). 19th, Christ as Melchisedeck.—(Brother Roberts). 26th, The law of Moses a shadow of good things to come, in the way of world-wide legislation.—(Bro. Ashcroft.)

Brother Thomas, for the brethren at Ward Hall, reports lectures by brethren Parsons, Shuttleworth, Bishop, and Gilbert, during the month of August. Those during the month of September were by brethren Andrews, Hall, Thomas and Hardy (Great Bridge). The meetings are well attended and there is a spirit of enquiry.

BLACKPOOL.—Brother Greenhalgh reports the death of brother Robert Davies, on the 26th of June last. He was 46 years of age. Sister Davies becomes a widow by this event.

CHELTENHAM.—Brother Otter, writing September 6th, reports the obedience of CHARLES HACKETT (48), lately a Baptist. He remarks "J. J. Andrew and T. Boshier will be glad to hear this, who so kindly visited him in the hospital."

Writing eight days later, brother Otter reports the death of the same Charles Hackett. He says "Our brother who had been Troop Seageant Major in the 15th Hussars (and as you are aware was only immersed August 30th), received the right hand of fellowship on September 5th, and on the 6th September he died suddenly of aneurism of the heart. He was a very intelligent man, and one whom we had already learnt to love and whose loss we deeply feel. His probation has been short, but God's ways are right."

CREWE.—Brother Malliber reports the obedience of Mrs. COOPER, who put on the saving name on August 14th. He also refers to the withdrawal of the brethren from brother Booth, remarking that they would have preferred the notice to appear in

the inside of the *Christadelphian* among the usual intelligence communication instead of on the cover. The reason of its appearing on the cover was that the intelligence was made up for the month before we possessed sufficient certainty of information to make us feel justified in publishing so serious an announcement. On attaining that certainty of information, rather than delay it another month, we inserted it on the cover, which comes last in the preparation of the *Christadelphian*. They wish the announcement to appear, that brother Booth has been withdrawn from on account of intemperance, and obtaining money under false pretences, and embezzlement.

DERBY.—Brother Colebourn announces four further additions to the members of the one body of Jesus Anointed, on the 20th August, viz., HARRIET BARKER PEGG (25), wife of brother Pegg; ANNIE LOUISA SMITH (23), daughter of brother Smith; ELIZABETH MARIA MEAKIN (18), youngest daughter of brother T. Meakin, and ANNIE MARY GRIMES (16), eldest daughter of brother Grimes.

DUDLEY.—Brother Hughes announces another addition, viz., the WIFE of brother Davies, whose immersion was reported last month. On the other hand, sister H. A. Clements has left Dudley for London. The lectures since the last report have been as follow:—August 22nd, Christ set for the fall and rising again of many in Israel.—(Brother Simus). 29th, The kingdom.—(Brother Wooliscroft). September 5th, The mystery of the gospel.—(Brother B. Parsons). 12th, Closing scenes of this dispensation.—(Brother Roberts, of Birmingham).

There is a prospect of a considerable thinning of the Dudley ecclesia, through removal and emigration, consequent on the closing of the works established by the late brother Blount. These works have been carried on for over twelve months past by brother Roberts, with a view to keeping the brethren together, securing a livelihood for all concerned, and redeeming matters from reproach; but the attempt has not met with a degree of success to justify the perseverance. There has been loss but no further debt. The stoppage is not a "failure" in the ordinary sense. The affair is being wound-up with the full discharge of the liabilities of the new firm. Sister Blount is provided for, and the partnership dissolved.

EDINBURGH.—Brother W. Grant reports the death in the United States of brother W. A. Wood, only son of brother and sister Wood, of Joppa, near Edinburgh. He was one of several who emigrated to America last June. Within a week of his arrival, he was cut down by sunstroke, and in his grave on American soil. Brother and sister Wood will be grateful if any of the brethren at West Hoboken will inform them whether their deceased son presented a letter of introduction to them, and if they can give any particulars of his sad end.—Brother Ker is leaving shortly for Pietemaritzburg, Natal, to join the ecclesia being formed there, accompanied by his sister-wife, who is presently in Dundee.—Of the lectures delivered by brother Ashcroft, particulars will be given next month.—Brother Armstrong writing of the first says: "There was a large audience at brother Ashcroft's lecture last night, despite the counter attractions by Signor Gavazzi and singing pilgrims (both on a money hunt). The lecture was a treat to the brethren, and as he concluded in summing up 'Impending changes' with this inspiring sentence, 'Jesus of Nazareth will emerge from his place of concealment and grasp the reins of universal power,' even the audience broke through the restraint—so rigidly observed in Scotland on the Sabbath—so far as to applaud."

ELLAND.—Brother R. Bairstow writes: "On Sunday last, 12th September, 1890, we had the pleasure of entertaining the majority of the brethren and sisters from Keighley at our room. We broke bread in the morning, when brother Greenwood, of Keighley, gave us a word of exhortation and comfort. In the afternoon we had the further pleasure of some from Huddersfield meeting. The afternoon meeting was presided over by brother Z. Drake, of Elland. W. Silverwood, of Keighley, J. Hirst, of Huddersfield and B. Bairstow, of Elland, also kindly stirred us up to diligence spontaneously and not by pre-arrangement. We had also a very short but encouraging meeting in the evening, presided over by brother D. Drake, of Elland, when we had also brother F. Hanson of Halifax with us."

GREENOCK.—Brother Monaghan reports the immersion of Miss MAGGIE McMILLEN (22), formerly neutral, who put on the sin-covering name on the 11th of September. She is daughter in the flesh to Angus McMillen, who left us lately.

GLASGOW.—Brother T. Nisbet reports that during the past month the lectures have been as follow: Aug. 22nd, Is Swedenborgianism the truth?—(Brother J. Nisbet). 29th, Chapters x. and xi. of the Confession of Faith.—(Brother T. Nisbet). Sept. 3rd, The great day of God Almighty.—(Brother W. Robertson). 12th, Resurrection and judgment.—(Brother D. Campbell). Another discussion with Mr. Hitchcock is on the tapis, and will take place in our own hall, the subject being 'What is the gospel?' A good attendance is anticipated."

Brother Nisbet further writes of a trip by the Sunday school scholars, in which the brethren and sisters took part, on the last Saturday in August. "We proceeded by steambot to Row, a small village at the mouth of the Gareloch, where, once landed, we made our way to the grateful shade afforded by a wood, and having kindled a fire and made a good cup of tea, we sat down to a comfortable repast; after which, we indulged in the luxury of a few hymns of praise to Him who made the beautiful earth, and who has such rich blessings in store for the few faithful ones of the many generations of Adam's race. We found the time at our disposal all too short."

GLOUCESTER.—Brother Rogers reports the obedience of the following persons, who have been immersed into the sin-covering name of Christ. Aug. 27th, THOMAS BOXWELL (35), gardener, formerly Church of England. September 3rd, EDWARD LEA (56), letter carrier, formerly Baptist; also at the same time FREDERICK DAVIS (27), painter, formerly neutral; and on September 9th, THOMAS LEA (33), nephew of brother Edward Lea, shoemaker, formerly Wesleyan. Other inquiring friends are in an advanced state of knowledge of the truth, and more pleasing results anticipated.

A Sunday school has just been inaugurated with promising prospects.

GREAT YARMOUTH.—Brother John H. Diboll reports: "During the past month or two we have been cheered by the visits of several brethren and sisters from a distance, who have been spending their holidays at our sea-side town. Amongst the number were brother and sister Bishop, of Birmingham, and brother A. Andrew, of London, the former lecturing on August 1st, subject, 'Jerusalem,' and the latter on September 5th, subject, 'The second coming of Jesus Christ.' We were pleased to see our Lecture Hall well filled on both of the above occasions, and we trust there may have been some amongst those present who will take heed to the things they heard."

JARROW.—Brother Harker reports visits and addresses from brethren Thomas Parkes, Stourbridge, and William Thomas, Halifax. On September 5th, we had our little number increased by the immersion of HENRY

WATSON HALL (35), miner, formerly Presbyterian, residing at 8, New Backworth, Earsden, Northumberland; this brother has been searching for the truth for some time under the guidance of brother Herriott, of Buradon. Sister Bruce, late of New Pitsligo, is now residing at Hebburn and meets with us at Jarrow. We hope soon to have a permanent meeting room that we may be better able to reach the outside public.

The immersion referred to was the subject of the following curious notice by a local paper, entitled the *Jarrow Express*: "A CHRISTADELPHIAN CHRISTENING AT JARROW. Amongst the many 'isms' with which Christianity or those who profess to be its followers have made us acquainted, Christadelphianism, it is highly probable, is one of all others with which the citizens of Jarrow are least acquainted, and yet it has had a number of devoted adherents for many years in our midst. Some four or five years ago, it is true, one of the brethren from Leeds or Manchester, delivered several addresses in the 'upper room,' which at that time had been used as a place of worship. These lectures caused a considerable deal of excitement at the time amongst a class of Bible students, but like most, if not all, other excitements, it passed away, and it might have been considered by some that the 'faith' itself had passed away. Not so however; not only is it still living, it is also life giving, as was exemplified last Lord's day, by the fact of a convert having been received into the community through the ceremony of immersion. In consequence of the members having no ecclesiastical edifice, nor suitable means or appliances, the rite was performed in the baths. The 'upper room' in which the brethren have worshipped for the past few years has been obligingly granted by Mr. Davidson, Ellison-street, who is himself a staunch supporter and valiant defender of the brotherhood and their faith. It would appear that the body do not intend to remain any longer passive in our midst, but to be up and doing, with the view of carrying their standard more prominently before the public."

KEIGHLEY.—Brother Silverwood reports the immersion of CHARLES EDWARD SUTCLIFFE (25), who lives at a place called Haworth, about four miles out of Keighley. He has come to a knowledge of the truth through having a *Declaration* given to him, which was followed by the reading of the various other works. "This shows I think the advisability of spreading the truth by means of literature. He never attended our lectures, and I never saw him myself until Tuesday night, when he was examined, and I was quite astonished at his intelligence in the truth."

KIDDERMINSTER.—Brother Bland writes: "Further changes have taken place here since last report. Brother H. Davis has left

our midst for the shores of America. We regret the severance; we can ill afford to lose one from our small number. We hope however that the divine hand has impelled our brother to take the step he has taken, and that he will find true-hearted brethren in his new home. A tea meeting was held on the eve of his departure at the house of brother Thatcher, and words of counsel and comfort were spoken by various brethren present. Our prayers go with him that he may obey the apostolic injunction 'Watch ye, stand fast in the faith, quit you like a man, be strong.'—(1 Cor. xvi. 13). We are thankful that brother Stewart has returned from Scotland, but fear that his health will not allow him to take that active part which he has the will to do. The following is the list of lectures for the month—August 22nd, The unscriptural claims and assumptions of the clergy, as set forth in a sermon preached on Sunday evening, August 8th, in the Parish Church, by the newly-appointed vicar of Kidderminster.—(Brother J. Bland.) August 29th, The faiths of Christendom, and the one faith of the Bible—a contrast.—(Brother Hall, of Birmingham.) September 5th, The true cross and the false one.—(Brother T. Betts, of Bewdley.) September 12th, The second coming of Christ, the one and only hope of Bible Christians; and the only means of establishing the world's affairs upon a basis of righteousness and peace.—(Brother J. Bland.) The lecture on the vicar's sermon drew a fair audience. In it he claimed for the clergy that they spake 'with one voice with the apostles;' also that they had special gifts and graces bestowed upon them by the laying-on of hands, and much more unscriptural nonsense that gave plenty of scope for attack, and which afforded a means of setting forth the truth. We hope the labours of the month have not been in vain."

LEICESTER.—Brother Dixon reports that the matters which have been agitating the meeting here have been satisfactorily settled, for which we are all thankful. He further reports the immersion of HARRIET JOYCE, formerly neutral, and FREDERICK HUNT (34), likewise neutral. The following brethren and sisters have been withdrawn from on account of continued absence from the table: Brethren Armstrong, McAdams, Baker, Coleman, J. T. Cooper, and sister E. Dunmore. Brother A. W. Warner has returned to fellowship. The lectures for the past month have been as follow: The coming musical festival of the Salvation Army on Mount Zion.—(Brother Dixon). The Demonology of the New Testament.—(Brother Gamble). The future of the world.—(Brother Collyer). The restoration of Israel.—(Brother Burton)."

(The above was too late for insertion last month.)

Writing again for September, brother

Dixon reports the lectures as follow: The kingdom of God.—(Brother Gamble). The biography of Beelzebub.—(Brother Dixon). The righteousness of faith.—(Brother Collyer). The coming of Christ.—(Brother Weston). In addition to withdrawals notified in my last, our number has been further reduced by the removal of brother Robinson to Sheffield, sister Cooper to Philadelphia, U.S.A., and sister Farmer, who has been united in marriage to brother Curry, to Bristol. The ecclesia has decided upon thorough reorganisation, and has adopted the rules in force in Birmingham, with the modifications required by local circumstances.

Brother Collyer writes, September 14th: "In addition to the intelligence you have from here, I have to advise a special lecture by brother Dixon, in the Central Hall, on Monday night, the 13th inst., on the following subject, 'Jesus Christ and Secularism.' This has been the outcome of correspondence in the local newspapers on the question of putting a bust of Jesus in the Secular Hall along with Thomas Paine and others. This seems to be the intention of the parties building the new hall. Indeed the name of Jesus already appears under the place for his bust. Many protests have been made by different parties, but we thought a more practical method of dealing with the matter would be to give a public lecture on the subject. The result was a good meeting. The lecture was all that could be desired and was listened to throughout with marked attention. An opportunity was given for replies; this was taken advantage of by the leading spirit of Secularism—a Mr. Gimson—but he was very unfair to Jesus, for he wanted to take just such passages as suited his purpose, and apply them to matters pertaining merely to this life. Brother Dixon pointed out quite conclusively that the main object Jesus had in recommending and enforcing good deeds was for the ulterior advantages it would bring, because of their bearing upon the faith which is well pleasing to God; this, of course, the Secularists will not have. I think the effort will do good. I have suggested to-night the desirability of a week-night lecture through the winter. If this can be arranged, we shall be glad to put you under contribution."

LINCOLN.—Brother Wright reports the obedience of Mrs. ROBERTS, wife of brother F. J. Roberts, at Nottingham on July 26th, and that of Mr. and Mrs. HINCH, at Lincoln on the 27th of August. "The addition of these three make our number in Lincoln six, therefore I have decided to give up the position I have hitherto occupied, and for the future you may expect all correspondence to be conducted by brother F. J. Roberts, the secretary, at whose house we meet every Sunday morning for the breaking of bread, where we shall be glad to meet with any

brethren or sisters who may be in Lincoln on that day. Brother Roberts' address is 11, Palmer Street, Chelmsford Street, Lincoln."

LIVERPOOL.—Brother Collens reports the immersion on the 15th of July of LUCY ALLEN (21), methodist, formerly of Dudley; and on the 2nd September of JANE K. SAXBY (45), neutral.

NOTTINGHAM.—Brother Kirkland reports the return to fellowship of brother Thomas Smith, the husband of sister Hannah Smith, who has been enabled to see the errors into which many of the brethren were led at the time of the Renunciation. After standing alone for some months, he made application to be received into our fellowship, and after several interviews with the brethren, we were enabled to give him the right hand of fellowship and welcome him into our midst. We have also had another addition by immersion, viz., THOMAS SHAW (35), residing at Old Lenton, who put on the saving name by baptism on August 24th. He was formerly a member of the Baptist community for about fifteen years. "We have just started another scheme with the view of making the truth known to those who are still in darkness. After the Sunday evening lecture, we have a number of books laid upon a table near the door, to be lent to any strangers that may desire to know more about the things to which they have been listening; although only in operation for a few weeks, many have taken the books to read. We pray that by God's blessing the seed thus sown may bear fruit to His honour and glory. We are thankful in this day of spiritual darkness to be in any way the means of setting forth the glorious light of the gospel."

Brother Sulley, writing also says: "Some mistakes have been made by brethren visiting Nottingham regarding our place of meeting. In two instances, the error has not been discovered before breaking bread at the Renunciationist synagogue. To prevent such mistakes for the future it would be well to make known that those who hold fast to the name meet in the People's Hall, Heathcote Street. The secretary of the ecclesia is brother Kirkland, of 'Holly Villa,' Robin Hood Chase, to whom it is well to have a letter of introduction from known brethren by all intending visitors who are not known to us—it is well for such a letter to be addressed to 'brother Kirkland or the presiding brother for the day.'"

SPALDING.—Brother Jane reports two withdrawals, viz., "brother Allenson who has not assigned any reason; and brother Simpson, from whom we had to withdraw on scriptural grounds. It leaves us but five in number. We have felt downcast at the decreasing of our numbers, but at a meeting held on the 8th inst., we resolved by the help of One who looks not at numbers, to put the whole energies to work to proclaim the truth publicly in Spalding. We are trying to

procure a room suitable for that purpose. Should we succeed in our efforts which we find difficult in this so-called "charitable place," we shall be pleased to have assistance from our fellow workers unto the kingdom of God in the way of speaking brethren. We have had a visit from our two brethren Smither, jun., from Sheffield. H. B. Smither gave us an excellent lecture and exhortation.

STOCKPORT.—Bro. G. Waite announces a further addition in the person of ALFRED COOPER (29), who was immersed into the saving name of the anointed Jesus, on the 24th ult. "We continue to hold forth the word of life, and are thankful for the unity which has characterized our meeting from the time we commenced our labours."

SWANSEA.—Brother Randles reports the lectures for the month as follow: August 15th, The coming King: his subjects and his kingdom. 22nd, Behold he cometh with clouds. 29th, Gospel politics.—(Brother Shuttleworth). September 5th, A scriptural examination of the funeral sermon preached by Dr. Walters, on August 15th. The brethren took the opportunity of answering a long report of this sermon, which had appeared in one of the local papers. The sermon had been preached on the occasion of the death of a well-known and philanthropic lady of the district. 12th, What is to come of the Eastern question?—(Brother Taylor of Gloucester). The attendance has been very encouraging.—On Sunday afternoon last, our small Sunday school, to the number of sixteen, passed through their first examination on the lessons of the last six months. On Monday they were taken with the brethren and friends, numbering fifty three, to the Mumbles, when some time was spent on the hills. After tea, a report of the examination was read to all assembled, and prizes were distributed for attendance and examination. The attention of the brethren to the work of the truth in the ways which are open to us is, we hope, rousing others to look into the word."

TORQUAY.—On August 24th, brother Rogers assisted Mr. STRAND, corn and hay dealer, into the only covering name by baptism. Since his immersion he and sister I. Board, formerly of Maldon, have been united in marriage. Sister Strand, communicating this information, says "*Seasons of Comfort* is indeed a comfort to brother Strand. He seems to prefer reading it to any other book. May it prove a comfort to many more besides."

TREWORDER.—Sister Hawken reports the immersion of SUSANNA JONAS (55), of Wadebridge, on August 4th. Sister Hawken remarks "In very weakness we assisted her to render obedience to what she saw to be a divine injunction. Her friends opposed, not only as all do who are blind to its importance and meaning, but from

apprehension of evil bodily consequences, as she has been in a delicate state of health for some years. Pointing them to what God has said she firmly and humbly yielded herself to a higher will than man's. We gratefully acknowledge that not in the least degree has any ill effect followed. Anyone who understands the incessant gossip of a small town, and that almost wholly given over to orthodoxy, can easily conceive the contempt and ridicule that followed. How applicable Christ's words, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. . . . Take heed that ye despise not one of these little ones."

CANADA.

GUELPH.—Brother Evans reports that GEORGE SPOONER (35), engineer, formerly of the Church of England, and BENJAMIN TOLTON (30), farmer, recently disciples, were inducted into the name of the Father, Son, and Holy Spirit by baptism on the 12th and 22nd of August respectively; thus again confessing the fact—confessed in all ages by the obedient and faithful when bringing and slaying their sacrifices, they representatively died and discerned in it the prefiguration of him who was to come, the one great and perfect sacrifice—that man naturally is alienated from God's life and worthy of death; so that we may say that with our brethren, sin has in an initiatory manner been bruised or condemned, and with our brethren at large that the bruising of Satan in a much wider and more perfect sense, will be accomplished shortly.

NEW ZEALAND.

AUCKLAND.—Brother Jno. Wither writes that the brethren here have opened a hall for their meetings, in which brother Graham gave a public lecture, subject "The doctrine of the immortality of the soul not according to Bible Teaching." There was an audience of about sixty, which for such a district, was considered a great success. Several questions put and answered satisfactorily. At the close of one of their meetings, Mr. G. A. Brown, late "Rev." of Lincoln, accosted brother Graham as he was coming out and asked him if he were a Christadelphian. Brother Graham answering in the affirmative, Mr. Brown said he had been on the look out for the Christadelphians with whom he agreed in the main. He believed in a devil, however, a fallen angel living on the verge of creation (or Tartarus) from whence he was able to exert an evil influence in the same way as human magnetism was able to act through space. He found fault with the Christadelphians for calling themselves such,

and for presenting the truth in such a straight fashion. He said it was like trying to catch a fish by throwing brickbats. Afterwards, the brethren saw a lecture advertised by this same gentleman. They went. It was on immortality. The lecture was talented but the surroundings were saddening. The meeting was opened with the singing of a Moody and Sankey's hymn: a prayer followed as nearly orthodox as possible. This was what Mr. Brown called baiting the hook to catch men. There are two great objections to Mr. Brown's policy, even if his theory of diabolism were not a bar to fellowship: the first is, that it is not in harmony with the example of the apostles and prophets, who declared the testimony of God without circumlocution or finesse: and the second is that nothing has been accomplished in our day by the system of hiding the hook *alias* cloaking the truth. All that has been effectually done for the truth in the nineteenth century has been done by the outspoken and vigorous frankness represented by the adoption of the name Christadelphian, which itself is a symbol of the testimony that constitutes the real sting and offence of the truth, viz., the proposition that men are without hope outside the bonds of the Abrahamic covenant to be entered by an intelligent and enlightened submission to baptism. It is a vain attempt to make the truth palatable to the devotees of modern Christendom. It is worse: it is a dangerous attempt, likely to lead a man to compromise the truth for the sake of peace and good feeling. We advise the brethren to have nothing to do with such a shilly-shally policy. Stand by the truth and all its consequences. Doubtless, the truth, while testified with firmness and thoroughness, is to be spoken in gentleness and love; but let it not be hidden at all. If the truth drives people away, let them go. Without the truth their company is not to be courted.

There have been two secessions from the brethren on the ground of the belief of the seceders in the presence and power and baptism of the Holy Spirit in the present age. Their names are Connell and Roberts. They, or at least Mr. Connell, appears never to have rightly apprehended the nature of the Spirit's ministrations in the days of the apostles. In a letter before us, addressed "to the Christadelphian brethren," in explanation of resignation, he appeals to 1 Cor. xii. in vindication of his contention that "the Spirit is given to every man to profit withal." The application of this chapter to the circumstances existing in the nineteenth century is evidence of a want of discernment which a little improvement in knowledge ought to correct. Perhaps the lack of knowledge may be due to a slight indisposition to accept the help of others. The letter before us contains an indication of this sort. The writer says that "having

become familiar with the main points of the Christadelphian belief," he "preferred going to the Scriptures for details to taking them at second hand from Dr. Thomas or Mr. Roberts." Doubtless, it is better to get our information direct from the Scriptures; but there are some who are "unskilful in the word of righteousness," and who exemplify what Peter says concerning Paul's letter, that in them are some things hard to be understood, which they that are unlearned and unstable wrest as they do also the other Scriptures to their own destruction.—(2 Pet. iii. 16). Modest worth is never above accepting help if it is to be got. Men of this type do not slavishly receive what any may have to submit, but they do not refuse to listen. They look at what is offered, examine it and try it; and if it is unworthy, they give it the go-by: but they do not ignore it. A man who scorns help at second hand is very likely to fail in helping himself at first hand.

EAST INVERCARGILL. — Sister Mackay writes: "After a long period of private seed sowing with an occasional public lecture, some six months ago, we opened a room (in our own house) for Sunday evening meetings. The attendance has been very fair, and earnest heed given to the things spoken. Two are on the eve of immersion (particulars next mail,) and several are diligently studying the word of life, with the help of all the books we have to lend. I gave *Elpis Israel* to a gentleman the other Sunday, he told me last meeting that he is delighted: many pages he is reading over and over. Brother M. says there is more interest awakened here now than he has known since the time of his own immersion eleven years since. We earnestly pray the Lord of the harvest to bless His labourers, that they may rejoice together at the reaping time. Brother and sister Matthews are well, and doing well; he has earned £3 weekly since he came, but just now I do not advise the brethren to come to New Zealand if they are doing anything at home. Great distress is prevailing in the North Island and in Canterbury, owing to the almost entire stoppage of public works, and increased taxation is severely felt. Please say to brother Ashcroft I am waiting all this time to answer his letter, in the hope of having something to say. Our united love to him and to the brethren everywhere. We meet with sorrow and trial, but the hope of the gospel increases in brightness, and afflictions become only 'light' compared with future glory."

UNITED STATES.

ELMIRA (N.Y.)—Brother J. F. SYKES reports that on Wednesday evening, August 11th, with the help of brother A. Hall,

THOMAS WALKER, formerly of Jedburgh, Scotland, was buried with Christ in baptism, after giving evidence of a true begettal by the word of God. He is brother in the flesh to brother Geo. Walker. He is from the Presbyterian Church, where he was loved and respected by all who knew him.

Brother Sykes further reports a visit from brother W. H. Reeves, of Springfield, Ohio, who is making his third tour of the ecclesias in Canada and the States. He arrived in Elmira, August 13th, and proceeded to give a course of eight lectures in the Y.M.C.A. parlour (our meeting room), commencing Sunday, August 15th. The first subject was The origin, use, and power of speech, from John 1.; second, The gospel; third, Faith, and the faith contrasted; fourth, He cometh with clouds; fifth, Peter's keys; sixth, The coming age; seventh, The first fruits; eighth, The two creations. Brother Sykes says these subjects were most skillfully handled before a very attentive and intelligent audience. The brethren were very grateful to him for his services, and parted with him with great regret, after a social meeting together.

WASHINGTON (D.C.)—Brother Boggs sends the sorrowful tidings that brother Elijah J. Ward has lost interest in the truth, and has identified himself with the institutions of the day. "In losing him," remarks brother Boggs, "we lose a brother who was qualified to help us in the defence of 'the truth.' Forsaking the society of the brethren and affiliating with ungodly associations was the cause of his apostacy. Our ecclesia is now composed of seventeen members, who are trying to keep the light shining in this metropolis and working together in unity. Our place of meeting is McCauley's Hall, Penn. Ave., between 2nd and 3rd streets, S.E. Brethren visiting us will please bring letter of introduction from their ecclesia."

WEBBERVILLE (Texas).—Brother S. H. Oatman reports as follows concerning the workings of the truth in Texas during the expired part of the current year. "Obedience to the truth has been rendered by REUBEN CARNETT, of San Saba Co., who had been earnestly looking into the truth for several years; at Valley Spring by Wm. H. MAGILL, and his wife, MARY ALICE MAGILL, both of whom have been believers of the things subjective of the one faith for some time; in Hopkins Co., near Black Jack Grove, by HARRIET WILCOX, who learned the way of salvation from our three sisters, who reside in that section, and from books furnished her by them; by THOS. SHORT, of Currey's Creek, Kindall Co., who obtained a knowledge of the kingdom of God and the saving name from lectures delivered by brethren Geo. Edmonds and S. H. Oatman, and the

reading of the word in connection with Jesus, Christ and him crucified." Near Lexington, in Lu Co., the following named persons have been immersed into the sin-covering name, viz., J. LOWE, and his wife KATE LOWE; G. G. SNAVELY and his WIFE; BENJ. BOWNS and ARNOLD, who were brought to a saving knowledge of the word of life through Christadelphian publications and the public and private teachings of brother John Bunter, W. A. Oatman and S. H. Oatman. The names of those added to the Valley Home ecclesia, in the Lord's way, are as follow: L. A. LIVINGSTON, E. R. LIVINGSTON and R. S. LIVINGSTON, sons of sister Lora Livingston; W. L. BANTA and CLARA BANTA, son and daughter of brother John Banta; FRED GERDES (German); MOLLIE OATMAN, wife of brother Jermot Oatman; VICTOR OATMAN, son of brother W. A. Oatman; M. RODGERS, wife of brother A. W. Rodgers, and EMMA INGLET. In Blanco Co. the following named persons have yielded obedience to the faith and form part of the Hickory Creek ecclesia, viz., FRANK WOODWORTH, EMMA MCGOY, FANNIE STOKES, MODIE SNOW, ROSA ANN SNOW, SARAH JANE POSEY, and PATSY COLBATH.

There have been several public debates between the brethren here and ministerial representatives of 'abominations of the earth.' The subjects discussed were the kingdom of God, the gospel, the devil, the Sabbath, the punishment of the wicked, the soul or spirit of man, is it conscious between death and the resurrection, and who will be resurrected for judicial purposes? The audiences throughout were large for this country, ranging from 150 to 500. Agreeable to a recent announcement in the *Christadelphian*, a number of brethren and sisters from several of the ecclesias of this State met in a fraternal capacity in the eastern portion of Gillespie Co. The meeting was convened Saturday, July 17th, and continued until the next Tuesday, at twelve o'clock noon. Edifying addresses on the practical phases of the truth were delivered by brethren in attendance, and the beloved expressed themselves greatly benefited by the meeting. At proper hours first principles were exhibited for the enlightenment of strangers from the covenants of promise, but the attendance of these was meagre. It was agreed to hold a similar meeting in August, 1881, should the Lord not call us to the great gathering of all 'who have made a covenant with him' before that time; and the gathering together unto him into whose hands the Father has committed all judgment of all His servants is surely an event which draws very nigh. May the Lord hasten it, is our humble prayer."

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. 197.

NOVEMBER, 1880.

Vol. XVII.

PIONEERING THE TRUTH FORTY YEARS AGO.

DR. THOMAS on his return from visiting Britain on the first of the three occasions he did so, was late in issuing a certain number of the *Herald*. The lateness was due to his re-visitation of certain districts in Virginia, where ground was first broken for the truth forty years ago. In apologising for the lateness, he indulges in the following vigorous retrospect, which must be very interesting to believers in the truth at the present hour.

DR. THOMAS IN LUNENBURG.

“We have been absent about twenty days during the last month in Lunenburg county, which is the reason of the late issue of the previous number. This section of Virginia has acquired considerable interest in connection with the progress of the truth in these United States. About a dozen or fifteen years ago it was literally in a state of heathenish darkness. Sectarianism in stolid imbecility reigned there in all the plenitude of infatuated ignorance of the law and testimony; so that ‘religion’ was but another name for the spiritless ‘piety’ of a heartless formality. The incarnation of this unmental mysticism was pre-eminently discoverable in the association which rejoiced in the leadership of the ‘Rev.’ Silas Shelburn, and his colleagues of the night. The ‘pious’ looked up to them as the very oracles of heaven, the droppings of whose ministrations made effectual by the concurrent work of the ‘Holy Ghost’ upon

the hearts of sinners, wore away the hardness of their impenitence, gave them a saving faith, a hope of pardon, and a 'title clear to mansions in the skies!' This was truly the hour of darkness. Shelburn and company were darkness manifest in the flesh, whose blackness assumed an intensity in the ratio of their presumption blindly to lead the blind. They had the Scriptures among them it is true; but they read them, if they read at all, as one reads a book written in a language he does not understand. The key was lost, and there was none that could tell them where to find it. Thus the kingdom was closed against them; for no man could tell them how to enter in.

Things might have continued in this deplorable condition till the advent of the King of Israel but for the benevolence of God. It would seem that He determined to cause the light to shine out of the darkness itself, by making the dark atoms of the system instrumental in its reflection. This, however, could not be accomplished all at once. Light was manifested on the first day, but the sun, moon, and stars did not appear until the fourth. The chaos was inveterate and almost unplastic, and required violence to be subdued; for it is a law of divine creation that the Spirit of God must 'move,' before the 'let be' of heaven's will can be established. This movement commenced in the Pharaoh of the system being roused up that the truth of God might be manifested in his fall.

The report of what was going on in other parts of Virginia between the Campbellites and the Baptists found its way to Lunenburg, where curiosity was excited, and a disposition to play with fire created. The consequence was that we received an invitation from Silas Shelburn to visit the Baptist churches. We went, and introduced the Campbellite gospel among them, that is, baptism for the remission of sins to every one that confessed that Jesus is the Christ—this was the good news we preached to them from Acts ii. 38, in those 'times of

ignorance' when we affirmed what we had been taught—things, however, which neither we nor our teachers understood, which is the case with the latter until this day. Nevertheless, the commingled theory laid before them was a decided improvement upon the bare bones they had been picking for their spiritual sustenance with such patience and humble thankfulness for so many previous years. There was something tangible about it, for we could show that it was written 'be baptised in the name of Jesus Christ for the remission of sins.' If therefore a man believed in Jesus and was immersed, we jumped to the conclusion that he had remission, and had obeyed the gospel of Christ.

This is at once true and not true. It is true, if a man believes in Jesus in the Scripture sense of the phrase; it is not true, however, in the Campbellite and Baptist acceptance of it; yet the Campbellite definition of faith in Jesus is more distinct and rational than the alter-sectarian notion. We may remark here in passing, that to believe in Jesus is defined in the Scriptures as believing in the 'exceeding great and precious promises of God' and in Jesus as His son and heir—in other words, 'the things concerning the kingdom of God and the name of Jesus Christ.' But in those days darkness overshadowed our minds in relation to that kingdom. A kingdom was indeed talked about, but it was such a kingdom as God has nowhere promised in the law and the testimony. We preached the gospel of the kingdom set up on the day of Pentecost; and taught the reception of men into the kingdom by confession that Jesus was the Son and Christ of God: sorrow for sin, and immersion into the name. Such a gospel as this, sustained by collateral arguments in favour of the necessity of reading the Scriptures for ourselves, of their sufficiency to make us wise to salvation, of the obligation to 'prove all things and to hold fast that which is good'—was the hearth of fire kindled in the wilderness to consume the thorns and briars of sectarianism which had

brought the ground well nigh to cursing.

The introduction of Campbellism made the dry bones rattle. It caused the dissolution of the Association of Baptist Churches, and started questions among them which shook them to their foundations of sand. 'If,' said they, 'the belief that baptism is for the remission of sins to those who confess that Jesus is the Son and Christ of God, be the gospel, we have not believed the gospel; and if we have not believed it, we cannot have obeyed it; therefore, although we have been immersed we must still be sinners, and unsaved from our past sins.' This view of the matter originated the question of 're-immersion' among them. The subject was much agitated, and warmly discussed. Their leaders, who were men of remarkably rude and uncultivated minds, the exact counterpart, indeed, of the dilapidations and agricultural ruin and impoverishment in the midst of which they respired the breath of life—these began to perceive that in introducing Campbellism into their region they had warmed a serpent into existence that if not scotched without delay, would slay them like Israel in the wilderness. They saw no deliverance except in worshipping the serpent whom they feared. They lifted up their eyes to him; for they had divined, that though Campbellism suggested the question of 're-immersion,' its supervisor was opposed to it. They became fervid Campbellites. They offered incense to the image in the west, and under the inspiration of the deity that resided in it, became valiant for the leaven of the scribes. Their policy prolonged their existence for a time, during which they laboured diligently in their vocation of producing strife and every evil work. But, opposition was defeated, and the conviction thoroughly established that the gospel they had been preaching was no gospel at all, and that an immersion predicated on the belief of it was neither the obedience of faith, nor Christian baptism.

While this controversy was in pro-

gress, the immortality of the soul attracted public interest. A week's debate upon this subject at the Fork Church in Lunenburg, between the editor and a Presbyterian clergyman, established the conviction in many minds that man has no inherent immortality of any kind. They perceived that immortality, or 'life and incorruptibility,' were a matter of promise, and part and parcel of the inheritance of the righteous only. With the dethronement of immortalism, Campbellism began to decline rapidly in their esteem. They saw no difference between it and sectarianism in the hope it set before the people. It was as visionary upon the important subject of immortality as the systems it denounced. Its place of departed spirits, and kingdom of glory beyond the skies, both fell to the ground when Hymenean-Campbellism was deposed. In those days the sectarian gospel and the sectarian heaven and immortality received a blow from which they can never recover themselves in this generation. The leaders aforesaid became exceedingly mad against us in consequence. The subjects discussed were too high for them. They could not grasp or comprehend them. They claimed, they denounced, they raved, and blasphemed, but could not reason; for reason and testimony were both against them. They had recourse to all sorts of meanness and intrigue; but in every effort they were foiled, defeated and exposed. Campbellism had ruined Baptistism in their circuit, so that all that remained to them was to hold on to the former though itself in the article of death.

As it may be supposed, the discussion of these questions kept up an appearance of life in the religious community to which the non-professors themselves were not indifferent. In 1839, we removed to Illinois where we remained about four years. There was a lull in the controversial tempest, during which the leaders had an opportunity of obtaining aid and comfort from deserters and allies from abroad. They hired 'evangelists'

at several hundreds per annum to preach Campbellism, and union with the Baptists. One of the hirelings was quite successful for a time in his vocation. Being a sort of trumpet, or 'sounding brass,' he made a great noise, which not a few mistook for gospel. While his blasts were echoing in their ears they had peculiar sensations, which they supposed were convictions of the truth. As getting people into the water was regarded as the triumph of the gospel, all efforts were directed to this end. 'Water,' therefore, was continually tinkling in their ears like the jingle of a cymbal; so that in going down into the water in all their ignorance, they imagined they were obeying the truth! The consequences of yielding to senseless sounds instead of calm conviction of the truth: soon became apparent. Collapse succeeded excitement; and death, the fitful fever that plunged them in the cooling stream.

It may easily be conceived that while all this controversy and party conflict was waging in their midst a great deal of interest would seem to be manifested in the truth. This was 'life' and 'heat' of a certain kind. 'The meetings of the brethren' were well attended, and they sang and rejoiced together as though they were actually sitting down and together enjoying 'spiritual blessings in the heavenlies.' But how changed the appearances of things at the present time. Mr. Campbell represents them as a withered, scattered, and dying flock. If the churches under consideration be so, it is the work of his spirit incarnate in the rude corpuscles which had been working mischief there for so long a time. Through them he destroyed Baptistism to some extent, and re-acted upon his own system which he also wounded unto death. While the burning fuel consumed the victim it exhausted itself by its own fires. This is the relation of Baptistism and Campbellism in Lunenburg. There is no life or heat in either; they are merely the exhausted and dying embers of a desolating conflagration. They lie

side by side like bleeding warriors, enfeebled, helpless, and expiring on the field. Their end is come, and this is their obituary. Their collisions have resulted in good; for the spirit of God has moved upon the face of the waters, and light has sprung forth.

Till 1847 the previous controversies had been preparing the way for the gospel of the kingdom. Hitherto the lightning and the thunder, the tempest and the earthquake had awakened the minds of many, and pre-disposed them to give ear to 'the still small voice of truth.' The study of the Scriptures necessitated by the position we had found ourselves in during previous years had opened up to us 'the things of the kingdom of God and the name of Jesus Christ.' We discovered that these things as a whole constituted the gospel and the mystery, or the glad tidings and conditions upon which 'the joy of the Lord' might be entered upon. We saw clearly that the popular or Gentile sense of the saying that 'Jesus was the Christ, the Son of the living God,' was not the gospel; that repentance was not sorrow for sin, nor reformation; but a faithful and hopeful, a humble, child-like and obedient disposition, such as Abraham exhibited when he believed God, and it was counted to him for righteousness; that remission of sins was not promised to the Gentiles on a simple confession that Jesus was what he claimed to be; but upon a repentant belief in the things of the covenant, and in Jesus as the 'Messenger of the covenant;' that baptism in the Campbellite sense was not for the remission of sins; but for the union of a repentant believer in the whole gospel to the name of Jesus, in which uniting action his disposition was granted to him for repentance, and his faith counted to him for remission, in that exalted and omnipotent name. We saw that the Gentile hope of a heaven beyond the skies for immortal souls was not the hope of the gospel, but no hope at all, because it was false, being nowhere taught in the word of God. These

things being apparent, we saw that Campbellism was a mere pioneer of truth. We therefore renounced it as a thing which had answered its appointed end, and destined thenceforth to fall into the rear, and to be numbered among its antagonists as a thing of naught. Like all other sects, exhausted and dead, its work being fully accomplished, it exists only as a monument of the past to point a moral and adorn a tale. Having put off this legend and embraced the faith, we introduced the gospel of the kingdom to Lunenburg. Its light shone into the hearts of several, while others were staggered by the announcement. Its efforts have been characteristic of the truth. It began the work of separating the wheat from the chaff. Where it found 'an honest and good heart,' a soil congenial to the good seed, the word of the kingdom put forth its radicles and shot upwards above the ground; but where the soil was stony, thin, and thorny, the hearing of the word was attended with withering, choking, and death. Churches were dissolved, 'the meetings of the brethren' suspended, and numbers scattered themselves to their tents, as if they had no further interest in the Son of Jesse, or in his kingdom and throne. To them who walk by sight and not by faith this state of things had the appearance of desolation and ruin. But in this they err, not discerning the true nature of things. The former things were corrupt before God and needed to be abolished, before a wholesome and scriptural system could be established. The dispersion that came upon them will afford scope for the manifestation of the approved, who, we trust, will shine brighter and brighter to the perfect day. The enlightening and exaltation of the human mind is a long and tedious process. It is like the growth of trees, gradual and perceptible only after a lapse of years, as in the case before us. That progress has been made in Lunenburg during the past fourteen or fifteen years, is visible to everyone who is acquainted with

things as they are and as they were when we first visited the country. Then there were none that knew the truth; but now there are many, though even these are but in the infancy of spiritual life.

We visited them last month, and talked about twenty-four hours altogether on the kingdom and name of Christ. We confess that things appeared flat and lukewarm among our old friends, which, however, may be more apparent than real. This contrast to us is very great after the scenes we have passed through during our sojourn in Britain. The spirit of partyism is happily laid and extinguished; but this is no reason why the friends of the truth should become lukewarm. Of all persons under the sun they have the greatest reason to be warm-hearted, alive and vigorous. If on examination they have found that they are not in the faith, let them be up and doing, and obtain the answer of a good conscience towards God. Let them think of and devote themselves less to the present evil world; let them gird up the loins of their mind, and be men; and let them go to work in earnest, labouring and striving to enter into that rest which remains for the people of God. Our patience is greatly exercised. We have laboured many years for the illumination and improvement of the people of Lunenburg. To what extent our endeavours have been effective we cannot yet see; we do hope, however, that those who say they see, will respond to the sentiment that He whom they profess to serve expects that every man will do his duty.

We remember hearing of an enlightened 'reformer' in the west urging upon his friend the reception of Campbellism on account of its cheapness, saying that he had been a reformer twenty years, and in all that time his religion had only cost him twenty-five cents! What a miserable, parsimonious creature was this! Talk of 'souls,' surely such a soul as his was never a particle of the divine essence! But we are sorry to

bear witness that there are souls who profess the gospel of the grace of God as covetous as his; and that it is such enlightened icicles as these that in appearance justify the saying, that 'ignorance is the mother of devotion.' We would have liberality in the promotion of God's truth spring from a self-denying appreciation of it. We feel that we have a right to speak plainly on this subject, for we have proved our faith by our works; and would stir up our friends to do more than we if they can. We have forsaken all for the sake of the truth. Will our friends go and do likewise; or will they in proportion to their ability begin to do something that will shield them from shame and contempt when they shall appear before the tribunal of Christ. Let them not mistake. We ask them for

no bounty for our own individual profit. We are not of that class who say, as certain preachers in town and country, 'we will not preach for you unless you give us six hundred, or a thousand dollars a year.' Our advocacy of the truth does not depend upon any per annum. We are bound to advocate it as long as we can. Our anxiety is that the advocacy should be efficient; and as we cannot do all that needs to be done, and have friends who are abundantly able to do much, we desire to stir them up to a co-operation that shall not consist in mere words, but in deed and in truth. Let them see to it, for the Lord's eye is upon all their ways, and all their thoughts and motives are known to Him."—Dr. Thomas in the *Herald of the Kingdom*. 1857 p. 137

THE TRUE MISSION OF RELIGION.

BY DR. THOMAS.

THERE was a time when religion was not, and time will be when the Lamb of God shall have taken away the sin of the world, that religion will be no more. But mankind's necessities are not individual only, they are social and national also. Society in its widest sense is sick, heart-sick, "from the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores." Religion proposes to heal these—to regenerate the world, and to bless all nations in the seed of Abraham. The gospel, which is good news to nations, glad tidings of great joy to all people, to society as well as to individuals, proclaims the medium of this blessedness to mankind; and in proclaiming this, announces the purpose of Jehovah in terrestrial creation, and providential supervision. It proclaims to us "the secret of His will which He hath purposed in Himself: that in the economy of the ful-

ness of the times He would reduce under one head (*anakephalatosathai*) all things unto Christ, both the things in the heavens, and the things in the earth under him."—(Eph. i. 10). Who then need be in ignorance of the reason of things as they exist? The Lord Almighty did not form the nations, and set the bounds of their habitations for the behoof of the thrones, dominions, principalities, and powers, which now possess and rule over them. They are the mere accidents of providence—provisional governments for the time being—until He shall appear in power and great glory on account of whom (*dia auton*) and for whom (*eis auton*) they were created.—(Col. i. 16). His purpose, then, is to aggregate all kingdoms, empires, and republics; and all nations, languages, and people, into one vast dominion under the Lord Jesus as the Imperial Pontiff of the world. To do this he must bruise the

head of the Serpent-power—*machatz rosh al-eretz ravbah*; he shall bruise the head over a great land (Psa. cx. 6,) and subdue the nations under his feet.—(Psa. xlvii. 2, 3). “O let the nations be glad, and sing for joy; for he shall judge the people (Israel) righteously, and govern the nations upon earth.”—(Psa. lxxvii. 4). The power of the oppressor will then be broken; and his enemies will lick the dust. In his days will the righteous flourish; and in him will the needy find a friend. All kings shall fall before him; all nations shall serve him, and call him blessed. Happy will the generation be that shall rejoice in these events. A just code and righteous government, the administration of Jesus and the saints, will heal the nations and cause peace and goodwill to become the rule of society on earth. A divine socialism will then obtain, characterised by a liberty and fraternity in wisdom, knowledge, and the truth. The refuges of lies which now abuse the world will be all swept away; and “the knowledge of the glory of the Lord will cover the earth as the waters cover the sea.” What men cannot accomplish—even their own social regeneration, the Lord will have gloriously performed; and in perfecting His work will have wrought out for himself a great name throughout all the earth.

But of what individual interest to us is this prospective blessedness of the Age to Come? Before it shall supervene, death may have laid us low, and corruption have carried us down to the shades of the pit. What interest, then, shall we have in all that obtains among the living? This question brings home the great salvation of the Age to Come to everyone of us; for the future goodness of God invites us to repentance, on the ground that He hath appointed a day of one thousand years, a season and a time, in the which He will rule the world in righteousness by Jesus Christ, whereof He hath given assurance to

all men in raising him from the dead.—(Dan. vii. 12; Acts xvii. 30, 31; Rom. ii. 4). He calls you also to this kingdom and glory (1 Thess. ii. 12), and invites you to share with Jesus in his joy.—(Matt. xxv. 23). He invites you on condition of believing what He promises concerning the Kingdom and the Age to Come, and concerning the name of Jesus; and of becoming the subjects of repentance and righteousness through him. He offers to make you heirs of all things terrestrial; joint heirs with the future Monarch of the world. He proposes to exalt you to an equality with the angels (Luke xx. 36); to make you rulers over the nations (Rev. ii. 26, 27; v. 10), and to give you glory, and honour, and life eternal.—(Rom. ii. 7). But you must become righteous men and women, heirs of righteousness which is by faith (Heb. xi. 7), perfecting your faith by your works, after the example of Abraham, “the friend of God.” This is indispensable; for the kingdom to which you are now called is a righteous government, and needs to be administered by righteous and incorruptible men. It is to make you familiar with these things that we now present ourselves before you. We do not seek to proselyte you to a theory or sect; but to show you the way of the Lord, that you may become obedient to the faith, and heirs of the kingdom of God. “Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it;” you need not therefore expect a multitude to cheer you on. Faith, hope, self-denial, patience, and perseverance, are the lines that fall to those who walk not by sight, but by faith in the promises of God. The road is tedious and uninviting; but in the kingdom to which it leads, there are honour and glory, riches and life for evermore. These are what we come to set before you; therefore while we remain here “lend us your ears” that ye may understand, believe, and do.

Herald 1857. p. 115.

THE DIVINE NATURE.

THE SUBSTANCE OF A LECTURE BY BROTHER ASHCROFT.

THE subject announced for our present consideration is regarded by some as altogether too solemn and too far removed from the sphere of human thought to justify any attempt at its elucidation. It is held that we have neither materials nor capacity to enable us to arrive at correct conclusions concerning it. If this be so, we are in an evil case, assuming the truth of Christ's words: "This is life eternal, that they might know Thee, the only true God."—(John xvii. 3.) According to Jesus there is no living eternally for such as are unacquainted with the Almighty Creator of heaven and earth. Whence is such knowledge to be obtained? Certainly not from the material universe. That universe presents to our gaze a measureless expanse of infinitude—infinite power—wisdom—duration—space. But it tells us nothing about the Divine Nature—where the Deity resides, and what He intends to do. We cannot know what there is to be known about God by simply reading that book which men call "nature." On hearing such a statement as this, some would refer us to the words of the apostle Paul in Rom. i. 19-20. Now we must carefully note who they were to whom the Deity had communicated the knowledge which Paul here speaks of. From the previous verse we gather that they "held the truth in unrighteousness;" and the verse following states that "they knew God." That could not be said of the Gentile nations, for they were ignorant of the truth, were without God, and walked in the vanity of their minds. The statement could only be correct as applied to the nation of Israel, "to whom pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises."—(Rom. ix. 4.) In the possession of all these advantages, Israel had a glimpse of those invisible things of the Deity

which He will make manifest upon the earth in due time, when He shall fill it with His glory at the revelation of His Son. That is to say, the purpose of God, as touching the future of the human family was shadowed forth in the things of the Mosaic economy from the very foundation of it. *These* were the things that had been "made" or ordained, by means of which Israel might have gained all necessary information touching the Deity's Eternal power and Godhead—and by which indeed, as Paul says, they were left without excuse. But Israel could never have gathered from "nature" what was so abundantly supplied by the Mosaic *cosmos*.

We have the exceptional advantage of not only being able to consult the arrangements of that "world," which was created at Mount Sinai, and whose form of government was theocratical—but we have the testimony concerning God which was delivered by that Prophet like unto Moses, touching whom God said to Moses (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." If with the words of such a Prophet in our hands, we remain ignorant of the only true God, we are surely without excuse. It would have been surprising if among all the revelations which the Deity has been pleased to give to men, there was to be found no information concerning His nature. There are of course mysteries connected with His existence which no created mind can fathom. What a mighty secret is that of His Eternity—no commencement of Being—from everlasting—One before whom there was no manifestation of wisdom and strength and life whatever, and out of whom all things have proceeded! The human

brain has not been organised to grasp these bewildering conceptions, and we are obliged to confess with the Psalmist: "Such knowledge is too wonderful for us: it is high; we cannot attain unto it."

We *can*, however, understand what Paul meant when in Rom. i. 23 he spoke of the "incorruptible God." It is possible for our minds to follow him when in 1 Tim. vi. 16, he refers to One "Who only hath immortality." And we are not hopelessly perplexed by the declaration of Christ which we find in John v. 26: "The Father hath life in Himself." So when we come to the only place in the Scriptures where the phrase "the divine nature" occurs, we need be at no loss to comprehend the precise idea which was in the writer's mind. If we consult 2 Peter i. 4, we shall see that the apostle uses the words in connection with a reference to certain exceeding great and precious promises; and he intimates that by these promises it is intended that believers should become partakers of the divine nature, and so escape the corruption that is in the world through lust. It is clear from Peter's words that those to whom he wrote were not at that time possessed of the divine nature. And yet he addresses them as "having obtained precious faith through the righteousness of God and their Saviour Jesus Christ." The fact that their possession of the divine nature was presented to them as a *hope* based on the promises of God, clearly makes their attainment of it a future thing. Besides there is no partaking of the divine nature so long as men have not escaped the corruption that is in the world through lust. We direct special attention to this point because it is the universal wont of religious writers to make the possession of the divine nature identical with what is experienced under circumstances of excitement at religious gatherings, when men are supposed to be converted and saved.

The divine nature is by Peter associated as a great reward, with knowledge of God's exceeding great and precious promises. Now a

promise can only be great and precious by reason of the greatness and value of the things promised. No promise to confer a small benefit could well be spoken of as a great promise. When, therefore, the apostle in this connection speaks of promises that are *exceeding* great, the inference follows that whatever the divine nature may be, it is no frivolous boon to be made a partaker of it.

The word rendered "nature" in this passage from Peter, occurs twice in Jas. iii. 7, where it is applied first to *beasts*, and then to *men*. "Every kind (nature) of beasts, &c., hath been tamed of mankind" (human nature). And Paul in his epistles, speaks of "Jews by nature;" and of all being "by nature the children of wrath." We have no difficulty in understanding the word "nature" as it occurs in such cases as these. We don't regard it as descriptive of mere mental or moral manifestations. We mean by it the entire substance of the creatures referred to—all that men and beasts become possessed of in the process of natural generation and birth. Surely, when James refers to the beasts and birds and serpents, and things in the sea, he has in mind the different forms of organic life which those words represent. And so when Paul says "We who are Jews by nature," he can only have alluded to what we understand by parentage or physical constitution. The *divine* nature of Peter's epistle is not therefore a synonym of something that merely *belongs* to the Deity, but *isn't* the Deity Himself. It is nothing less than the *physical constitution* of the Most High—the substance of the Invisible One; all in fact that Paul had in mind when he wrote of "the incorruptible God." The divine nature is the antithesis of *human* nature. Though we are fearfully and wonderfully made, yet we know *what we are made of*. We are not made of that which does not decay. If people would only learn to bow before inspiration, they would not have such a surprising conceit of themselves, but would see that they are but dust.

Human nature is not incorruptible, for it is made subject unto vanity, and when death occurs we hasten to bury it out of our sight. But the *divine* nature cannot be buried, nor brought to dust, for there is inherent in it "the power of an endless life."

The fact that God is *substance* and has *form* will not be immediately received by such as endorse the theological conception which declares Him to be "without body or parts." What, however, are we to make of those words of Christ concerning the Father which are recorded in John v. 37: "Ye have neither heard His voice at any time, nor seen His shape?" If we were to say that no person now living has ever seen a perfectly exact and genuine likeness of Christ as he appeared in Palestine eighteen and a half centuries ago; that no one could re-produce the sound of his voice, nor tell what sort of a complexion he had—all would understand that we believe Jesus Christ to have been, not an intangible myth, but a real material person with features and intonation capable of being described by those who saw and heard him. So, when he said of the Father: "Ye have neither heard His voice nor seen His shape," it is not unreasonable to gather from Christ's use of such words, his own belief that God possesses the attributes of form and speech.

Those who may still feel disposed to demur to this proposition may perhaps consider that they have a reason for their objection in Christ's declaration that "God is a Spirit"—assuming that a Spirit is necessarily without corporeal form. If that were the case everything that is spiritual would be without substance or form. But what about that spiritual meat and drink that Israel partook of in the wilderness? What about "the spiritual man" of Hosea's day, whom he speaks of as mad? Was he without body or parts? What about "the spiritual body" of the resurrection which Paul contrasts with the natural body of our present state? What about Christ himself, who is

declared to be "The Lord, the Spirit?"—(2 Cor. iii. 17). Surely no one will contend that Christ, who is thus shown to be a Spirit, is incorporeal. He permitted his friends to handle him after his resurrection, and some of them held him by the feet, which still retained the marks of the nails. Christ is material beyond all doubt. His nature is deathless and incorruptible substance, and it is in the likeness of his glorious body that the bodies of his friends are to be fashioned when he shall come to be glorified in his saints and admired in all them that believe.

"Blessed," says he, "are the pure in heart for they shall see God." Do you believe that? But suppose God has neither body nor parts, how are the pure in heart to behold Him? The time will come when those who have pleased God shall be permitted to look upon Him as literally as those beheld Christ to whom he said, "He that hath seen me hath seen the Father." God is only invisible to these mortal natures of ours. The angel that was with Israel in the wilderness was so glorious a manifestation of the Eternal One, that no man might see His face and live. It is indeed a glorious gospel which promises a nature capable of enduring the vision of His presence, who dwells in light unto which no man can approach, and whom no man hath nor can see. He is not invisible to *all* intelligent beings. There are myriads who share His nature, and stand in His presence, and look upon His form, and wait upon His throne, and hearken unto the voice of His word.

We are dependent for our present existence upon the continuance of favourable external conditions. We must have food, and breathe an untainted atmosphere, if life is to be prolonged. When anything occurs to interfere with the conditions of our present being, our strength goes from us, and our breath soon follows it, and we die and return to our dust. But suppose that was true of us which Christ said was true of God, when he

declared that "The Father hath life in Himself," we should not then be the creatures of circumstances as we now are. We should remain in perfect vigour, whatever might be the character of the external conditions in which we might be placed. For a being to have life in himself, is for that being to possess the divine nature. Christ is now in that unspeakably exalted and glorious condition. He said (John v. 26.), "As the Father hath life in Himself, so hath He given to the Son to have life in himself." A statement which cuts at the root of the dogma which asserts for the Son an eternal co-equality with the Most High. There was a time when the Son had not life in himself, and when the Father (who was greater than he) caused him to share His own immortality. Hence we read in Psalm xxi. 4, "He asked life of Thee, and Thou gavest it him, even length of days for ever and ever." Men think they honour Christ by claiming on his behalf the eternal possession of that which God imparted to him as a reward of his obedience unto death, even the death of the cross. But Christ can never be honoured by any unscriptural theories concerning him, particularly such as ignore his life of complete subjection to the Father's will.

In him however we have one at least connected with Adam's race who partakes the divine nature. One who, as Paul says in Heb. vii. 16—"has been made not after the law of a carnal commandment, but after the power of an endless life." Once have conferred upon us "the power of an endless life," or the power of living for ever, and we should then have life in ourselves; and that will have been accomplished upon us of which Jesus speaks in Revelations iii. 12: "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, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new

name." What are we to understand by Christ's "new name?" It cannot mean that he has received a new designation that he is not any longer called Jesus the Christ. The word "name" in Scripture is often used to indicate all that appertains to a person. His nature, and rank, and all of honour and authority and power that belongs to him. When speaking of the angels, the apostle affirms that Christ hath by inheritance obtained a more excellent "name" than they—the meaning cannot be that Christ's nature is superior to that of the angels—for it is the divine nature in both cases, which is immortal and incorruptible by whomsoever possessed. The word "name" in that particular case evidently stands for rank, and the passage finds its significance in the fact that Christ has been exalted far above every name that is named—angels and authorities and powers being made subject to Him. When, however Christ promises to write upon him that overcometh *his new name*, the promise is specially a guarantee of a new nature. He promises to give his friends immortality—to cause them to have life in themselves, besides admitting them to a share in all the glory which the Father has given unto him. Christ's former "name" is referred to in such places as those where he is declared to have been "made of a woman"—"of the seed of David according to the flesh." And his new name comes out in those passages where he is designated "The first-born of every creature" (Col. i. 15); that is—of every immortal creature from Adam's race—or as Paul has it in verse 18 of the same chapter—"the beginning, the first-born from the dead." The sense in which Christ is "the beginning" is indicated in his own words recorded in Rev. iii. 14: "The beginning of the creation of God." The present race of human beings are not the creation of God, for men are born into the world of the flesh and of corruptible seed. It would be entirely inappropriate to speak of mankind in their present condition of ignorance and

corruptibility as the "creation of God." But this earth is yet to be tenanted by a race who will fully answer to this designation — "the creation of God." It will be a race of immortals and Jesus is the commencement of it. It is joyful to have the assurance which we possess that *one* connected with our race has now "life in Himself," and that instead of being any longer "a man of sorrows and acquainted with grief," he has received "a new name" and is clothed with beauty, and girded with ever-abiding strength. A beginning has been made in the direction of incorruptibility as far as mankind are concerned, and there is one member of our race who now partakes the divine nature, and who though once *dead* is now "alive for evermore." His present nature or "name," is the second he has had. In his first nature he was "crucified through weakness"—in his present nature "he liveth by the power of God," and has become the commencer of eternal salvation to all them that obey Him. That flesh of his, which he said "profiteth nothing" has been transformed and made all glorious and powerful by the energy of the Eternal Spirit. And what Christ has experienced himself he will cause all who are accepted by him to experience by and by. The Father has given him power over all flesh. Not a soul can emerge from the grave unless that power of his is put forth. It is either friendship with Christ or eternal companionship with death. He says, "I have the keys of *hades* and of death. No one can issue forth from thence to a renewed existence unless I am consulted. It is only in *me* that men shall be made alive." God has committed all judgment to the Son, and he is the one who will decide on whom the unspeakable gift of immortality should be bestowed. What a calamity it is when men refuse to look into these matters! They are spending the days on trifles and folly, which might be spent as a probation for eternal life. The Lord Jesus will soon arrive upon the scene,

and give to the world a manifestation of that divine nature which he has possessed for more than 1,800 years; in the exercise of a power by means of which the existing order of things shall be broken up, and be made to give place to a polity which shall embody the mind of God. And not only in *him* shall that divine nature be manifested: it shall be conspicuous in a great and glorious company of immortalised ones from Adam's race, in whom Jehovah will dwell and walk, and whom He will use as the vehicles of His infinite wisdom and Omnipotent strength. It will be their work to remove the countless and incurable abominations of the present state, and to give mankind good government, and sound commerce, and true religion, and complete emancipation from all the manifold evil which has degraded and cursed the generations of the earth. The world has had a lengthened experience of false teachers, and selfish blundering kings and governments. And this mighty change which shall introduce upon the miserable scene these glorious sons of power, will surely be welcomed by myriads of hopeless and oppressed sons and daughters of Adam, to whom existence is bereft of every attraction, and who came into the world only to find themselves surrounded by the high stone wall of poverty and woe, which they have never been able to surmount. But above all it will be welcomed by those who have waited for it, in any age when the divine testimony concerning it is trodden under foot, and men walk after the imaginations of their evil hearts. Human nature has long held the sway in the earth, but it will shortly be hurled from its throne, and be compelled to render submission to that *divine* nature which will find a multitudinous embodiment and manifestation in the Lord Jesus — "the first begotten of the dead, the prince of the kings of the earth," and in all those whom at his judgment-seat he shall select as his associates in the administration of the kingdom of

God, and endow with length of days for evermore.

It is something to be surprised at, that such an issue as this should be at all possible in our case, and that the knowledge of such a possibility should have reached us, amid the prevailing darkness. It is a marvel that these glorious truths—which bear the impress of their divinity upon their surface—should yet be laughed to scorn, and that in quarters whence one might hope for better things. This invitation to partake the divine nature comes not from the pulpit nor from the professional chair. These things are hidden from the wise student, and are only known to men who are lightly esteemed. They have come to us through the writings of the prophets and apostles—men who have long been dead, but who, while yet they lived, spoke as they were moved by the Holy Spirit. We ought to be very thankful that God has spoken at all, and that the divine silence which for good reason has been maintained for the last eighteen centuries, has not always characterised the Deity's relation to the sons of men. For we could have known nothing about the divine nature if He had altogether hidden His face from man, and held His peace. But it has pleased Him to approach the race, and to place an arrangement amongst men by which they may obtain redemption from death, and be made partakers of His holiness, and have an abiding place in His house.

I know not whether the possibility of becoming a partaker of the divine nature has any genuine interest for you. The dimensions of this audience shew that the invitation may fall on multitudes of heedless ears. The majority are quite content with the nature they have got; and as long as they can get plenty to eat and drink, and manage to preserve a fair amount of health and to keep free from pain, they do not want to rise above their present animal existence. As for arousing their enthusiasm with the hope of the gospel, the experiment invariably fails. If a man were to

announce that he would stand on his head for a quarter of an hour, he would receive a larger amount of attention than he who gave notice of a lecture on a subject like this.

But your presence here encourages the conjecture that you are able to see something in this invitation to partake the divine nature that is worth your attention; and you may wish to know the conditions on which this change of nature will be conferred. There is a long distance between a mere natural man who hears the gospel for the first time and the goal it holds in prospect. He has a hard and weary road to travel. The terms are sure to be disagreeable to the nature he already has. It may be easy to be a Christian according to commonly received ideas on the subject; but to be a successful candidate for the divine nature is a widely-different thing. There are few that find the way of life, but there are fewer still who find the life itself. It means present disadvantage in a variety of forms. The loss of friends, and honour, and perhaps money. If you doubt this, you only need to start out on a path of uncompromising obedience to the Lord Jesus, and you will soon be in a better position to judge. It is as true to-day as it was when Jesus trod the earth, that if a man will come after him in the only sense in which anyone can in these days—that is the sense of believing what he said and doing what he commanded—that man will inevitably suffer on this very account. The fact that any religion is popular, and that no man suffers from the profession of it, is in itself a sufficient proof that it is not of God. There are no conspicuous seats at meetings for the proclamation of these things, which anyone can appropriate with any commercial advantage. The honours which men have to give do not fall to the lot of him who aspires to be a partaker of the divine nature. But what of that? We know how real an institution is the coffin and the grave! There is a popular hymn which talks about "our home over there;" but if

we have searched the Scriptures to any purpose, we have discovered that the *charnel house* is the only "home over there," for all who walk not in that one way of salvation which was made known by the apostles in the first century. In dealing with a subject like this there is no wisdom in other than great plainness of speech. In Adam all die. If men want to live for ever they must become related to a different federal head—they must become connected with the second Adam, the Lord Jesus, who has become a life-giving Spirit, and apart from whom none of woman born may pass from his present mortal state to a condition of incorruptibility and ever-abiding strength.

The supreme question then should be—how am I to become favourably related to the way of eternal life? By what means am I to get out of my natural state of subjection to vanity and death? Well, the first step is, that men acknowledge that such is really their condition. All notions and fancies and conceits that do away with "death" as God's dispensation to man because of sin, must be unceremoniously laid aside. The enquirer must cease to regard himself as a deathless being. He must discard the dogma of "the immortality of the soul," with all the fictions that are based upon it, and affinitised to it. He must be prepared to receive the kingdom of God as a little child.

Christ has appointed a ceremony which in itself is a complete acknowledgment of man's present condition as under condemnation to die. I refer to the ordinance of immersion. We find that wherever the apostles went they required those who believed their testimony to be baptised, and this practice of theirs received the sanction of the Lord Jesus. No one can understand this ordinance until he realises the truth concerning the nature of man and his state in death. There could not have been appointed a more beautiful or appropriate symbol; and this will be apparent when all the facts are borne in mind. And what are the facts? Simply

these: We are the natural descendants of one man who was condemned to return to the dust because of disobedience. Men may refuse to acknowledge that such is the case, but they won't be able to refuse to die when their time comes. The day arrives when a man's lips cease to utter either truth or falsehood, and he lies silent in the embrace of death. The Lord Jesus succeeded where the first Adam failed; and he bore the death-stricken nature to a grave from which it was possible for God to release him, because of his perfect righteousness before Him; and He has put into his hands the power to make all partakers with himself of the divine nature who render obedience to His commands. Baptism buries us with Christ, and enables us to put him on, and is one of those commands which all who understand the gospel are required to obey. And there are many other precepts of his included in that commission he gave to his disciples, when he told them to teach the nations to observe all things whatsoever he commanded them. By conforming to these requirements we place ourselves in the way which leads to those glorious things of which we have been speaking. And although the perishable nature through which our life is at present manifested may disappear for awhile in death, yet Christ will not fail to re-produce us in due time, and clothe us with our house which is from heaven, and give us to know the unspeakable luxury of a nature that is beyond the possibility of weakness and decay.

We are quite sure that these are the true sayings of God. If we were at all doubtful upon this point, we should never seek to gain the ear of our contemporaries, in order if possible to induce them to compare what they read in the Scriptures with what they have been accustomed to believe. We consider that we do but act the part of reasonable and philanthropic men in publicly announcing these our steadfast and soberly-acquired convictions. Our action exposes us to no little ridicule and indignation and

scorn. We are not surprised, but are content to wait. The future will shew who is right; and for its final and undebatable revelations we long with exceeding great desire. For not the faintest shadow of a doubt ever crosses our minds that those revelations will all be favourable to the men and women in this and preceding ages who have believed the things concerning the kingdom of God, and have conformed themselves to the divine will as made known in the Scriptures of truth.

Your acquaintances and friends will be all ready to join in a common condemnation of what is in reality the only wise and reasonable course which a human being can pursue in this present evil world. But what of that. These people cannot give us back our

life when once we have lost it. They cannot set the cold stagnant blood running through our veins again. They cannot give us an immortal nature for the one we have got. But there is one who can: he is real—he is historical—he is undying—and of him we affirm that he is coming to change the vile bodies of his saints; and to make them like his own, and to break up the present arrangement of things in which man rules; and darkness, and enmity, and selfishness, and superstition, and utter ungodliness, so universally prevailing; and to establish a dominion the world throughout, which will emancipate and enlighten and gladden and bless the people of the earth, and make them eager to shew forth God's praise to all generations.

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECOLESIA, No. 125.

“Exhort one another daily.”—PAUL.

“SALVATION is of the Jews:” the statement is Christ's own to the Samaritan woman at the well of Jacob while he rested there, weary with his journey. It affirms a fact that is repugnant to many people, yet most true and beautiful in itself. Even some people who love the truth when they hear it, but give it not afterwards that thoroughness of attention which is requisite to enable them to apprehend the strength of the foundation on which it stands, grow weary of this aspect of the matter. They say “This Jewish affair is altogether too narrow an affair for us. The Jews are a small people in every sense: their land is a little country: their religion is exclusive and bigoted. We want something larger: something nobler, something more in harmony with the general sympathies of

mankind.” And so they turn for relief to the various schemes and arrangements which the Gentiles have devised for their entertainment and benefit. They make a great mistake, as they will find out sooner or later. Give them time enough, and they will see things as they are, assuming they possess the necessary capacity for discernment. They will find out there is no salvation apart from the Jews. There is no hope in eternal life. “Every man walketh in a vain show. Surely they are disquieted in vain.” “Every man at his best state is altogether vanity.” This is David's testimony (Psa. xxxix.), and those who turn from the hope of Israel will find it is a true one. There is no promise in natural directions except such as is destined to be broken. The young man steps upon the scene with

much promise in his own eyes and the eyes of spectators: healthful and graceful and strong and gifted and ardent—(let him also have plenty in his hands), he thinks himself an exception to the vanity of which perchance he has heard much. He thinks the vanity a fact as regards the past and the old people around him: he thinks it in some way due to a want of enlightened views and wise practical application of scientific principles: in his own case, he is persuaded, as he hurries with buoyant step and bounding spirit along the bustling highway of active life, that he will be able to extract a different result from what appear to him the noble energies of life and the lofty aspirations of "heaven-born humanity." Ah! give him time enough. Give him sixty years more. Follow him, and ask "where is he now?" Perhaps he is still in the land of the living. He has not yet descended to the silent abode of past generations. Let us have a look at him. There he is, crouching by a fireside corner, a shivering old man, elbowed out of the race by the rising generation, who are kind to him perhaps, but patronisingly kind, and only waiting to see him, with relief, breathe his last breath, and take his place among the countless myriads who have lived and died before him. He lingers a little: but at last the day comes, and the grave closes over him, and how soon his name is forgotten. "Surely every man at his best estate is altogether vanity."

There is no promise except in Christ. In him there is joyful hope of good things to come—every good that can be conceived by the heart of man, and good that cannot be conceived. But who is he? It was he who said "Salvation is of the Jews." You cannot have him apart from his word. In having him you have a Jew. You cannot isolate him from his surroundings. You cannot have him apart from what he is. He is part of a system of God's work upon earth, albeit he is God in that work. That work is a work by and in the midst of the Jews.

Jewish history is the history of that work. Christ is the terminal point of that history: the culmination of the work: the fruit and flower of the Israelitish tree. The Christ of the Bible is not the Christ of popular religion. The Christ of popular religion has no Jewish association or connection. Of course they know that historically he appeared among the Jews; but in their view of him he might as well have been born among the Chinese or the ancient Britons. The Christ of the Bible is the seed of Abraham, the son of David, the King of Israel, as well as Son of God. To him give all the prophets witness. We have had a reading from the prophets this morning (Ezekiel xxxvi.), and we shall find, although it mentions him not by name, it brings him before us in portraying to us that "restitution of all things" to which his coming stands related, and of which Peter said God has spoken by the mouth of all His holy prophets since the world began—(Acts iii. 21). Let us look at it.

It is an address to "the mountains of Israel"—the hills and valleys of the Holy Land now in desolation. This at once marks it off from all connection with popular religion, which has nothing to do with the mountains of Israel. Popular religionists may be interested in the mountains of Israel in an antiquarian way: association with Bible history imparts attraction to these places in the eyes of a few: but practically, they feel no connection. The mountains of Israel are in no way identified with their expectations and hopes. It is different in the truth. The mountains of Israel have a living interest in connection with futurity. They are interesting on account of what has already taken place there, but much more interesting on account of the purpose God has conceived "according to the good pleasure of His will," in relation to the beautiful earth we inhabit; beautiful, yet gloomy and afflicted in many ways; of which purpose the land of the mountains of Israel in the

geographical sense is the basis. The mountains of Israel have been greatly honoured in the past as the scene of Jehovah's communications with the earth: they are to be much more honoured in the future in the display of His visible might thereon in the overthrow of the assembled hosts of the nations, and the establishment of an actual visible government that shall bless all the world with the arrangements necessary to secure glory to God and on earth peace. The mountains of Israel have seen Christ in their midst: they will look upon him again. He ascended from the Mount of Olives: and at his return, "his feet shall stand in that day upon the Mount of Olives."—(Zech. xiv. 3.)

Our friends say, "What have you to do with the mountains of Israel? You belong to Birmingham. Let the mountains of Israel alone. They are all very well in their place; but that place is not the place you give them. Palestine is a poor place, and the 'mountains of Israel' as you call them, only mounds of rubbish—interesting rubbish perhaps, in a way, but rubbish." If our friends could see with Bible eyes they would not talk in this strain. To see with Bible eyes is to see things in the light of what God intends as disclosed in the Bible. What He intends in this matter is very clearly and very early and afterwards very frequently made known. It lies at the root of matters. It is found at the beginning. Abraham, to whom the promises were made (Gal. iii. 16; Heb. vii. 6), was called in his day to go to this very place: not for a then present purpose, except as regarded his own proof; for "he received none inheritance in it, no, not so much as to set his foot on." He sojourned in the land of promise as in a strange country.—(Heb. xi. 9). He was afterwards to receive it for inheritance (verse 8), but he saw the fulfilment "afar off," and confessed that meanwhile he was a stranger and a pilgrim.—(verse 13). The everlasting inheritance of a land which is the glory of all lands; which is the object of

Jehovah's special regard from year's end to year's end (Deut. xi. 10-12), and which He has chosen as a place of rest and renown for His Name in the endless ages coming (Psa. cxxxii. 13-14; Ex. xv. 17). was promised to the individual and faith-evincing Abraham: and in this promise we are directly interested if we are Abraham's seed.—(Gal. iii. 27.) That land is the appointed centre for the manifestation of the divine glory in the age to come, and the source from which the covenanted blessedness will yet overflow to universal man. All this is made known to us in the covenants of promise, and brought very clearly before us in this address by the Almighty Creator of heaven and earth "to the mountains of Israel."

"Thus saith the Lord God, because they (the enemy) have made you desolate and swallowed you up on every side . . . and ye are *taken up in the lips of talkers and are an infamy of the people.* Therefore ye mountains of Israel, hear the word of the Lord God. Thus saith the Lord God to the mountains and to the hills, to the rivers and to the valleys, to the desolate wastes and to the cities that are forsaken"—you see, this is addressed to the land, just in the state in which it now lies—the state that excites the sneer of the common run when faith in coming blessedness in connection with it is expressed—such people point to the arid desolation of Palestine, and they say, Is this your paradise? Is this your kingdom of God? Is this your much talked of glorious land? What can we say? Our answer will not have much weight with them; but it is a strong answer for all that. We say, "our interest and our hopes are in no way due to the excellence of the land itself; they arise exclusively from God's choice of it and what God has promised concerning it. We believe He has chosen it: we believe what He has promised: and if you do the same, you will share our interest. If you do not believe, it is because you are not cognisant of the evidence which compels

belief, or being cognisant of it, choose to ignore it."

What is it that God has to say to the mountains of Israel in their desolation and dishonour? "Behold, I am for you, and I will turn unto you and ye shall be tilled and sown. And I will multiply men upon you, all the house of Israel, even all of it, and the cities shall be inhabited and the wastes shall be builded. And I will multiply upon you man and beast: and they shall increase and bear fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings, and ye shall know that I am the Lord." Observe the statement: "Ye shall know that I am the Lord." There is more force in this than at first sight appears. It is a virtual admission, that the state of things existing before this renovation of the land and people of Israel would seem to justify a doubt that Jehovah was participating in their affairs. This is the characteristic of the present situation of things in the earth. We see Israel scattered and blind: their land a derision and a desolation: the Gentiles exercising the upper hand, and nothing to indicate that the God of Israel who brought them out of Egypt is taking any notice, or that He exists at all. An angel appearing now to any leading man of the house of Israel and saying the Lord was with them, would be liable to be answered as Gideon answered a similar salutation on the eve of deliverance from the Midianites: "If the Lord be with us, why has all this befallen us? and where be all His miracles which our fathers told us of?"—(Jud. vi. 13). There is an answer to this natural question as applied to the present state of things. It is contained in the very chapter which records this encouraging address to the mountains of Israel. Look at verse 17: "Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanness of a separated woman. Wherefore I poured my fury upon them

for the blood that they had shed upon the land and for their idols wherewith they had polluted it. And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings, I judge them." Israel's troubles are the result of Israel's sins, and not of the power of the enemy or of God's disregard of what is going on. But there is to be an end of the troubles after a time: "I will take you from among the heathen and gather you out of all countries and will bring you unto your own land."

It is of very great importance to notice the reason of this coming change in the position of the house of Israel. A superficial view would suggest that as Israel's dispersion has been the result of Israel's transgressions. Israel's restoration would be the result of Israel's reformation. The contrary is plainly stated here: "*I do not this for your sakes, O house of Israel. . . . Not for your sakes do I this, saith the Lord: be it known unto you: be ashamed and confounded for your own ways, O house of Israel.*"—(verses 22, 32). If not for any reason affecting Israel themselves, what is the constraining reason leading to their restoration? Here it is (verse 22): "For Mine Holy Name's sake which ye have profaned among the heathen whither ye went." In what way did Israel profane Jehovah's name in the midst of the heathen (the nations)? Here is the answer: "When they entered into the heathen whither they went, they profaned My Holy Name when they (the heathen) said unto them, These are the people of the Lord and are gone forth out of His land."—(29). That is, the effect of Israel's dispersion was to lead to Jehovah's dishonour. Israel were pointed at contemptuously as the people of Jehovah, as much as to say, "If the Jehovah of these people were what they claim, they never would have gone forth out of His land, for how could the Creator of heaven and earth be prevailed against by the Babylonians, the Assyrians, the Greeks

and the Romans? Thus, as Paul told them, "The name of God is blasphemed among the Gentiles through you."—(Rom. ii. 24). This is one reason of their restoration. God proposes to avert the dishonour of His name by their national recovery: "I will sanctify My Great Name which was profaned among the heathen, which ye have profaned in the midst of them: and the heathen shall know that I am Jehovah saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen," &c.

If the declaration of Jehovah's coming purpose stopped here, there would be a certain amount of moral confusion which would interfere with the comfort of the prospect. We should feel it strange that a wicked nation should be brought together merely to stop the taunts of Gentile nations, and produce an adequate recognition of the greatness of Jehovah among them. But there is no room for such discomfort. It is characteristic of all divine ways that more than one purpose is served by the same instrumentality. Jehovah's declaration by Ezekiel goes on to say, "A new heart will I give you and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My spirit within you and cause you to walk in My statutes, and ye shall keep my judgments and do them. . . . Then shall ye remember your own evil ways and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations"—(26-31). Here is the nation in a humbled and reformed condition after restoration. There are frequent glimpses of this in the prophets. Isaiah speaking of the same era of regeneration, says (Isaiah lx. 21): "Thy people also shall be all righteous: they shall inherit the land for ever." The means by which this great national change is to be effected is revealed in other parts. Jehovah will "give them pastors accord-

ing to His own heart, who shall feed them with knowledge and understanding."—(Jer. iii. 15). These pastors are the twelve disciples raised from the dead (Matt. xix. 28), and Abraham, Isaac and Jacob and all the prophets, the glorious hierarchy of the kingdom of God.—(Luke xiii. 28-29; xx. 35-36) Under such leadership, aided with the latter-day and bountiful outpouring of the Spirit of God on all flesh, Israel will soon be brought to the glorious condition depicted. Some will prove incorrigible, but these will be weeded out: for it is written "I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of Mine holy mountain. I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. The remnant of Israel shall not do iniquity nor speak lies, neither shall a deceitful tongue be found in their mouth."—(Zeph. iii. 11-13).

A restored regenerated nation like this will be a praise and a name and a glory to Jehovah in the midst of the earth. We learn that then the Gentile nations will comprehend the mystery of Israel's fall and dispersion during Gentile ascendancy: "The heathen (the nations) shall know that the house of Israel went into captivity for their iniquity: because they trespassed against Me, therefore hid I my face from them, and gave them into the hands of their enemies: so fell they all by the sword. . . . Now will I bring again the captivity of Jacob and have mercy upon the whole house of Israel and be jealous for My Holy Name."—(Ezek. xxxix. 23.)

This object of Israel's restoration—(for the honour of Jehovah's name)—is the one that the least appeals to the sympathies of the natural man. It is one thing that makes the subject so uninteresting and positively distasteful to the common run of people. They might have a kindly thought for the restoration of the Jews on "the principle of nationalities," or because of the vigour

of an ancient patriotism or the interest excited by an historic race; but this "theological ingredient" mixed up with it excites their aversion. What is this but the prejudice of barbarism? An enlightened state of mind takes just the opposite attitude. Enlightenment recognises God as the "possessor of heaven and earth," and the Bible as the present index to His mind: and His views and objects therein expressed the ultimate light in which everything is to be contemplated. In this way of looking at things, the divine purpose is the only stable element in the situation. Human life and human history are in themselves but shifting shadows on the ocean: mere elements in the working out of the divine purpose. The "theological ingredient" is the only philosophy of the whole. God's relation to the case gives us the only rational solution of what the highest intellects feel to be the universal mystery. This relation we apprehend by means of the Scriptures and by that means only, and when apprehended, it alters our relation in harmony with itself. We become no longer interested in nations from an ethnological point of view. The "principle of nationalities" and all other aspects as they present themselves to a merely natural observer, fail to interest. They are apprehended in their actual nature as transient appearances; phases of affairs incident to the great purpose governing the whole evolution. God's relation to a matter becomes the only real element. Consequently, it comes to pass that while the Jews as a race would excite in the subjects of this enlightenment no interest: the question of their futurity and the disposal of their land would be dismissed as an arid and uninviting subject, as the factors in a divine problem they excite surpassing and everlasting interest. Standing related to the revelation of God in the past, and involving the working out of His glorious purpose in the future, they become

capital and supreme subjects. Involving Jehovah's honour, they are dear to the hearts of all Jehovah's children, while current interests and greatnesses, bringing with them only the melancholy ascendancy and renown of man, fall dead on their hearts.

Jehovah's jealousy for the honour of His name appears a stern and unattractive feature of the Bible at first; but a great change comes over the mind when the nature and effects of the jealousy are apprehended. It is not a human jealousy which denies to others their due. It is the desire for the ascendancy of eternal and beneficial truth. The honour of Jehovah is founded on the eternal constitution of things. All things are in Him: they are the concretion of His own invisible energy. Consequently, if they are not in harmony with Him, there can be no well-being. Without the honour of Jehovah, there can be no well-being of man: for man's highest interests are bound up with the recognition, love, service and obedience of his Creator. In the nature of things, it is man's highest happiness to give to God the highest praise. Consequently, Jehovah's jealousy of His name is one of the glorious attributes of the eternal character. The desolation of Israel's mountains for the time being brings dishonour: for His own glory. He has declared His purpose to recover them from their desolate state, and to people them with His own restored and regenerated nation, ^{and} to establish upon them the glorious edifice of his long-promised kingdom for the blessing of all the earth. We have listened to His address to those mountains this morning, and as the children of the hope of Israel, jealous for the honour of Israel's God and earth's Creator, we rejoice in the prospect of the unspeakable blessedness which will descend upon them in due time in the appointed way.

EDITOR.

THE TEMPLE OF EZEKIEL'S PROPHECY.—No. 4.

BY BROTHER SULLEY, OF NOTTINGHAM.

THE things which happened to Ezekiel are of still further interest to us, inasmuch as Ezekiel was a man of sign—(See chapter i. verse 3.) Rest to Ezekiel involves rest to the household of faith of which he is a member. All the constituents of the house may not have a "city residence" as it were in the holy oblation at Jerusalem, but all will "ascend into the hill of the Lord," and find rest there. As husbandmen and the medium through whom the promised blessings come upon mankind, they are first partakers of that "feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wine on the lees well refined," which the Lord of Hosts will make unto all people—(Is. xxv. 6; 2 Timothy ii. 6.) Having walked uprightly during the days of their flesh, not backbiting with their tongue, nor doing evil to their neighbours, nor taking up a reproach against their neighbours, having honoured them that fear the Lord and contemned vile persons, not having departed from a contract because inflicting hurt upon themselves, not having put out money to usury, nor taken a reward against the innocent, having spoken the truth in their heart; they have not sworn deceitfully, and having eschewed vain imaginations, they possess clean hands and a pure heart, and receive the blessing from the Lord, and righteousness from the God of their salvation. Consequently they are immortalized and stand in the holy place abiding for ever—(Psalms xv. and xxiv.)

Since reference has been made to the configuration of the holy oblation, it may be well before proceeding further to point out some features which confirm the idea of its extensive character. In order to assist the comprehension of the subject a photo-lithograph from a drawing is inserted between pages 502 and 503. This drawing, though reliable in its main features, must be looked upon as a sketch map in which no attempt at precision is made. More reliable information as to the exact locality of various places (such as the publication of the survey made under the direction of the Palestine Exploration Society) may soon enable a

more definite map to be made. Meanwhile enough is already known to definitely shape some things herein referred to. The map shows that portion of the Holy Land over which the kings of Judah did chiefly bear rule. Upon it a square of 25,000 reeds is delineated. This square is divided into three portions as explained on page 415. The centre of the square longitudinally is Jerusalem, which is also the centre latitudinally of the most holy portion. By the above disposition of the territory surrounding Zion, which logically results from the deductions made on page 414, regarding the position of the house, three remarkable things appear. First, that Abraham stood on a spot not far removed from the *centre of the holy oblation* when he was told to lift up his eyes northward, southward, eastward and westward, and was promised all the land which he could then see for an everlasting possession.—(Genesis xiii). Second, that Isaac (to whom the promise of individual inheritance was also given) was divinely conducted and established at Beer-sheba, a place likewise within the *holy oblation* in the southernmost division of the square. Third, that Jacob, to whom these words were spoken "The land whereon thou liest, to thee will I give it," did at the very time of receiving the promise, sleep upon the ground at *Bethel*, a place within the *holy square*, but in the northernmost portion thereof.

Now concerning the place where Abraham stood when he received the promise referred to, it is generally supposed that he was at Bethel. In a map of the "Journeys of Abraham," published under the auspices of "Christians," it is so shewn. A careful consultation of the 13th chapter of Genesis leads to a different conclusion. In that chapter we learn that after coming out of Egypt, Abraham took up his residence at Bethel. It was there where an altar had been erected by him on a previous visit to the place, and there he called upon the name of the Lord. Some time after his return from Egypt, even after Lot was separated from him, the promise contained in

verses 13 to 17 was given. *After* receiving the promise (as verse 18 records), "Abraham removed his tent, and came and dwelt in the plain of Mamre, which is Hebron, and built there an altar unto the Lord." Now why should Abraham do this when he already possessed an altar at Bethel, whereat he could worship? The inference is that he received the promise at Hebron, being taken there to look upon the territory promised unto him. The idea is strengthened when we remember that Hebron by reason of the configuration of the country is a much more suitable eminence from which to view a wide extent of country than Bethel. If at Hebron when the promise was given, we can easily comprehend why Abraham removed his tent, and why he there built a fresh altar unto the Lord. The altar would be to him a *memorial* of the promise. From Hebron, as a centre, he would be able to "walk through the land in the length of it and in the breadth of it," in obedience to the commandment given. These premisses also lead to the conclusion that Abraham will be no stranger at Hebron when he is raised from the dead to inherit the land with his seed the Christ. His residence, during the age to come, will probably be there; a fitting place from which to supervise the affairs of the holy oblation. His jurisdiction, though probably extending over the whole of that area, may pertain more particularly to the middle portion of the square, the other two portions being administered by his sons, under his special direction. In this way Abraham literally inherits the land which he saw from Hebron's hill in the days of his flesh.

Then as to Isaac, the Lord said unto him, as recorded in verse 2 of Genesis xxvi., "Go not down into Egypt, dwell in the land *which I shall tell thee of.*" He was at Gerar when these words were spoken, sojourning with Abimelech, king of the Philistines. By a series of incidents (which illustrate the ways of Providence where the miraculous does not enter into the work), Isaac is caused to take up his abode at Beer-sheba. As soon as he does this the Lord appears to him, comforts him in his fears, and promises future blessing. This Beer-sheba then is the place referred to in verse 2, where Isaac was commanded to dwell. "Dwell in the land which I shall tell thee of," said the Lord; and directly

he arrives at the right place, the promise of blessing is renewed. Isaac evidently understood the renewal of the promise on *the same night* when he arrived at Beer-sheba as an indication that he had come to the place of his inheritance, for there he builded an altar (verse 25), and called upon the name of the Lord. It was at this place where he pitched his tent after much wandering, and made a covenant with Abimelech. Probably he lived there during the greater part of his life afterwards. At a later period we find he had removed to Hebron, probably in order to be "gathered unto his fathers." The sojourn then of Isaac at Beer-sheba, and the erection by him of an altar at that place, point to the conclusion that when the promises made unto the fathers are fulfilled, Isaac will have jurisdiction over the southern portion of the holy square. In it is to be erected the wonderful city called "Jehovah-shammah," a city served by all the tribes of Israel, a city suitable for the lodgment of all those worshippers who come up from year to year "to worship the Lord of Hosts in Jerusalem," — a city which will, if the suggestion herein made is realised, have for its governor a prince fitted by previous experience to entertain a multitude of people.

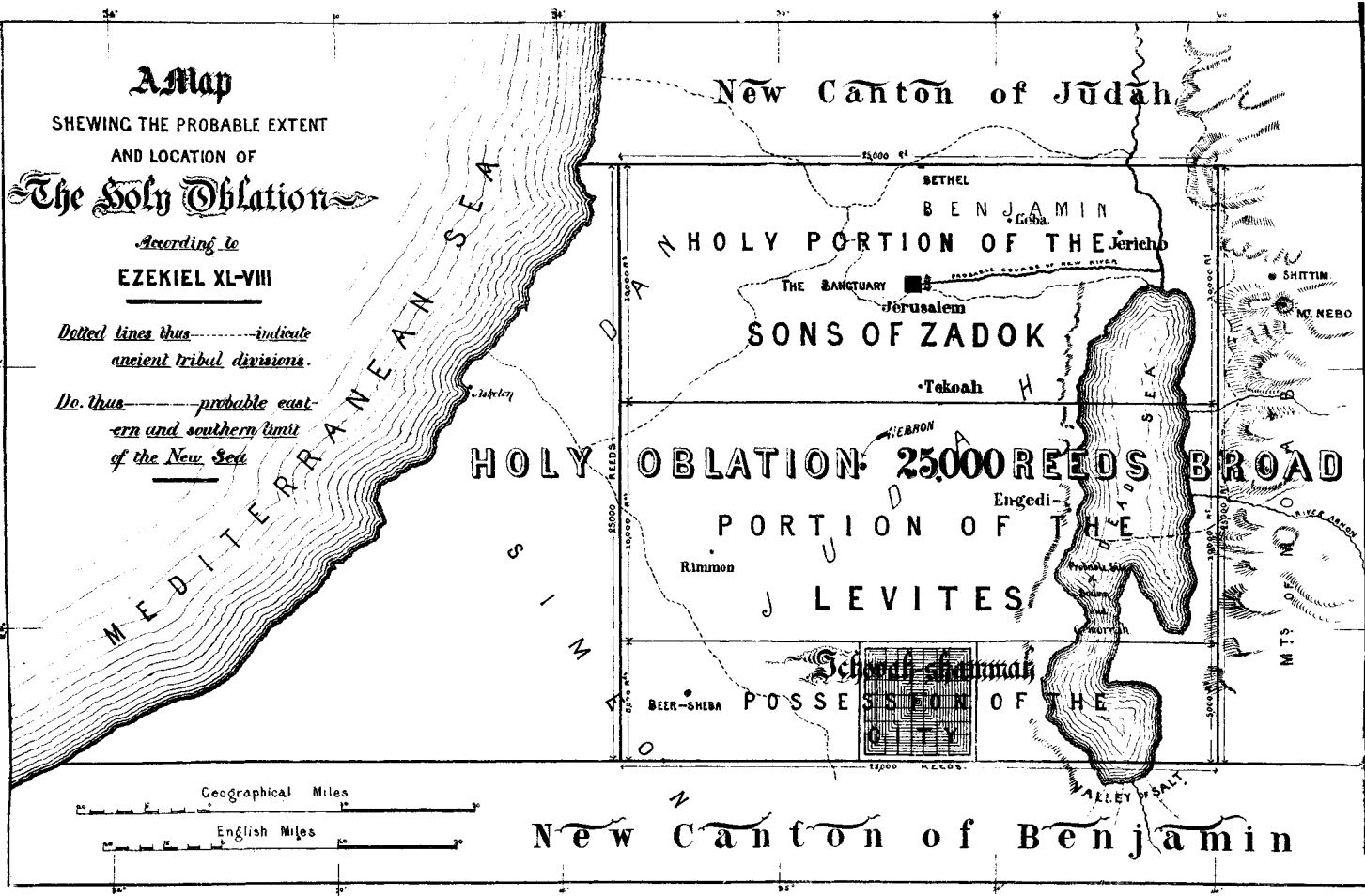
There are incidents also in the life of Jacob, as already hinted, which had some relation to things yet future. Not only was he told that hereafter he should possess the land upon which he slept when at Bethel, but he was shewn in his dream "a ladder set up on the earth, and the top of it reached to heaven, and behold, the angels of God ascending and descending upon it; and behold, the Lord stood above it." What Jacob saw in his dream he will see in reality.— (John i. 51). Bethel, due north of the sanctuary in the most holy portion, is a convenient place from which to see the manifestation of Yahweh on Mount Zion, and to witness the arrival and departure of those messengers, who will no doubt continually move to and from the temple during the time when the Son of Man is enthroned in Jerusalem. Contemplating those things by the Spirit, Jacob exclaimed, "This is none other but the house of God, and this is the gate of heaven." The portion of the "sons of Zadok" is the *dwelling place* (house) of Elohim, and is likewise the "gate of heaven" if we understand

A Map
 SHEWING THE PROBABLE EXTENT
 AND LOCATION OF
The Holy Oblation

According to
EZEKIEL XL-VIII

Dotted lines thus.....indicate
ancient tribal divisions.

Do. thus.....probable east-
ern and southern limit
of the New Sea



Jacob's words to apply to the functions of priesthood, which the saints who dwell in that part of the oblation exercise. Through them is access obtained into eternal life: hence, they are the "gate of heaven." But perhaps we are to understand the matter in a more literal sense. Anyway, Jacob will no doubt reside at Bethel in the future age, and may supervise those affairs of the northernmost portion of the holy square which do not pertain immediately to the work of the sanctuary. He is worthy of association with his father Isaac and his grandfather Abraham in the regulation of the affairs of Zion's Court. These three immortalised men of extended experience, together with the twelve apostles who are to sit upon the twelve tribal thrones (seven to the north and five to the south of that city), likewise fitly prepared, may be described as "seven shepherds and eight principal men," raised by the Deity and His Son in order to take a prominent part in the deliverance of Israel from the Assyrian invader when he comes into the land.—(Micah v. 5). Their Lord being a man in authority, "having soldiers under him of the faithful and true type; being able to say to one servant go and he goeth, and to another come and he cometh," will not need to leave Jerusalem while expelling the invader, but will likely select these fifteen men to do the work in detail. For them no better chieftain could be selected than Abraham, who proved himself a competent general in the days of his flesh. Upon the return of these princely leaders of Jacob's battle hosts, the antitypical Melchisedeck, king of righteousness and prince of peace, is able to bless and feed them with "bread and wine," even as Abraham was blessed when returning from the slaughter of the Elamitish kings.—(Gen. xiv.; Ezek. xlv. 3; Luke xxii. 16).

The more than probable nature of the things above mentioned strongly confirms the idea already prevalent among the brethren, as to the size of the holy oblation. If the apportionment is made by the cubit measure (which gives a square of about nine miles) instead of the reed, the whole matter is thrown into confusion, as regards the individual bearing of the promises made unto the fathers: whereas, on the other hand, we see a beautiful way is opened up for the fulfilment of the words spoken to Abraham, Isaac, and Jacob. Such an idea is

enlightening to the eyes and satisfying to the heart.

It has been asserted that no room is left for the princes' portion (Ezek. xlv. 7; xlviii. 21), east and west of the holy square if the reed measure be adopted. A glance at the map will show a goodly slice of land to the *westward*, without including any extension in that direction, consequent on the elevation of the plains of Judah, as foretold by Zechariah. This elevation will be very great in order to lift the hill of the Lord above the mountains of Moab, which now tower above the land, and therefore it is probable the width will be increased and give a larger "residue" to the west than now appears. The argument falls to the ground, however, if no extension takes place. Former writers have erred in fixing the square from some other centre than Jerusalem. As to the eastern residue, its extent depends upon the position of the eastern border of the land. Some have thought the eastern shore of the Dead Sea to be that border. This is a mistake, and there are many reasons for thinking so. A striking one is found in the recorded experience of the prophet Moses. Moses was taken to the top of a mountain *east* of the Dead Sea, and from it was shewn the land covenanted to Abraham and his seed. This mountain is supposed to be Mount Nebo (see map); whether that be so is not very important, it sufficeth that the mountain was *east* of the Jordan valley. When upon this mountain he was told to lift up his eyes westward, northward, southward and *eastward*, and behold the land with his eyes.—(Deut. iii. 27). Now how could Moses look east on the land when at Nebo if the boundary was not eastward of the Dead Sea? This point need not be discussed in detail now, further than to add that although the words in Deut. xxxiv. verse 4, appears to apply to *all* the land Moses saw, the probability is that reference only is made to a particular section of it. When God said "I have caused thee to see it with thine eyes, but thou shalt not go over thither," He denied to Moses what he asked (chap iii. 25): "I pray Thee let me *go over* and see the good land (holy oblation) that is beyond Jordan, and that goodly mountain (the mountain of the Lord), &c." Further argument must be deferred till a time comes to treat of chapters 45 to 48 in detail.

It is worthy of note that the holy

oblation covers the territory of the ancient canton of Judah, and nearly all the country known as the kingdom of Judah. Now when the things herein mentioned are accomplished facts, men will no longer

sing "The Lord *shall* inherit Judah his portion in the Holy Land, and *shall* choose Jerusalem again," because (Zec. ii. 11) those prophecies will then be fulfilled.

(To be continued).

THE LEPER.

[Brother Armstrong, of Edinburgh, in transmitting the following verses which he has copied out, says:—"The accompanying transcript of a really beautiful and touching poem seems not unfit to occupy a page or two of the *Christadelphian*. It stirs the expectant watcher for the appearance of the Great Physician, who will heal the wounds and *restore the health* of the outcast Zion, whom no man looketh after; and who will plant again the 'tree of life'—this time to be taken 'for the healing of the nations' from the consuming leprosy which they must suffer yet awhile."]

"Room for the leper, room!"

And as he came the cry passed on:

"Room for the leper, room."

Sunrise was slanting on the city's gates

Rosy and beautiful;

And from the hills the early-risen poor were coming in

Duly and cheerfully to their toil;

And up rose the sharp hammer's clink,

And the far hum of moving wheels, and multitudes astir,

And all that in a city murmur swells—

Unheard but by the watcher's weary ear,

Aching with night's dull silence;

Or the sick, hailing the welcome light and sounds

That chase the death like images of the dark away.

"Room for the leper!" and aside they stood,

Matron and child, and pitiless manhood,—

All who met him on his way—

And let him pass.

And onward through the open gate he came—

A leper—with the ashes on his brow,

Sackcloth about his lions, and on his lips a covering,

Stepping painfully and slow, and with a difficult utterance:

Like one whose heart is with an iron nerve put down,

Crying "Unclean, unclean!"

'Twas now the first of Judean autumn,

And the leaves, whose shadows lay so still upon his path,

Had put their beauty forth beneath the eye of Judah's loftiest noble.

He was young, and eminently beautiful :
And life mantled in elegant fulness on his lip, and
Sparkled in his glance ;
And in his mien there was a gracious pride
That every eye followed with benisons ;

And this was he !

With the soft airs of summer, there had come a torpor o'er his frame,

A drowsy sloth ;
Day after day he lay as if in sleep,
His skin grew dry and bloodless !
And white scales, circled with livid purple, covered him—
And Helon was a leper !

He put off his costly raiment for the leper's garb,
And with the sackcloth round him
And his lips hid in a loathsome covering, stood still

. . . waiting to hear his doom. . . .

“Depart, depart ! O child of Israel, from the temple of thy God,
For He has smote thee with His chastening rod ;
And to the desert wild, from all thou lov'st,

Away thy feet must flee, that from the plague His people
may be free.

Depart ! and come not near the busy mart, the crowded city
more,

Nor set thy foot a human threshold o'er,
And stay thou not to hear voices that call thee in the way,
And fly from all who in the wilderness pass by.
Wet not thy burning lip in streams, that to a human dwelling
glide,

Nor rest thee where the covert fountains bide ;
Nor kneel thee down to dip the water
Where the pilgrim bends to drink by desert well, or river's
grassy brink ;

And pass not thou between the weary traveller, and the cooling
breeze ;

And lie not down to sleep beneath the trees where human tracks
are seen.

Nor milk the goat that browseth on the plain,
Nor pluck the standing corn or yellow grain :

And now depart !

And when thy heart is heavy, and thine eyes are dim,
Lift up thy prayer beseechingly to Him,

Who from the tribes of men
Selected thee to feel His chastening rod,
Depart, oh leper, and forget not God."

And he went forth alone,
Not one of all the many whom he loved,
Nor she whose name was woven in the fibres of his heart
(Breaking within him now,)
To come and speak comfort unto him.
Yea, he went on his way, sick and heart-broken, and, alone to
die ;
For, God had cursed the leper !

It was noon, and Helon knelt beside a stagnant pool in the
wilderness
And bathed his brow, hot with the burning leprosy,
And touched the loathsome water to his fevered lips ;
Praying that he might be so blessed—to die !
Footsteps approached, and with no strength to flee,
He drew the covering closer on his lips, crying, "Unclean !
unclean !"
And in the folds of the coarse sackcloth shrouding up his face,
He fell upon the earth till they should pass.
Nearer the stranger came, and bending o'er the leper's form,
Pronounced his name—" Helon ;"
The voice was like the master tone of a rich instrument—most
strangely sweet—
And the dull pulses of disease awoke,
And for a moment beat beneath the hot and leprous scales
With a restoring thrill :
" Helon, arise !"
And he forgot his curse, and rose and stood before Him.

Love and awe mingled in the regard of Helon's eye
As he beheld the stranger.
He was not in costly raiment clad,
Nor on his brow the symbol of a princely lineage bore,
No followers at his back ;
Nor in his hand buckler, or sword, or spear ;
Yet if he smiled, a kingly condescension graced his lips,
His garb was simple, and his sandals worn,
His stature modelled with a perfect grace ;
His countenance the impress of a god,
Touched with the innocence of a child.

His eye was blue and calm, as is the sky in the serenest noon ;
His hair, unshorn, fell to his shoulders,
And his curling beard the fulness of perfect manhood bore.

He looked on Helon earnestly awhile, as if his heart was
moved ;

And stooping down, he took a little water in his hand, and laid it
On his brow and said, " Be clean ! "

And lo ! the scales fell from him,
And his blood coursed with delicious coolness through his veins,
And his dry palms grew moist, and on his brow the dewy
Softness of an infant's, stole :

His leprosy was cleansed !

And he fell down prostrate at JESUS' feet and worshipped him

THE END OF GOG.

THE purpose, exploit and end of Gog, as predicted in Ezekiel xxxviii. was the subject of notice in the October issue of the *Christadelphian*. Chapter xxxix., of which a new translation is here given, deals at greater length with the end which awaits the Prince of Rosh, Mesh-ech and Tubal, and also shows with much force of language, the glory which shall follow the overthrow of the Gogian hosts.

THE NEW TRANSLATION.

AND thou, Son of Adam, prophesy concerning Gog, and say: Thus saith *Adonai Yahweh*, Behold I am against thee, O Gog, Prince of Rosh, Meshech and Tubal, and I will entice thee on, and guide thee, and cause thee to ascend from the back parts of the North, and will bring thee in upon the mountains of Israel. And I will smite thy bow from the left hand, and will throw down thy arrows from thy right hand ; on the mountains of Israel thou shalt fall—thou and all thy hordes, and the people that are with thee: to ravenous birds of every sort, and to the beast of the field will I give thee for food. On the open field shalt thou fall, for I have spoken it, saith *Adonai Yahweh*. Also I will send a fire on Magog, and on those dwelling securely in the isles, and they shall know

that I am *Yahweh*. And I will make My Holy Name known in the midst of My people Israel, and they shall no more profane My Holy Name ; and the nations shall know that I—*Yahweh*—am Holy One in Israel. Behold, it will come ; yea it will happen ! saith *Adonai Yahweh*. This is the day of which I have spoken. And the dwellers in the cities of Israel shall go forth, and shall kindle and make fire with armour and shield and buckler, with bow and with arrows, and with handstaff and with spear ; they shall even kindle fires with them seven years. And they shall not get wood out of the field, neither shall they hew from the forests ; for with armour shall they kindle fire ; and they shall spoil their spoilers, and prey upon those who preyed upon them—saith *Adonai Yahweh*. It shall also be that in that day I will appoint Gog a place there—a grave—in Israel, the Valley of the Passers-by, east of the sea ; and it will stop the passers-by, and they will bury Gog and all his multitude there, and will call it The Valley of Gog's Multitude. And the house of Israel will bury them—in order to cleanse the land—seven months. Even all the people of the land shall bury them, and it shall be to them for a memorial of the day of my being honored—saith *Adonai Yahweh*. And they shall set apart men for continual employment, passing through the land, burying with

those passing by those who remain on the face of the land—to cleanse it: seven whole months shall they search. And should one of the passers-by, passing through the land, see a human bone, he will erect near it a pillar, until those who bury shall bury it in the Valley of Gog's Multitude. And also the name of the city is Multitude: and they shall cleanse the land. And thou, Son of Adam, thus saith *Adonai Yahweh*: Say unto every sort of bird, and to every beast of the field—Assemble yourselves and come in; gather yourselves from round about unto my sacrifice which I am sacrificing for you, a great sacrifice, on the mountains of Israel, that ye may eat flesh and drink blood. Flesh of the mighty ye shall eat, and blood of princes of the earth ye shall drink; also of rams, of lambs, and of he-goats; of calves—fatlings of Bashan all of them. Yea, ye shall eat fat to satiety, and drink blood to drunkenness—of My sacrifice which I am sacrificing for you. And ye shall be satisfied at My table with horses and riders, with mighty men and every man of war—saith *Adonai Yahweh*. And I will set my honour among the nations, and all the nations shall see the judgment which I execute, and My hand which I have laid upon them. And the house of Israel shall know that I—*Yahweh*—am their *Elohim*, from that day forward. The nations also shall know that for their iniquity the house of Israel went into exile, because they trespassed against Me: therefore I hid My face from them and gave them into the hand of their adversaries, and they fell by the sword all of them. According to their uncleanness and according to their transgressions have I done unto them, and hidden My face from them. Nevertheless, thus saith *Adonai Yahweh*: Yet will I bring back the captivity of Jacob, and have compassion on the whole house of Israel, and will be jealous for My Holy Name. And they shall forget their reproach, and all their trespasses which they have trespassed against Me when they shall be dwelling securely on their land, and no one shall make them afraid—when I shall have brought them back from the peoples and gathered them from the lands of their enemies, and shall have shown Myself Holy in them in the sight of the many nations. Yea, they shall know that I—*Yahweh*—am their *Elohim* when I have caused them to be exiled among the nations, and have collected them unto

their land—and have not left any of them any more there. And I will not hide any more My face from them, when I have poured out My Spirit on the house of Israel—saith *Adonai Yahweh*.

REMARKS.

It may at the outset be observed that the rendering "prince of Rosh" is not, as some insufficiently informed might suppose, an alternative or speculative one, but is the proper translation of the Hebrew words. When the Masorites added the points to the Hebrew text they plainly indicated that the word which in the Authorised Version is translated "chief" is not an adjective, but a noun occupying what is commonly known as the genitive case. All modern critics worth citing have rendered the words "prince of Rosh," as the Septuagint translators understood them. With regard to the expression in verse 2 of the Authorised Version: "I will leave but a sixth part of thee," it needs only to be said that it has several times been pointed out that such a rendering is as foundationless as it is inconsistent with what is predicted concerning the defeat which Gog and His hosts will suffer; the destruction will be complete and there will be no sixth part left to describe the disaster. Instead of translating the word they found in the text, our translators dealt with another word pronounced similarly, but spelt differently. The result was an error. There is now no doubt but the meaning of the untranslated word is that which I have given. The likeness between this verse and verse 4 of chapter xxxviii. cannot but be noticed. In the latter place we read: "I will entice thee on, and put hooks in thy jaws, and bring thee forth." In this second prophecy we have the same ideas, but a different mode of expressing them: "I will entice thee on, and guide thee, and cause thee to ascend." Allured into his position, Gog is the instrument of the Deity, and although to all appearances seeking his own ends and working towards the ac-

complishment of his own designs, he is in the power of Him who *brings him forth, and causes him to ascend*. Arrived in the land of Israel, Gog will pitch the tents of his camp between the seas and the Mount of the Beauty of Holiness, but he will come to his end, there being no one to help him, for his vanquisher is *Yahweh*, who will fight as He did in the day of battle, and who will thereafter be king over all the earth: in that day there shall be *Yahweh One*, and His Name One.—(Zech. xiv.; Daniel xi.) This chapter of Ezekiel's prophecy also furnishes a description of the way in which the destruction of the Invader will be brought about, and fortells how his very memory will afterwards be held in odium. In his march of aggression, Gog seeks "a place," and one is assigned him—a grave! By ignoring the Hebrew points here some have translated this passage: "I will appoint Gog a place of renown—a grave—in Israel," and the Septuagint translators seem to have read *m'Kom shem*—"a place of renown," instead of *m'Kom sham*, "a place there." While not seeing sufficient reason to adopt the reading of the Seventy, it may be remarked that as the passage stands we have a prediction of the tables being completely turned, so to speak, upon the Autocrat. He seeks a place in Israel, and certainly renown as well. A place is appointed him, and with his hosts he shares it—a grave; with his glory he finds an end in the Valley of Hamon-Gog—the Gog-multitude. This valley and the city of the valley will, by their names, teach posterity that those who fight against the Diety must come to naught. The Armageddon scene having been enacted, the land will be cleansed, and the elaborate arrangements which

will be made to that end are here detailed; and it is also made plain that the nations, seeing *Yahweh's* judgments abroad in the earth, will recognise His hand and understand His ways. Had this portion of Ezekiel's prophecy been understood by the house of Israel while even in Babylon, they would have known more of the divine purpose than their subsequent ways make it certain they did; for here their history and destiny were briefly revealed, and it is shown that their exile among the nations, on account of sin, as well as their restoration to their own land, "not for their sakes," had for its object the teaching of them to know *Yahweh* as their *Elohim*. By repudiating Him who was destined to be high above all *Elohim*, but who, for the suffering of death, was for a little while lower than the *Elohim*, they filled up the cup of their iniquity, and a blindness has befallen them which makes it almost an impossibility for them to discern spiritual things. We have it here foretold, however, that they will one day wake up to a sense of their folly; and then comes a time when, in the goodness of their Redeemer, their pangs of remorse and bitterness of heart will for ever cease and be obliterated from their memory, and *Yahweh*, their *Elohim*, will be sanctified in them in the sight of all the nations, and will pour out upon them the Spirit of Holiness, and be estranged from them no more at all.

[In the translation of chapter xxxviii. in the October number of the *Christadelphian*, that part answering to verse 16 of the Common Version, should read "show Myself holy in thee, O Gog;" and not as it appeared, with some words wanting.]

J. W. THIRLLE.

EXTRACTS FROM CORRESPONDENCE.

(The Editor considers himself at liberty to quote from letters that are not marked "private." When so marked, the mark should be inside of the letter on the top of the first page, and not on the outside of the envelope. If placed on the outside of the envelope, it is liable to lead to delay in the letter being attended to.)

A BROTHER, who had no reason but his excellent modesty for enforcing upon the Editor an anonymous publication: "You are free from the Dudley business. I am heartily glad for many reasons. You have had a 'run with the horses' and it is by no means easy work; evidently the truth is to have all your energy. Are we not having stirring times just now? The Turk is 'going,' 'going,' and the hand is raised for the third and last time and may any moment come down with a 'gone!' and then won't there be a scramble? the 'concert' bubble will have burst, and perhaps (God grant that it may be so) amidst the din and rattle of a European war the Master will return, and a few insignificant individuals missed, and the great question with each of us will have to be settled. May we be found of him in peace."

Mr. ALBERT SMITH, Chorley: "I am glad to find you intend publishing new tracts, monthly. May I ask you to publish one on 'Baptism?' It is rather strange you have tracts or pamphlets proving all your principal doctrines except immersion. How is it, since you make so much of it? I should like more light on this subject than I receive from assertions scattered up and down all your works; besides, if convinced, I should want to spread the arguments and tracts which instrumentally effected this."

REMARKS.

We shall cheerfully comply with our correspondent's wish and write a tract on baptism. The first new tract, (to be ready for issue with this number of the *Christadelphian*), is also the result of request—"A Christian's Dying Message." The brother is dead who asked for it—brother Wall, of Birmingham. We shall be pleased to receive suggestions for further subjects. The subject of baptism has not been specially treated, simply because circum-

stances have not called for it. Energy has been so much absorbed in weightier efforts that minor agencies have been left to shape themselves. There may be an improvement in this respect in future.—EDITOR.

Brother G. A. BURGESS, of Flaton, criticising a pamphlet put into circulation in America, says: "The fact of God placing Adam in the garden of Eden and telling him if he ate of the tree of life he should 'die,' is enough to prove that Adam was not mortal—for it would represent God as making Adam 'in a dying nature, as is said, and then telling him that in the day (or 'when' or 'after that') that thou eatest thereof thou shalt surely die. If Adam was mortal it would have been no punishment to tell him 'dying thou shalt surely die.' My idea is that of Dr. Thomas as expressed in his debate with Watt, viz., that Adam was placed in the garden between the tree of life and the tree of death—to eat of one was life and to eat of the other was death. But this could not have been possible unless Adam was created 'neither mortal nor immortal,' but conditionally either. That is as Moses says, 'And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul' or being without any reference to the duration of that life. It is said, we cannot imagine of an intermediate state between mortality and immortality or the kind of nature such a one would possess,' but there are many things around us that we cannot understand though we can see and handle them, and whose effects can be felt—electricity for example—(It is possible to conceive a nature with futurity undetermined. This was doubtless the case before death entered into the world by sin.)

"REV." J. H. L. SCHUMANN, Cape of Good Hope: "I am a Congregational minister (a Dutchman) and a man of nearly 46 years, and I have read and studied the

Bible (which I acknowledge to be the Word of God, and a dear book it is to me), and also many other books. I desire very much to become a subscriber to the *Christadelphian*, but I do not know the price of that periodical, otherwise I could have sent payment along with this letter. Could you oblige me to give the required information, and make me a subscriber at once. I would be very thankful and gladly remit. Perchance I met with a number of the *Christadelphian*, which denomination I had never heard of before. So much I could infer from it, that you honestly hold that all Protestant christendom is erring. May be it is so, but you will allow me a candid query, which I put to them with honest intentions, it is as follows. If we do so dangerously err, why then do you give yourself so little trouble to make known the truth to us? for I can assure you that most of the people I know of, know nothing of the views you hold. I have never been able to find your theories in the Bible. Will you favour me with a few lines back? Will you also please send me some tract or other that either proves or disproves the immortality of the soul: I shall be thankful to you."

REMARKS.

Mr. Schumann is evidently an honest man. Such is the class that accepts the truth when it is fully presented. We have sent him *Twelve Lectures* and several other publications. Time will show the result. We have no tracts that "prove" the immortality of the soul. If there were such, we should not conduct the *Christadelphian*. With the immortality of the soul proved, we should bow with submission, recede from the position occupied by the *Christadelphian*, and perhaps accept a pulpit in one of the more vigorous denominations devoted to the work of saving immortal souls. On the contrary, we have several publications that disprove it. Consequently, with all the disadvantage of the position, we must choose to be of those who stand for the truth against all the world. As to giving ourselves "little trouble" to make the truth known, Mr. Schumann may live to change his mind on this point. True it is, that in "the world's great highway," little is to be heard of the testimony for the truth repre-

ented by the *Christadelphian*: but this is not due to those who hold it taking little trouble, but to the smallness of their number and the feebleness of their resources. "Tis easy for our God we know" to have placed the truth very differently as regards such points: but the fact He has not done so is proof that "hath not pleased Him." Now, as in the first century, "not many wise men after the flesh, not many mighty, not many noble are called" (1 Cor. i. 26), but "God hath called the poor."—(Jas. ii. 5). God hath chosen the foolish things of the world to confound the wise." When He wishes a more public and a more effective testimony, He will increase the agency to that effect. It is for each servant to do his part: and that part is the very best he can do. Should Mr. Schumann see and accept the truth, let him add himself to the list of zealous and faithful and wise servants.—
EDITOR.

THOMAS GORDON, Alsager's Bank: "If I understand your teaching in the right light, sincere and good men shall be driven from the presence of God at the last if they are ignorant of the doctrines Christ wishes them to accept. This strikes me very harshly. There are plenty of men both rich and poor that have been really good, god-fearing men—for instance, Wesley, Whitfield, Bramwell, and thousands of others—men who have endeavoured to live holy lives, who according to you, are to perish because they are in error. When I remember that they are dead, I think it would be unreasonable to suppose that they are as though they had never been. Do we presume on God's mercy when we hope and trust they will be saved? May I say that God is a God of love and justice; and I again ask the question, would there be any love or justice in condemning, say a poor illiterate man that never received may be a week's schooling in his life, and consequently cannot read his Bible, but who may be a holy, upright man in every sense of the word? Is he to be condemned because he does not belong to a particular sect? If you would answer my question, I am sure it would remove a weight from my mind. I am a Wesleyan, but recently have taken great interest in your works which have been kindly lent me.'

[If Mr. Gordon will devote his mind to the ascertaining of what the Scriptures teach, his difficulties will disappear of themselves, that is, presuming he is of the type of mind that is prepared in all docility to submit to whatever may be the will of God. It is the wrong way to judge of truth by what we may think of man. We may be mistaken in our impressions of men, and even if we are not so, we may extract wrong conclusions concerning the purposes of God from our impressions concerning men. God is great and we are small. Our place is simply to enquire what His ways are. Is it not true that "death hath passed upon all men?"—(Rom. v. 12). Is it not true that "all have sinned and come short of the glory of God, and that the wages of sin is death?"—(Rom. iii. 23; vi. 23). Is it not true that in this position men are without hope?—(Eph. ii. 12). Is it not true that in Christ only is there remission of sins unto eternal life?—(Acts ii. 38; iv. 12; xiii. 38-39). Is it not true that men enter into Christ in baptism?—(Rom. vi. 3; Gal. iii. 27). Is it not true that baptism to be of any validity must be the baptism of a believer?—(Acts viii. 12). Is it not true that such a believer must be a believer of the gospel?—(Gal. i. 8; Rom. i. 16; Mark xvi. 16). Is it not true that the gospel is the truth embodied in or consisting of "the things concerning the kingdom of God and the name of Jesus Christ?"—(Rom. vii. 12; xxviii. 30). Try the reasoning, link by link: and if it is established, the conclusion cannot be affected by any thought we may think concerning men. Cast all doubtful thoughts to the wind and enquire only, what saith the testimony of God by which I will be judged.—(John xii. 48). It is not a question of "belonging to a particular sect," except in the sense of belonging to the number of Christ's friends, who are those who do what he commands (John xv. 14), and who become a sect by reason of their acceptance of the truth, which he has commanded them to receive, and of the duties associated with it which he has commanded them to observe.—(Matt. xxviii. 20).—
EDITOR.]

BROTHER BOSHER, of London: "Looking over the intelligence for this month, I was much struck with the case of the late bro. Hackett, of Cheltenham. He was in a

London hospital for some time. I received a note from brother Otter, and visited him two or three times in St. Bartholomew's—I was very much taken with the man, an old soldier—used to discipline, patient in suffering, calm and collected, very intelligent, with a mind that could compare things that differ and detect flaws and shams. His grasp of the truth was very remarkable. I found him in bed to which he was confined, reading *Twelve Lectures*. He has had only a very slight introduction to the brethren at Cheltenham. He had made their acquaintance only a few weeks before I saw him, and never heard of the truth till he had seen brother Otter and the few brethren there. Yet by reading, he had grasped it so, you would have thought he had been acquainted with it for some time. I took him a copy of brother J. J. A.'s little work, "Jesus Christ and him Crucified," and he was so pleased with it he bought several more copies, and lent them to the inmates of the hospital and others who came to see him. I had hoped to have seen him at our meeting in Islington and have introduced him to the brethren here, and was surprised to find he had returned to Cheltenham; but I am glad to find he had just sufficient time granted him to render the necessary obedience, and take the step which alone could induct him into the saving name. I am sure it must be a great disappointment to the brotherhood in Cheltenham that his fellowship with them was cut so short. His probation was indeed a short one; nevertheless, the Master will do what is just and right, and his reward may be greater than some of us who have had a much larger probation."

THE HOLIDAY TRIP AND ITS SUGGESTIONS.

THE Editor has had the unhappiness to excite deep displeasure by the innocent prattle (as he supposed it was) in which he indulged on board the Isle of Man steamboat, to fill up a printer's gap that was waiting his arrival in Birmingham. Little did he suspect he was preparing such a picture for the eyes of at least one keen observer. We have all heard something about seeing ourselves as others see us.

This at all times difficult but wholesome feat is lessened in its difficulty when the others enable us to see through their eyes by showing us the picture we present to them. This is done in the present case by the frank disclosure of our correspondent's impressions. The effect of such an opportunity is certainly very sobering. The picture drawn by our correspondent—(who by the post mark, lives at Nottingham: perhaps this is the explanation)—is not at all calculated to foster spiritual pride. The Editor beholds himself a coward, flying Jonah-like from the duty of proclaiming the truth, and ignobly seeking refuge among cows and oysters. He is a grumbling idler, who not having worked, has no right to his dinner, and who refuses to pay when it is provided. He is an oppressor of the hireling in his wages; a man who is concerned for the condition of his hat, who exalts himself over the poor, adores mortal angels who do not exist, despises starving spinsters and broken-hearted widows, and shows no resemblance to the meek who shall inherit the earth. These alarming deductions are drawn from our own hasty scribble on ship board. We are condemned out of our own mouth so to speak.

We look at the evidence: what could be more conclusive? The cowardly flight to the society of cows and oysters for example: "The best *rest* a *brain over-worked* man can get is to be where he knows nobody and nobody knows him, and where he is not called upon *for a time* to discharge much higher functions of existence than those of a cow or an oyster." Omit the words in italics—(it is usual to say something about such words not being in the original)—and what is more evident than the conclusion drawn by the Nottingham observer? His standard is high. That is one thing to admire. He says, "If I understand Scripture aright, it says you are to let your light shine amongst men and that no man when he hath lighted a candle putteth it under a bushel." Our correspondent is right. This is the undoubted teaching of Scripture; and if the Scriptures do say that Jesus said to his disciples, "Come ye into the desert apart by yourselves that ye may rest awhile," we must not let Scripture contradict Scripture. Perhaps he meant by the desert the people, and that they were to

rest from their own works and work the works of the Lord.

Then what can the Editor do but feel convicted on the subject of not wanting to pay for his dinner when he reads the following: "Time for dinner arrives. There are pleasant odours about. A jingle of the crockery and the spreading of white table cloths on the tables suggest the needed supplies for nature's wants. By and bye, the supplies are served; not to all, however, to a very few in fact. . . . For whom were God's bounties spread? For those who chose to pay! You open your eyes and say 'why not!' You are accustomed to the devil's institutions and take them as a matter of course. God's ways are higher than man's as you will see when Christ reigns, &c." It is evident that this means nothing more nor less than refusal to pay for dinner: what else can be made of it? We might refer to the context speaking of a time when "the affairs of the earth will be conducted on principles befitting its glory and its beauty," and when it will be "the habitation of intelligence and joy, and plenty and praise." We might argue that the dinner question was merely introduced as a text for a little pleasant discourse on the happier time coming, but it is evident this would be a quibble in view of the very plain language on the subject of non-payment.

Next, his concern for his hat is established beyond a doubt by the following, "Perhaps there are apartments. . . . Sister Roberts steps into a shop to enquire. A messenger is deputed to go with her to a place where she may hear of something. We go: it is a low house in a back street, with the sort of roof that makes you *concerned for the top of your hat.*" What possibility of escape is there here? A spade is a spade and a hat is a hat. To suggest that that most absurd head piece is here introduced as an indication of the height of the particular apartment in question, would in the eyes of our critic, appear an unworthy attempt to wriggle out of the evidence, and therefore we pass on.

We have a difficulty in making out quite so clearly the evidence of self-exaltation over the poor: but there is a fatal conclusiveness on the subject of spinsters and widows. The very terms are used with an

explicitness that leaves no room for misconception. "The keepers of the places "should not be starving spinsters and "broken-hearted widows who have to "squeeze a living out of the sparse comfort "of their visitors. They should be in the "hands of well-paid public servants with a "staff of civilised helpers, whose business it "should be to look blithesomely and "winsomely after the entertainment of "those who had come to rub the cobwebs "off the vital machinery." It would remove the gravamen of the charge founded on the evidence, if we were to suggest that the terms were terms of pity for the spinsters and widows in question, and thrown in to illustrate the wretchedness of an order of things that allows such victims of misfortune to shift for themselves so inefficiently; but doubtless our correspondent would resent such a suggestion as the gloss and evasion of an offender smarting under an unanswerable charge.

On the subject of the angels too, it is plain that our correspondent has a strong case: vide the following: "I wended my steps to the back slum where I had left *one of the angels*. Just before rejoining her, &c." It might be said that this was a prospective allusion to the fact that the sons and daughters of the Lord God Almighty are to be made equal to the angels and therefore "of them," and that in view of this destiny, they may now be described as such in the same way as they are said to be now the sons of God. This might seem reasonable to shallow minds: but it would evidently have no effect upon a critic of the profound type of the author of the article before us.

Poor fellow! We wish we could give him eyes and understanding. He should not long be troubled with the mist that distorts the images he sees. He evidently means well. Perhaps the Lord will have mercy upon him.—**ERROR.**

Brother A.T.G., Derby: "The enclosed is a cutting from the *Stamford Mercury*, June 4th, 1880, which if you have not seen I thought may be cheering to those who are looking for the Lord's appearing:—

'PROGRESS IN PALESTINE.—There is, it seems, a government Surveyor of Buildings in Jerusalem, one Herr Schick, and he has just given an account of the condition of his department, as well as the progress the whole country has made during the last quarter of a century. Among other things he informs us that the aqueduct from the so-called Pools of Solomon has been restored, and Jerusalem is again supplied from that source. Its streets have been lighted, and are now kept clean for the East; ruined houses have been restored or re-built, by private parties or companies; other dwellings, apparently on the plan of the Peabody erections, have been reared by building societies; and altogether the city of David is being thoroughly renovated. All over the country similar progress is visible. In Bethlehem a new barrack and arsenal have been built—a sorrowful commentary on the song heard there by the shepherds so many years ago. Nazareth, it is said, has improved so much that it looks as if it had been re-built: glass windows are becoming quite common; and the spread of education is stated to have markedly elevated the style and taste of the working people, a bit of encouragement for the authorised source 'down in Judee,' from which our technical reformers will doubtless draw due encouragement. The tanneries and slaughter-houses in Jerusalem—as sanitary reformers, especially about Bermondsey, will be glad to hear—have been removed outside the town; and everybody in Parliament and elsewhere, will be pleased to know that toleration has made a great advance during the twenty-five years; so that Jews, Mussulmans, and Christians now live in harmony, while many new churches and mosques have been built, not only in the capital but in other parts of the country. The extension of Jerusalem has been chiefly towards the west, which will gratify persons of exclusive proclivities; and as the sanitary department is under the charge of a German physician, and building affairs in the hands of a German architect, the West-end Jerusalemites need not regret the want of a Kensington vestry. Farther, pashas now walk the street like ordinary gentlemen; European furniture is getting into general use; several public clocks have been placed, which strike the hour for the public benefit; trees are being planted for shade; there has been a great advance in agriculture and horticulture; from all of which—and we are assured that the statements are trustworthy—it would seem that Palestine is actually setting the example to the rest of Turkey which it was intended Cyprus should set.—*Iron.*"

The Christadelphian.

He is not ashamed to call them brethren.—(Heb. 11, 1.)

NOVEMBER, 1880.

THE EDITOR hereby thanks many with whom he has not been able to personally communicate, for their kind response to the remarks appearing in this department last month. There is scarcely an exception to the tenor of their remarks. Such kindness is some offset to the bitter sayings of which he is sometimes—nay, frequently—the subject. He is the more grateful because he realises that while most of these bitter sayings are entirely undeserved, he is far from being entitled to the unqualified commendations which some bestow. There liveth not a man upon earth that sinneth not. Forgiveness and the Lord's commendation for doing the best we can, will rescue such as fear and strive to obey: this is the Editor's hope, whose self-estimate is fixed at a very different standard from what some imagine.

A specimen or two of the letters we have received may be interesting. They are as follow:

A BROTHER (who requests the omission of his name): "Herewith I send you a cheque for 20/- to pay for one copy of the *Christadelphian* for the coming year. The money is over and above the current price I know, but not over its value. The excess is sent with a desire to help you in your endeavour to provide things honest in the sight of all men and as an offering for blessings received. Since we are partakers of things spiritual through you, it is meet that you should partake of carnal things, according to Paul in 1 Cor. ix. 7-11, 'thou shalt not muzzle the ox which treadeth out the corn.' If all who are able, were to think and act upon the necessity to help you in this practical way you would have untrammelled hands to labour in the particular part of the vineyard which falls to your care. Our duty in the matter is clear if we have regard to the whole scope of the apostolic writings."

Brother BOSHER, London: "I am pleased with the proposed rise in the price of each monthly issue in the future, and I hope and believe the brethren and sisters who can afford it will accept and act upon the suggestion. I think it is time the brethren and sisters everywhere clearly understood this to be the means by which you are to be sustained in the important work in which you are and have been so long engaged. There seems to have been always much haziness about this matter. No doubt if properly understood, your requirements would meet with the proper response. The *Christadelphian* may to some appear a dear publication in comparison with the bulky trash, religious and profane, which is issued from the press in modern times, but this is not to be compared to such stuff. If quality not quantity is taken into account (as it is in most cases), whatever is needful to keep it afloat will be forthcoming by those who are able to appreciate a genuine article; and this should be done, not as a matter of favour, but as a just equivalent."

Brother ROYCE, Peterboro: "I beg to enclose 20/- for one copy of our monthly remembrancer as usual, if the Lord tarry. "It is of the utmost importance to lovers of the truth and its defence, that so long as you maintain your position as its faithful advocate, you should be kept in a position to place you at liberty to give your whole time to its declaration. The workman is worthy of his hire."

Brother TODD, Galashiels: "The *Christadelphian* is not a work to be judged from a 'commercial' point of view—that of pen, ink, and paper. Such an estimate of such a work would be a mean one, and not the estimate likely to be formed by those who are really in love with the truth. Your magazine is not a 'commercial' enterprise, and therefore ought not to be estimated by a commercial standard. Most people are very willing to pay costly prices for medicines calculated to revive or reinvigorate their 'body of death,' and why should we be unwilling to subscribe for a spiritual tonic for the 'new man' for an entire year?"

Brother SANDERSON, Vineham: "I herewith enclose a P.O. Order for one pound. . . . You do right I think in putting

the price of the *Christadelphian* as you do in the last number. Many brethren cannot afford more than 7/6 but some can afford more. It should be and doubtless is a pleasure to help in any little way we can."

THE SIGNS OF THE TIMES.

THE PROGRESS OF THE TURKISH DOWNFALL.

COMPLETE RE-OPENING OF THE EASTERN QUESTION.

WAR PREPARATIONS BY SEA AND LAND.

THE MOVEMENT FOR THE COLONIZA- TION OF PALESTINE.

ALL eyes are still expectantly on the point where last month's intelligence left them—on the assembled fleets and the town of Dulcigno. The issue of the crisis in a particular sense is as yet uncertain. The naval demonstration to compel Turkey to give up Dulcigno to Montenegro, continues; and Turkey has so far yielded as to offer to give it up, but at the last moment she interposes difficulties. Montenegro and Turkey cannot agree on the final conditions of the surrender: and admiral Seymour, the commander of the united fleet, does not know whether he will have to burn gunpowder or not.

Whatever may be the upshot of the particular episode that is now being enacted on the western seaboard of European Turkey, there is no question as to the general character of the situation. Turkey is going fast. This, to those who are watching for the accomplishment of God's purpose in the earth, is the one cheering fact that looms through all the mist of facts, rumours, surmises, and contradictions that fill the air of the political world. The *Daily News* says:

"Whatever be his motives, his conduct cannot turn events aside from their inevitable course. A great movement—it may be a great convulsion—is at hand, and the last struggles of a decaying despotism cannot avert the end. The fleet now lying off Ragusa is the outward and visible sign of a vital change and a momentous deliverance. We earnestly hope that on the present occasion actual hostilities may be avoided, and that the policy of Europe may be peacefully carried out without a drop of blood being shed. But the position of things is very serious. The point which the development of the Eastern Question has now reached marks the beginning of the end of Turkish domination in Europe."

The *East* says:

"We have little more interest in the integrity of the Turkish Empire at present than in seeing that in the distribution of its effects Russia shall not be appointed official liquidator, and so carry off, as liquidators too often do, the lion's share of the booty. All that we have aimed at under the late as much as the present Administration is, to ease the inevitable descent of the Porte into the slough of insolvency and dissolution, into which she is fast sinking by her own fault. For long and indeed up to Sir A. Layard's return, we held on to the glimmer of hope that after all, these amputations of extremities might restore life to the trunk of the Turkish body. But that trunk is as much a carcase as the amputated extremities. On the contrary, while life seems to return to the revolted provinces as soon as they are shaken off, it is otherwise with those that remain. Epirus, for instance, is exposed at present to all the horrors of a rising put down and punished almost before it has broken out. We read of the massacre of Greeks who had been provoked into resistance, and it almost looks as if a judicial blindness had fallen on Turkey, and she was an accomplice in her own destruction. It will be impossible for Greece with 40,000 men mobilised to look on unconcerned at a cold-blooded slaughter of compatriots over the border. No repetition of Bulgarian horrors will be again tolerated by Europe, and even Austria has so far committed herself by annexing Bosnia to a policy of destruction; so that the Porte must feel that her last hour has come. It is this which probably explains the unyielding attitude of the Porte. Turkey knows that her hour has come, and the only cause which stays execution is the mutual jealousy of the Powers."

The London correspondent of the *New York Tribune* says:

"The naval demonstration hangs fire, and Europe anxiously watches every movement of the parties struggling over the cession of

a wretched Adriatic village. But everyone knows it is not the intrinsic value of Dulcigno that has brought the power of United Europe to bear in the matter. What is now happening at Dulcigno is but a sample of what will take place on a larger scale on the frontiers of Greece, and what may involve the most sanguinary continental war since Waterloo, should the rebellious elements stirred up by the Turks to thwart the will of Europe finally break loose from the Sultan's feeble control, and spread anarchy and massacre throughout his dissolving empire. From Scutari to Bagdad, there is not a tribe that is not ready to throw off its allegiance to the Padishah, and the revolt of almost any one of them would cause a disturbance which would vibrate through every nation in Europe. The result of the Dulcigno struggle regulates directly the fate of Janina. Should the northern Albanians be compelled to yield, probably Greece may obtain peaceful possession of the slice of territory awarded her. If, on the contrary, both Dulcigno and Janina have to be wrested by force, then it is a measurable distance to the time when the two great Slavic powers, Russia and Austria must move their armies down to settle definitely the future of the Balkan peninsula."

THE EASTERN QUESTION THOROUGHLY RE-OPENED.

It is a great satisfaction to note the thorough manner in which the Eastern Question has been stirred from the torpor into which it was settling under Lord Beaconsfield's policy. The thoroughness of this stirring-up may be realised when, with a Liberal, peace-professing government in office, the *Daily News*, a peace-preaching and commerce-serving paper, speaks as follows:

"If the Great Powers, or some of them acting in the name of all, do not take instant measures to give effect to the decisions of Europe, the unsolved Turkish question will present itself not merely as a Montenegrin or a Greek question, but as an Eastern question once more upon the largest scale. The discontent which is smouldering in Bulgaria and Eastern Roumelia will probably smoulder no longer, but will burst into a flame. It will rapidly spread to Macedonia and those other parts of European Turkey which have been left under the direct and unqualified rule of the Sultan. The Armenians will not wait long in expectation of the redress of grievances, of which they will justifiably despair as likely to come from the pressure of the Powers upon Turkey. They will take matters into their

own hands, and the scenes which were displayed in Bulgaria four years ago will probably be enacted once again, in Asia as well as in Europe. What the Great Powers collectively refuse to do would once more be committed to the hands of Russia. The result would most likely be either a war which would be concluded by another Treaty of San Stefano, and which would wipe Turkey from the map, or a conflict of still wider range and direr consequences, which would drag other nations into the vortex. These things will almost inevitably follow if any hesitation or delay is shown now."

"Her Majesty's Government cannot now draw back. They have gone so far deliberately and with a high purpose. They felt, and we have no doubt they feel, that the time has come to put the Eastern difficulty in the way of settlement once for all. If England were to withdraw from the leadership of the movement which she has recently set going, the result would be utter humiliation for herself and confusion for Europe. To think of staying a movement that has gone so far is as idle as it would be to think of checking by mere words the course of a stone rolling down a steep and smooth incline. Russia we may be sure, is watching with interest to see whether England will draw back. Were England to draw back it would then be for Russia, in all probability, to go on. We have already shown how Greece is roused to a heat of excitement which cannot be easily allayed. Greece is arming; she is, in a certain sense, tied to the stake; she may at any moment have it in her power to begin a war into which other belligerents would surely be drawn before long. There are other considerations too which should weigh with English Liberal Ministers. If this Eastern Question be not settled now, if Liberal statesmen draw back from even an effort to settle it, the result must be in all probability that it will come as an inheritance to some Government that is not Liberal."

WAR PREPARATIONS.

In accordance with these warlike utterances of the peaceful organ of a peaceful government we read of English war preparations by sea and land. It is rumoured in naval circles (a Press Association telegram says) that the Admiralty have under consideration the desirability, in view of the crisis in the East, of despatching the detached squadron which is now fitting out for a cruise of eighteen months to the Mediterranean, instead of adhering to the programme which has been arranged.

The *Globe* learns from St. Petersburg

that:—"Last week 400 workmen were taken on at the Government Small Arms Factory at Toula to hasten the completion of heavy orders for Berdan and magazine rifles which have been received from the Minister of War. Besides having on hand an order for 10,000 rifles for Bulgaria, the Toula factories are despatching weekly consignments of arms to the Black Sea and Danube depôts and Batoum and Kars."

The Press Association despatch says:—"The next troopship for India, following the Serapis, will probably embark troops at Portsmouth for Bombay on or about the 5th of December. Owing to the unsettled state of affairs in Europe it appears unlikely at the present time that any troops can be despatched before that date. The delay in approving the usual scheme of Indian reliefs is due to the same cause."

Athens, Oct. 10th.

Three hundred more volunteers are reported to have left Galatz for Athens. Numbers of volunteers are constantly arriving in Greece from Alexandria, Smyrna, and other places. The strength of the army is now upwards of 40,000 men, of whom 10,000 are quartered in Athens.

A Constantinople telegram to the Central News says:—"Russian officers in considerable numbers have been recently passing through *en route* to Adrianople and Sophia, some in uniform, but the majority in plain clothes. The precise object of their journey is unknown, but from all appearances Macedonia and Roumelia will soon be the scene of stirring events."

The London correspondent of the *Birmingham Daily Post* says:—"The news from Paris and Vienna speaks of thickening clouds: there is a crisis in France, and distrust in Berlin; and in the midst of this there is increasing dread of an explosion in the Balkan Peninsula, which would once more bring Russia and Turkey into conflict—perhaps end in a European war. Although Lord Dufferin has only paid two visits to the foreign Office, he has evidently made impressions which are not of the most reassuring character as to the general outlook in Europe."

DEPLORABLE CONDITION OF THINGS IN TURKEY.

An English officer travelling in Macedonia, whose letter is dated September 20, writes as follows to a friend in England:—"It would be difficult to convey to you in the limits of a short letter a true idea of the real condition of the country I have been through. Assassination, from motives of hatred and ignorance, is the order of the day, more especially in the Bulgarian districts. Within less than two months twenty-seven Turks, including a wealthy

Bey, near Kenprulu, and two tithe registrars have been murdered by Bulgars in the district of Keuprulu alone. The Turks have been prompt to respond, and, according to the most trustworthy statements I have had, about double the number of Bulgarians have paid the penalty of their lives to the revengeful feelings of the Turks. The prisons of Kenprulu and Perlike are literally overflowing with unfortunate wretches arrested without accusation or warning; in no case, I believe, has the actual murderer of a Turk been seized, so that the men now suffering in the filth of a Turkish prison are in all likelihood innocent of any crime except a deadly hatred—and a natural one—of their oppressors. Every train from the interior districts brings down to Salonica prisoners, principally village notables or well-to-do peasants, who are arrested on the vague charge of being *comitatjies* or committeemen, with the intention of extracting bribes from them for their release. This has become a regular source of livelihood to many of the Caimakams and Cadis, who, like all the Government officials in Turkey, are reduced to live on their wits and bribery. In the districts of Kenprulu and Prilep affairs are more especially bad, for they are the two principal centres of the Bulgarian population of north-west Macedonia. With the country Turks the feeling towards the Bulgarians is a composite sentiment of hatred and fear. The latter has been aroused on account of the ill-treatment of the Mussulmans in Bulgaria, thousands of whom are in Macedonia as refugees, slowly diminishing in numbers from disease and starvation; for charity is not in the character of these Turks, and there are wealthy Beys all over the country who have not so much as given a loaf to their starving co-religionists. They say it is the affair of the Government, not theirs. What the Government can or will do for these people may be summed-up in one word—nothing.

"The only parallel I can find for the state of things here now is the condition of France before the Revolution. The Beys and Aghas look on the wretched Christians as so many cattle. Men like Hamid Agha, at Kenprulu; Charkir Bey, recently murdered at Vetersko, close to Kenprulu, by a Bulgarian, for having carried off his sister; Essad Pacha, near Uskup (this latter makes every newly-married bride among his Christian villages pass the night of her marriage in his company); are merely examples of what goes on all over the country. Hamid Agha, I was told on authority, neither Bulgarian nor pro-Bulgarian, never hesitates to order to be brought for his own use any woman, married or single, among his Christian villagers to whom he may take a fancy; and, on the same authority, I was told that not only does he act so himself, but permits the

Turks of his estate to go into Christian houses, and, ordering the men out, abuse the women at their pleasure. Occasionally some poor wretch resists, and he is shot down like a dog. The Christians and Jews are awaiting with trembling impatience for their deliverance from the anarchy and danger they are in daily, while the better and more sensible Turks know that if they are to save what little or much they may possess, the change must come before the breach between the Mussulmans and the Christians become deadly and irreconcilable."

ANOTHER ELEMENT IN THE SITUATION.

"The president of a college in Constantinople has been explaining to some American gentlemen that there is more in the present situation than appears to the public eye. A plan has been on foot among the Arabian Moslems to transfer the spiritual supreme power of that religion to Mecca. If the Turk fails to sustain himself against the demands of the European courts now pressing him closely, that movement will be effected, and Constantinople will permanently lose its position as the centre of the Mohammedan faith and authority. Hence the fresh outcrop of intolerant, persecuting zeal under the eye and furtherance of the Sultan, which has caused the murder of thousands of Christians within a few years; and if this plan of his is successful, Christianity will be exterminated, so far as bloody persecution can effect this catastrophe.

Emissaries have been sent from the Bosphorus throughout the Moslem world to assure these religionists that the Sublime Porte is able as it is determined to hold its own against the provisions of the Treaty of Berlin, in proof of which they are pointed to the fact that Turkey has already held those parties at bay for over two years. The Arabs, Hindoos, and other Moslems are waiting with intense interest to see the result, as the last probation they will give to the Sultan's claim of spiritual headship over them. If they shall be convinced that he can make good his defiance of Western Europe, they will raise the green banner of their prophet, and rush to his support by millions. It will be a religious war with a vengeance."

PALESTINE AND THE JEWS.

The *Jewish Chronicle* says: "The German colonies, Hoffmanites, at Jerusalem, Jaffa &c., are hardly as yet self-sustaining, but they are industrious, and are sustained by their peculiar religious notions. They are looking for the second coming of the Messiah."

COLONISATION OF PALESTINE.

We read in a report of the last meeting of the Anglo-Jewish Association, that an application was received, signed by a small section of Roumanian Jews, soliciting the aid of the association for enabling them to settle in the Holy Land as agriculturists. Enquiries are being made into proposals submitted by the applicants.

This was the application first published in the *Jewish Chronicle*, which we re-produced last month. Mr. Lawrence Oliphant addresses the following letter on the subject to that paper:—

"Sir,—I have been much interested by a letter which appeared in a recent number of the *Jewish Chronicle*, addressed to you from Bucharest by a society formed there for the colonization of the Holy Land, and signed on behalf of 100 families by Abraham Weinfeld, the President, and four members. From this it would appear that the sum of £1,600 has already been raised there, and that it is estimated that a farther amount of from £800 to £1,000 is required to enable the emigrants to meet the first expenses of purchasing the land and founding the colony. This sum they appeal to the Board of the Montefiore Testimonial Fund Committee to supply.

"I am in a position to know what may be the views of the Board upon the subject, but in case there should be any difficulty in providing funds from this source, I feel convinced that a much larger sum than that applied for by the Roumanian association, could be easily raised in England from extraneous sources, and that if the association are merely prevented by the lack of funds from forming a scheme of emigration on a much larger scale, there would be no difficulty in finding the necessary capital in this country. In order, however, to satisfy themselves upon this point, as well as to make the necessary arrangements, it would be desirable for them to send a deputation of one or more members to London, properly authorised to make such arrangements.

"The Roumanian association are probably not aware that by the Ottoman Colonisation

Law they are entitled to take up and cultivate any amount of unoccupied land they may desire without purchase, on condition of becoming Turkish subjects; and that there are in the Caimakamliks of Tiberias and Jenin about 200,000 acres of most eligible land for this purpose.

Having just returned from a careful examination of the capabilities of the Holy Land for colonization, and having subsequently obtained all the information bearing upon the subject at Constantinople, I may perhaps be able to offer the Roumanian association some assistance or advice which may be of use to them. Should you be in communication with them, I would esteem it a favour if you will inform them that it will give me great pleasure to forward their views by any means in my power.—Yours obediently, LAWRENCE OLIPHANT.

Athenæum Club, 20th September, 1880.

In a subsequent issue of the same paper appears a further communication from the Jews in Roumania, who propose emigrating to the Holy Land. The letter is signed "The Committee for the colonization of the Holy Land." The following extracts will be read with interest:—

"May God grant you help in your endeavour to stir up the hearts of the brethren and to erect in them a temple of love for that national re-gathering for which we all hope! In this temple will Israel be comforted and encouraged, as in the time when God will have compassion on us and restore us to His land.

"We beg to inform you of the causes which led to the formation of our association, which has for its object the colonization and restoration of the Holy Land. It is now thirteen years since the Roumanians began actively to persecute and oppress the Jews in a most severe manner, and Morocco did not blush to follow this sad example. Every day new and worse troubles. All our trade is taken from us, and all the sources by which we could obtain the bread of trouble. The burden of imposts grew so heavily upon us that the strength of the toiler failed him. We had hoped that our condition would be improved by Article 44 of the Berlin Treaty, to which the sovereigns of Europe affixed their seals, and which compels the Roumanian Government to grant us equal justice and civil rights.

It were better that the Article 44 had never been devised, if this is to be the final issue. For, now that the Roumanians have settled the question in their fashion, they are at liberty to renew the persecution of the Jews with greater vigour, and instead of granting us equality of rights, they have presumed farther on us and have deprived us of those natural rights that belong to every human being, by which he can claim

protection for his life and property. But such is not our lot in Roumania. We are trodden under foot by cruel judges and officials; every one does with us as he likes, robbing us in the name of Constitutional Statutes. They press from our hearts the very life-blood. While the Roumanians were engaged in devising fresh schemes of oppression, there arrived here Mr. Eleazar Rokeah from Safed, who has been travelling through Europe to obtain assistance for our distressed brethren in Palestine."

AFFAIRS IN PALESTINE.

The *Times* recently published the following summary of an Austrian official document:

"In a letter in the Austrian *Zeitschrift für den Orient*, Herr C. Schick, Government Surveyor of Buildings in Jerusalem, gives some interesting facts to show the progress which has been made in Palestine during the last 25 years. This is especially evident in the erection of many new buildings. In the small villages very few new houses are to be seen, while, on the other hand, great extensions have been made in the larger places, especially in towns, a sure sign of centralization. This is especially the case with the Christian population. In Jerusalem, inside the town, neglected or ruined houses have been restored or re-built by private persons or companies; outside the old town are entirely new suburbs, the extension being made especially towards the west. The Jews have formed among themselves building societies, which have erected long barrack-like buildings adapted for several families. It may be estimated that the number of dwellings during the last 25 years has been more than doubled, probably trebled. This is especially the case with Bethlehem, which conveys the impression of a newly-built town. In Jaffa the town wall has been demolished, the ditch filled up, and a number of large, new houses and magazines, even palatial buildings, been erected. So also in the gardens of Jaffa many new houses have been erected, and to the south and north of the town complete Arabic suburbs, mostly by settlers from Egypt. In Ramleh, also, new houses are seen, still more in Kaifa, which Herr Schick hardly recognized again on his last visit. In the neighbourhood of this town is the new German colony at the foot of Mount Carmel. Nazareth gives quite the same impression; the place has increased in size, and looks as if it had been re-built. Tiberias also has its new houses; in Jenin a new military arsenal has been erected, as also in Nablus, along with a fine new barrack. In the latter place the once lonely valley towards the east has assumed quite an homely aspect, and in the town are many new

private buildings and also a new khan; there are also the new school, the Roman monastery, and the buildings of the Protestant mission. In Bethlehem a new barrack and arsenal have been erected. New houses are also to be seen in Jifne, Ramallah, Beit-Jal, Beit-Shhur, and other places. Through the schools and the increasing trade the working people have acquired greater style and taste, and the newer houses are thus mostly a great improvement on the old—not the oldest, which, as a rule, are well built. Nearly all the houses have now glass windows, a rare thing twenty years ago. As a sign of the advance in agriculture, it may be mentioned that in Jaffa the gardens have increased in extent fourfold during a quarter of a century. Besides the German colony referred to, new settlements are to be seen on the Anjeh river, in the plains near Bir Adde, and Kefr Saba, as also many new gardens, especially in Hable. New plantations are seen here and there; the country people are investing their capital abundantly in cattle-rearing. At Kolonieh several new houses have been built, and the gardens there are noteworthy; so also in Artos. In the vicinity and in the region around Jerusalem, the land has nearly all been taken up, trees have been planted, and cisterns dug. So also the aqueduct which brought the spring water in the olden time from the so-called Pools of Solomon to Jerusalem, has been again erected; so that again it discharges at the place of the Temple. A very notable advance is seen in the lighting of the streets of the town and the arrangements for keeping them clean; in the latter respect, however, there is still much to be desired. No longer are the gates of towns shut at sundown, to the obstruction of trade and the imprisonment of the inhabitants within the walls. There has also been a great advance in the paving of the towns; in Bethlehem even in the winter-time the streets are quite passable, which was far from being the case formerly. In Jerusalem, the tanneries and the slaughter-houses have been removed outside the town. On several buildings clocks have been placed which strike the hour for public benefit. Herr Schick notices as a great advance the increasing toleration between the different religionists during the past twenty-five years; Jews, Mussulmans, and Christians, as a rule, live in harmony, and a non-Mussulman seldom suffers in any respect on account of his creed. Even the red fez is not obligatory on non-Mussulman Government servants. European clothing is now common both with men and women, and many of the latter may be seen dressed in the latest Paris fashions. The pashas no longer move about in constant state, but may often be seen on foot in the streets

with only one or two attendants. European furniture, chairs, sofas, and tables are now common. Great bells are now allowed to be tolled in the Christian Churches; old Christian churches have been restored and new ones built in Jerusalem, Nazareth, Tiberias, Tabor, Nablus, Jifne, Ramallah, Beit-Jal, Lydd, &c. So also have a number of synagogues, especially in Jerusalem, been built during these twenty-five years. All this progress must not be taken as a sign of any laxity in religion on the part of Mahomedans, who have during this time built many new mosques and otherwise shown themselves as much attached to their religion as ever. Justice, also, is much more impartially administered and the old barbarous punishments have been abolished. In Jerusalem the sanitary department is in charge of a German physician, and building affairs in the hands of a German architect. From these statements, which we believe to be perfectly trustworthy, it is evident that great progress has been made in Palestine during the past twenty-five years."

SIGNIFICANT MOVEMENTS IN ARABIA.

The *Manchester Guardian* says:

"Whether Mr. W. S. Blunt is right or wrong in his prophecy that 'an Arabian question will soon be the question of the day,' facts have recently become known which seem to point to a movement of great interest and importance among the Arabs. In the May number of the *Fortnightly Review* Mr. Blunt prepared the English public for an early collision between the Turks and the sturdy tribes which have always resented the Ottoman domination; and now telegrams are coming in which prove that if a general war of independence has not been actually begun the people in several districts are challenging the Sultan's authority. There has been a serious rising in the pashalik of Bagdad, and private accounts, as Mr. Blunt tells us in a letter which appears in the *Spectator*, announce a still more significant event. 'Ibn Rashid, the most powerful Emir of Central Arabia, has suddenly shown himself in the outlying district of the Damascus pashalik, and after beating Midhat Pasha's allies in the desert, has encamped before Bozra, the capital of the Hauran, a town in the military occupation of the Turks.' This certainly wears all the appearance of a great combined effort for Arabian emancipation. Though Moslems, the Arabs have little veneration for the Caliph, and they would be more—or shall we say less?—than human if they could feel either affection or respect for the pashas and beys who have been lording it over them since their subjection to the Ottoman rule. They have for years been

restive enough under the Turkish yoke, but they have, perhaps, been prudent in not rushing with too much precipitancy into a conflict with a Power which still presents itself to the Oriental imagination as an imposing reality. Recently, however, much has happened. Turkey has suffered terrible reverses. The Russians hold Kars, and the air is full of forebodings of further disasters to the house of Ottoman. This, as Mr. Blunt conjectures, is the explanation of the outbreak now reported. The Arabs believe that their opportunity has arrived, and they are resolved to take full advantage of it. Of the Arabs and their political and social organization little is known in the West; but Mr. Blunt, who has travelled in Central Arabia and made a special study of the subject, has formed an almost enthusiastic estimation of the qualities of the people. He draws a distinction between Arabia and the rest of Western Asia, 'where all is decay and all

is corruption,' and begs those who have travelled in Egypt and Syria not to confound the Canaanite and the Arabic-speaking Copt of the Nile with the pure Arab of the region which is now the theatre of insurrection. In Arabia, he says, there is 'neither fatalism, nor torpor, nor indifference.' 'Politics play as prominent a part at Hail as they do at Paris or Madrid, and are quite as intelligently understood.' In short, the Arab race is 'alive as no other Asiatic race is alive, with the single exception of the Chinese, like whom it is practical, industrious, and physically vigorous.' Of the progress of the present revolt the outer world is permitted to know scarcely anything, but that the insurgents have not been overwhelmed in the Bagdad district is evident from the statement which occurs in a telegram published in Saturday's *Standard*, that there is no news from that quarter, 'communication of all kinds being cut off.'

INTELLIGENCE.

ABERDEEN.—Brother J. Anderson reports the death of sister Nicol, wife of brother Charles Nicol. She died August 12. Bro. Anderson further reports two additions, namely, BARBARA GARDEN, daughter of brother Abram Garden, and JAMES SELLAR, son of brother James Sellar, ship carpenter. They were both immersed on Sept. 24th.

ARBROATH.—Bro. W. Robertson having removed from Glasgow in the end of Sept. last, writes that there are no brethren here, so far as he knows. He and sister Robertson feel the want of a meeting greatly, but break bread together. They would be very glad to see any brother and sister having occasion to pass this way (59, Rossie-street). Brother Robertson proposes commencing a course of lectures by and by.

BIRMINGHAM.—During the past month, obedience has been rendered by the following: Mrs. ANN BLANKENHAGEN (51), formerly Church of England; JANE PRICE ATTWOOD (20), dressmaker, daughter of sister Attwood, formerly Wesleyan; ZILLAH LYONS (25), heretofore connected with the Baptists; and ALFRED CLARE, brass worker.

Death has removed two of our number during the same time, viz.: brother S. Henry Smith and brother Wall, who have been laid in Witton cemetery, in the well-founded hope of that resurrection which will certainly take place however much opposed to the appearances of nature. Both had been ailing a considerable time. Brother Smith was a good speaker and otherwise a promising young brother. Brother Wall

was more of a worker on the quiet. Both are missed and lamented in their respective circles.

On Tuesday September 28th, the Young Men's Mutual Improvement Society invited the brethren and sisters to their first public tea meeting. A goodly number responded to the invitation, the Athenæum Rooms being about full. Brother Roberts occupied the chair. After the opening address, speeches were made by members of the society and by brethren, interspersed with the singing of hymns and anthems. A report was read, giving a history of the society since its formation about five years ago. A pleasant evening was spent, which was doubtless also an encouraging and beneficial one to the young men of the society, to whom the society by its weekly meetings has been of great benefit in a variety of ways.

The lectures for the month have been as follow: Oct. 3rd, Gospel regeneration in relation to both mind and body.—(Brother Shuttleworth). 10th, Christ as a man of war.—(Brother Roberts). 17th, Israel and Britain; the fifth and last empire upon earth shown to be Israelitish.—(Brother Bishop). 24th, Eden and Paradise: past and to come.—(Brother J. J. Andrew, of London).

BILSTON.—Brother Parkes, late of Brierley Hill or Brettel Lane, writes from Bilston as follows: "In consequence of additional employment I have deemed it expedient to change my residence from Brettel Lane, Brierley Hill, to Wellington

Street, Bilston. There was no ecclesia here, but I am pleased to be able to inform you that we have secured for Sunday use the Temperance Hall, capable of holding three hundred persons, and have formed ourselves into an ecclesia, consisting of myself, sister Parkes, our two eldest daughters, and brother and sister Poole, of Moxley. If there be any stones in this Bilston or neighbouring quarries suitable for the building of God, we pray that they will soon be manifest and added to our small number. With this end in view, and with (I trust) a single eye to the honour, praise and glory of God, lectures will (God willing) be delivered at 6-30 on every Sunday evening, for the proclamation of the truth as it is in Jesus. Brother Shuttleworth, of Birmingham, on Sunday, September 26th, delivered the opening lecture; subject, 'The second coming of Christ indispensable to the fulfilment of the gospel promises'—when more than two hundred persons were present. We were much encouraged with the presence of the whole of the Great Bridge ecclesia, who, out of brotherly consideration towards us, closed their room for the day, and came in a body to strengthen our hands. They broke bread with us in the afternoon, and afterwards partook of tea together in the hall. It was truly an encouraging commencement. Bro. Roberts of Birmingham delivered the second lecture on the Sunday evening following, October 3rd, subject, 'What the Bible reveals concerning the nature of man, and his relation to futurity, touching the question of how we are to be saved.' On this occasion nearly two hundred persons were present. The lecturing brethren will please note that we shall sometimes have to solicit their co-operation in the proclamation of the truth, and trust as far as they are able, they will respond to our solicitations."

BRISTOL.—Brother Gunter is emigrating to Cape Town, where he expects to obtain employment as a reporter. He wishes the fact mentioned "so that if any of the brethren should be going there or passing through on their way to Natal, they would try and find him out."

DERBY.—Brother Chandler reports three further additions to the brethren in this place. They were immersed at the house of brother Kirkland on September 10th, after having made the good confession. THOMAS BERRILL (30), of Spondon, near Derby; ANNIE STEVENS (25), also of Spondon, (wife of brother W. Stevens); and JOHN THACKER (42), of Derby. Brother Chandler says: "I need not tell you how gratifying it is to us to have our numbers increased. We are thereby encouraged to continue the work to which we have set our hands. We have had the assistance of brother Burton of Leicester, and brother Richards of Nottingham. On October 3rd, the former

delivered a lecture on the following subject: The Jews: their origin as a people, history as a nation, and coming re-establishment under Christ their King. The latter lectured on Sunday October 10th, on—Public opinion; its value in the light of divine revelation. Both lectures were listened to very attentively by as many as could well be accommodated in our round upper meeting room."

DUDLEY.—Brother Hughes reports the obedience to the one faith of the WIFE of brother Smith, sen. She put on Christ October 1st. We rejoice in the increase that God has given us, though sorrowing in the loss of four by removal, viz., brother Reeve and brother Henshaw to Canada; sister Wall to Bilston, and sister Menzes to Lincoln. (Others are preparing to follow.—EDITOR.) Our lectures since last report are as follow: September 19th, Eternal life.—(Brother Simms). October 3rd, The cloud of witnesses.—(Brother Taylor.) Oct. 10th, Baptism.—(Bro. Woolliscroft).

DUNDEE.—"Five of our number being about to emigrate to Natal, South Africa, the brethren here held a farewell tea meeting for social intercourse on Sunday, 19th September, being the last Sunday of their stay in Dundee. The addresses and conversation were suited to the occasion. The five referred to are brother and sister Ker; brethren H. Sutherland and J. Crichton, and sister E. Gill. The brethren bade them farewell with much regret, but with good wishes and prayers for their safe journey and success in the land of their adoption. They have obtained free passages through the instrumentality of brother Boyley, Pietermaritzburgh. On the 21st September, brother J. Crichton and sister E. Gill were united in marriage according to the forms of the Christadelphians. On the 1st October our friends sailed from Southampton in the S.S. *Asiatic*. Our Sunday evening lectures are still being continued to varying audiences. The present course consist of subjects beginning with the birth of Christ, and embracing his nature, baptism, temptation, priesthood, preaching, death, resurrection, ascension and coming again.—W. GILL."

EDINBURGH.—Brother W. Grant writes: "The course of lectures by brother Ashcroft, Birkenhead, referred to last month, were duly delivered. This year we had the advantage of having these special lectures in the same building where our ordinary meetings are held. There were four in all (extending from 12th to 19th September, inclusive), and they were attended by about 600, 270, 250 and 500 listeners respectively. The audience showed their appreciation at the close of each lecture. It is scarcely necessary to remark that the brethren have been refreshed and strengthened by brother Ashcroft's visit, a benefit partaken of by several brethren from a distance present on the Sundays. As to the effect upon the

stranger we cannot speak with certainty. It is often years before these efforts bear fruit. But judging from the increased attendance at our Sunday evening lectures, it is evident that some have been stirred to enquiry. We shall follow up brother Ashcroft's able proclamation of the truth as we best can, but while doing our humble part, look for the result by the blessing of Him who alone can give the increase. Our ordinary lectures have been as follow:—26th September, The Great Teacher's instructions as to the first step in religious life. 3rd October, Have men eternal life in actual possession or in promise? 10th, What are the things which God hath prepared for them that love Him? 17th, Born again. What it is according to the Scriptures. 24th, Some reasons for our separation from the churches. A young man named JOHN DUNCAN (25), employed on the railway at Joppa, near Edinburgh, has cast in his lot with us by immersion into the saving name, and waits with us for the manifestation of the sons of God."

FROME.—Brother Hawkins reports the addition of Mr. JOSEPH TUCKER, who was immersed into the sin-covering name, Oct. 1st. Brother Tucker is 74 years of age, was a member of the Congregationalists for 40 years, and his obedience is the result of brother Roberts' lectures in Frome eight years ago, since which time he has been looking into the truth, but has had considerable difficulty in getting rid of some of the ideas in which he had been brought up. On September 8th and 9th, brother Ashcroft delivered two excellent lectures in the Temperance Hall, subjects, Impending changes, and The divine nature. We are pleased to say sister Taylor has returned to Frome after an absence of nearly three years. On the other hand, we have lost one by the removal of sister Trimby to Liverpool."

GLASGOW.—Brother Nisbet reports the baptism of MARION WOOD, daughter of brother Culbert and wife of brother Wood of Dumbarton, on Sunday, October 10th. The lectures for the past month have been as follow: Sep. 19th, The end of the world and the signs of its near approach.—(Brother Robertson). 26th, Is there a present hell?—(Brother T. Nisbet). Oct. 3rd, What about the heathen?—(Brother Charles Smith, of Edinburgh). 10th, With what body do the resurrected come forth?—(Bro. D. Campbell). 17th, *Nephesh* and *Pesuche* rendered "soul" in Scripture.—(Brother T. Nisbet). Brother Robertson has removed to Arbroath, leaving a gap not easily filled.

GLOUCESTER.—Brother Rogers reports the obedience of WILLIAM HODGES (19), printer, formerly neutral, who was buried with Christ in baptism on September 21st; also of Mrs. EMILY BAKER (31), formerly neutral, wife of brother Baker, who was immersed on September 23rd. The Sunday

evening lectures continue to be well attended and many are, we hope, striving to attain a clearer insight into the mystery of godliness. On Thursday, September 16th, we had the pleasure of a visit from brother Robert Roberts, of Birmingham, on the occasion of the meeting of the three ecclesias of Tewkesbury, Cheltenham and Gloucester. Tea was provided, and a company of from 80 to 90 brethren, sisters, and friends, from various parts, principally from the three above mentioned towns, assembled. After the tea, a meeting was held presided over by brother Taylor, at which brother Roberts delivered an address, full of kindly and practical encouragement. This meeting, which is the second of the kind held in Gloucester, will take place yearly (if the Master wills); and we look upon it also as the anniversary of the establishment of the Gloucester ecclesia. It is two years ago (at the end of September) since brother Taylor and brother Wilson inaugurated the ecclesia, by holding the first public meeting for the proclamation of the truth in this city. Since that time the ecclesia (with one sister asleep) has grown to the number of thirty-two. We feel that truly the Father is working with us. During the past month the lectures have been as follow:—Brother Wilson lectured on September 12th, subject—Our hope; on the following Sunday, September 19th, brother Bishop, of Birmingham, was with us, and lectured on The impending judgments to be poured out at the return of Christ—the way of escape. Brother Taylor lectured on the three following Sundays, taking for his subject on September 26th, The king in His glory; on October 3rd, What is man that God should be mindful of him? and on October 10th, The judgment day of the Bible, in contrast with the judgment of popular theology.

HARSTON.—Brother Hammond reports the death of Captain Brown, the same who is mentioned in the preface to the second edition of *Twelve Lectures*. He passed away after a few days' illness, which came on him very unexpectedly. He never spoke after he was seized. Brother Hammond, who is alone, feels the loss very much. Brother Brown had been unhappily situated as regards the brethren for several years, on account of his sympathy with Renunciationism on its outbreak seven years ago. The grave obliterates the sorrowful history of this tearful night, and lands the passenger by a single step on the threshold of that glorious morning which will shortly place us all face to face with the results of this brief but pregnant probation.

KIDDERMINSTER.—Brother Bland reports the list of lectures for the past month as follow: September 19th, Christ and his disciples; what he taught and what they published.—(Brother E. J. Wooliscroft, of Tipton.) September 26th, Jesus as the

Messiah.—(Brother Davis, of Birmingham), October 3rd, Eternal life.—(Brother T. Betts, of Bewdley), Oct. 10th, The past and present position of the Jews; their approaching restoration to national existence, and their divinely predicted ascendancy over all the nations of the earth.—(Brother J. Bland). There are no fresh triumphs for the truth over which we can at present rejoice. The bread is being cast upon the waters, in the hope that it will be seen after many days. It takes a long time for the word to take root in ground where other seed has been for many years sown; people cannot throw off their prejudices in a day or a week. The thing to be most regretted is the fact that so few are anxious to know what is the truth: the indifference manifested towards the oracles of the Deity is almost universal. The description of Israel in Ezekiel xxxiii. 31-32, very accurately depicts the characteristics of modern Christendom. We live in days of darkness, in the midst of a crooked and perverse generation; we can only wait and watch and pray for the day star to arise, and work while it is day, so that if possible other Gentiles as dark as we once were, may be enlightened by the word of truth, and become polished stones fitly framed in that building which by and bye will become an habitation of God through the Spirit. The brethren and sisters at Kidderninster have been greatly grieved to hear of the death of brother Smith. He has lectured here on two occasions, and we were all edified and instructed by his services; and his death came like a shock to us all. Our sympathies are with his sister wife. May the mighty God of Israel support her in this hour of need, and may He hasten that glad hour when our brother shall awake from his profound slumber, and enter into the joy of his Lord."

KEIGHLEY.—Mr. C. E. Sutcliffe, of Haworth (which is near Keighley), states that since the appearance of his letter among "Extracts," last month, he has obeyed the truth in baptism. He has subjected himself to great ridicule by the act: but the knowledge that it is the truth he has received makes him joy even in the midst of distress. He is four miles from an ecclesia, but will meet with the brethren at Keighley as often as he can.

LEEDS.—Brother W. H. Andrew writes:—"Since my last communication we have lost two by removal, and had one addition by immersion. The first removal has already appeared in the Edinburgh intelligence; the other is the removal of brother Briggs to Birmingham, on October 2nd. On September 18th, JOSEPH LILLYMAN (39), miner, of Garforth (a village nearly seven miles from Leeds), was immersed into the saving name. Brother Lillyman was never in membership with any of the sects, though he had been an attendant at Methodist chapels until about

three years ago. 'When'—to quote his own words—'I threw off the restraints of religion, or creeds, and abandoned myself to heedlessness of religious matters, and was inclined to Secularism, vainly hoping that the multifiform evils under which the world groans were to be cured by the above-named agency. I became a reader of the *National Reformer*, and various emanations of the Secular press. We always enjoy things better by contrast, you know, and I can assure you that I am all the more firmly grounded in the truth. In fact, they were instrumental, in an indirect way, in stimulating me to search out the truth. The Bradlaugh discussion was placed in my hands at a time when I was by no means favourable to the truth. Through it, however, I became acquainted with *Twelve Lectures*, which were kindly lent me by brother Wells.' Our brother also received, through the same channel, many other works, including *Jesus Christ and Him Crucified*, and *Dr. Thomas: his Life and Work*. The latter work seems to have impressed him very deeply, and caused him to reflect upon his position; and, after further investigation, he came to a decision, which resulted as above stated.—By the removal of brother Briggs the number of our lecturers is reduced to two, so we have decided to obtain (when practicable) the assistance of brethren from other towns, in addition to continuing to exchange lectures with the Huddersfield and Halifax ecclesias, which has now been in operation for some time, and which we consider a mutual advantage. The lectures for September were as follow:—5th, What did Paul preach among the Gentiles as the unsearchable riches of Christ?—(Brother Mitchell). 12th, What is it to believe on the Lord Jesus Christ?—(Brother Andrew). 19th, The tabernacle and its furniture. What are the antitypes?—(Brother Briggs). 26th, A kingdom which cannot be moved. When and by whom will it be inhabited?—(Brother Mitchell). October 3rd, The faith of Abraham: what it accomplished for himself and others, and the lesson to be learned therefrom.—(Brother Andrew). Oct. 10th, The way called heresy of the first century, contrasted with the way called orthodoxy of the present day.—(Brother Burton, of Leicester)."

LINCOLN.—Brother Roberts reports a further addition of two to the small company of brethren here. Mr. JOHN SCOTT and his wife SARAH, both about 30, were immersed on October 2nd, into the saving, sin-covering name, by brother H. Sulley, from Nottingham. They were formerly Wesleyans. Some time ago brother Scott learnt that "man is only mortal," and that baptism by immersion was scriptural. He, upon being invited, gave in his name to the "Rev." G. A. Brown, who was then pastor of Mint Lane Baptist Chapel, in this city. He has since found that the ceremony he went

through was invalid, from his ignorance both of the things concerning the kingdom of the Deity, and the name of Jesus Christ. Brother Roberts says:—"I frequently came in contact with brother Scott afterwards; he always had some question to ask, and being anxious to catch some fish, I threw a few 'brick-ends' at him, in the shape of *The Declaration of First Principles, The Revealed Mystery, Bible Companion, &c.* Seeing that neither the name 'Christadelphian' nor the 'strait fashion' frightened him, I invited him to my 'own hired house.' We opened the Book together, and read."

LIVERPOOL AND BIRKENHEAD.—Brother Collens reports the immersion on the 16th Sept. of WILLIAM CRAVEN (27), neutral, who is in the employ of brother Garside of Ormskirk, where the brethren now number seven in all: sister Beeley having removed thither from Liverpool, and brother Jabez Ashcroft having removed from Cardiff, not finding the situation there to be suitable (see report in June last). The number of the brethren in Ormskirk being thus augmented they have considered it advisable for several reasons to meet in Ormskirk for the purpose of commemorating our Lord's death more frequently than hitherto, and will therefore only meet with us every fourth Sunday instead of fortnightly. Sister Agnes Hamer, from Manchester, and sister Sophia Trimby, from Frome are also added to our number, while sister A. M. M. Coombs has removed to Bristol.

LLANDEGLA.—Brother Lawton reports the formation of an ecclesia at this place, "on the Birmingham basis of faith." He says "We have company in the truth in the persons of brother James Yeomans and his wife, sister Elizabeth Yeomans, who have removed from Crewe. We met together October 12th, for the purpose of keeping in memory our Lord's sufferings and death. May our Father in Heaven enable us to serve Him acceptably."

LONDON.—Brother A. Jannaway writes: "The idea of having a course of week-night lectures, in some well-known hall in a central part of London, has been abandoned, as the cost—to carry it out as it should be—would be greater than our funds at present would admit. In the place of this, however, we have commenced a special effort for the proclamation of the truth in the East of London—an effort which, although employing all our means, can be carried on at a comparatively small expense. The hall belonging to the Mechanics' Institute, Stratford New Town, has been engaged for the purpose, and arrangements made for lectures to be delivered on the four last Sunday evenings in October, the first of which was given on Sunday last, to a very fair and attentive audience. As the locality is new—*i.e.*, as far as the operations of the truth go—we have reason to think that much good

may result from our labours. At any rate, we sow the seed in hope. In my last report I omitted to mention the removal from Maldon to London of brother and sister Burrige, and their daughter Phœbe; our ecclesia had also been farther strengthened by the addition of sister Harriett A. Clements, from Dudley. I have also pleasure in reporting that on August 23rd two of our number—brother G. F. Thirtle and sister J. L. Jannaway—were united in marriage; and have thus become helpmeets unto the kingdom of God. The lectures in the Wellington Hall, for October, have been:—3rd, The authenticity of the Bible.—(Brother Dunn). 10th, 'Righteousness, temperance, and judgment to come' (Acts xxiv. 25). A 'convenient season' to hear of these things.—(Brother A. Andrew). 17th, Moses and the prophets; their teaching concerning the Messiah and the restoration of Israel to their own land.—(Brother J. J. Andrew). A peculiarity in the announcement of this lecture consisted in the quotation of Isa. xlix. 25, 26, and Ezek. xxxvi. 24, in the Hebrew original, in the hope of catching the attention of Israel after the flesh, who were especially invited to attend. 24th, The kingdom of God.—(Brother Atkins). 31st, The Mediatorship of the man Christ Jesus, a manifest proof of the wisdom of God.—(Brother Richards, of Nottingham)."

The following were the lectures in the Mechanics' Institute for the same time:—10th, The doctrine of the immortality of the soul at variance with Scripture teaching concerning the nature of man, the resurrection, and the eternal life offered through Christ.—(Brother W. Atkins). 17th, The second appearing of Jesus Christ to establish his kingdom over the whole earth, an essential part of the Gospel to be believed for salvation.—(Brother A. Andrew). 24th, The doctrine of eternal torments considered, and shown to be in direct opposition to Scripture teaching concerning the punishment of the wicked.—(Brother R. Elliott). 31st, The decay of the Turkish Empire a fulfilment of the prophecy, and a sign of the early restoration of the Jews to Palestine, under their once crucified but now glorified Messiah.—(J. J. Andrew).

ORMSKIRK.—See Liverpool.

RIDDINGS.—Brother Vernon reports the obedience of the following at Bagthorpe:—THOS. SISSONS (20), formerly neutral; SETH HURT (34), Baptist; and MARY MARSHALL (19), who for some time had been a scholar at the Nottingham ecclesia Sunday school, daughter of brother Marshall; also, on the 24th September, Mrs. SARAH CHAMBERS (28). A room has been obtained by the brethren who with brother Robinson, form another light-stand, to show the Lord's death till He come, and to proclaim the good news of the kingdom. At Riddings the Sunday evening lectures have begun for

winter, with but poor attendance so far. Brother Smith has gone to Derby; brother Wragg to Hucknall Torkard (after having been united in marriage to sister Jane King), and, with those brethren who have gone to meet at Bagthorpe and Ripley. The number at Riddings has again been reduced. On Tuesday, the 12th October a tea meeting was held in the Riddings room, at which the Ripley and Bagthorpe brethren attended. A pleasant evening was spent, and arrangements were made for united effort in spreading the truth.

SCARBOROUGH.—Sister Hage, of Bilsthorpe, writing of a visit here, mentions the sudden death of sister Holder, and the serious illness of brother Walker from a paralytic stroke. She called and saw brother Walker, who is dressed, but confined to a crib bed downstairs. Sister Holder was buried in the Scarborough cemetery. One here, another there, the saints sleep in the dust throughout the world. The waking time is near. There will be a joyous bustle when it arrives—for the faithful.

SHEFFIELD.—Brother Wilson reports the removal from Sheffield of sister Mary and Ellen Barraclough—the former to Isleworth, near London; the latter to Leicester. Also the removal to Sheffield of brethren T. R. Jackson, from Grantham; and John Robinson, from Leicester.

SPALDING.—Brother Jane says:—"We have succeeded in procuring a convenient room, in the Masonic Hall, that will seat between 100 and 200 people. The hall is nicely situated in a public part. During the past month we have had four lectures, in a private room, belonging to the brethren. September 19th, Immortality.—(Brother Jane). September 26th, The earth.—(Bro. Tyler). The inheritance of the saints.—(Brother Jane). October 10th, The house of many mansions.—(Brother Tyler)." [Bro. Allenson writes to justify his abstention from the assembly of the brethren, and asks an opinion. We cannot judge without thorough knowledge. We can only say, it is dangerous to go in the face of Heb. x. 25.—EDITOR].

SWANSEA.—Brother F. Goldie, for the brethren in Oxford Street, writes: "Though we have not reported our doings, you will perceive we have not been idle. We are glad to say that our lectures have been well attended and listened to with marked attention, and we hope some good to the truth will ensue. We held our annual tea meeting on September 30th, which was attended by brethren from Mumbles and Skewen. After tea, several addresses were delivered with the object of encouraging the brethren to hold their own in these days of evil. Seldom in the history of the truth, have our efforts of love been favoured with a notice by the press. But on this occasion, a leading paper has at considerable length reported two of

our lectures on the Eastern Question. We feel thankful to the Disposer of hearts, for supplying us with so unlooked-for an incentive."

Brother Randles, for the brethren in the Agricultural Hall, writes: "Since last report, our lectures have been as follow: Sept. 19th, The origin of man; 26th, The testimony of the Psalms to the coming reign of Jesus Christ; Oct. 3rd, Palestine re-peopled, with special reference to Jerusalem; Oct. 10th, Gospel regeneration in type and anti-type; its relation to two seed-sowings, two births, two adoptions, two baptismal elements, two natures, two deaths, two resurrections, two lives and two ages, and comprehending finally the complete recreation of both mind and body." The last lecture was by brother Shuttleworth, whose periodical visit we always appreciate. His morning exhortation is enjoyed by the brethren not less than the evening lecture."

WARRINGTON.—Bro. C. Roberts writes: "We have had our number increased by the addition of two more to our ecclesia. Mrs. DALE (34), formerly Baptist, wife of brother Dale; and ALBERT ROBERTS (16), eldest son of sister Roberts, who were immersed on Wednesday, Sept. 15th, at the public baths. It is a matter of rejoicing to all of us. The lectures for the past month have been as follow: Sep. 5th, The Holy Land, past, present and future.—(Brother J. Crowther). 12th, The one hope and the obedience thereto *v.* the will-worship of Christendom.—(Brother J. U. Robertson). 19th, Resurrection the gate of life.—(Bro. J. Crowther). We had a very interesting lecture on Aug. 22nd, by brother Ashcroft, on Good things to come."

WHITBY.—Brother Winterburn reports a visit from brother W. J. Jannaway, of London, who lectured in the Foresters' Hall, on Sunday evening, the 19th ult., subject, Startling truths from the Bible. Something new for professing Christians about the things taught by Moses and the prophets, Jesus Christ and the apostles. Considering the brief period the announcements were before the public, a very fair audience assembled, who listened with earnest attention for over two hours, while our brother briefly reviewed the various subjects included in the announcement.

AUSTRALIA.

BALMAIN, SYDNEY.—Brother Hawkins writes:—"We have just received *Seasons of Comfort*, and we are highly pleased with it. We hope it may be a means of making us, and all its readers, 'a people prepared for the Lord.' For this purpose it appears well adapted, so spiritual in its tone, exhibiting so clearly what is the 'hope of our calling,' and leading us to forget the things that are

behind, and press forward for the prize."—By some mistake, the following notice has not yet appeared, viz., On the 30th December, 1879, WILLIAM FERGUSON (21), was immersed into Christ. He had not previously been connected with any sect; and, when convinced of the truth, he was anxious to be immersed without delay. I may also state that brother and sister Faulk arrived here from Auckland, N.Z., on May 2nd, and after a stay of about eighteen days, left for San Francisco (being unable to obtain employment here), and joined brother J. G. Tomkins, of that city, about June 18th. We were sorry to part with them. On May 30th we had an immersion of special interest, viz., ARTHUR LESTER (31), late of Leicester, England. Travelling for health, he came here, and, unknown to us, resided in Balmain about three months. He suffered from lung disease, and on the 24th May hæmorrhage began, and soon weakened him so much that life must end. On the 27th a telegram was sent to his brother, who, he told a neighbour, was a Christadelphian. The neighbour told him that there were several Christadelphians in Balmain, and offered to fetch one, viz., brother Everitt, who came as soon as possible, and learned that the dying man believed the truth, and desired immersion, if possible in his weak state. Brother Everitt consulted me, and 'after examination had,' we agreed together to grant his request. As he was extremely weak, the bath was warmed to 98 deg., and he was lifted on a sheet. After this act of obedience, it was pleasing to notice the resultant satisfaction and peace of mind in our new brother from realizing that he had 'put on Christ' in the appointed way. He lived only thirteen days after, and we broke bread with him twice, and prayed with him, and he often spoke in words of faith and hope. He begged his wife to look into the truth. She promised to do so, and has now returned to England. We were glad to have to speak of his faith and hope to his friends by the side of his grave, for there was no parson allowed, and during his illness he refused to allow a Congregational minister to pray for him, yet the people who were near say 'they never witnessed a happier death-bed.'—We have several interested inquirers, and our meetings are more lively of late."

CANADA.

GUELPH.—Mrs. CHARLOTTE GREGORY (45), was inducted into the one great *Yahweh* name, soon to be manifested in all the world, on the 26th September.—Brother and sister McNeillie have removed to Toronto, where no doubt brother McNeillie will be an assistance to the brethren.

NEW ZEALAND.

ROSLYN, DUNEDIN.—Brother A. Miller writes: "Having disposed of most of the books which we got, ex *Trevelyan*, we wish you to send us a few more. It is our intention to form a dépôt here for New Zealand if possible, and we will do so if we can get the other ecclesias in New Zealand to co-operate with us. We have had two immersions since I wrote last, and there are one or two inquirers. The immersions are Mrs. WARBURTON, wife of brother Warburton, and a young man, HENRY LAWRENCE, a gardener, who belonged to no denomination."

SOUTH AFRICA.

PIETERMARITZBURG (Natal).—Brother Boyley reports to brother W. Grant, of Edinburgh: "Brother and sister McIntosh, late of Grantown, Morayshire, Scotland, who sailed from London in the *Dublin Castle*, on the 6th July, landed with their young family in safety at Port Natal, and after a stay of a few days, came on to this place, where nearly all the brethren in Natal reside, arriving at their journey's end on 13th Aug. We hail with delight every fresh addition to our lightstand, and hope that the Master has a work and a use for each one if he still tarries. Others are expected shortly. We now number eleven in all; six brethren and five sisters."

UNITED STATES.

NORFOLK (Va.)—Brother Hathaway reports the death of brother A. J. Coffman, who fell asleep in the Lord on Sunday, Sep. 19th, after three days' sickness of congestion of the brain, age 63. "I think you must remember brother C. as one of the brethren who took you to see a negro meeting, in a church of which he was in time past the 'beloved pastor.' [Yes, the Editor remembers.—EDITOR]. Brother C., after joining us, had to struggle hard for a bare subsistence, but he was always hopeful for the morrow, knowing that He who feeds the sparrow and clothes the lily, would not let him starve. Our little ecclesia is now reduced to about twenty, all told."

BARRY (Pike Co.), Ill.—Sister Clara Sweet writes:—"Since you published brother J. White's views of my standing in the truth, I have come to see things clearer, and comprehend much better the grand purposes of God than I did. May the Judge forgive our shortcomings, and receive us in His kingdom at last."—[Amen.—Ed.].

The Christadelphian.

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

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

No. 198.

DECEMBER, 1880.

Vol. XVII.

THE WORK OF THE TRUTH UNDER DIFFICULTIES.

THERE is a good deal of difficulty connected with the work of the truth now : but the affairs of the truth are in a very different position from what they were when Dr. Thomas penned the following account of a visit to Free Union in April, 1851 :—

“ We arrived in Charlottesville on Wednesday, the 16th, and on the next day were joined by Mr. Albert Anderson from Caroline. On Thursday evening arrived a conveyance from the mountain region, sent by our friends there to carry us up to Free Union, about twelve miles from Charlottesville, where we were to meet the people on the four succeeding days, and lay before them the things concerning the kingdom and name of Jesus Christ. We departed from Charlottesville on Friday morning, between seven and eight. The scenery is bold and interesting, but without attraction to him whose fate it happens to be to drive a dull horse amid rocks, and roads hub-deep in stiff, tenacious clay. Quite a tranquillizing preparation for a discourse on the Mysteries of the Kingdom, the fording of rivers whose waters flow into your carriage, and the toiling along the torrent-washed gullies called roads in the Old Dominion ! Four hours and a half of this kind of pastime brought us to Free Union, a meeting house standing on the same rocky knoll as when we visited it three years, or so, before, where we found two persons awaiting our arrival. Could anything be more encouraging ! We had come ninety-two miles from Rich-

mond to enlighten the mountaineers of Virginia in the gospel of the kingdom, and after a previous notice of several weeks, two individuals, a brother and his wife, had come four miles with open ears to listen to the truth. These made a totality of five persons in a cold brick house large enough to seat three hundred or more. Could anything, we say, be more animating! What an audience to develop a flow of soul! Not even as many as listened to Noah when the flood came and swept the world away. We concluded, however, not to despair; but to wait a little longer and see if our number would be increased. It was wonderful. Nine persons besides ourselves from Charlottesville managed to get together at last. Energetic men, what would have been our 'big meeting' on its first day, if you must have needs gone to see your piece of new ground, or to prove your yokes of oxen, or had yoked yourselves to wives upon that day! Are you sure that your lands will yield their increase, and that your oxen will draw for the rest of their days, seeing that ye neglected to view and prove them for the two mortal hours ye were listening to our interpretation of the word? We trust that no such calamity may overtake you, may not fall behind your more earth-moving neighbours in all necessary things, but that you may plough and sow in hope of that increase which comes from God, and yields a hundred-fold with life eternal.—(Mark xix. 27-30.)

Fatigued and dispirited, we proceeded to the reading of the Scriptures, uncertain whether we should do more than dismiss our company in hope of a more energizing state of things, upon the morrow. Not to be able to speak, from whatever cause, is equivalent to having nothing to say. This was our feeling—a what's-the-use sort of feeling. We hoped that bro. Anderson did not share with us in this depression; therefore, we thought we would just read, and making a few comments on the reading, invite him to take the stand. It is like climbing

Ben Lomond to speak to the people of this generation, even under the most favourable circumstances of the times; for their heart is waxed gross, and their ears are dull of hearing; how much more laborious and unpromising is the work to reason out of the Scriptures in presence of empty benches, with only here and there a living creature soporifically sitting before your words. We find it difficult to begin, and sometimes, as in the instance before us, as difficult to leave off. We thought it might not be so with Mr. A.: we therefore went forward mechanically, being consoled with the idea that if we could not overcome our inability, we could fall back upon him, and he would meet the emergency. But, though this feeling will invade the mind, it must be resisted and subdued. We do not know whether the number of the saved is completed—whether the 144,000 is made up. If the kingdom and empire of our Lord demand this symbolical number of righteous men for the administration of its affairs, they must be angled for. It may be that two only are wanted to complete the number, and how can we tell if the two are to be found in an audience of six thousand, or of nine persons? We ought therefore to go to work with as good a heart in reasoning with the few as with the many; for after all, the many are only called; it is the few who are chosen. Many years ago we heard a lecture read in a room of the Royal Exchange, to a congregation of two persons, on Natural Philosophy. This was at noon, in the heart of the city of London, the commercial metropolis of the world; and we were one of the two. Yet the reverend gentleman went through the performance with indefatigable perseverance; and would doubtless have read to the bare walls had we not stepped in to hear him. We have never had so small an audience as this yet. But if we had, why should we not speak to two as well as he? The reward for turning men to righteousness is greater than the income to the reader of Gresham Lectures at the Royal Exchange.

He read as a matter of form to make sure of Sir Thomas Gresham's benefaction; but they that turn many to righteousness shall shine as the stars for ever and ever.—(Daniel xii. 3). If we keep this before us the spirit will be willing, though the flesh be weak.

In reading the third chapter of the Acts the things of the Kingdom began to come in upon our mind with a stimulating effect. The name of Jesus is a strong tower into which the righteous run, and are safe; the restitution of all things spoken of by all the prophets; and the covenant made with Abraham, Isaac, and Jacob, threw the empty benches and the few hearers into the shade. We talked of some of the things suggested by these important topics, and, for two hours, conversationally beguiled the time to the edification of our friends, as we were glad to hear. Thus the end was better than the beginning, and became the earnest of better things to come.

After the discouragement of the day before, Saturday was quite propitious. Mr. M—— joined us from Charlottesville, and several persons of standing and intelligence came out to hear. They listened with all attention to a discourse setting forth the restoration of the kingdom again to Israel (Acts i. 6.), in which restoration all nations shall be blessed, as the subject-matter of the gospel preached by Jesus, and by the apostles after his resurrection, in his name. The meeting on Sunday was numerously attended. Indeed too much so; for there appeared to be several who came merely for the fashion of the thing, supposing, it is probable, that we were holding a meeting on clerical principles. This, however, is a mistake. We hold none such. We call the people together to lay "the testimony of God" before them, and to reason with them concerning it. It is reasonable beings whom we invite to meet us. Men and women capable of thinking about something else than millinery and dry goods, crops and cattle, or fashions and the daughters of men, though they may be fair.

On Monday we had a better congregation, though not so numerous. It was composed of people who evidently came to listen to what they heard with a view to understand it. We spoke on the gospel of the kingdom being the power of God to the salvation of those who believe it. In the four days we occupied ourselves for nine or ten hours in endeavouring to enlighten the public in the long forgotten gospel which God promised in the Holy Scriptures of the prophets; but with what success we may never know until the Lord appears in his kingdom. We are but sowers of the seed; we can neither make it grow, nor see it grow. It is God that gives the increase. A crop 'was made' by some preachers a few years ago, and harvested at Free Union. The people round about call them 'Campbellites,' but like all crops made and harvested by men, it suffered waste. They looked for much, and lo, it came to little; and when they brought it home God did blow upon it, and it died. Of thirty or more, some have left 'the kingdom' and taken refuge among the Baptists; others have made a shipwreck of faith entirely; and the few that remain are they only who profess to believe the things we teach. Let these remember that the crown of life is a crown of righteousness, and promised to those only who perfect their belief of the truth by the works which follow.—(James ii. 20-22).

An appointment was out for a discourse at Charlottesville also on Monday night. On that night, however, we thought we had worked enough for that day to entitle us to rest from our labours till the morrow. On Tuesday evening we had a respectable company; but on Thursday night a few drops of rain fell from the clouds, which as effectually kept the people at home as if it had reigned snares, fire, and brimstone. We went to the hall, but the aspect of things sunk our spirits to zero, and congealed our souls within us for the night. We regretted the unpropitiousness of the weather, hoped it would fair off

by the morrow, and dismissed the assembled few until Friday night. Friday came, and the night also, and with it an improved condition of affairs. But, O the times, the times in which we live! In the towns and cities of this land the people seem to have no ear for 'the testimony of God.' Some will come together and hear with great attention; express themselves in terms of satisfaction and even of delight. But the word has no abiding in their hearts. It is like a tale that is told—it is heard with pleasure, but speedily forgot. The following notice appeared in the *Jeffersonian* on Thursday, but though commendatory it was insufficient to neutralize the apprehension of rain.

'Dr. Thomas, from Richmond, has been delivering a series of lectures in the Lyceum Hall in this place during the last week, and will continue them at the same place to-night and to-morrow night. Dr. T. is an intelligent gentleman, and the subjects of his lectures are novel and interesting. The Dr., we believe, undertakes to prove from the Divine Record, that a Republican Government can never exist in Europe. We hope time will show that he is mistaken, but we shall not enter the lists of controversy with so distinguished a champion as Dr. T., who has devoted a large portion of his life in studying the Scriptures with reference to this and other similar subjects.'

Yes, we feel strong in testimony and argument upon this topic. Republican Government in Europe and America is an exceptional state of

things in the universe of God. It is particularly so in modern Europe. France at the present time is only in a transition state. Even now she is no longer the Republic of the revolution. That was Democratic and social, and the sister republic of the Roman. But both these have passed away, eclipsed and extinguished by the republican imperialism of Napoleon. His chair is but a meteor in the heavens, whose constitution is monarchical by divine appointment. Great events are at hand to change the face of the world. The days of the independence of the European kingdoms are numbered; for their vassalage to the Autocrat is fast approaching. Imperial despotism, and not republican liberty, equality, and fraternity, awaits them all: and serfs to Russia will their kings remain (Britain of all the Roman world excepted), until Christ the Woman's Seed, shall bruise its Autocrat under his feet, and subjugate the fragments of his dominion to his own will. A divine monarchy, not a democratic republic, will be the order of things in Europe. A Jewish kingdom, styled the kingdom of God, will rule over all the kingdoms then become the kingdoms of Jehovah and of His Christ. Surely our cautious and patriotic friends of the *Jeffersonian* would prefer this to the establishment there even of a facsimile of our model Republic itself. A monarchy under a king from heaven is the best government for the world, and such mankind is destined to receive." *Herald*. 1851. p. 112.

THE LIGHT OF NATURE AND SCRIPTURE ON IMMORTALITY.

" 'The light of nature,' says Professor Stuart, 'can never scatter the darkness (on the subject of immortality) in question. The light has never yet sufficed to make even the question clear to any portion of our benighted

race, Whether the soul of man is immortal? Cicero, incomparably the most able defender of the soul's immortality of which the heathen world can boast, very ingeniously confesses, that after all the arguments

which he had adduced in order to confirm the doctrine in question, it so fell out, that his mind was satisfied of it only when directly employed in contemplating the arguments adduced in its favour. At all other times he fell unconsciously into a state of doubt and darkness.

"It is notorious also that Socrates, the next most able advocate among the heathens for the same doctrine, has adduced arguments to establish the never-ceasing existence of the soul, which will not bear the test of examination. Such is the argument by which he endeavours to prove that we shall always continue to exist, because we always have existed; and this last proposition he labours to establish, on the ground that all our present acquisitions of knowledge are only so many reminiscences of what we formerly knew in a state of existence antecedent to our present one. Unhappy lot of philosophy to be doomed to prop up itself with supports so weak and fragile as this! How can the soul be filled with consolation in prospect of death, without some better and more cheering light than can spring from such a source? How can it quench its thirst for immortality by drinking in such impure and turbid streams as these? Poor wandering heathen! How true it is—and what a glorious, blessed truth it is—that 'life and incorruptibility are brought to light by the gospel!' It is equally true that they are brought to light only there.

"If there be any satisfactory light, then, on the momentous question of the future state, it must be sought from the word of God. After all the toils and pains of casuists and philosophers, it remains true that the gospel, and the gospel only, has 'brought life and incorruptibility to light' in a satisfactory manner. But in what better case is professor Stuart than Cicero and Socrates? They were ignorant of the gospel, and so is he; if, therefore, the light of life shine in the gospel, it shines as little into his mind as into theirs, being veiled with the darkness of the traditions of

Geneva, which, like the traditions of ancient times, makes the word of the kingdom of no effect.

THE TESTIMONY OF SCRIPTURE CONCERNING IT.

'God only hath immortality'—(1 Tim. vi. 16).

'When this mortal shall have put on immortality'—(1 Cor. xv. 54).

'IMMORTALITY,' *athanasia*, is a word signifying deathlessness; hence we are taught that the only deathless being in the universe is "the incorruptible God" (Rom. 1 23), *ho aphthartos Theos*, 'dwelling in the light, whom no man hath seen, nor can see. The invisible God was never deathful, nor subject to death; but all other intelligences of the universe have, or will be subject to death, or to something equivalent to it. Their immortality is bestowed at some time subsequent to death; but His, who is the life of the universe, is underived; for He is from everlasting to everlasting deathless.

The testimony that 'God only hath deathlessness,' teaches that the immortality or deathlessness of men and angels dates from a change or resurrection from the death state. At this crisis their mortal body (Rom. viii. 11) puts on deathlessness, so that thenceforth 'they die no more'—(Luke xx. 36). To constitute them deathless their bodies must become 'incorruptible'—*aphtharsia*; for a corruptible body cannot be deathless, or immortal. *Aphtharsia* is the substratum of *athanasia*; that is, incorruptibility is the underlay of immortality. Incorruptibility is not immortality; but without incorruptibility, immortality cannot be. Hence immortality is something more than incorruptibility. It is 'Life and incorruptibility'—*zoe kai aphtharsia*—combined. Incorruptibility has regard to physical quality of body, which may be living or inanimate. A diamond may represent an incorruptible body; but because incorruptible, it is not therefore living

or deathless. An immortal body, however, is necessarily an incorruptible body; because immortality cannot be without incorruptibility. God, though "a spirit," is also a body; for He is styled 'the incorruptible God,' and incorruptibility is scripturally affirmed of body. Immortality is life manifested through an incorruptible body; and is the opposite to mortality, which is life manifested through a corruptible body. Such is the immortality brought to light by Jesus in the gospel of the kingdom—'mortality swallowed up of life'—(2 Cor. v. 4). The supposition of deathliness and deathlessness, co-existing in the same body, or of an 'immortal soul' in mortal flesh, is Pagan foolishness; and implies ignorance of 'the truth as it is in Jesus.' It is the Spirit of God that makes alive; the flesh profiteth nothing—(John vi. 63). Hereditary immortality is a fiction of the carnal mind, at once revolting to reason and the word of God.

Immortality is a part of the righteous man's reward, which he seeks after by a patient continuance in well-doing—(Rom. ii. 7). To talk of the wicked being immortal, in any sense, is to contradict the Scripture, 'The soul that sinneth, it shall die' (Ezek. xviii. 20), saith God. 'The wages of sin is death; but the gift of God is eternal life, through Jesus Christ the Lord' (Rom. vi. 22, 23); therefore, 'hope to the end for the gift, that is to be brought unto you at the revelation of Jesus Christ'—(1 Pet. i. 13).

The following extract, from a canon decreed by the Council of Lateran, in the reign of Leo X., will show the kind of authority by which immortalism became an article of the popular creed.—'Some have dared to assert concerning the nature of the reasonable soul that it is mortal; We, with the approbation of the Sacred Council, do condemn and reprobate all such, seeing, according to the canon of Pope Clement the Fifth, the soul is immortal; and we strictly inhibit all from dogmatising otherwise; and we

decree that all who adhere to the like erroneous assertions shall be shunned and punished as heretics.'—*Caranza*, p. 412, 1681.

In his *Defence*, in 1530, Martin Luther says, 'I believe that the Pope makes articles of faith for himself and his faithful ones, as Emperor of the World, King of Heaven, and God of earth, such as that the soul is immortal, with all those monstrous opinions to be found in the Roman dunghill of decretals.'

Bishop Tillotson remarks that 'The immortality of the soul is rather supposed, or taken for granted, than expressly revealed in the Bible.'—*Sermons*, vol. 2, 1774.

Dr. Whately, Archbishop of Dublin, in his '*Revelation of a Future State*,' observes, 'To the Christian indeed all this doubt would be instantly removed if he found that the immortality of the soul were revealed in the word of God. In fact no such doctrine is revealed to us. The Christian's hope, as founded on the promises contained in the gospel, is the resurrection of the body.'

Dr. Lowth speaking of the prophets says, 'that which struck their senses they delineated in their descriptions; we there find no exact account, no explicit mention of immortal spirits.'

'Life,' says Irenæus, a contemporary of the apostle John, 'is not for ourselves, nor for our nature, but it is given or bestowed according to the grace of God; and therefore, he who preserved this gift of life, and returns thanks to Him that bestows it, he shall receive 'length of days for ever and ever.' But he who rejects it and proves unthankful to his Maker for creating him, and will not know Him who bestows it, deprives himself of the gift of duration through all eternity.

'That the soul is naturally immortal,' says Richard Watson, 'is contradicted by Scripture, which makes our immortality a gift dependant upon the giver.'—*Institutes*, vol. ii. p. 250.

The existence of an immortal soul in sinful flesh being set aside,

and the testimony that 'the dead know not anything' (Eccles. ix 5) received, the Mother of Harlots is stripped of the Virgin and Saints, whose deified 'souls' she worships, and makes her as idolatrous as her Pagan predecessor in 'the Eternal

City!' The physical regeneration of infant souls, purgatory, glorification in heaven at death, apostles on their thrones, kingdoms gained by saints beyond the skies at their decease, &c., are all exploded as the merest fictions of distempered minds."—*Herald*, 1851.

p. 105

DOWN THE CENTURIES,

OR

Some account of the evidence upon which the conviction rests that in the Scriptures, as we now possess them, we have them as they were originally produced by the authors; and that these authors are the MEN by which they profess to have been produced.

THE readers of the *Christadelphian* are indebted to the joint industry of brother A. Andrew, of London, and his cousin, brother Briggs, of Edinburgh, for the following extract from Taylor's *History of the Transmission of Ancient Books to Modern Times*. They have copied out and forwarded the extract for publication. We commend it to the careful attention of all. It presents in a brief form an argument that is simply irresistible in proof of the genuineness and authenticity of the Scriptures, upon which all our faith and hope are based:

"Some copies of Quintilian's *Institutions of Oratory*, very much corrupted and mutilated by the ignorance or presumption of copyists, were known in Italy before the fifteenth century. But in 1414, while the council of Constance was sitting, Poggio, a learned Italian, was commissioned by the promoters of learning to proceed to that place, in search of ancient manuscripts, believed to be preserved in the monasteries of the city and its vicinity. His researches were rewarded by discovering in the monastery of St. Gal, beneath long neglected lumber, a perfect copy of the *Institutions*. The manuscript was soon subjected to the examination of critics, collated with

existing copies, compared with the references of ancient authors, and ascertained to be genuine, and essentially uncorrupted. Yet the substance of the evidence on which this decision rests might be comprised in a page. The abridged history of Rome, by Paterculus has been preserved only in a single manuscript; and that one so much corrupted, that critics have despaired of restoring the purity of the text. And it happens that this history is quoted by only one ancient author—Priscian, a grammarian of the sixth century. Yet with all this scantiness of evidence, and this corruption of the only existing copy, the genuineness of the work is fully admitted by scholars. The style, the allusions, the coincidences, are such as to satisfy all who are competent to estimate this sort of proof. But if this proof were formally set down, and even if it were ever so much expanded, it must look very meagre; and, to uninformed readers, seem slender as a thread, and insufficient to sustain any important consequence. But scholars, in reading the book feel that sort of conviction of its genuineness which is experienced by a traveller, who has spent his life in passing from country to country, conversing with men of all nations; when he meets a foreigner in the streets of London, he does not need

to look at passports to know whether these strangers, whom individually he has never before seen, are Swedes, or Hungarians, or Armenians, or Hindoos, or West Indians; the commonest observer scarcely hesitates on such occasions, but the old traveller feels a conviction which mocks at formal proof. Excepting a few doubtful cases, the genuineness of classic authors is intuitively perceived by scholars, with a vividness and distinctness that is not at all dependent upon the direct and assignable evidence which must be adduced in reply to objections. On this ground it may be affirmed, that if only a single manuscript, containing the Acts of the Apostles, and the Epistles of Paul, had been preserved, and if no quotation from these writings were to be found, competent and unprejudiced scholars (no practical consequences being implied in the question), could never doubt that these writings are in fact what they seem and profess to be. Besides the minute and indescribable character of genuineness which meet the instructed eye in every sentence, an argument derived from the internal accordances of the history and the letters, must be held to be conclusive, even in the supposed destitution of all external proof. But although the external proof of the genuineness of ancient books is, in a large proportion of instances, superfluous, it must not be disregarded, especially as it is the only evidence which can be fully presented to the apprehension of general readers. Yet even this when adduced in its particulars, is seldom duly appreciated; nor is it likely to produce its due impression, unless viewed in its place among facts of the same class. We propose, therefore, to direct the reader to a few points of comparison between the classical and sacred writings, in relation to the proof of genuineness and authenticity. The Jewish and Christian Scriptures may then be compared with the works of the Greek and Roman authors in the following particulars:—

I.—The number of manuscripts

which passed down through the middle ages.

About fifteen manuscripts of the history of Herodotus are known to critics: and of these, several are not of higher antiquity than the middle of the fifteenth century. One in the French king's library appeared to belong to the twelfth. There is one in the Vatican, and one in the Florentine library, attributed to the tenth century: one in the library of Emmanuel College, Cambridge, which is believed to be very ancient: the libraries of Oxford and Vienna also contain manuscripts of this author. This amount of copies may be taken as an average number of *ancient* manuscripts of the classic authors, some few have many more, but many have fewer. To mention any number as that of the existing *ancient* manuscripts, either of the Hebrew or Greek Scriptures, would be impossible. It is enough to say that, on the revival of learning, copies of the Scriptures were found wherever any books had been preserved. In examining the catalogues of conventual libraries, such as they were in the fifteenth century, the larger proportion is usually found to consist of the works of the fathers, or of the ecclesiastical writers of the middle ages: next in amount are the Scriptures, sometimes entire; more often the Gospel, the Acts, the Epistles, or the Psalms, separately; and last and fewest are the classics, of which seldom more than three or four are found in a list of one or two hundred volumes. The number of ancient manuscripts of the Greek New Testament, or parts of it, hitherto examined by editors, is nearly five hundred. If in the case of a classic author, twenty manuscripts, or even five, are deemed amply sufficient (and sometimes one, as we have seen, is relied upon), it is evident that many hundreds are quite redundant for the mere purpose of argument. The importance of so great a number of copies consists in the amplitude of the means thereby afforded of restoring the text to its pristine purity; for the various read-

ings collected from so many sources, if they do not always place the true reading beyond doubt, afford an absolute security against extensive corruption.

II.—The antiquity of some existing manuscripts.

A *Virgil* in the Vatican claims an antiquity as high as the fourth century; there are a few similar instances; but generally the existing copies of the classics are attributed to periods between the tenth and fifteenth centuries. In this respect the Scriptures are not at all inferior to the classics. There are extant copies of the Pentateuch, on no slight grounds supposed to have been written in the second or third century. Some copies of the gospels belonging to the third or fourth; and several of the entire New Testament unquestionably compiled before the eighth.

III.—The extent of surface over which copies were diffused at an early date.

The works of the most celebrated of the Greek authors were certainly found in the libraries of opulent persons in all parts of Greece, and in many of the colonies, soon after their publication; and a century or two later they were read wherever the language was spoken. But a contraction of this sphere of diffusion took place as the eastern empire was gradually driven in upon its centre; and during a long period these works were found only in the countries and islands within a short distance of Constantinople. As for the Latin classics, how wide soever they might have been diffused during three or four centuries, the incursions of the northern nations and the consequent obscuration of learning in the west, very nearly produced their utter annihilation. Many of these authors were lost sight of for several centuries.

It is a matter of unquestioned history that the Jews, with their books, had spread themselves through most countries of Asia, of Southern Europe, and of Northern Africa, before the commencement of the Christian era; nor is it less certain that wherever

Judaism existed, Christianity rapidly followed it. Carried forward by their own zeal or driven on by persecutions, the Christians of the first and second centuries passed beyond the limits of the Roman empire, and founded churches among nations scarcely known to the masters of the world. Nor were the Christian Scriptures merely carried to great distances in different directions; they were scattered through the mass of society in every nation, to an extent greatly exceeding the ordinary circulation of books in those ages. Those books were not in the hands of the opulent and of the studious merely, but were possessed by innumerable individuals, who, with an ardour beyond the strength of mundane passions, valued, preserved, and reproduced them. And while many copies were hoarded in secret by individuals, others were the common property of societies, and were by continual repetition in public, imprinted on the memories of all their members.

IV.—The importance attached to the books by their possessors.

In a certain sense the religion of the Greeks and Romans was embodied in the works of their poets; but the religious fervour of the people never linked itself with those works as the depositories of their faith. But Judaism first, and Christianity not less, were religions of historical facts: the doctrines and the laws were only inferences arising naturally from the belief of certain memorable events, and from the expectation of other events, yet to take place: the record of the past was at once the rule of duty and the charter of hope.

The regard entertained by the Jews for their sacred books was of a kind altogether without parallel: the reverence of the Christians for theirs, if not more profound, was more impassioned, and produced a sentiment perfectly unlike any with which one might seek to compare it: the fondness of a learned Greek or Roman for his books was but as the delight of an infant with his toys. To this deep feeling towards the

sacred writings in the minds of Christians was owing, not only the concealment and preservation of copies in times of active persecution, but the assiduous reproduction of them by persons of all ranks who found leisure to occupy themselves in a work so meritorious, and so consoling.

V.—The respect paid to them by copyists of the later ages.

Though nothing like a widely diffused taste for the classic authors existed throughout the Middle Ages, yet there were at all times, here and there, individuals by whom they were read and valued, and by whose agency and influence so much care was bestowed upon their preservation as served to ensure a safe transmission of them to modern times. But that the Latin authors at any time after the decline of the western empire received the benefit of a careful and competent collation of copies, there is little reason to believe. Of the Greek authors there were issued new recensions from Alexandria, while that city continued to be the seat of learning; and some measure of the same care was exercised by the scholars of Constantinople; yet even there the celebrated of antiquity suffered a great deal of neglect during the last four centuries of the eastern empire. But in this respect, as well as in those already mentioned, the text of the Scriptures—Jewish and Christian—has an incomparable advantage over that of the classic authors. The scrupulosity and servile minuteness of the Jewish copyists in transcribing the Hebrew Scriptures are well known. In a literal sense of the phrase “not a tittle of the law” was slighted: not only, as with the Greeks, was the number of *verses* in each book noted, but the number of words and of letters; and the central letter of each book being distinguished, became, as a point of calculation, the keystone of that portion of the volume. This unexampled exactness affords security enough for the safe transmission of the text; and if there were any grounds for the suspicion that the Rabbis, to weaken the evidence ad-

duced against them by the Christians, wilfully corrupted some particular passages, we have other security against the consequences of such an attempt.

The Scriptures—especially in the first eight centuries—underwent several careful and skilful revisions by the learned and able men, who, collating all the copies they could procure, restored the text wherever errors had been admitted. The prodigious labours of Origen, in restoring the text of the Septuagint version, have been often described. The fathers of the Western, the African, and the Asiatic Churches—especially Jerome, Eusebius, and Augustine, with such means as they severally possessed—stopped the progress of accidental corruption in the sacred text, by instituting new comparisons of existing copies.

VI.—The wide separation, or the open hostility, of those by whom these books were preserved.

This is a circumstance of the utmost significance; and if not peculiar to the Jewish and Christian Scriptures, yet belong to them in a degree which places their uncorrupted preservation on a basis incomparably more extended and substantial than that of any other ancient writings. The Latin authors were barely dispersed over the Roman world, and never in the keeping of separated nations or hostile parties. The Greek classics were, indeed, to some extent, in the hands of the western nations, as well as of the Greeks, during the Middle Ages.

The Hebrew nation has, almost through the whole period of its history been divided, both by local separation, and by schisms. Probably the Israelites of Judea, and certainly the Samaritans, have been the keepers of the books of Moses, *apart from the Jews*, during a period that reaches beyond the date of authentic profane history. In times somewhat more recent, the Jews have not only been separated by distance; but divided by at least one complete schism—that on the subject of the Rabbinical

traditions, between the sect of the Karaites, and the mass of the nation.

The reproach of the Christian Church—its divisions—has been in part at least, redeemed by the security thereof afforded for the uncorrupted transmission of its records. Almost the earliest Christian apologists avail themselves of the sacred text. Augustine, especially, urged it against those who endeavoured to impeach its authority. There never was a time when an attempt, on any extensive scale, even if otherwise practicable, to alter the text would not have raised an outcry in some quarter. From the earliest times, the common rule of faith was held up for the purposes of defence or aggression by the Church, and by some dissentient party. Afterwards the partition of the Christian community into two hostile bodies, of which Rome and Constantinople were the heads, afforded security against a general consent to effect alterations of the text.

VII.—The visible effects of these books from age to age.

On this point also the history of the Greek and Latin classics affords only a faint semblance of that evidence by means of which the existence and influence of the Scriptures may be traced from the earliest times after their publication through all successive ages. The Greek and Latin authors indicated their existence nowhere beyond the walls of schools and halls of learning. During a full thousand years the world saw them not, governments did not embody them in laws or institutions, the people did not bless them. How different are the facts that present themselves on the side of the Jewish and Christian Scriptures! The Jews, in the sight of all nations, have, through a well known and uncontested period of 2,500 years, exhibited a living model of the venerable volume which was once delivered to them and which they still cherish. The Christian Scriptures have marked their way through the field of time not in the regions of religion only, or of learning,

or of politics; but in the entire condition, moral, intellectual and political, of all the western nations. The public history of no period since the first publication of these writings is at intelligible without the supposition of their existence and diffusion.

VIII.—The body of references and quotations.

The successive references of the Greek authors one to another, though amply sufficient in most instances to establish the antiquity of the works quoted, furnish imperfect aid in ascertaining the purity of the existing text, or in amending it where apparently faulty. The readers of the classics feel an irresistible conviction that mutual or successive references could result from no machination, no contrivance, from nothing but reality, and that it affords a proof, never to be refuted, of the genuineness of the great mass of ancient literature. But with the Jewish and Christian Scriptures this kind of evidence, reaching far beyond the mere proof of antiquity and genuineness, is ample and precise enough to establish the integrity of the *entire text* of the books in question. From the Rabbinical paraphrases, and from the works of the Christian writers of the first seven centuries the whole text of the Scriptures might have been recovered if the originals had since perished. If anyone is so utterly uninformed as to suppose that this kind of evidence is open to uncertainty or admits of refutation, let him turn to the writers of all classes since the days of Elizabeth, and see how many allusions to Shakespear, and how many verbal quotations from his plays, and how many commentaries upon portions or upon the whole of them he can find; and then ask himself if there remains the possibility of doubting that these dramas, such in the main as they now are, were in existence at the accession of James I.

IX.—Early versions.

For the purpose of establishing the antiquity, genuineness and integrity of the Scriptures, no other proof need be adduced than that afforded by the existing ancient versions. For

when accordant translations of the same writings, in several unconnected languages, and in languages which have long ceased to be vernacular, are in existence, every other kind of evidence is manifestly superfluous. In this respect hardly any comparison between the classic authors and the Scriptures can be instituted. For scarcely anything that deserves to be called a translation of any of them, executed at a *very early period* after their first publication, is extant. In fact, it was the high importance attached by the Jew and the early Christians to the Scriptures, and the earnest desire of the poor and unlearned to possess in their own tongue the words of eternal life, which suggested the idea and introduced the practice of making complete and faithful translations. The Old Testament exists, independently of the original text, in the Chaldee paraphrases or Targums, in the Septuagint, or Greek version, in the translations of Aquila, of Symachus, and of Theodosian; in the Syriac and the Latin or Vulgate versions, in the Arabic, and in the Ethiopic, not to mention others of somewhat later date. The New Testament has been conveyed to modern times, in whole or in part, in the Pexhito or Syriac translation, in the Coptic, the Sahidic in several Arabic versions, in the Ethiopic, the Armenian, the Persian, the Gothic, and in the Latin versions.

X.—The vernacular extinction of the languages or idioms in which these books were written.

To write Attic Greek was the ambition and affection of several of the Constantinopolitan writers of the third and fourth centuries; and to acquire a style of pure latinity was assiduously aimed at by several writers of the middle ages; and a few of them so far succeeded in this sort of imitation that they executed some forgeries on a small scale which would hardly have been detected if they had not wanted external proof. But the pure Hebrew, such as it existed before the captivity, so entirely

ceased to be vernacular during the removal of the Jews from their land, that the original Scriptures needed to be interpreted to the people ever after; nor is there any evidence that the power of writing in the primitive language was effected by the Rabbis, whose commentaries are composed in the dialects vernacular in their times. The Hellenistic Greek of the New Testament, which differs considerably from the style of the classic authors, and even from the style of the Septuagint, to which it is most nearly allied, very soon passed out of use, for the later Christian writers in the Greek language had, in most instances, formed their style before their conversion; or at least affected a style different from that of the apostles and evangelists. The idiom of the New Testament, in which phrases or forms borrowed from almost all the surrounding languages occur, resulted from the very peculiar education and circumstances of the writers, which was such as to make their dialect, in many minute particulars, unlike any other, and such as very soon became extinct.

XI.—The means of comparison with spurious works; or with works intended to share the reputation acquired by others.

Imitations, whether good or bad, serve to set originals in a more advantageous light. The former, by calling into activity the utmost acumen and diligence of critics, by which means the evidence of genuine writings is cleared from suspicion and obscurity; the latter, by serving as a foil or contrast, exhibiting more satisfactorily the dignity, consistency and native simplicity of what is genuine. Several good imitations of the style of Cicero have appeared in different ages, and have called for so much acuteness on the part of critics as has materially strengthened the evidence of his genuine works. No good imitations, either of the Jewish or Christian Scriptures, have ever appeared. Many bad imitations of the style of the Scriptures have been attempted, and are still in existence; and they

are such as afford the most striking illustration that can be imagined of the proper difference in simplicity, dignity, and consistency, between the genuine and the spurious. The Apocryphal books (which, however, are not, most of them, properly termed *spurious*), afford this advantageous contrast to the writings of the Old Testament; and the spurious gospels, passing under the names of Peter, Judas, Nicodemus, Thomas, Barnabas, &c., to those of the New. The preservation of these latter worthless productions to modern times is rather an extraordinary circumstance, and affords proof of a fact, the knowledge of which is important in question of literary antiquity, namely, that there were many copyists in the Middle Ages, who wrote—and wrote mechanically—whatever came in their way, without the exercise of any discrimination. Now, there is more satisfaction in knowing that ancient books have come through a blind and unthinking medium of this sort, than there would be in believing that we possess only what the copyists, in the exercise of an assumed censorship, deemed worthy to be delivered to posterity. It is far better that we should, by accident and ignorance, have lost some valuable works, and that, by the same means, some worthless ones should have been preserved, than that the results of accident and ignorance should have been excluded by the constant exercise of a power of selection. Nothing more pernicious can be imagined than the existence, from age to age, of a reverend synod of copyists, sagely determining what works should be perpetuated, and what suffered to expire.

XII.—The strength of the inference

from the genuineness to the credibility of the books.

Nothing can be more simple or certain than the inference drawn from the acknowledged antiquity and genuineness of an historical work in proof of the credibility of the narrative it contains. If it be proved that Cicero's orations against Catiline, and Sallust's history of the Catiline War, were written by the persons whose names they bear; or if it were only proved that these compositions were extant and well known as early as the age of Augustus, that they were then universally attributed to those authors, and universally admitted to be authentic records of matters of fact—there remains no possible supposition but that of the truth of the story, in its principal circumstances, by which the existence and acceptance of the narratives, orations, and allusions so near to the time of the conspiracy, can be accounted for. There are subterfuges and evasions enough, by means of which we may obscure from our minds the plain inference which follows from an admission of the antiquity and genuineness of the Christian Scriptures. But contradiction may boldly be challenged when it is affirmed that, with a competent knowledge of human nature, of ancient history and of ancient literature, no one can admit, and in all its particulars realise the fact, that the gospels, the Acts of the Apostles, the Epistles of Paul, of Peter, of John, and of James, were written in the age claimed for them and were immediately diffused throughout Palestine, Asia Minor, Africa, Greece and Italy, and then reconcile himself to any supposition except that the facts affirmed were true.

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA, No. 126.

“Exhort one another daily.”—PAUL.

ONE of the advantages of our coming together in this way, and reading the Scriptures together, is, that it helps us to escape from the depressing effect of our own immediate circumstances. These circumstances are apt to impress us with the idea that they are established and that we shall never get away from them. They seem so real and lasting that though in theory we would admit they are only for a time and that a short time, we are apt to be burdened with the feeling that they will never come to an end, and that things will always be as they are; and these things being evil things, such a feeling concerning them is liable to have the opposite of a helpful and cheering effect. A consideration of the things brought under our notice in the reading of the Scriptures, helps to dispel this dreary illusion and to exhilarate with the enlightened perception that “the world is passing away and the fashion thereof,” and that we and all our affairs, borne on its bosom, as on a stream, are rapidly drifting to the goal of that futurity the nature of which has been revealed to us in the writings of the apostles and prophets. This effect is produced as much by the history of what has been as by the promise and prophecy of what is to come. Let us take the example before us in the ninth chapter of Daniel, read this morning.

The first thing that strikes us in the contemplation of the chapter is the fact that at the writing of it, Daniel was in “the realm of the Chaldeans.” That realm was at that time the seat of empire throughout the civilised world. Babylon was the greatest of cities—greater in relation to the world at large than London

is at the present time—greater in her imperial consequence—greater in her architectural wonders—greater in topographical extent—greater perhaps in her population—a city of mighty walls, of military greatness, of princely pomp and commercial importance and prosperity. Where is all this greatness? Where is all the glory and the bustle and the prosperity? Go to the banks of the Euphrates to-day and receive the answer in the wilderness of rubbish mounds that stretch away in miles of silent desolation where great Babylon used to be. What shall we say to this but that “the purpose of the Lord standeth sure;” for was it not written centuries before even Daniel’s day: “Babylon, the glory of kingdoms, the beauty of the Chaldee’s excellency—shall be as when God overthrew Sodom and Gomórrha. It shall never be inhabited, neither shall it be dwelt in from generation to generation . . . but wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures.”—(Isaiah xiii. 19). The same word has decreed that God will make a full end of all the nations among whom He has scattered Israel (Jer. xxx. 11), that the time will come when the haughtiness of man throughout the whole earth shall be humbled, and when the Lord alone shall be exalted, and when the whole earth shall be turned into the inheritance of the meek, the habitation of immortals, and the house of Jehovah’s praise.—(Isa. ii. 11; Psalm xxxvii. 9; Rev. xxi. 4; Hab. ii. 14). This will as assuredly come to pass as the passing away of Babylon’s glory, and we shall live to rejoice in the mighty change, if meanwhile we honour Jehovah in

the reverence and obedience of His word.

Then we look at Daniel himself? What do we find him doing? Studying the book of Jeremiah the prophet, from which he understood that seventy years would be the limit of Israel's desolation in Babylon. We may here note that we are in good company in the habit we have acquired of giving heed to and being interested in the writings of the prophets. If we cannot in this matter comfort ourselves with the countenance and approbation of the wise of this generation, we have the satisfaction of knowing that the prophet Daniel would be with us, if he were in the land of the living, in the place we give to the prophets in our studies and affections. One such is worth more than an army of professors; for Daniel was not only inspired to know what human discernment can never attain however assiduously applied—(viz. the knowledge of the future and of the purposes of God), but he was divinely honoured on the very account of his interest in the sure word of prophecy. He was informed that "from the first day that he set his heart to understand, and to chasten himself before God, his words were heard" (chap. x. 12) and that he was greatly beloved.—(verse 11).

We have next to consider the effect of his attention to what had been revealed to Jeremiah. The effect was a very profound interest and a very earnest solicitude concerning the affairs of Israel—a feeling so deep and strong as to lead him to make those affairs the subject of "prayer and supplication with fasting and sackcloth and ashes.—(verse 3). This was not by command or as the acting of a part assigned to him. It was the voluntary and natural expression of Daniel's individual feelings. A certain communication of prophecy resulted from what he did, and we are rather liable to assume that all that Daniel did was a matter of course and part of the divine arrangement. By this assumption, we deprive ourselves of part of the benefit of Daniel's example which like every other

part of Scripture was "written for our learning." Daniel's interest in the affairs of Israel was a spontaneous interest and part of his character. It is part of the character of every man who is really a child of the hope of Israel. It requires no simulation. It is not an artificial acquirement. It is the natural state of the man's affections who is begotten again to the lively hope that springs out of the purpose of God with the house of Israel. It is a something entirely foreign to the tastes and sentiments of all ranks and classes of Gentile society. The hope of Israel is an unfashionable affair altogether; and if we have to own and feel that in entertaining this hope, we are outside the circle of popular sympathies, we can at all events reflect with satisfaction that we have the society and good fellowship of the prophet Daniel pronounced "greatly beloved" by an angel of God, and commended to our attention by the Lord Jesus Himself.

Let us ponder one or two features of his prayer. Mark the opening words of his address to the Deity: "O Lord, the great and dreadful God." This indicates one of Daniel's thoughts concerning God which may not be common, but which is undoubtedly natural to the subject. It may not occur to us at first sight to think of God as the 'dreadful' God. We think of Him as the good, the wise, the great. If we do not think of Him as the dreadful, it is because our minds do not easily rise to the estimation of His greatness. In proportion as the mind opens to a just conception of the greatness will it be impressed with the dreadfulness of the Being who contains in Himself the inconceivable immensity of the universe. It has been the characteristic of great minds in all ages to realise the dreadfulness of God in this aspect. It is a sign of greatness to be thus impressed and to have a sense of man's smallness. It is a sign of smallness when man, either in self or neighbour seems great, and when the universe is powerless to impress.

Let us try for a moment to realise how much reason there is to think of God as the language of Daniel describes Him: "the great and dreadful God." It is a difficult effort, but one which is edifying, and which perhaps becomes easier with the endeavour. We can only rise to it through what we see and know. That which we see and know is a part of the greatness so to speak, by the interpretation of which, we are enabled, though in a very feeble measure, to apprehend that which cannot be seen or known. As Paul expresses it, "the invisible things of Him from the creation of the world are clearly seen, being understood by the things which are made, even His eternal power and Godhead."—(Rom. i. 20). The "things that are made" are before our eyes, at least a part of them—an infinitesimal part. In whichever way we look at them—if we look at them with the eye of intelligence, we see the tokens of matchless wisdom in combination with stupendous power everywhere. Beginning with the smallest objects, such as require microscopical aid to enable us see them, we see the perfection of mechanical skill in the adaptation of means to ends. The structure of invisible plants, the organisation of the minutest animalcula, show the presence of contriving wisdom even more palpably, perhaps, than the finished machinery of human life or the beautiful proportions of the large animals or even the balanced motions of the heavenly bodies; for in these cases, there is something on which the mind can plausibly rest the notion of self-evolution and regulation of the forces at play; but who can apply the principle of "development" by exercise and "the survival of the fittest" to the elaborate and delicate mechanisms by which the functions of insect life—visible and invisible—in their endless diversification of form and exigency, are discharged? A few evenings with the microscope will enable anyone to feel the force of this. From the teeming world of life in a glass of water, you turn to man, who seems by

comparison a giant of colossal proportions. Here in every part of his organisation is a machinery of exquisite contrivance and arrangement for the generation and utilization of life in its highest animal form. From the crimson corpuscles of his blood, which can only be seen under the microscope, to the graceful contour of his eloquistic form and figure, his being in every atom and aspect of it, brings with it the felt presence of eternal wisdom, which from without, has fashioned into these exquisite forms, the material supplying the basis of the organisation. Then from one man, you go to the thousands of a great town. From a town, you extend your thoughts to a country even so small as Britain, which with its hundreds of thousands of square miles and its millions of populations, baffles you in the attempt to mentally weigh it as it were. When from Britain, you vainly try to grasp the globe itself, you recoil dismayed. Your puny imagination collapses. Your mind will not stretch out to take it in. You are at the end of your journey long before you leave your native shore. Yet the earth is but an atom in the mass of the universe—a speck on the fields of space. Yea the sun itself, many hundreds of times the dimensions of the earth—and around which the earth makes humble journey—is but a star among the countless myriads of orbs that deck the shining firmament. These are not fables but demonstrable facts. The "milky way" is but an aggregation of the distant starry host so dense as to seem a cloud of glory. Are we not baffled, staggered, bewildered, overpowered by the greatness? It is a greatness that is a fact before our eyes. Is not the Being who holds this in Himself, a "great and dreadful God?"

The dreadfulness is so great that we are liable to be drawn through to the other side of the subject, so to speak, and to feel as if the idea of one personal Father were incompatible with such inconceivable immensity. This tendency we must resist. It is a mere feeling resulting from our

smallness. It is not an induction of reason. If there is any reason in it at all, it is false reasoning. It starts with the assumption that mortal capacity is the measure by which the verities of heaven and earth are to be measured. It argues that because our created brains—mere agglomerations of atoms—cannot realise how one personality could fill and cope with infinite space, therefore there cannot be such a personality. Anyone can see the logical fallacy of this. There were eternal power and wisdom before our brains appeared on the scene, and those were in unity: for creation is a unity as we see. Our brains are a mere contrivance of this power and wisdom in unity. Shall the limited, feeble perishable contrivance set up its sensations in judgment upon the Eternal Contriver? This is what is done when men say the idea of God is too great for them to believe in. They are to be excused if they say God is too great for them to conceive of: for as the Scriptures testify and reason declares, "His greatness none can comprehend:" but when they say, "Therefore I will not believe in the existence of His greatness:" then they perform the most stupendous feat of folly and earn the treatment to be accorded to men without understanding. Be it ours rather to recognise the self-evident fact that "the Creator of the end of the earth, who fainteth not neither is weary, and of whose understanding there is no search" (Isaiah xl. 28), is a great and dreadful God whom we shall adore, and trust and worship and obey, and before whom we will order our ways with the modesty becoming mere worms of the earth as we are, when compared with the sons of light, as we hope to become in His great goodness and mercy.

There is one other feeling which is natural and which we must equally keep at bay. We may avoid the mistake of making the surrounding greatness a reason for disbelieving in the personal form of that greatness in its root and power, and fall into another mistake equally hurtful. When we have scanned

immensity, we may think it an incongruous idea that the Mighty Being in whom it all consists should deal with such small matters as occurrences among men on the earth which are less to Him than the motions of mites in a cheese are to us. From the "milky way" to Jerusalem may seem an impossible descent. Perhaps it does, but to whom does it so appear? To small man—Resist the feeling as the voice of unreason. Such a conjunction is only impossible to mortal man. It is not for mortal man to judge the ways of God. It is part of the greatness of God to deal with the small as well as the great—to note the "thoughts and intents" of an individual heart as well as to regulate the stupendous movements of suns and systems. It is part of His greatness to sustain the numberless stars (Isa. xl. 26-27), and at the same time, deal with His people Israel according to the law given by the hand of Moses. Dismiss the opposite feeling as an illusion of superficial thought. Say to Deism, which makes God too great to attend to small things, "Get thee behind me, Satan." True reason is on the side of the Bible representation of matters. There must be detail to every form of things. There cannot be divine wisdom at work in the universe as a whole without that wisdom affecting its every part. You must either deny the wisdom in the general or admit it in the particular: deny it in the organisation of heaven and earth or admit it in the resurrection of Jesus; deny it in past eternity or admit it now; deny it in the fields of space or admit it in the history of Israel. Of what avail would be wisdom in the general if not applicable in the particular? Of what true wisdom would be the splendour of the universe without a distribution of goodness to those inhabiting it? The framework exists for the filling in: the platform for the performers: heaven and earth for the fellowship of God and man. The Creator of all things speaking to man upon earth, so far from being the

narrow conception, which the wisdom of the wise would stigmatise it, is the mark of true divinity. Let us bow before the glorious truth of the matter and rejoice. Let us take our place by the side of Daniel, the "man greatly beloved," as he pours out his soul in confession of the sins of Israel when the time for promised favour had arrived.

Daniel says "We have sinned, and have committed iniquity, and have done wickedly and rebelled, even by departing from Thy precepts, and from Thy judgments; neither have we hearkened unto Thy servants the prophets, which spake in Thy name to our kings, our princes, and our fathers, and to all the people of the land. . . . Therefore hath the Lord watched upon the evil and brought it upon us; for the Lord our God is righteous in all His works which He doeth. . . . Now, therefore, O our God, hear the prayer of Thy servant and his supplications, and cause Thy face to shine upon Thy sanctuary that is desolate, for the Lord's sake. O my God, incline Thine ear to hear; open thine eye and behold our desolations, and the city which is called by Thy name; for we do not present our supplications before Thee for our righteousnesses, but for Thy great mercies." Thus Daniel prayed in his old age, on the expiry of the appointed period of Babylonish desolation. We live at the expiry of another appointed period of desolation—much longer and more general: even "the times of the Gentiles" spoken of by Jesus, during which Jerusalem was to be trodden under foot.—Luke xxi. 25). Have we not "understood by books the number of the years whereof the Word of the Lord came to Daniel the prophet, and to his brother and fellow exile in after years in Patmos, that he would accomplish 1,260 years in the desolation of Jerusalem from the time of the establishment of the desolating abomination of the seven hills?" And shall we not each at least in the privacy of his own impassioned petition, set our faces unto the Lord God, to seek by

prayer and supplication, with fasting and sackcloth and ashes? He that is able to receive it let him receive it, and the joint prayers of many such Daniels, within their closed doors, may bring forth a response such as, in the dreariness of their acquaintance with evil, they scarcely allow themselves to anticipate.

The response which Daniel received must have perplexed him sorely. While the words were yet in his mouth the angel Gabriel came to him and touched him (to bring him into sympathy), and said, "O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplication, the commandment came forth, and I am come to show thee: for thou art greatly beloved—therefore understand the matter and consider the vision." So far, this was very comforting; but Gabriel proceeded to inform Daniel (who was anticipating immediate forgiveness and restoration, now that the end of the seventy years had arrived), that "seventy weeks" were "determined," or set apart, or arranged, concerning His people and the holy city, "to finish the transgression, to make an end of sins, and to make reconciliation for iniquity, &c.;" that this work would be accomplished in the cutting-off of the "Messiah the Prince" (verse 25); that to the time of his appearing for this work there would elapse the entire period of the seventy weeks except one, from the date of the coming forth of the then impending imperial decree for the restoration and rebuilding of Jerusalem: that after his appearing "the people of the Prince that shall come shall *destroy the city and the sanctuary*;" that to the end of the war "desolations were determined" (verse 26), "even until the consummation, and that determined shall be poured upon the desolator." Here was a something concerning which Daniel might well say as he said of another matter, "I heard, but I understood not." He was looking for restoration; his expectation was right: it was endorsed by the angel Gabriel, in

speaking of the forthcoming "commandment to restore and to build Jerusalem." But after the restoration, here was the Messiah to be cut off, the city and sanctuary again to be destroyed, and the indefinite prevalence of desolation till a certain consummation, when the judgments appointed would be poured upon the desolator. (It says, "desolate" in the common version, but it ought to be desolator.) It appears all very straightforward to us, because we have the fulfilment of the prophecy to guide us in the understanding of the matter. But we cannot easily realise the discouragement it would cause to Daniel whose interest and expectations were so strongly aroused on behalf of down-trodden Israel. Something of the intensity of his disappointment may be gathered from what he says in connection with the vision of the latter days, 'the time appointed' for which he says "was long." "In those days, I, Daniel, was mourning three full weeks." However that is all past now. What we have to do is to look at the general bearings of the matter for our profit.

The seventy weeks have become plain from the course of events. They did not begin in Daniel's day; for though in the very year of his death the proclamation of Cyrus was issued, authorising and inviting all Jews to "go up" to the land, "the commandment to restore and to build Jerusalem" did not come forth with effect till the twentieth of Artaxerxes, nearly seventy years after.—(See Neh. ii.) In that year, "the wall of Jerusalem was still broken down and the gates thereof burnt with fire."—(Neh. ii. 3) The date of the decree by the hand of Nehemiah was B.C. 456: the year of Christ's death A.D. 34—total 490. Consequently the "weeks" of the vision were weeks of years: $7 \times 70 = 490$. The cup of Israel's abomination was filled up by the crucifixion of Christ, and in retribution thereof, the Romans were divinely employed to "destroy the city and the sanctuary:" and to the end of the war, desolations prevailed, as

"determined." These desolations have prevailed until now; but the time of "the consummation" has arrived, and they are beginning to abate. "That which is determined" is being "poured out upon the desolator." The desolator in the current epoch, is the Turk, and the sixth vial has been poured upon him with the effect of consuming and destroying his dominion and preparing the way of the kings of the east. This is the process now going on before our eye: the desolator drying up, and the way opening for Israel's restoration. The process may appear slow, but it is unmistakable, and not really slow when estimated at the rate of historic progress. The effect of "the end of the vision" is very different from the effect of the beginning of it. At the beginning of it, there was a long prospect of darkness and downtreading which made Daniel dejected and cast down; at the end of it the prospect of the sunrise is calculated to make us feel in the mood expressed in Solomon's song, "Lo, the winter is past, the rain is over and gone. The flowers appear upon the earth: the time of the singing of birds is come and the voice of the turtle is heard in our land. The fig tree putteth forth her good figs and the vines with the tender grape give a good smell. Arise, my love, my fair one—and come away." Thus will the Lord address His Bride on His arrival at the soon-coming end of the present dismal night. We sing with truth:

Long hath the night of sorrow reigned,
The dawn shall bring us light,
God shall appear and we shall rise
With gladness in His sight.

Yet a little longer, and He that shall come will come. He will not always tarry. Only for the appointed time will He leave the earth unillumined and un-comforted by His presence. He will say to us in due time as he would say now if He might but speak, "Be of good cheer!" "Though ye have lain among the pots, yet shall ye be as the wings of a dove

covered with silver, and her feathers with yellow gold.

We have need of comfort: for the night is dark and cold and prolonged, and the voices of snarling wolves fill the air. There is abundance of comfort for us in the holy oracles: but with our weakness we often fail to get the full benefit. Let us

never despair but ever renew the conflict while the necessity lasts. The assembling of ourselves together helps us. In this attitude of obedience, God may have compassion upon us and help us still further in the wondrous ways open to Him with whom all things are possible.

EDITOR.

MULTUM IN PARVO.

Brown seed, buried in the furrow—forgot—
Green blade, springing—marking the spot,
Be this thy fate, thy happy lot—
For many a seed—doth perish and rot.

Pride and vanity—sentinels!
In the way of salvation—
Wisdom and ignorance—stepping stones!
To life or damnation—

Carry thy cross, and wear a crown—
"I have heard thy prayers, seen thy tears."
2 Kings xx. 5

Christ's treasury lies ope!
Behold great spoil—
Revel, ye wise men!—
Eternal life's a rope,
"Lay hold" the coil,
Madly, ye madmen!

Woman, honoured, abased—
Gold, blessed, accursed.

Worried by the wolf of care—
Go! cast on Christ thy share.

A *honed* yea, a bitter nay,
Easy, and hard to say.

Bold steel, assured,
Hot blood, hath cured.

Errors' foes, are people's friends.

Pride hath broken,
Ambition hath slain!
And low, the mighty lain.

Tombstones, tear-washed,
Flattering hopes, dashed,
Despairing teeth, gnashed—
Ye living—
Soon ending
In the coffin,
Or the coming,
Shouldst thou kill?
Let *work* be thy weapon,
Time, thy victim.

Hark the watchman's warning—
Ye, truth adorning,
Prepare for the morning,
Redemption's dawning.—

F.H.

November 10th, 1880.

THE TIMES AND SEASONS.

On this topic there are several communications arising partly from what has already appeared. "W.E.C." says: "I am not surprised to find that the minds of some brethren appear to be exercised with reference to the near approach of Christ: because, if the "Chinese Jews" should prove to have been correct in their computation of the world's age at the Nativity (and the late Dr. Thomas admits, in his *Chronological Summary of Times*, that they were within ten years of the truth), and if it be admitted that the present "kosmos" ends with the year 5999; and if it be also admitted that the forty years of Micah vii. 15, commence prior to the second advent of Christ, then we have arrived at the epoch within a few months! Thus:

4079 (the Chinese Jews' computation)
1880 (since the birth of Christ) and predicted
40 Micah vii. 15, gives
5999.

On the other hand, if, as your correspondent "H.S." suggests, there is a possibility of a mistake having been made in our own era, and that instead of living in the year 1880 we have only arrived at the year 1870, then Dr. Thomas may have been right in his computations, and the Chinese Jews wrong; or, as he says, only "within ten years of the truth," viz:—

4089 (the Doctor's computation),
1870 (the present era),
40 (years of Micah).

5999, the result, however, being the same.

"It may be objected that the foregoing computations cannot be correct, inasmuch as no time remains for the resurrection and judgment of the saints. But may not this be concurrent with the restoration of scattered Israel, and the consummation of the seventh trumpet?

"With regard to the 38th chapter of Ezekiel, it would be doubtless interesting to many of your readers if you could throw more light upon the "bands" or allies of "Gog" and his hosts, who will be smitten upon the mountains of Israel. The identity of "Gog" with the Russian power, is too plain to be misunderstood; but the accompanying "bands" are not so clearly identified.

"With reference to the 12th chapter of Daniel, if "H.S." will refer to the *Christadelphian* for February, 1873, he will find therein a very remarkable letter written by an intelligent Jew named Robert Ashe, LL.D., etc., transcribed from the *Jewish Chronicle*, in which he works out the 1,260, 1,290, and 1,335 days, bring them to a focus in 1880. This is the more remarkable, coming as it does from an independent source—from the adversary, so to speak. Some think, however, that the 1,335 days refer to the millennium and the "little season" beyond it. It is doubtless true, that there is no certainty with regard to the correctness of dates, and that "no man knoweth the day nor the hour" when the things preceding the second advent shall have an end. But this, I think, would not necessarily apply to the *year* or the *season*; for Jesus, instructing his disciples, after telling them that "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled" (Luke xxi. 24), refers in the verses following to certain things that will precede the coming of the Son of Man with power and great glory; and under the parable of trees shooting forth and blossoming, which indicates that summer is near at hand, he adds, "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

"Doubtless it is as competent for brethren now (as your correspondent "H.S." suggests) who feel the importance of the subject, to "set their heart to understand it," with prayer and abstinence, as it was with the

prophet Daniel; and while he had only three companions, apparently whom he could ask to join him in supplicating the Deity for wisdom to understand the time of the end, we, in our day, could solicit the co-operation of *many hundreds*. But whether it be this year or next, or a later one, one thing is certain, viz., that "The coming of the Lord draweth nigh" (James v. 8), and the probability is, that the next "fraternal gathering" will be at Mount Sinai, or where-soever the judgment seat is established."

A second correspondent, "E.C.," the author of the twelve questions appearing in the *Christadelphian* for September (page 407), writes in demur to the exception taken to the assumption on which the questions are built, viz., that the 2,300 years of Daniel viii. 13 are to be reckoned from the restoration of the daily sacrifice after the Babylonish captivity. He adds:

"Was not the all-important subject of this vision the daily sacrifice, and its antithesis—the Papal abomination—according to the saints' enquiry as to 'How long' it should be?—(See Dan. viii. 13.) Seeing this daily sacrifice, &c., to be especially and indisputably the subject of the saints' enquiry, what better ground can possibly be shown or desired, on which to decide the meaning and application of the direct answer given next verse? The question asked was 'concerning the daily sacrifice—not the Persian Ram nor his Horns, assuredly; so that the answer must also have been 'concerning the daily sacrifice' (as to the beginning of the 2,300 days), and the cleansing of the sanctuary as the sequel of those days, according to the angel Gabriel's interpretation of the details of the vision from beginning to end: for the interpretation shews the Papal anti-Christ being 'broken without hand,' as synchronous and identical with the sanctuary being cleansed or avenged as you say.—(See Deut. viii. 25.)"

A third correspondent (signing himself "A Brother") objects to the idea of some that the "lives" of the three beasts which are prolonged for a season and a time, are to be prolonged in a consecutive manner—that is, that each Beast's life being prolonged for a separate season and time. He rightly thinks that Dan. vii. 12 conveys the idea that all the three Beasts' lives are simultaneously

prolonged for a season and time. He says "No arguments in the contrary direction can be founded on the word lives. The Beasts being three when life was spoken of in regard to them, it had to be used in the plural number. There is only a season and time for the existence of all the Beasts; the lives of all three are said to be prolonged at the judgment of the Fourth Beast—in other words, continuance of life is granted the first three beasts, while the fourth is condemned to oblivion—(Dan. vii. 9-12.) All the lives are prolonged at this epoch. If so it does away with the possibility of the three beasts rising one after the other: consecutive uprising and existence. To prolong means to give continuance—how could a life be prolonged prior to its being in existence? There must be previous life before that life can be prolonged. Daniel's words are: "As concerning the rest of the Beasts . . . their lives were prolonged." We learn from this that they (the Beasts) have life at this epoch (the judgment of the Fourth Beast), and not only so, but that these lives are prolonged contemporaneously. A contemporaneous, and not consecutive existence, is in waiting for the first three of Daniel's four beasts. This is further proved by the fact that at the judgment of the Fourth Beast, and previous to their lives being prolonged, "their dominion is taken away"—(second clause, verse 12). Now how could their dominion be simultaneously taken away were they only to arise and exist in consecutive order?"

REMARKS.

The expectation of Christ's appearing at this time in the world's history does not depend upon any theory of the world's age (meaning by "the world" human society upon earth). That aspect of the case is useful only as a collateral support to the conclusion arrived at by other modes; and the conclusion does not rest upon any one mode in particular. It is yielded by a variety of independent lines of evidence. There is first the answer to the question "How long shall be the vision" of Daniel viii.? This was a vision of matters having a certain historical starting point standing related to the daily sacrifice. This starting point it will be found, was the uprising of the

Persian Ram, which takes us away back to the fall of Babylon. Any answer to the question "How long shall be the vision?" must be taken back to this point, because the vision begins there. E.C. says: "No; it must be commenced with the restoration of the daily sacrifice after the Babylonish captivity." But no satisfactory reason is given for this. The fact that the vision is "concerning the daily sacrifice" does not prove that the time is to be reckoned from the sacrifice itself: the time enquired for was the time of the *vision*, and the vision begins with the appearance of the Ram which is part of the vision (see verses 2 and 3). The whole vision is "concerning the daily sacrifice." The Ram and Goat would have no place but for their relation to the divine polity which they were to down-tread. Gentile events are never made the subject of prophecy except in connection with divine interests. When they are introduced it is because they have such connection and stand in the relation expressed by the word "concerning." The aspect in which the vision concerned the daily sacrifice was that of Gentile treading under foot, and if the sacrifice is to be made the starting point of the period at all, it would be far more reasonable to take its suppression by the Romans as the starting point than its restoration under the Persians. But there is no room for this reckoning. The question was "How long shall be *the vision*" which covers all the events seen. The answer of verse 13 was 2,300 days (according to the Common Version); and 2,400 days according to the Septuagint and several ancient Hebrew M.SS. If we take the 2,300 reading, we are at a loss, because nothing happened in the direction of Israelitish recovery at the end of 2,300 days (years) reckoned from B.C. 540—the beginning of the Persian dynasty. The termination of the period thus reckoned would be A.D. 1760, at which time nothing characteristic of the revival of the sanctuary transpired. It is contended by some that there has been equal failure in the case of the 2,400-reading (A.D. 1860), but this cannot be maintained. Anyone watching events must be aware that we are in the full tide of a pro-Israelitish and pro-Palestine current which began to set in with the formation of the Palestine Exploration

Society about then. All good works are done gradually and without abruptness. There is no sharp turning of corners. When the fulness of the time comes, there is a setting of the hand to the work, but the work is not done in an instant. The cases of the deliverance from Egypt and the deliverance from Babylon are both cases in point. In the first case, the 400 years had run out some thirty years before the hosts of Israel quitted the domain of the Pharaohs; and in the second case, the work of restoration was not accomplished for something like seventy years after the proclamation of Cyrus. It made a start at that time: but there were delays and obstructions which would have suggested to an onlooker that there had been a failure in the time. In our own day, the air is full, so to speak, of ideas and projects and accomplished facts tending in the direction of Israelitish regeneration, of which nothing could have been heard fifty years ago. Israelitish bonds have been struck off in nearly all countries: the barrier to Israelitish settlement in the Holy Land is removed in the Jews now being eligible to own the soil: and as a matter of fact, the land is reviving and the people returning, slowly perhaps, but certainly, and with a tendency to acceleration in the movement. These symptoms are so well marked as to have become a characteristic of the age, and an indication of the ending of the period of downtreading marked out so long beforehand, and so wonderfully verified in the history of the land and people.

Then there is the period measured off for the ascendancy of the power symbolised by the eye-endowed Little Horn of the Fourth or Roman Beast of Daniel's visions. There is no difficulty in identifying this power in the Romano-European system. The very name it bears in its official relations with the rest of the powers connects it with Daniel's symbol—the Holy SEE—the power that “sees”—oversees, episcopizes—as symbolised by the eyes. The power of the Papacy to prevail against the saints was measured by 1,260 days (years). We look back and see it in ascendancy during a history of great length, and we have seen it in our days lose the last shred of the power conferred upon it in A.D. 606-8 as the episcopal head and executive of Christen-

dom. It is obliged now to tolerate dissenting organizations under the very walls of the Pope's official palace. It is powerless and complains that it is so. This speaks to us of the end of its career and of the divine manifestation from heaven, by the hands of Christ to deliver it over to utter perdition in preparation for the establishment of the kingdom of God.

Then there are the periods contained in the Apocalypse—such as the Turkish period, the Lion-mouth (Papal) war-making period, the Holy City down-treading period, &c., the termination of all of which converge upon the age in which we live. The age of the world coincides sufficiently with these to confirm the general conclusion arising out of them, viz., that we are in the time of the end. That we know neither the day nor the hour does not interfere with that conclusion: all the events that ought to characterise the end are in full manifestation before our eyes. We do not require a knowledge of exact dates to be convinced of the nature of the era in which we live. It is evident that the knowledge of the exact time of the Lord's coming is both unattainable and undesirable: the general knowledge of the nature of the times is neither the one nor the other. It is desirable and advantageous to know it, and one can scarcely help knowing it with eyes open at all. We may not know the year, but we can scarcely fail knowing that this is the age that sees the Lord's return, the perdition of Papal Christendom and the establishment of the kingdom of God. The placing of Christ's thief-like advent in the sixth vial, in juxta-position with the dried Euphrates and the warlike muster of nations induced, by the political frogs of the European system (the French) is sufficient of itself to lead us to entertain the strong and daily hope of the Lord's speedy appearing. His delay from year to year cannot shake this confidence which rests not upon any exact calculation or particular dates, but upon the general aspect of the slowly-developing political situation before our eyes.

The age of the world requires, according to the millenary week plan of God's work upon earth, that the kingdom of God should be established thirty years hence. But as the great work of subduing the nations

precedes that establishment, and as the work of judging the saints precedes the subjugation of the nations, Christ's appearing must occur long before the end of these thirty years. Probably it will occur at the beginning of them, because of the probable indication of a thirty years' war between Christ and the nations in the testimony which speaks of the kings uniting their power for "one hour" for this purpose. But there is no certainty. The only certainty is that Christ is at the door. He is due, and Christ likens our position to that of a man who has heard that a thief purposes to break into his house on a particular night, but does not know exactly

when. He says such a man would be on the outlook all the time, and such he says ought our attitude to be. The fixing of an exact date tends to interfere with that attitude. The fixing of the era is wholesome: the fixing of the year is not so, and cannot be successfully done. The materials for a reliable conclusion do not exist. Facts and figures may be ingeniously and plausibly manipulated, but a close scrutiny will reveal points where undemonstrable assumption plays a vital part in the reasoning process, and therefore prevents the result from being valuable. We may recur to the other points another time.—EDITOR.

THE AGE TO COME.

[Brother W. Robertson, of Arbroath, copies out and forwards the following extract from Cowper's *Task*, as a suitable item in the contents of the *Christadelphian*. It is a beautiful poetic presentment of prophetic truth—valuable, not because "poetic," which might only mean fanciful: but valuable because it draws a true picture in colours supplied by the Spirit of God.—EDITOR.]

THE groans of Nature in this nether world,
Which Heaven has heard for age, leave an end
Foretold by prophets, and by poets sung,
Whose fire was kindled at the prophets' lamp:
The time of rest, the promised Sabbath, comes,
Six thousand years of sorrow have well-nigh
Fulfill'd their tardy and disastrous course
Over a sinful world; and what remains
Of this tempestuous state of human things
Is merely as the working of a sea
Before a calm, that rocks itself to rest;
For He, whose care the winds are, and the clouds,
The dust that waits upon His sultry march,
When sin hath moved Him, and His wrath is hot,
Shall visit earth in mercy; shall descend
Propitious in His chariot paved with love;
And what His storms have blasted and defaced
For man's revolt, shall with a smile repair.

Oh, scenes surpassing fable, and yet true
Scenes of accomplished bliss! which who can see,
Though but in distant prospect, and not feel
His soul refresh'd with foretaste of the joy?
Rivers of gladness water all the earth,
And clothe all climes with beauty; the reproach
Of barrenness is past. The fruitful field

Laughs with abundance; and the land, once lean,
 Or fertile only in its own disgrace,
 Exults to see its thistly curse repealed.
 The various seasons woven into one,
 And that one season an eternal spring.
 The garden fears no blight, and needs no fence,
 For there is none to covet—all are full.
 The lion and the leopard, and the bear
 Graze with the fearless flocks: all bask at noon
 Together; or all gambol in the shade
 Of the same grove, and drink one common stream.
 Antipathies are none. No foe to man
 Lurks in the serpent now: the mother sees,
 And smiles to see, her infant's playful hand
 Stretch'd forth to dally with the crested worm,
 To stroke his azure neck, or to receive
 The lambent homage of his arrowy tongue.
 All creatures worship man, and all mankind
 One Lord, one Father. Error has no place:
 That creeping pestilence is driven away;
 The breath of heaven has chased it. In the heart
 No passion touches a discordant string,
 But all is harmony and love. . . .
 One song employs all nations; and all cry,
 "Worthy the Lamb for he was slain for us!"
 The dwellers in the vales and on the rocks
 Shout to each other, and the mountain tops
 From distant mountains catch the flying joy;
 Till nation after nation, taught the strain,
 Earth rolls the rapturous hosannah round.
 Behold the measure of the promise fill'd.
 See, Salem built—the labour of a god!
 Bright as a sun the sacred city shines:
 All kingdoms and all princes of the earth
 Flock to that light: the glory of all lands
 Flows into her; unbounded is her joy,
 And endless her increase. Thy rams are there:
 The looms of Ormus, and the mines of Ind,
 And Saba's spicy groves, pay tribute there.
 Praise is in all her gates: upon her walls,
 And in her streets, and in her spacious courts
 Is heard salvation. Eastern Java there
 Kneels with the native of the farthest west;
 And Æthiopia spreads abroad the hand,
 And worships. Her report has travell'd forth
 Into all lands. From every clime they come,
 To see thy beauty, and to share thy joy,
 O Sion! an assembly such as earth
 Saw never, such as heaven stoops down to see. /

Nearly ready, Price Five Shillings and Fourpence, Post Free,

THIRTEEN LECTURES

ON THE THINGS REVEALED IN THE LAST BOOK OF THE NEW TESTAMENT, COMMONLY
KNOWN AS "REVELATION," BUT MORE APPROPRIATELY DISTINGUISHED AS

THE APOCALYPSE,

Showing their bearing on the events of History, and on those MIGHTIER EVENTS OF
THE NEAR FUTURE, to which they have all been leading.

BY THE EDITOR.

THE following lectures are reproduced from brief notes, made by several shorthand writers, during the course of their delivery. They were not delivered with a view to publication. Their publication is due to the importunities of those who heard them, and others who heard of them. They were addressed, in almost a private way, to the believers of the truth in Birmingham (known as Christadelphians), with the object defined in the few printed announcements that were issued: viz., "to make known, in a simple and colloquial manner (for the benefit particularly of believers of the truth), the meaning of the symbols exhibited to John in the Isle of Patmos, in their bearing on the events of history and those mightier events in the near future to which they have all been leading."

That the Author should be able to attempt such a work, is due to his having been privileged to have his understanding enlightened by the reading of Dr. Thomas's *Exposition of the Apocalypse*, in three volumes, known as *Eureka*. Apart from this, he gladly acknowledges he would not have been able for it. He does not mean by this that the understanding of the Apocalypse is dependent upon the acceptance of Dr. Thomas's *ipse dixit*. Dr. Thomas has only done for the Apocalypse and the Scriptures in general what Sir Isaac Newton did for astronomy: he has invented nothing: he has simply discovered their meaning, by applying a correct process of reasoning to the facts, carefully observed and ascertained.

It is easy for anyone to understand astronomical phenomena after the results achieved by the labours of Sir Isaac Newton. The understanding, in such a case, is not dependent upon Sir Isaac Newton's authority, in any way; but upon facts perceived and understood after Sir Isaac Newton has pointed them out. So it is easy to understand the teaching of Scripture, after the nature and evidence of that teaching have been demonstrated by Dr. Thomas. The one who so understands, does not depend upon Dr. Thomas's authority or ingenuity for his understanding. He sees and understands the facts for himself; still, he will be happy to own, that if they had not been ascertained and exhibited beforehand, he might have remained as ignorant of them as all star-students were ignorant of the real science of astronomy before Sir Isaac Newton's days.

Dr. Thomas has, in a scientific manner (that is, with calm accuracy), elucidated the significance of Apocalyptic symbolism, in the work referred to, which is, in every sense, an extraordinary work. The publication of this volume of lectures may serve to draw attention to that work, and to prepare the general reader for the understanding of it. In fact, it may prove a stepping-stone to *Eureka*. Some find *Eureka* too deep and diffuse to allow of their grasping it with the limited time for study at their disposal. It was to meet the wants of this class in Birmingham that this course of lectures was delivered.

They were listened to by a crowded audience, which remained crowded to the last night. A demand was made for their publication. That demand is now complied with; and thus a book is published, which has come into existence without any design on the part of the writer. Perhaps the design existed where the *Ways of Providence* have their roots and source. At all events, if any good service was done in the limited colloquial effort, in which the book had its origin, that service, in this form, will be extended far beyond anything that was contemplated in the original delivery of these *Thirteen Lectures on the Apocalypse*. To God be all the glory and the praise.

THE AUTHOR.

64, BELGRAVE ROAD, BIRMINGHAM.

27th October, 1880.

FIRST LECTURE.—REVELATION I.

THE general neglect of the Apocalypse—a good reason why it is not understood—the recent exposition by Dr. Thomas—origin of the Apocalypse—to whom sent—its symbolic style—the use of sign and symbol in previous divine communications—the advantage of symbolism—the futurist theory of the Apocalypse—its baselessness—the origin of the Apocalypse—John in the Isle of Patmos—“in the Spirit on the Lord’s Day”—not Sunday or Saturday—the first object seen—the Son of Man in the midst of the seven golden candlesticks—the order to send the Apocalypse to the seven Asiatic ecclesias—the message to each—the structural beauty of each—brief and hurried analysis—the angels of the ecclesias.

SECOND LECTURE.—REV. II. AND III.

THE message to the seven ecclesias—the suggestive position they occupy as the preface to the Apocalypse—the obscure and not the great honoured by Christ’s communication in the first century—the poor called and not the rich—the rule of action still the same—effect of the vision upon John—his fear and the comfort—the messages considered in detail—to Ephesus, to Smyrna, to Pergamos, to Thyatira, to Sardis, to Philadelphia, to Laodicea,—value of the messages—the view that they were prophetic as well as preceptive—the Laodicean state of contemporary Christendom.

THIRD LECTURE.—REV. IV., V. AND VI. TO VERSE 6.

A NEW division: “Things which must be hereafter”—John “in Spirit”—gorgeous scene—the throne in heaven—the four living creatures and four and twenty elders—the kingdom in symbol—origin of the symbols in the heraldry of the Israelitish nation—the details—the rainbow—the sea of glass—the crowned or stephaned elders—the beasts full of eyes—Israel enlightened and glorified—an apparent difficulty—the kingdom and the seals contemporary—impossible explanations—the right explanation—the kingdom

past and future, and germinally contemporary with the times of the Gentiles—the seals— their number—what the opening of them means—worthiness on the part of the Lamb-opener—the seven horns and seven eyes—the anthem of praise when the Lamb took the Seven-sealed Scroll—the **FIRST SEAL**—the white horse and its arrowless rider with the bow—the **SECOND SEAL**—the red horse and his dagger-armed rider—the **THIRD SEAL**—the black horse with the balance-holder—a fiscal proclamation.

FOURTH LECTURE.—REV. CHAP. VI. FROM VERSE 7; VII. AND VIII. TO VERSE 6.

THE confusion and bloodshed of history—the beauty of the Apocalypse in constructing a distinct programme out of chaotic materials—a literal element in the symbolism—a help to its elucidation—the horse of the seals—its colour under each—the **FOURTH SEAL**—the pale horse—its rider, Death—fulfilment in the awful experiences of the Roman world, and particularly Italy under Maximin and his successors—half the human species destroyed with the sword, famine, and pestilence—The **FIFTH SEAL**—the persecutions under Diocletian and Galerius, who attempted to extinguish Christianity—peculiarities of the symbolism as appearing to favour popular views of the death state—the **SIXTH SEAL**.

FIFTH LECTURE.—REV. VIII. FROM VERSE 7.

THE **SEVENTH SEAL**, containing the seven trumpets—ribald mirth at Apocalyptic technicalities—the jest of ignorance—the Apocalypse a great deep—an enigma of exquisite construction—the breaking of the seals—change of figure under the seventh seal—introduction of trumpets—the significance of trumpet-blowing as a figure—the reason of introducing the trumpets—a change in the situation—a higher national responsibility of Rome—more direct judgments for her sins—the preparation for the sounding of the trumpets—development of the power of the barbarians in preparation for the trumpet judgments—sounding of the **FIRST TRUMPET**—the area of its operation—the third of the earth—the ravages of the Goths—defeat of the Roman armies by Alaric—subsequent devastation of the empire and the sack of Rome itself—the **SECOND TRUMPET**—a burning mountain in the sea—the Vandals under Genseric—their ravages on the ocean and the maritime coasts of the empire—the **THIRD TRUMPET**—the star “wormwood”—the locality of its fall and the embittering of the waters—the verification in the career of Attila, the king of the Huns—disruption of the Roman Empire—Providential purpose served by this—the **FOURTH TRUMPET**—eclipse of the Roman sun, moon, and stars in a third of the system—extinction of the Roman Empire in the west—the woe trumpets.

SIXTH LECTURE.—REV. IX. AND X.

THE woe trumpets—the vastness of the changes involved—the **FIFTH TRUMPET**, or first woe—the opening of the abyss—the issue of the locust cloud—its relation to the appearance of Mahomet—his prophetic pretensions and military measures—overrunning of European countries by his Saracenic hordes—their special animosity towards the Catholic idolators—the scorpions they used in war—their mission to torment but not to kill for five months twice told—the chronology of their mission—Dr. Thomas's historical paraphrase of the fifth trumpet—the **SIXTH TRUMPET**, or second woe—the four angels—their Euphratean boundary—the Turkish inroads in four great movements—the length of time appointed—an hour, a day, a month, and a year or 391 years—the secondary application of that period—the enormous time occupied by the fifth and sixth as compared with the preceding trumpets—the description of the horsemen—their enormous number—the fire, smoke, and brimstone surrounding them—the introduction of gunpowder by the Turks—the desolation of the east under Turkish rule—the

termination of these by the advent of the mighty rainbowed angel of chapter x. 1.—the SEVENTH TRUMPET, or third woe, not so protracted as the other two—the seven thunders—why John was not allowed to record them—the open book and the eating thereof—the interesting work to be done by the saints at the coming of Christ.

SEVENTH LECTURE.—REV. XI.

EASTWARD bearing of the events of the fifth and sixth trumpets—chapter xi., transferring the reader to the west—the measuring of the temple and the altar—the significance of the measurement—the outer court that was not to be measured—meaning of the temple—Christendom in its relation to the apostolic work—the treading of the Holy City for forty-two months—the two witnesses and their prophesying—the two class-antagonists of the Papacy in the course of European history—their dead bodies—the exposure of the corpse for three and a quarter days—the historic fulfilment—events in France and throughout the Roman Catholic jurisdiction generally—why France is so prominent in the matter—the street of the city—extent of the city “where our Lord was crucified”—the joy among the nations at the death of the witnesses—their resurrection and ascent to power in A.D. 1790—the French Revolution—the Reign of Terror—earthquake and fall of the tenth of the city—the third woe cometh quickly—its nature—the coming of Christ—resurrection and overthrow of universal human society—the setting-up of the kingdom of God.

EIGHTH LECTURE.—REV. XII. AND XIII.

CHAPTER XII., compelling another backward journey in point of time—the explanation of this zig-zag construction of the Apocalypse—a second view of the events of the sixth seal to show their bearing on the friends of Christ—the woman clothed with the sun; her relation to the Bride, the Lamb's wife—“the moon under her feet”—her crown of twelve stars—her child-bearing—the dragon waiting to devour her son—Constantine and the Paganism of the Roman Empire—the crowns on the heads of the dragon and not on the horns—the ascension of the woman's son to God—the inapplicability of the prophecy to Christ—the flight of the woman into the wilderness—the war in heaven—the conflict between the forces of Christianity and Paganism—the overthrow and expulsion of the Pagan Dragon—the rejoicings in the Christian camp—the woman in her hiding place—the serpent persecuting her—the beast of the sea—the dragon the source of its authority—the slain sixth head and its survival from the sword wound—the blasphemous mouth of the beast—the forty-two months of its continuance—the two-horned beast of the earth—the Holy Romano-Germanic Empire—the image of the beast made to live—the mark of the beast and the number of his name—a solemn lesson.

NINTH LECTURE.—REV. XIV.

DAYBREAK after night—the Lamb on Mount Zion—the 144,000 who are with him—who they are—their virginity—the meaning—their song that no man could know—the women, with whom the 144,000 are not defiled—following the Lamb—the everlasting gospel preached in the hour of judgment—the summons to the world—the result—catastrophe to Rome—warning proclamation to the nations—the threatened torment to the worshippers of the image—the smoke of their torment—not the orthodox hell—a terrible epoch in the history of Europe—the blessedness at that time of the dead dying in the Lord—the white cloud, and the sickle-armed Son of Man sitting thereon—a hieroglyph of coming retribution—the angel coming out of the temple, and the angel coming out of the altar—stages in the work of judgment—the 1,600 furlongs of blood to the horses' bridles—a horrible picture—the glorious sequel.

TENTH LECTURE.—REV. XV. AND XVI.

BACK again for a hundred years—telescopic construction of the Apocalypse—the last slide the smallest and intensest—the pouring out of the vials—the saints in glory apparently before the vials began—a difficulty explained—the song of Moses and of the Lamb—the opening picture taken to pieces—the white linen and the golden girdles of the vial-angels—why the vials were given to them by one of the beasts—the FIRST VIAL—the Papal populations afflicted—terrible events in France—the judgment on the Papacy gradual, as on Israel, yet terminating in catastrophe, as with Jerusalem—the end arrived—all Europe affected—the SECOND VIAL—unprecedented maritime calamities—British exploits at sea—the THIRD VIAL—the Napoleonic wars in Italy—the FOURTH VIAL—scorching action of the Austrian sun: desolating wars—the FIFTH VIAL—darkening of the Papal kingdom: the Napoleonic suppression thereof for a season—the Pope a prisoner and Rome incorporate with France—the SIXTH VIAL—the drying of the Euphrates—exhaustion of the Turkish Empire—the three frogs—French diplomacy effective in causing the three wars (dragon, beast, and false prophet), and in rousing the world to military preparation for Armageddon—the SEVENTH VIAL—the overthrow of human power—judgment on the world, and the setting-up of the kingdom of God.

ELEVENTH LECTURE.—REV. XVII. AND XVIII.

MUCH of Rome in the Apocalypse—no marvel in view of history—the objection of some people that Babylon is not Rome—the proof that Babylon of the Apocalypse is Rome—the scarlet coloured beast and its lady rider—the symbol of Roman Europe in its latter-day constitution—an enigma: “the beast that was, and is not, and yet is; the other enigma: “he is the eighth, and is of the seven”—the standing in God’s eyes of all who admire the Roman system—the ten horns of the time of the end—their war against the Lamb—the nature and objects of the struggle from a divine point of view—the companions of Christ in the conflict—“the called, chosen, and faithful”—the end of the conflict—the hating of the harlot by the horns preliminary to the end—the anti-Papal policy of the powers—the perdition awaiting Rome at the Lord’s coming—the summons of the Lord’s people to come out of her—Rome’s complacency to the last—her destined submergence in volcanic fires—the first, and stunning blow, in the conflict between Christ and the nations after the destruction of Gog on the mountains of Israel—the evidence that Rome topographical, and not Rome as a system, is meant in Rev. xviii.—the terrible category of her crimes—the song of triumph at her overthrow.

TWELFTH LECTURE.—REV. XIX. AND XX. TO VERSE 6.

THE Hallelujah chorus—its real occasion and meaning—the marriage of the Lamb—the destruction of Rome—the reasons for joy involved in these events—the avengement of the slaughtered saints, of which they are the resurrected and rejoicing spectators—the national celebration in the Holy Land under the leadership of Christ—the next stage—preparing to subjugate the whole world—summons to surrender—its rejection—the “war of the great day of God Almighty”—the programme of events in eleven items—coming sacrifice—destruction of the great men of the earth—Nihilism eclipsed—overthrow of the confederated powers of Europe—capture of the leaders—the beast and the false prophet—the lake of fire—the host of resurrection (rejected) fugitives in their territories—the binding of the dragon—shutting him up in the abyss—the reign of the saints for a thousand years—who they are that reign—not “martyrs” only—the millennium not 360,000 years—the first resurrection—the rest of the dead—living and reigning with Christ—orthodox imagination—the gloriousness of the kingdom.

THIRTEENTH LECTURE.—REV. XX., VERSE 7 TO END OF THE BOOK.

PROPHETIC character of Apocalypse—its fulfilment in European history—the closing scenes—the kingdom of the thousand years—the revolt of nations at the close—the cause that leads to it symbolically expressed as the loosing of Satan—deceiving the nations—the catastrophe that ends the revolt—the devil and the lake of fire—the resurrection at the end of the millennium—death during the thousand years—the post-millennial judgment—abolition of death—an immortal population for the earth—new heavens and new earth—the giving up of the kingdom to God—history of God's work on earth—the consummation—the world peopled by one race, all immortal—"all things new"—New Jerusalem—gorgeous picture—a contrast to the hideous symbols of the present dispensation—not a literal city—a symbol of the saints in their corporate constitution—the twelve gates and twelve angels—the wall of the city with twelve foundations—the cube form and furlong measurement of the city—the measurement of the wall, and of the man, and of the angel—the garnishing of the twelve foundations with all manner of precious stones—no temple in the city, and no need of the sun—why called New Jerusalem—the city at the beginning and end of the thousand years—Queen of the endless ages—the river of life and trees on the bank—the healing of the nations—no more curse.

THE TEMPLE OF EZEKIEL'S PROPHECY.—No. 5.

BY BROTHER SULLEY, OF NOTTINGHAM.

THE ANGEL OF BRASS.

WHEN Ezekiel is brought to the city, a man is seen standing in one of the gates thereof, the appearance of whom is like unto brass. Who this man is and why he should be likened unto brass are questions of interest and importance. They can only be satisfactorily answered by considering the symbolic use of brass in the Scriptures, and by noting things spoken of and by the angel measurer.

Upon the children of Israel tempting the Lord in the wilderness, their folly was not expiated till, confessing their sin, they looked upon a *brazen* serpent which Moses by commandment had made. Now from what is written concerning the experience of Adam and Eve in the garden of Eden and from the following testimonies—(Numb. xxi. 5-9; Psalms lxxviii. 18; 1 Cor. x. 9; James i. 14; iii. 5-6; Gal. v. 17) we may gather that the serpent was a symbolical representation of their sin: its form indicated the *character* of their transgression, and the metal of which it was composed, the *origin* of their sin. As *tempters* of the Deity they were fitly symbolised by a

serpent. Their flesh which caused them to transgress was appropriately represented by brass, or rather copper, which is the word adopted by brother Thistle, and is the word most modern translators use. Polished copper glittering in the sunshine is a fair representation of "fire," and fire represents the burning and consumptive nature of lust.—(James iii. 5, 6; iv. 1, 2). Now inasmuch as all lust is of the flesh, called "sin's flesh," *brass* may be taken as representative of *sin's flesh* in the symbol before us. This brazen serpent not only portrayed the sin of the children of Israel but also that of mankind. By it they would be reminded of their federal relation to Adam, the whole figure being a perfect symbol of human character. Transfixed to the pole in the wilderness it was a type of the way in which Deity delivers men from the consequence of sin.—(John iii. 14). The higher significance attaching to the figure, however, does not destroy the symbolical meaning of its copper substance but rather establishes it.

Our beloved brother, Dr. Thomas, who now sleeps in the dust of the earth, and

but for whose writings these articles could not have been written, shows in *Eureka*, vol. i., page 117, how that brass is used to signify sin's flesh. Speaking of the altar built by Jacob, he says: "This *Yahweh-nissi altar* was superseded by an altar overlaid with plates of brass. These plates represented 'the flesh of sin' purified by fiery trial. 'Gold, silver, brass, iron, tin, and lead, everything,' said Moses, 'that may abide the fire, ye shall make go through the fire, and it shall be clean; nevertheless, it shall be purified with the water of separation; and all that abideth not the fire ye shall make go through the water.'—(Numb. xxxi. 22). The connection of the plates with sin's flesh is established by their history. They were 'the censers of those sinners against their own souls,' Korah, Dathan, Abiram, and their company, two hundred and fifty of them, who rebelled against the strength of Israel. He commanded Eleazar, Aaron's son, to melt them, and roll them into 'broad plates for a covering of the altar;' and for 'a sign to the children of Israel.'—(Numb. xvi. 37)."

From the above premisses then we may conclude that brass is used to represent sin's flesh, and that the angel measurer seen by Ezekiel has some connection with "the flesh of sin."

Let us next consider some things said by this angel. According to verse 4, the man of brass speaks to Ezekiel in this wise: "Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall show thee: for to the intent that I might show them unto thee art thou brought hither." Now according to verses 1 and 2, "the hand of the Lord" was upon Ezekiel, showing him the things which he saw. It is the Deity therefore whom the "I" represents.

Again the Man of Brass, according to verse 7 of chapter xliii., speaks in this wise: "Son of man, the place of My throne, and the place of the soles of My feet, where I will dwell in the midst of the children of Israel for ever." The "I" of this verse is the Deity. For Moses testifies that there is a plot of land occupying a central position in relation to the earth's surface, which "the Lord God of Israel careth for," His eyes being always "upon it, from the beginning of the year even unto the end of the year."—(Deut. xi. 12). Deity speaks of it as "My land."—(2 Chron. vii. 20; Isaiah

xiv. 25; Jeremiah ii. 7; Ezekiel xxxvi. 5; xxxviii. 16; Joel iii. 2). A particular spot in this land is selected for His dwelling place, even the site of that building which is under consideration. In this place He will establish His throne (Isaiah xxiv. 23), dwelling in the midst of His people. Hence the prophet Joel (chapter iii. 16, 17) says. "The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of His people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, My holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more." And Zechariah (chapter viii. 3) testifies "Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth, and the mountain of the Lord of Hosts, the holy mountain." David likewise in spirit affirms, that "In Judah is God known; His name is great in Israel. In Salem also is His tabernacle, and His dwelling place in Zion." Jeremiah also helps to complete the prophetic picture by saying "at that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord to Jerusalem, neither shall they walk any more after the imagination of their evil hearts."—(chapter iii. 17).

But will Deity dwell upon the earth? Yes, in manifestation, and make it thereby His footstool.—(Is. lxxvi. 1; Ezek. xliii. 7). In manifestation He appeared to Abraham; in manifestation He visited Sodom; and in manifestation He will dwell amongst men, making the earth His permanent abode. Those who require assistance in the comprehension of the subject of "God manifestation may profitably peruse *Eureka*, vol. I, pages 87 to 118.

The above premisses teach that the figure of brass seen by Ezekiel is symbolical of a manifestation of Deity in sin's flesh. Not a manifestation in mortal flesh, such as occurred 1,800 years ago (John xiv. 10; 2 Cor. v. 19; 1 Tim. iii. 16), but in sinful flesh purified and made incorruptible.—(Numb. xxxi. 22; Ezek. xliii. 1-7).

RESPECTING the map which appeared in

last month's *Christadelphian*, a brother writes: "I observe that while you indicate the course of the stream that will flow into and regenerate the Dead Sea, you do not shew that branch of it which as Zech. xiv. 8 seems to teach will flow into the Mediterranean."

REMARKS.

The reason of the omission is because much uncertainty at present exists as to the channel by which the twin stream reaches the Mediterranean. A notion exists that the great earthquake which is to divide the Mount of Olives, will form a valley extending westward past Jerusalem, unto the Great Sea. The valley mentioned by Zechariah is said to reach to "Azal," and advocates of the "through route" theory have supposed that Ashkelon, or Askelon, a city on the Syrian coast, is the Azal of Zechariah, but reliable evidence is wanting to substantiate the idea. In view of the testimony of Ezekiel and Joel, it is not reasonable to suppose that the river will take the course advocated by Major Phillips; neither is it probable that the stream, which flows out of the house of the Lord, will take a westward course at all till it has reached the valley of the Jordan. Ezekiel shows that the water which flows from the temple will heal the Dead Sea—(chap. xlvii. 8). Now, if the earthquake which divides Olivet forms a cleft from sea to sea, the *waters of the Mediterranean* would rush in and *cleanse* the Dead Sea—not the stream issuing from the temple, to say nothing of the hurtful effect of such an inrush of waters, caused by the difference of level of the two Seas, for the Dead Sea is 1,312 feet below the level of the Mediterranean. Again, Joel (chap. iii. 18,) affirms that "a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim." Now Shittim is somewhere near the place marked on my sketch. The evidence assigning that position to a city is somewhat hazy, but the locality of the valley of Shittim must be near that spot; for when the children of Israel invaded the land of Canaan, they moved from the valley of Shittim to the bank of Jordan, east of Jericho, *on the morrow* after they received the report of the spies—(Josh. iii.) There does not appear to be any uncertainty about the site of Jericho, so we have a tolerable correct idea as to the where-

abouts of the valley of Shittim. That valley must be near the river Jordan, not far from the northern end of the Dead Sea. Question—How can a stream from the house of the Lord water the valley of Shittim, under the conditions which will exist if the contention above referred to, be sound? Why, instead of waters from the house of the Lord entering the valley, an arm of the sea would be first formed, and wash the shores of Shittim long before the fresh water stream would reach them. Nor can it be said that a fountain from the Lord's house waters a district, when said waters enter the sea some twenty to twenty-five miles off.

There is a way, however, in which the prophecies bearing on this subject may be understood. The reason it is not put forward as conclusive by the writer is because there remains some evidence not yet sifted which has a connection with the matter. If reference be made to the 47th chapter of Ezekiel, we shall find the *eastward* direction of the "waters" very distinctly stated, but no reference to a westward channel, although there must be an outlet to the Mediterranean, because of the things affirmed in verse 10. Ezekiel sees the stream issue from the *eastward* front of the temple, on the south of the gateway. He is brought through the waters *eastward*, and the measuring angel informs him that "These waters issue out toward the *east country*, and go down into the desert." Moreover the word translated "desert" is *Arabah*, which word evidently describes the depressed valley in which the Jordan and the Dead Sea lie. It is clear then how the fresh water channel reaches Shittim. Now let us suppose the earthquake has taken place. The waters gush forth and pass between the newly separated peaks of Olivet, and flowing into the Dead Sea fill up its depressed basin and then cover the Valley of Shittim. As the waters rise they ascend the Jordan valley, northward, which is now a stream reversed, until they fill the basin of the Sea of Chinnereth. They still pass northward and engulph the cities of Chorazin, Bethsaida, and Capernaum. For, be it remembered, that the Sea of Chinnereth is 653 feet *below* the level of the Mediterranean. And unless the levels north of the Holy Oblation were materially altered (and there is no testimony to lead us to expect such a change), the above-mentioned things would certainly happen, consequent on

the flow of the waters of the new river, indicated by Ezekiel. A magnificent inland sea would then be found level with the Mediterranean, and sufficiently salt to receive the fish which come into it. It is necessary to consult a good map of Palestine to comprehend the bearing of the above remarks; and then the remarkable disposition of the mountains of Israel show the probability of the results above indicated. If the things mentioned so far be satisfactory, still we require to know the place of outlet to the Mediterranean. Possibly this may be at Tyre, for Ezekiel speaks of ancient Tyre as "situated at the entry of the sea"—(Ezek. xxvii. 3). If the waters divide as above indicated and then enter the Mediterranean, we must read the testimony of Ezekiel, and Joel between the lines of Zechariah, "living waters go out from Jerusalem," eastwardly, striking the valley of the Jordan, near the valley of Shittim; and then "half of them (flow) towards the former (Dead) sea, and half of them towards the hinder (Mediterranean) sea"—(Zech. xiv. 8). Whatever primary meaning may be attached to Ezekiel's

description of Tyre as situate at "the entry of the sea," a prophetically literal import may be hidden under it, in which case a gradual subsidence of the channel of the river Leontes, or some adjacent valley, a sort of settling down after the expansion of the vast force needed to divide the Mount of Olives and elevate the mountains of Judah, would be sufficient to connect the two seas. The waters of the new sea would probably flow up to and gradually meet those of the Mediterranean; and thus a magnificent maritime communication would be found, without devastation or disaster.

Should these things be realised, a literal fulfilment of Matt. xi. 21-23 would be the result, for the 11th verse of Ezekiel xlvii. forbids that southern extension of the Dead Sea, as at present existing.

Any brother able to point out the site of "Azal" and "En-eglaim," may materially help the solution of the problem we are considering. This is one of those points which the publication of the new surveys of the Holy Land may tend to elucidate.

H.S.

The Christadelphian.

He is not ashamed to call them brethren.—(Heb. ii. 1).

DECEMBER, 1880.

THIS is the last number of vol. XVII. The despatch of the January number of vol. XVIII. will be from the new list. Consequently, the non-arrival of the number, in any case, will mean that the name of the subscriber is not in the new list; and the reason of that will be that the subscriber has not ordered it to be placed there. The names are added to the new list as the orders come in. We are obliged to make this explanation to prevent the misunderstanding which some fall into on almost every occasion. They take the stoppage of the paper as a personal affront, as if the Editor doubted or distrusted them. They regard it as a deliberate act, singling them

out, as it were, from others; whereas it is but the mechanical result of the system we are obliged to adopt, of working each year by a new list, made up from actual orders. If the postman does not call, readers will know the reason, and how to bring matters to a right form.

We have to return thanks to almost all who have hitherto subscribed for 1881, for the liberal manner in which they have done so. We fear some have gone beyond their power in their desire to maintain the efficiency of this agency for the truth's service. If the affair were a personal one, we should be embarrassed by the liberality of their words and deeds; but, being a matter "not our own," we accept their readiness as an act of fellowship in the common stewardship which the knowledge of the truth imposes on all who love it. The views they entertain and express are an encouragement in the midst of the arduous, wearisome, and often mortifying duties, which cluster round the *Christadelphian*; which, though all bringing peace towards God, and bearing promise of the "life which is to come," are all the more easily borne for the sympathy

and co-operation of fellow-labourers and fellow-watchers for the light that will by and bye break on the world's dark horizon.

We have not space this month for illustrations of these. We append a sentence or so from a few :

"I would not be without the *Christadelphian*, if it was double the price." Brother Jeffries, Cleobury Mortimer.

"I could take the *Christadelphian* every week. I cannot understand any brother doing without it once a month. You cannot be rewarded in this life." Brother Turner, Dunbar.

"What I send over and above the price is not sent as an equivalent. I do not think there can be such a thing as an equivalent, as between things temporal and spiritual. The extra 2s. 6d. is only the measure of what I am able to do." Brother Atkins, Bideford.

"The extra mite is towards the support of the *Christadelphian*, believing, as I do, that it is a most potent instrument at the present time in keeping alive the faith once delivered to the saints." Brother R. Caruthers, Glasgow.

"It (the amount sent) but poorly represents the spiritual value of the periodical, as many doubtless can testify." Brother C. F. Clements, Birkenhead.

"Those who appreciate the *Christadelphian* as I do, will esteem it a privilege to help you in keeping the lamp burning, which sheds the only God-revealing light in this dark day. The existence of the *Christadelphian* seems to be an absolute necessity now ; for the Scriptures, having been perverted and their light hidden by the blind leaders of the blind, the *Christadelphian* represents, as it were, the united voice of the brethren of Christ bearing a 'testimony against them.' I sometimes think, that when the time comes for all nations to worship the Lord, when it will be death to speak lies in His name, and when even the pots in Jerusalem shall be labelled 'holiness to the Lord,' that there must be a grand bonfire of all the vain, idle, and blasphemous literature which the world has produced ; but there will be few volumes, which, having done honourable service in strengthening and comforting the saints in their days of weakness and suffering, will not share in the condemnation, and some of them will, perhaps, be found to be entitled *Christadelphian*, Vol. I, II, &c." Brother Geo. F. LAKE, Windsor.

"Having good reason to be thankful for the instruction which has come from Birmingham, I wish to be allowed to follow the good example set by some of your gentlemen, and hope that many others may also follow it. I enclose P.O.O. for £1. If I don't eventually make use of the informa-

tion which I have gained, the blame will lie at my own door. While fully seeing the necessity of obedience in baptism, and also would go so far as to say that personally I would have no hope unless I obeyed, still I should be afraid to affirm to article 33 Statement of Faith." Mr. Chas. Embleton, Kirkcaldy.

One or two have expressed doubt as to the expediency of increasing the price of the *Christadelphian*. If we say we have not increased it, but left it to the option of everyone to do as he feels moved in the case, the answer is that is not "business-like." We admit it. The *Christadelphian* is not a business enterprise and has never been conducted on business principles, except in a very mild form, and only so far as absolutely necessary. It has been conducted on the basis of a friendly co-operation for common objects on the part of all taking part, having exclusive reference to the interests of the truth in all their forms and phases. We shall be sorry if our throwing the door open for a larger voluntary co-operation should prove an embarrassment to those who cannot go farther than the usual price, as some seem to fear. It need not be so. As already said, the old price will be accepted with a thorough understanding that the fact of subscription at all is as much an act of fellowship and goodwill as the larger help of those who may feel at liberty.

A single word more in conclusion. Some have misapprehended the reason of the Editor's proposal. It is not unnatural perhaps that they should have connected it with business matters apart from the truth which happen to coincide in point of date. The need for it exists quite independently of these. If we have not been specific in the statement of its nature, it is because we imagined a hint of its existence would be sufficient with readers after a seventeen years' existence of the *Christadelphian*, with its management, spirit and objects. The response that has taken place shows we were not mistaken. We will simply say that the reasons concern the continuance of the *Christadelphian* in the time that may yet elapse to the coming of the Lord. It has existed in the past under arrangements which are not in their nature everlasting, which require to be substituted in some such way as proposed to allow of

the Editor continuing to bestow his time and energy upon the service of the truth as heretofore. The way is open for him in other directions: and in other directions he might have to go if a perseverance in this work were not rendered possible in the way proposed. It is not a question of living, but of which way. Shall brain work and energy be employed in this channel of things or in other forms of literature on which the Editor has been engaged before, and to which if need be, he can return? The answer is with those who contribute.

THE SIGNS OF THE TIMES.

THE ACTIVITY OF THE EASTERN QUESTION.

IMMINENT WAR BETWEEN TURKEY AND GREECE.

RUSSIAN PREPARATIONS.

PROGRESS OF THE COLONIZATION MOVEMENT.

WHEREUNTO the Dulcigno incident will grow, no one can foresee. The nature of that incident is now known to all the reading world. Turkey has bound herself to give up Dulcigno and district to Montenegro, but has not yet given them up. The powers of Europe insist upon Turkey performing her obligation, and have sent their fleets into Turkish waters, by way of gently forcing her to comply. Turkey promises, and dallies, and hesitates, and comes to a stand. Then, under new pressure, she promises again, but does not perform, though she makes energetic professions of endeavouring to do so. People are afraid of what may come of it. They feel that England cannot consent to be played with. Yet force may bring disunion and war among the Powers. Whatever the

result may be, the Eastern question is kept alive, and this is satisfactory to those to whom its activity is the token of the nearness of the time for its divine solution. The whole Eastern question promises to have a great increase of liveliness, from the Greek element of it, which is assuming a very acute phase.

The Athens correspondent of the *Daily News* telegraphs in the middle of November that the crisis has come, and that Greece only awaits the Turkish ultimatum to move her armies over the Turkish frontier. Her action does not depend upon any other power. "She is obliged to go forward," says the correspondent.

"Europe has spoken at Berlin; and now it remains for the Greeks to act, with or without help. Public feeling is more determined every day. Merchants and land-owners are as eager for war as peasants and soldiers. The victory may cost Greece dear, but Turkey is rushing on her doom. There is no sign of Turkey giving up Thessaly and Epirus; on the contrary, the Turkish Government is sending troops and ammunition to the Greek frontier, and openly defies the decision of Berlin. Unless the Turks are made by Europe to retire to their new frontier, war between Greece and Turkey is certain. The Greeks cannot send the army home empty-handed, after all the big words of the diplomats. Either Thessaly and Epirus must be given to Greece, or she will take them by force at any risk. This seems the firm resolve of the whole kingdom. The Pachas of Constantinople are dealing with desperate men, and will pay dearly for their folly."

What leads Turkey thus to "rush on her doom?" The London correspondent of the *Liverpool Daily Post* attributes it to Turkey's conviction that the Powers do not mean to force her to give up the "recommended" provinces to Greece. She draws this conviction from the utterances of the Austrian Prime Minister, who declared in the Austrian Parliament that Austria, though joining in the Dulcigno demonstration, would not be a party to the employment of coercion in the case of Greece. Thus, in the ways of Providence, one power is played off against another to bring about results entirely contrary to their designs and wishes. The result of Turkish resistance to Greece cannot but be very serious. Russia is prepared to co-operate with England in shielding Greece from the effects of the unequal struggle on which

she is about entering with Turkey. Mr. Chamberlain, member of the British Cabinet, says that England cannot allow Greece to stand alone in such an encounter. He also says that the outbreak of such a war would be the sequel for revolt throughout the entire extent of the Turkish dominions, and the beginning of a conflagration which no one can see the end of. For this reason, he earnestly hopes a collision between Greece and Turkey may be averted. The watchers for Zion's glad morning earnestly hope in the other direction, for reasons perfectly definite and well-founded.

RUSSIAN PREPARATIONS.

It is meanwhile satisfactory to them to note the stealthy preparations being made by the Prince of Rosh, Mesheck and Tobl, for the performance of his destined part as the overrunner of the Asiatic dominions of the desolator of Jehovah's land. The *East* extracts the following account of the war preparations which are at present being made by the Russians in Asia Minor, from the *Constantinople Messenger*:

"Public attention is so much engrossed with affairs at Dulcigno that no notice is being taken of the military preparations which Russia is making, swiftly and surely, in Asia Minor. Trustworthy advices to hand state that rye sufficient for 200,000 troops is being bought up by commissariat agents in South Russia, for despatch, *via* Sebastopol and Batoum, to Alexandropol, Ardahan, and Kars. No need exists for the despatch of other military stores, as all the Circassian magazines are crowded with war materials collected in 1878, in anticipation of an advance from Kars upon Constantinople. Within the last few weeks, however, we are assured, several general officers have been engaged in examining the depôts in succession, with a view to satisfying the Minister of War as to the effective condition of their contents. At Tiflis warlike rumours prevail, and opinions are freely hazarded respecting the success likely to attend an invasion of Armenia."

THE EUPHRATEAN EVAPORATION.

It is likewise encouraging to observe the steady progress of the Euphratean evaporation, *vide* the following from the *East*:

"The news from Constantinople is of the most dismal description. The capital is every day becoming more and more insecure, and robbery and murder stalk abroad in the streets. Shops of all kinds

are entered almost daily in Galata and Pera, and part of their contents abstracted without the smallest interference on the part of the police, who, receiving little or no pay, are not too zealous in performing their duty. The number of refugees from all parts, too, is on the increase. The financial situation of the country could scarcely be more desperate than it is, owing to the present system of government; while, on the other hand, as shown by the very short experience gained by the Commission for the Six Duties, the country, under a proper system of administration, might easily be made to pay its way. It is natural, therefore, that the owners of nearly unproductive land and houses, and men whose pay is eighteen or twenty months in arrear, can be otherwise than desirous of seeing a change."

PALESTINE AND THE JEWS.

The principal news of the month, however, relates to the improving prospects of the Jews and the Holy Land. Of this, there is an abundant supply.* First, there are instances of those recognitions of the press which are only accorded to matters of fact. Several papers take notice of Jewish restoration as a matter in contemplation, towards which practical steps are being taken. These notices are somewhat scornful: but so were those of Sanballat and Tobiah when the recovery from the Babylonian captivity was in progress. (Neh. iv. 1-2). The scornfulness of the recognition does not interfere with its value as an indication of fact. But it is not all scornful.

The *Edinburgh Evening News* (November 8th), says:

"The cause of the Jewish Restoration is one which may be said to have had only a languishing existence among a few enthusiastic religionists up till a few years ago. Few people will venture to say that it is strong even now; but within the last few years it has received some support of an uncommon kind, first from George Eliot's 'Daniel Deronda,' and more recently from an eloquent essay by the same author. The cause would appear to be still looking up. Mr. Lawrence Oliphant, it is announced, is to advocate, in a forthcoming work entitled 'The Land of Gilead,' the settlement in Palestine of a number of Jews from Europe and Asia, under the auspices of a land company. Mr. Oliphant would seem to be very practical in his scheme, as he indicates the territory best suited for the purpose."

* *The bulk of it will appear in our next number.*—EDITOR.

The *Eastern Daily Press* says:

"There is a passage in one of the poets telling the world to hope till hope creates by its intensity the thing it contemplates. Whether hope can create its object or not is, perhaps, a debateable point; but there are some prophecies which secure their own fulfilment. Such are the prophecies which refer to the return of the Jews to their own land. Sceptics have laughed and declared that there are too many Jews in the world to live in Palestine. They have spoken of Palestine as a land worn out agriculturally, and commercially impossible. They have asked why the Rothschilds, the Montefiores, the Goldsmids, and the rest, should leave the honours of their native land to return to the colonisation of an uncultivated desert. Nevertheless the scheme for the colonisation of Palestine is ever and again filling the brain of some enthusiast, and the enthusiast will presently be found who will touch the Jewish heart and secure his object. . . . The hostility of the rising races of Christians in the East to the Jews is also a factor in the situation. Palestine is adjacent, so to say, to them, and they look to it as a home where they will be released from oppression. 'A hundred families in Roumania have recently addressed letters to the editor of the *Jewish Chronicle*, in which they beg for assistance to settle in Palestine, and offer to provide themselves half the capital required, and repay the rest if lent. These forerunners of a larger migration must be dealt with at once, and might, therefore, while the general object is maturing, be settled on the western bank of the Jordan.' So, says the *Jewish Chronicle*, the Jews themselves are moving as well as Mr. Laurence Oliphant. In fact on this matter we seemed to have reached a critical period, and it would be, to say the least, very interesting were the development of the Eastern Question to lead to such events as Mr. Laurence Oliphant indicates."

An American paper says:

"A Schenectady firm has shipped brush and broom-making machines to the Holy Land, where American colonists, at the foot of Mt. Carmel were using them to advantage."

PROGRESS OF THE PALESTINE COLONIZATION MOVEMENT.

The following response from the Roumanian Jewish "Society for the Colonization of Palestine," appears in the *Jewish Chronicle*:

"Sir,—We are duly in receipt of your journal of the 24th of September, containing the kind letter of your correspondent, Mr. Oliphant, in answer to our communication inserted in your columns. Your paper came to hand on the 26th Tishri (1st October). We will not describe in detail the enthusiastic joy which the cheering words of your correspondent caused us—words full of confidence and hope, and breathing the deepest sentiments of patriotism. On the holy Sabbath, the Sabbath on which we begin to recite anew the words of the living God from His holy and pure law, in which we read the common origin of the whole world, and the history of Israel in particular, the people that went forth from bondage to freedom, and to whom God gave the Holy Land as a good and fruitful possession, in order that the descendants of Abraham and the followers of Moses, the man of God, might dwell therein, each under his vine and under his fig-tree, eating of its fruit in purity, and enjoying its goodness with thoughts of holiness; on that sacred day, we, the members of the Society for the Colonization of the Holy Land, all assembled at the Beth Hamedrash, of the late pious Rabbi Meir Lebus Malbin, of blessed memory, for divine service. The President of the Society was called to the Law, and pronounced a blessing on your esteemed correspondent and on you, the honoured Editor of the *Jewish Chronicle*, for your earnest endeavours to benefit your distressed brethren, who are longing to earn their bread in the cultivation of the sacred soil of Palestine. The whole assembled congregation raised their voices on high, invoking, as a blessing, that we might all have the merit of uttering a threefold blessing on you in the coming year, in the house of God to be raised in our new colony. Then will the plougher meet the reaper, and the husbandman and his yoke of oxen will together cry Hed! May this be the will of God, Amen!

INTELLIGENCE.

BAGTHORPE. — Brother Marshall reports that many are interested in the truth in the large field surrounding the brethren here—

(ten miles from Nottingham). There is a good attendance at Sunday evenings lectures. On the 27th of October, there was a discus-

sion between brother Vernon and a Mr. Jebson, in the Campbellite meeting house. It was a dreadful night; the place surrounded with water and the rain coming down in torrents. Notwithstanding this, the place was full (only rouse peoples' interest and nothing but impossibility will stop them. The misfortune is that as regards the majority, their interest can only be aroused by appeals to the animal nature. A fight will draw when the paramount question "What is the Truth?" will fall dead on heedless ears—EDITOR). The Socratic mode of debate had been agreed upon for half of the time, but when it came to brother Vernon's turn to question his opponent, Mr. Jebson, at the second question refused to answer. Brother Vernon had then to proceed in the usual way or the debate would have come to a close. The subject was "the Kingdom of God: does it exist now?"

BELFAST.—On the 17th October last, ROBERT DAVIS (46), grocer and provision merchant, formerly Presbyterian; also WILLIAM M. JOHNSTON (60), commercial traveller, formerly neutral, obeyed the truth in the appointed way. Both brethren are intelligent in the things of the Spirit, fluent speakers. May they prove worthy of the calling to which they have been called, and adorn it by conformity to the precepts of the Spirit in all things, and by their endeavours to bring others into the same blessed position.

BILSTON.—Brother Parkes reports that the attendance at the Sunday evening lectures has fallen off considerably. But the brethren are not daunted. They have resorted to an expedient likely to increase the attendance. They have arranged with a brother to call and leave at every house in the town and district a tract, in which has been gummed a small bill, printed in red ink, containing the following announcement: "Lectures are delivered on Sunday evenings, at half-past six o'clock, in the Temperance Hall, Bilston, on Bible truths not generally understood. The only object aimed at is to draw attention to what God has taught in His word, and induce men to embrace the truth as originally delivered by the apostles. Seats free. No collection." Brother Parkes says, "One result is certain: our meetings will be well advertised, and if the people will not avail themselves of the opportunity of becoming acquainted with the truth as it is in Jesus, and the way that leadeth to eternal life, the fault will be their own. The lectures for the month have been as follow: October 10th, The scriptural devil: is he a supernatural agent of evil? (T. Parkes). Oct. 17th, What must I do to be saved? (W. Hardy, Gt. Bridge). 24th, Has man an immortal soul? (T. Parkes). 31st, The kingdom of God. (J. Wooliscroft, Tipton).

Nov. 7th, Eternal life and how to obtain it. (J. Andrews, Birmingham)."

BIRMINGHAM.—During the month obedience has been received to the truth by the following persons: CAROLINE NEWMAN (31), formerly Wesleyan; KATE EDA NEWMAN (29), formerly Wesleyan; RICHARD KYTE (25), butcher, formerly Church of England; WILLIAM WALTER SANKEY (21), electro-plate worker. Application has been made during the month for a return to fellowship on the part of a number formerly in fellowship with those teaching that believers are born of the Spirit in the present state of existence. It was found, however, that they were not prepared to abandon that idea: consequently, their desire could not be complied with. Corruption of the truth begins in little ways: it is the beginnings that have to be watched.

The annual meeting for the appointment of serving brethren was duly held. The business was routine and satisfactory so far as satisfaction is to be attained in the present mixed state. The annual quarterly tea meeting was held on Monday, November 8th. An edifying occasion was enjoyed by a large company of brethren and sisters.

Brother Sturges has published a four-paged tract on the question of immortality, which he will supply at cost price: one shilling per hundred. His address is "T. Sturges, 12, Upper Marshall Street, Birmingham."

The lectures for the month have been as follow: October 31st, The finishing of the mystery of God (Brother Hadley). November 7th, The pre-existence of Christ, the Bible sense *versus* the Trinitarian sense (Brother Shuttleworth). 14th, Supposed contradictions in the Bible (Brother Shuttleworth). 21st, Christ as a king (Brother Roberts).

Brother Thomas, for the brethren at Ward Hall, reports four interesting lectures to attentive audiences, and a marked enquiry after the old paths.

BRISTOL.—Brother Baker reports that since last writing the Bristol ecclesia has suffered a severe reduction from removals. Eight brethren and sisters have gone or are on the eve of going, viz.: sister Restlow, to London; brother Heath, to Bath; brother and sister Monday, to Southampton; brother Gunter, brother and sister Curry, and brother James Elliot are about to sail for the "Cape;" the steamer starts on the 23rd of this month, November. Scarcity of employment is the principal cause of the changes. Our prayers will follow them in hope of the time when such parting will no longer occur. The lectures during the month have been as follow: October 24th, What is the doom of the disobedient? (Brother Clothier). October 31st, Signs of Christ's second advent (Brother Chandler). November 7th, Popular beliefs and fancies

(Brother Apsey). November 14th, Britain in prophecy (Brother R. Elliot).

DERBY.—Brother Chandler reports: "Although we have no fresh additions to report this month, there are not wanting encouraging signs that several may be added shortly to our steadily increasing numbers. Two have already applied for admission, others are attending our meetings regularly, seemingly with a view of knowing more of God's purpose in the earth, and have come to the conclusion that the only doctrine that is scriptural is being promulgated by those known by the name of Christadelphian. The efforts put forth this month have been well received by attentive audiences. For the first time in Derby, we have had the help of brother Hodgkinson, Peterboro', who gave us a short but encouraging address at our morning meeting. Here is a case of what is called a "well-to-do" brother, giving his services for the benefit of the truth (and we are not without testimony that his services are not the only gifts he makes, and this from quite outsiders) for the love of it. It warms our hearts to see one who could be enjoying all the pleasures that can be had in this age, separating himself from home and family, to fulfil a duty he owes to God. In the evening he lectured on the following subject: 'World burning, a delusion: the continuance of the earth a necessity for the fulfilment of the promises to Abraham, Isaac and Jacob, and Christ.' On this occasion we had taken the Co-operative Lecture Room, which seats between 200 and 300 people and although it was raining hard all the evening, the room was comfortably full. We had heard from those who had previously listened to brother Hodgkinson, that he had a very original way of expressing himself, but we were hardly prepared for the masterly way he had of handling the subject in hand. There is just a probability that we shall have to leave our present meeting room in the Exchange (and for some reasons the sooner the better), as the building is to be sold, and the lecture room used on the occasion of brother Hodgkinson's lectures would answer our purpose in many respects much better. We distributed part of some *Finger Posts* (which were the gift of a kind sister in Birmingham), No. 13, along with the others we had, at the close of the lecture."

DUMFRIES.—Brother Robertson, rejoicing in the emancipation from spiritual thralldom to which he has attained through the knowledge of the truth, and desirous of discharging the duty which such a privilege imposes, of placing it within the reach of others, has in conjunction with other brethren, arranged for a course of lectures by brother Ashcroft, to be delivered Nov. 14th, 17th and 18th. God bless and prosper the endeavour to the glory and joy of those taking part. (1 Thess. ii. 19). Let them remember, however, that the glory and the joy are not reapeable now,

We sow in tears: "joy cometh." "Oh that it were come!" For the present we have to consent to be "in heaviness through manifold temptations." There is a need be. The need will be very apparent to us at the end of the journey. However, God gives a little gladness now and then even now. May He please to vouchsafe a large share.

EDINBURGH.—Brother W. Grant reports the emigration of brother and sister William Andrew, to Natal, and the removal of sister Mary Kirkwood, to Bishop's Stortford, England. "We hope" says brother Grant, "that the two former will hold fast the confidence and rejoicing of the hope, in their new and perhaps more seductive sphere, and the latter, who has gone where there are none of the same faith, be cheered in her isolation by daily companionship with those 'holy men of old, who spake as they were moved by the Holy Spirit,' whose sayings have been 'written for our learning, that we through patience and comfort of the Scriptures, might have hope.' We have an addition by the removal of sister John Kirkland (formerly sister Janet McKelvie,) from Galashiels, a daughter of brother and sister McKelvie, who meet with the small ecclesia in that town. Our lectures are as follow: Sunday, Oct. 31st, Christ's work in the past, present and future. Nov. 7th, Does the law of Christ require the observance of the Sabbath? 14th, The Atheism of the churches. 21st, The Eastern Question, its beginning and ending. 28th, The state of the world religiously and nationally, at the coming of Christ."

GLASGOW.—Brother T. Nisbet reports the obedience of ROBERT STEWART, clerk, on October 17th. He had the truth placed before him by brother George Johnston, at Montrose, some three years ago. The lectures for the month have been as follow: Oct 24th, The obedience required by the truth. (Brother J. Nisbet.) October 31st, Immortality a future and conditional Gift. (Brother D. Campbell.) Sunday, Nov. 7th, Events in the East: the ultimate. (Brother D. Campbell.) 14th, The original terms of Scripture rendered "spirit." (Brother T. Nisbet.)

Brother Ashcroft will lecture here on Sundays, Dec. 5th and 12th, in the City Hall; and in the Saloon on the Wednesday and Friday evenings intervening. The Glasgow brethren will do what lies in their power to accommodate any brethren from a distance, who may come to Glasgow at that time. Arrangements had been made for the discussion spoken of a month ago, between brother Nisbet and Mr. Hitchcock, as to whether the gospel consists of the death, burial and resurrection of Christ, on Nov. 21st and 28th.

HALIFAX.—Brother Dyson reports that lectures have been delivered on the following subjects: August 15th, What is your

hope? (Bro. R. Dyson). 22nd, Mortality. Bro. R. Whitworth). Aug. 29th, Jesus Christ the Son of God, but not the second person in an Eternal Trinity. (Brother J. Briggs). September 5th, What shall it profit a man if he gain the whole world and lose his own soul? (Brother R. Dyson). September 12th, The royal house of the kingdom: The sure mercies of David: The kingdom and throne of David about to be occupied by Jesus the Nazarene. (Brother C. Firth). September 19th, The apostacy. (Brother R. Smith). September 26th, Bible Christianity versus clerical Atheism. (Bro. W. Thomas). October 3rd, If a man die, shall he live again? (Brother R. Dyson). October 10th, Faith the substance of things hoped for. (Brother M. S. Goggins). Oct. 17th, The sure word of prophecy and its unchangeable character. (Bro. Joe Heywood, of Huddersfield). October 24th, The parable of the vineyard: the kingdom of Israel as it was, and as it will be. (Brother W. H. Andrew, of Leeds). Oct. 31, Some orthodox strongholds. (Brother C. Firth). Nov. 7, Nebuchadnezzar's image. (Bro. R. Smith).

Huddersfield.—Brother Heywood reports the obedience of JONATHAN MORTON (28), cotton spinner. He has been for some years acquainted with the truth, but has not heretofore summoned sufficient courage to assume the responsibilities of the truth. A few others are interested, of whom the brethren have hope.

KIDDERMINSTER.—Brother Bland says, "There appears to be a growing interest the last few weeks in our meetings, the audiences being larger, and several that we know are manifesting some desire to know more of the things of the Spirit. The lecture delivered by brother Shuttleworth was a treat to all of us; and if such addresses will not convince the people, we know not what will. The lectures for the month have been as follow: Oct. 17th, Some of the special consolations in the Bible for the nineteenth century believers of the truth. (Brother T. Betts of Bewdley). Oct. 24th, The covenants of promise to the forefathers of Israel. (Brother C. Simms, of Dudley). 31st, Gospel regeneration; its primary and ultimate relation to both mind and body. (Brother Shuttleworth of Birmingham). 7th, The keys of hell (Rev. i. 18), who holds them, and why, and when they will be used. (Brother J. Bland)."

LEEDS.—Brother W. H. Andrew writes: "On Nov. 13th, three more 'Gentiles in the flesh,' were assisted in coming out of that state, and becoming the children of God by faith in Jesus Christ, namely JOHN GEORGE EDMUNDS (27), goods foreman, Midland railway; and his wife, EMILY ANN (23), both formerly Baptists; also THOMAS WARWICK (27), travelling post-office sorter, formerly Wesleyan. All reside at Norman-ton. Brother Edmunds first heard of the truth at Peterborough, where he heard bro-

ther Roberts lecture. This will be an encouragement to the brethren there (as it is also to us), to continue to sow the seed, for we know not which shall prosper, either this or that. The lectures since my last report have been as follow: Oct. 17th, The punishment of the wicked: the reward of the righteous. Which will you have? (Bro. G. Drake, of Huddersfield). 24th, What is the blessing of Abraham that is to come on the Gentiles? (Brother Mitchell). 31st, Jesus Christ: the Son of God, and not God the Son. The lesson of his life to those who wish to share with him the glory that is to be revealed. (Brother Dixon, of Leicester). Nov. 7th, If a man die shall he live again? (Brother Dyson, of Halifax). 14th, The Baptism of Jesus by John, and the things involved in that occurrence as regards himself, and also those who believe in him. (Brother Sulley, of Nottingham). On the same day that brother Dixon was here we had a lecture by brother Cundall, of Halifax, in the Temperance Hall, Hunslet, a district of Leeds, where the truth has not previously been publicly proclaimed. There was a good attendance, as there was also at the evening lecture. We have not had such a good attendance at our own room for over two years. We hope that, under the plan we have adopted of having lecturers from other towns, the attendance will permanently increase."

LEICESTER.—Brother Dixon reports that though the truth here has had antagonism not often experienced, the circumstance has not been able to stop the work. On the contrary it has had the effect of increasing the determination of the brethren to hold fast the beginning of their confidence firm unto the end, knowing that soon "the day" will dawn and "the shadows flee away." The results of recent efforts have been encouraging and we trust that labours here chronicled will be accepted by Christ.

The lectures for the last month have been: October 4th and 10th, Spiritualism examined by its own teachings and the Bible. (Brother Gamble). Ancient prophecy, and its historical fulfilment; illustrated by coloured diagrams. (Brother Dixon). October 24th, Gospel regeneration. (Brother F. R. Shuttleworth, Birmingham). November 7th, The sure word of prophecy. (Brother Burton). November 14th, we had the presence of brother Roberts, who gave us the word of exhortation in the morning; and in the evening, lectured to a large and attentive audience on "Affairs in the East." The most absorbed interest was manifested as our brother graphically described the present complications in Eastern Europe, which indicate the nearness of the appearance of Him, whom having not seen, we love. In addition to the ordinary Sunday evening lectures, a course of week night lectures has been delivered on Tuesday evenings, by brother Dixon; subjects as follow: October

5th, Spiritual merchandise: the sale of souls in the Church of England. October 12th, The Bible key for Europe's puzzle. October 19th, The coming conflict. October 26th, All aiming at one place. (Brother F. R. Shuttleworth). November 2nd, Hell torments. November 9th, The devil.

The ecclesia has been strengthened by the addition of sister M. Barraclough, late of Sheffield, and also sister Gent, Nottingham, and brother Herbert Collyer, of Leeds.

LINCOLN.—Brother Roberts reports that brother Richards, of Nottingham has arranged for a series of eighteen lectures, the first of which was given by brother Burton, of Leicester, subject The way called heresy. The heavy and continued rain doubtless prevented many from coming, notwithstanding this we had nearly forty.

LONDON.—Brother Arthur Andrew reports as follows, under date, October 14th: "Immersed in London to-day, Miss ELIZABETH PRIDEAUX (formerly Baptist), of Redhill, who has come to the knowledge of the truth through the instrumentality of sister Morris, of Redhill, who has been there for eighteen months, until now without any companionship of the truth."

Brother J. J. Andrew, referring to the lecture in the announcement of which Hebrew characters were partly employed says: "We have been directing an effort toward the Jews. An advertisement was inserted in the *Jewish Chronicle*, but the *Jewish World* refused it. The hall was full, and it is estimated that there were twenty to thirty Jews present. On the whole, they listened very patiently. When 'I will be, who I will be,' was given as the correct rendering of the name revealed to Moses at the bush, one Jew called out 'Not so: I am that I am,' *eyeh, asher, eyeh*, and at the close he sent his compliments, by a brother at the door to say that every passage quoted had been misinterpreted. Other Jews listened to the lecture with apparent interest. It was suggested by our Hebrew brother, brother Barneit. On this occasion quotations were given solely from the Old Testament. It will be followed by a sequel next month, showing that those predictions find their fulfilment in Jesus of Nazareth."

Brother W. Jannaway (34, Fulham Road, London), can supply a good four-page tract, which the London brethren got out some time ago in connection with their special out-of-door efforts. It is entitled "Something New." He will send it to anyone at cost price, five shillings per thousand.

Brother A. Jannaway writes: "I have much pleasure in announcing that through the liberality of certain brethren and sisters, arrangements have been made for another special effort for the spread of the truth in this great city. The effort is in the form of an attractive course of six Monday-evening lectures in the Vestry Hall, King's Road,

Chelsea, a good sized hall and one well known in the South-west of London. Two of the lectures have already taken place, and upon each occasion the attendance has been good, about 200 the first night and 250 the second, and great interest shown. Thus at the present time we are working in three different localities: Islington, Stratford and Chelsea. We pray that God will bless our labour and cause it to redound to the glory of His great name. During the month there has been one immersion, viz., on November 3rd, MARY ANN COULSON, daughter of our brother Coulson. The lectures in the Wellington Hall, for November, are: 7th, God's love manifested in creation and redemption (Brother Dunn). 14th, The powers of the world to come (Brother Atkins). 21st, The claims of Jesus of Nazareth to be the Messiah (Brother J. J. Andrew). 28th, Good tidings of great joy (Brother Owler).

MANCHESTER.—Brother Barlow reports four additions by immersion, viz.: GEORGE POULTON (29), for some time belonging to the Methodist Free Church, but the last ten years a member of a small body at Atherton, calling themselves "Progressive Christians," having been cut off from the Methodist body in consequence of denying the doctrines of everlasting torments and natural immortality. Business changes brought him to Manchester. He has for some time attended our meetings, and after a most satisfactory examination he put on the saving-name on October 17th; also Mr. COOPE (29), of Alderley Edge, who was immersed November 7th, and Mrs. JANE COOPE (29), and Miss MARY CRONEY, both of Alderley Edge. These last (immersed November 13th) owe their enlightenment to the fact that two of our brethren being out at work at Alderley Edge (some ten miles distant) procured a small room for the presentation of the word. Our lectures are well attended and several are interested. Brother Berwick has returned to Birmingham through scarcity of employment.

NOTTINGHAM.—Brother Kirkland reports the addition of three by removal, viz., brother and sister Sharp and sister Birch, from Leicester. Against this, there is a loss of two, sister Gent having removed to Leicester and sister Richards having withdrawn from the ecclesia.

[A special effort has been put forth by the brethren during the past month. The large Mechanics' Hall (capable of holding about 2,000 people) was engaged for a single lecture to be delivered by brother Roberts, of Birmingham. Special enterprise was shown, in the steps taken to secure an audience. Immense six-sheet posters were got out on the walls; handsome window bills were placed in the shops; and in addition to this, a special handbill was distributed in many hundreds. This handbill (a little over the size of note

paper), was folded in four, and on each of the four surfaces thus obtained, was a neat intimation of some sort (within borders), calling attention to the lecture. On the inner surface were seven questions, relating to the subject of lecture, and advising people to go and hear. The subject was as follows: "AFFAIRS IN THE EAST: the present aspect of the Eastern Question considered in relation to what is revealed in the prophetic part of the Bible concerning the purpose of God to inaugurate in the East a new era in human affairs by the return of Christ to establish a new and universal government, under which mankind will realise the blessings they vainly seek to attain in the present order of things." The result was an entire success, so far as this can be affirmed of such an enterprise. The vast hall was filled. Brother Hodgkinson, of Norman Cross, occupied the chair, and brethren were present from various adjoining parts. The lecture occupied an hour and three quarters in delivery, and was listened to with the utmost attention. The map designed by brother Sulley (to illustrate the successive diminutions and exhaustions of the Turkish empire within the last fifty years), was made use of with considerable advantage. At the close of the meeting, there was a liberal distribution of various kinds of tracts. The arrangements of the brethren were admirable.—**EDITOR.]**

ORMSKIRK.—Brother Garside has been seriously unwell, but is now recovered, to the great joy of all the brethren. Lectures have been given to the few in Ormskirk who appreciate the privilege of hearing the truth. On Monday, Oct. 11th, brother Ashcroft, of Birkenhead, lectured in the Exchange Rooms, on the blood of Christ and the covenants of promise. A fortnight afterwards, in the same place, brother James U. Robertson, of Liverpool, lectured on "Man, what is he? Why does he die? Will he live again?"

PETERBORO.—Brother Hodgkinson reports that on October 19th, ELLEN (28), wife of brother Reed, of Peterbro', formerly Church of England, was immersed into the mystical body of Christ.—A letter from brother Royce to brother Hodgkinson, also reports the obedience of JESSIE (30), the wife of brother Simper.

SCARBOROUGH.—Sister Hage sends intelligence received from brother Atkinson, that brother Walker is so far recovered from his attack of paralysis as to be able to be out.

SPALDING.—Brother Jane reports that the brethren have opened their new room during the past month. The first lecture (October 17th), was delivered by brother Hodgkinson: "The Kingdom of God;" the second (October 24th), was by brother T. Royce, of

Peterboro: "The unsearchable riches of Christ;" the third (October 31st), brother Tyler: "Where are the dead?" (November 7th), brother King, of Peterboro: "Eternal Life." On Monday, November 1st, brother Ashcroft lectured on the blood of Christ. Brother Allenson has returned to the fellowship of the brethren to the joy of them all.

SWANSEA.—Brother Randles writes: "In addition to our weekly effort, we have had the great pleasure of extra lectures from brother Roberts, of Birmingham, who, with sister Roberts, passed more than five days with us. Their visit has been a help to many, in stimulating them to renewed efforts in the race for eternal life. We hope that yet further good will come of this arousing. The subjects of the lectures delivered were as follow: October 31st, Christ as the resurrection. November 1st, Christ as a man of war. 3rd, Christ as a king.

The other lectures have been: October 17th, The song of the Redeemed. October 24th, Glad tidings of great joy. November 7th, The latter-day mission of Great Britain as the protector of the Jews. 14th, The cloud of witnesses and their faith.

UNITED STATES.

BOSTON (Mass).—Brother W. Y. Hooper reports that on June 30th, ALICE EDGE-COMBE, wife of brother E. Edgecombe, obeyed the truth after a very clear and full confession. She was for a long time a bitter opponent of the truth, but surrendered at last to the power of the truth brought to bear upon her mind by investigation. The brethren have been much cheered and strengthened by a visit from brother Dr. Reeves, of Ohio, U.S., who spent a week with them, during which he delivered two lectures to the alien, on Sunday, Sept. 20th. Morning subject, Who are the Christadelphians, and What do they believe? Evening subject, The battle of Armageddon. There was a large and intelligent audience to hear the last lecture; many had to go away without obtaining admission.

WEST HOBOKEN.—Sister Lasius, referring to the enquiry a month or two back in the Edinburgh intelligence as to the death of brother Wood's son, on his arrival in New York, says the brethren there have not seen or heard anything of him. They are sorry not to be able to furnish the particulars requested. Sister Lasius also reports a visit and lecture from brother Reeves, of Springfield, Ohio, who ministered to the instruction and edification of many. The brethren feel grateful for his help.

No. 187.—JANUARY 1, 1880.

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 :

Dr. Thomas in London 1	clesia, No. 115 21
What the Bible really Teaches .. 8	The Day of Adam's Transgression 26
The Ways of Providence 11	Psalm I. 28
Jerusalem 17	EDITORIAL 29
Wisdom 18	Signs of the Times 32
Sunday Morning at the Birm- ingham Christadelphian Ec-	Extracts from Correspondence .. 38
	Intelligence 43

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.

BROTHER ASHCROFT—In answer to questions, we may state that though the piano tuning is developing with promise of ultimate livelihood, the opportunity still continues for that ministrati^on of love in which many have for some time engaged; as to which, we beg to refer to Heb. vi. 10-11; Gal. vi. 9-10. Brother Ashcroft is next due at Birmingham, Sunday, Dec. 28th.

"SEASONS OF COMFORT."—The prospect is that this will be ready at the end of the first month in the new year.

G.T.H.—The price sent for transmission of the *Christadelphian* to South Africa (10s) is sufficient.

G.W.—The "day of the Lord" or "Lord's day" is never employed in the Scriptures to describe either the first or the seventh day. It is always used as some general day or era connected with the Lord's purpose. As to Rev. i. 10, see *Eureka* vol. i. pp. 158-161.

REMITTANCES IN STAMPS.—We receive too many remittances in penny stamps. There is a glut of those at the office, and as the Post Office refuses to purchase them at their full value, there is a liability to loss. Remittance in the form of P.O.O. is best.

AMERICAN (U.S.) ENQUIRERS.—The price of *Young's Concordance* in Britain is 36s. To transmit the same to the States would involve an additional cost (in duty, freight, carriage, &c.) of 25s., total 61s., or 16 dollars. They could not be sent through the post, but would have to go in sister Thomas's box.

J.W.—If we were to publish the names of individual subscribers to the *Christadelphian*, we should not have sufficient space on the cover for all that would have to appear. Doing it in some cases, would lead to our being asked to do it in others, and we should find ourselves in a dilemma.

BROTHER GEORGE EDGINTON, of Scranton, Lackawanna Co., Penn., U.S.A., wishes brother James McDaniel of the States, spoken of in the last October number as suffering from cancer, to write to him at the address given, as he has a remedy that has cured many of that terrible disease.

INTELLIGENCE FROM THE STATES.—This often arrives just a day or two too late for publication, and consequently loses another month in the date of appearance. If writers would see it was posted on the 15th of the month on the American side, it would ensure its appearance in the first number of the *Christadelphian* after its arrival in England.

T.J.T.—Your enquiry concerning the Hebrew

of Isaiah ix. 6, is thus answered by brother Thirtle:—"There is no doubt but the opening clauses of Isaiah ix. 6 are correctly rendered 'For unto us a child *has been* born; unto us a son *has been* given.' We must, however, remember what impression these words would have made upon a Hebrew mind. They did not convey the idea of a past event, but of a future. All languages have their peculiarities, and the Hebrew, in common with some other Oriental tongues, expressed future events, of the certain occurrence of which there was no doubt in the mind of the writer or speaker, as if they had already taken place. Sure declarations concerning the future were made in the past tense; and there could hardly be a more appropriate mode of prophetic utterance. Sometimes this peculiarity shows itself in the authorised version, as far instance in Genesis xvii. 4, we read that God said to Abram: 'A father of many nations *have I made thee*.' The New Testament is not free from this peculiarity. It is only another instance of things which are not, but which will be, being spoken of as though they were already in existence. As English people frequently use the past tense to convey a future idea, so the Jews used the past tense when they wanted to speak with assurance of the future. The prophet then, looking as it were several hundred years into future time, saw his utterances as accomplished facts. Said he: 'For a child *as been* born to us; a son *has been* given to us: And the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, Mighty Ail, Father of Eternity, Prince of Peace. To the increase of his government, and of peace, there shall be no end, on the throne of David, and on his kingdom, to establish it and to support it, in judgment and in righteousness, henceforth even unto the age. The zeal of Jehovah of hosts will do this.' The Jews never believed these words to have had reference to a past event. They associated them with their Messiah of long expectation; modern critics have, in ignorance of the gospel of the kingdom, been driven to the supposition that the son of Isaiah or some one else was alluded to. Israel never yet had a king of whom it could be said that 'of the increase of his government, and of peace, there shall be no end;' while the other things said of 'the child born' cannot apply to any mortal whatever. The fact of the past tense being used does not prove the event to be past; but that it is *sure to come to pass*. Isaiah liii. is a notable instance of the same use of the verb; and many of the 'shalls' and 'wills' of the Bible stand for the past tense in the original."

LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

BRITISH.—Nov. 24th, Clark and Co., J. Richards, S. A. Garside, W. Ripley, J. Henderson, A. T. Jannaway, Miss Birch, C. Embleton, R. Sanderson, J. M. Armstrong, J. Sharpe, J. Daigliesh, W. A. Robinson; 25th, J. A. Draycott, T. N. Parker, J. Clayton, L. Holland, M. Russell, W. Mullin, J. Boyd, D. Marr, J. Nivison, J. W. Royce, Mrs. Erskine; 26th, F. Peel, J. T. Hawkins, T. Parkes, H. Warwick, A. T. Rae, J. M. Armstrong, E. Telford, A. Scott, J. Sanders, W. Turner, O. C. Holder, A. Seward, G. Pickles; 27th, Carson Brothers, F. Pitman, W. Silverwood, J. Millman, J. Greenhalgh, T. Betts, G. Tyler; 28th, J. Leask, J. Clark, T. W. Gamble, J. Nivison, W. Chambers, R. R. Staniforth, W. J. Gregory, H. Randle; 29th, J. J. Andrew, Carson Brothers, G. Dowkes, M. Sharpe, W. H. Hatton, R. Roberts, J. R. Gull, A. M. Goodman; Dec. 1st, P. Kitchen, W. A. Robinson, W. Beeston, A. Dowie, H. Brum, W. Coutts, F. Peel; 2nd, W. Whitehead, J. Blackmore, C. S. Tyler, J. Howie, W. Silverwood, J. H. Dibol, W. Osborne, J. Robertson, R. Dyson, J. Reaper, F. Tinkler, W. Grant, T. Tanner, J. Lothian, A. Sleep, S. E. Ashtore, E. Constable; 3rd, H. Phillips, C. Roberts, J. W. Thirtle, A. M. Arcus, J. Harries, J. Nivison, D. Marr, D. Brown; 4th, G. Baker, J. G. Patrick, F. Tinkler, T. J. Wykes, J. Ross, W. Wheeler; 5th, S. A. Garside, W. Delpratt, T. Pool; 6th, J. G. Wilson, C. Dunmore, J. Hayward; G. Taylor, J. Thatcher; 8th, C. Smith, J. W. Thirtle, A. Medicott, J. Gillies, Clark and Co., H. Talbot, E. Rees, J. H. Dibol, B. Jones; 9th, O. C. Holder, C. Barber, M. A. Hayes, J. U. Robertson, J. Mowatt, J. Henderson, J. Lang, H. Pym, G. Baker, G. Taylor, W. Cole; 10th, G. Armigate, F. E. Wilson, J. Leask, T. Parkes, R. Bairstow, R. Wood, A. Scott, W. Wilson, W. Smith, J. Ballantyne, J. W. Dibol, J. Davis; 11th, C. Farber, A. H. Rogers, J. U. Robertson, H. Leah, J. Gillies, A. W. Longbottom, J. Ferguson, H. D. Tannock, F. Goldie; 12th, R. M. Skeats, J. Richards, M. Johnson, J. McCann, W. Mitchell, J. Burnett, J. Cooke, M. L. Rolfe; 13th, W. Smith, T. S. Swindell, A. Andrew, T. N. Parker, G. Dickenson, J. Glasgow, T. Haining, J. Lothian, J. Wragg, A. L. King, E. A. Talbot; 15th, G. Baker, J. Wareham, W. Smith, J. S., J. Yardley, J. Hawkins, H. Collen, G. Waite, W. R. Otter, T. Nisbet, J. Scott, F. Chitney, J. Pride, M. L. Rolfe, F. Chatwin; 16th, T. Randles, W. Usher, T. J. Thornloe, J. Bland, W. H. Andrew, W. Smith, F. Cheetham, J. Colebourn, A. Jannaway, E. W. Stocks, J. James, C. Cullingford, A. Mackie, J. Hardwick, J. Bell, W. Mitchell, A. Sutton, E. A. Jane, S. E. Rees; 17th, A. Jannaway, F. Walker, J. Atkinson, D. Laverock, E. Wait, E. Arsthorpe, W. Beddoes, J. Mortimer, J. Box, A. Sharpe, R. Ashcroft, J. Mitchell; 18th, J. Mycroft, J. H. White, S. A. Garside, J. Hawkins, W. J. Jannaway, R. Melrose, A. Harwood, J. Boler; 19th, W. P. Cross, J. Mitchell, M. Hamilton, E. Thornton, F. Lake, J. Gale.

FOREIGN.—Nov. 24th, J. Bourland, R. Simons (2), H. Fish, P. A. Blackwell, E. Hetherwick, L. Edwards, M. E. Delozier, M. A. Barnes, J. T. Cate, J. C. Codrington, A. Miller, W. W. Holmes, P. Powell; 25th, H. Gordon, J. Kitchen, M. A. Stillard, C. Sweet, W. F. Kirk, W. Dalrymple, A. Fincher, G. Blackney; 26th, W. Greene, J. Luxford; Dec. 1, E. J. Lasius, G. H. Ennis, C. H. Evans, W. Gunn, M. C. Eastman, N. Fager, J. Campbell; 2nd, J. H. Stouffer, G. Thompson, H. C. Essington, G. Edington, D. P. Ross, H. J. Moore, W. Maxwell, H. Cole; 6th, A. Marshall, R. Flower, J. O. Woodruffe; 8th, J. B. Shaw, J. Luxford, J. Merry, D. Wright; 9th, E. F. Mitchell, W. Gunn; 11th, S. Boyley, G. W. Harp; 12th, W. B. McArthur; 13th, K. Bradley, A. Marshall, A. Butts, C. S. Algire, B. F. Sanders, L. C. Burd; 15th, F. W. Vossmer, N. H. Brown, C. C. Mann, L. T. Nichols, R. Harper, M. G. Lee, H. C. Todd, G. Brown, E. Jacobs, A. D. Shiekler, F. Wing, A. Hall; 16th, D. P. Ross; 18th, M. Way, G. Wade, J. Wood, S. Risien, G. W. Banta, A. L. Whiting, J. L. Hathaway, J. H. Haley.

DESPATCH OF PARCELS DURING THE PAST MONTH.

November 25, W. A. Robinson, H. Gordon (3), P. Powell (2), M. A. Barnes, E. Hetherwick, J. Nivison, J. Clayton, W. Mullin, J. A. Draycott, T. N. Parker, C. Embleton, W. F. Kirk (2), G. Blocking (2), W. Dalrymple (2), A. Fincher, J. U. Robertsou; 26th, A. Scott (4), J. Mitchell, A. Draycott; 27th, J. Kitchen (4), F. Peel, O. C. Holder, F. Pitman, W. Silverwood, J. Mulman, J. Greenhalgh (2), A. Seward, G. Tyler; 29th, W. J. Gregory (4), W. Dalrymple, R. Roberts, Carson Brothers, J. Nivison; December 1st, J. Campbell, J. W. Moore, W. A. Robinson, J. Leask; 2nd, A. Sleep, J. Robertson, F. Tinkler, W. Maxwell, W. Silverwood; 3rd, C. Roberts, D. Marr, J. Nivison, W. Milne; 4th, G. Baker, F. Tinkler (2), J. G. Patrick; 5th, S. A. Garside, W. Delpratt; 6th, J. Heywood (2), J. Thatcher (2), A. Marshall, Clark and Co., J. H. Dibol; 9th, R. Ashcroft, C. Barber, O. C. Holder, R. B. McComb, E. Mitchell (2), J. Mowatt; 10th, F. E. Wilson, Mr. Cannon, J. Ballantyne, J. W. Dibol; 11th, A. W. Longbottom, A. H. Rogers, H. Leah; 12th, R. M. Skeats (2), W. Mitchell (2), F. M. Rolfe, T. N. Parker; 13th, A. Marshall, E. A. Talbot; 15th, J. Pride, J. Wareham, J. Hawkins, M. G. Lee; 16th, W. Mitchell, W. H. Andrew (2), J. Hardwick (2), J. Bland; 17th, A. Sharp, J. Box; 18th, W. Chambers, J. Mycroft, J. H. White; 19th, J. Mitchell, M. Hamilton (2), 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,
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, JAN., 1880.

CARRIAGE INCLUDED.

Nett Price.		In Britain.	To the States.	To Canada.	To Australia & N. Zealand.
9d.	Anastasis (Resurrection and Judgment)	9d.	3s.	11d.	18d.
2d.	Anglo-Israelism Refuted	2d.	11c.	3d.	4d.
1s6d.	Apostasy Unveiled (a Discussion with Dr. Thomas)	1s7d.	90c.	1s10d.	2s2d.
5d.	Book Unsealed, with Coloured Diagrams	5d.	25c.	6d.	8d.
1s6d.	Bradlaugh Discussion	1s7d.	70c.	2s.	2s2d.
2s.	ditto ditto (dimp cloth)	2s2d.	85c.	2s6d.	2s8d.
2s6d.	ditto ditto (superior edition)	2s10d.	d1.20	3s2d.	3s10d.
2d.	Bible Companion	2d.	11c.	3d.	3d.
4d.	ditto Photograph	5d.	20c.	6d.	8d.
1d.	Bible and the School Boards	1d.	8c.	2d.	2d.
	Christadelphian A1 the back nos. from 1861, 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.	3s.	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.
3s.	ditto ditto (bound in cloth)	3s4d.	d1.30	3s8d.	4s4d.
8d.	Coming Events in the East	9d.	35c.	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.	10s3d.
8s6d.	ditto (leather)	9s2d.	d3.60c.	9s11d.	11s6d.
7s6d.	Eureka (Dr. Thomas's) Vol. I.	8s2d.	d3.20	9s1d.	10s6d.
1s6d.	Eureka (Exposition of) " II.	11s7d.	d4.60	12s9d.	14s10d.
1s6d.	Eureka (the Apocalypse,) " III.	11s9d.	d4.70	13s2d.	15s10d.
9s6d.	ditto ditto (in leather) Vol. I.	10s2d.	d5.90	11s1d.	12s6d.
13s3d.	ditto ditto ditto " II.	14s4d.	d5.60	15s6d.	17s7d.
13s3d.	ditto ditto ditto " III.	14s6d.	d5.68	15s11d.	18s7d.
8d.	Everlasting Punishment not Eternal Torment	8d.	35c.	10d.	1s.
2d.	Eternal Life (Lecture by R. Roberts)	2d.	8c.	3d.	4d.
7s. 100	Finger-posts, Bible, Nos. 1 to 12	9d.	38c.	11d.	1s1d.
3d.	Good Confession (a Conversation)	3d.	18c.	4d.	4d.
2d.	Herald of the Kingdom (old Nos.)	2d.	11c.	3d.	3d.
1s.	Hine Debate (are Englishmen Israelites?)	1s14d.	50c.	1s3d.	1s8d.
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	1s14d.	50c.	1s3d.	1s8d.
7d.	Index to Elpis Israel	7d.	25c.	8d.	10d.
1s.	Jesus Christ and Him Crucified	1s14d.	50c.	1s6d.	1s8d.
1-3s.	ditto ditto (in cloth)	1s15d.	60c.	1s9d.	1s11d.
1s.	Jew Discussion	1s.	50c.	1s2d.	1s4d.
2d.	Kingdom of God	2d.	8c.	3d.	4d.
2s6d.	Light-bearer	2s7d.		2s8d.	2s10d.
8d.	Meaning of the Christadelphian Movement	9d.	40c.	11d.	1s4d.
1s.	Man Mortal	1s1d.	50c.	1s2d.	1s4d.
3s.	Modern Theology (the Canadian work)	3s4d.			
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.	33c.	8d.	10d.
1s. 100	Querist, No. 1 and 2	1s.	40c.	1s4d.	1s8d.
1d.	Question and Questions	1d.	8c.	2d.	2d.
2d.	Revealed Mystery	2d.	11c.	3d.	4d.
8d. 100	Sect Everywhere Spoken Against	10d.	55c.	11d.	1s1d.
10d. 4s.	Shield, Christadelphian, No. 1 to 16	10d.	55c.	1s2d.	1s6d.
2d.	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.
2d.	What is the Truth? Pilate's Question Answered	2d.	11c.	4d.	6d.
4d.	Who are the Christadelphians?	4d.	5c.	1d.	1d.

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 out.

We often receive orders for Books that are sold out.

Orders of Books must, in every case, pay carriage, except when the price is stated to be of postage, or the book or pamphlet is post free. The attention of some to observe this notice necessary.

Persons remitting in stamps over the value of 7s., would oblige by sending in these of larger or penny stamps.

No. 188.—FEBRUARY 1, 1880.

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 :

Dr. Thomas in London	49	Wrong Opinions	71
The Ways of Providence	55	Physical Aspects of the Holy Land	73
Sunday Morning at the Birm- ingham Christadelphian Ec- clesia, No. 116	61	A "Prophetical" Conference . . .	73
Things New and Old from the Treasures of the Spirit	66	A Papal Monstrosity <i>to eye</i> . . .	74
"Behold, the Bridegroom Com- eth!"	70	The Two Olive Trees	74
		EDITORIAL	75
		Signs of the Times	76
		Extracts from Correspondence . .	81
		Intelligence	86

*Ret. 2/18/20 Correct to include
by J. W. Thorne*

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.

"SEASONS OF COMFORT."—The printer has not yet put it in our power to say. "Now ready." Proof of a portion has come to hand, and the London printer says he has put extra hands on and intends, now that Christmas pressure is over, pushing the job through quickly. The books will probably be gilt-edged and ornamented on the covers.

THE "CHRISTADELPHIAN" FOR 1879.—Bound copies of this are now procurable at the office for 1879. Price 7s6d.

THE CHILDREN'S MAGAZINE.—Copies of this may be had, beautifully bound in coloured cloth, at 8s. Brother Shuttleworth suggests that they make good Sunday school presents.

THE "CHRISTADELPHIAN" FOR 1870.—Anyone having a complete copy of this, bound or unbound, would find a purchaser in brother J. Horton, 2, High-street, Tewkesbury.

W.H.H.—We know of no reason why you should refuse to be trustee for the administration of the money in the case in question, or in any case, except of the nature indicated in Proverbs i. 10-14; Psalms i. 18; Ephesians v. 11.

THE LECTURES ON THE APOCALYPSE.—See Birmingham intelligence. Several have asked if these are to be published. We cannot say positively; but they are being taken down by a shorthand writer, and may see the light by and by.

PRIVATE CORRESPONDENTS.—See notice appended to intelligence from Galashiels. We regret it is not in our power to correspond privately. There may be an alteration by and by. At present we are "up to the hilt" and more.

J.D.T.—The reason of the county and state not always appearing in communications from the United States, is that writers do not always furnish them, and we are not sufficiently acquainted with American geography to supply them.

"PERHAPS."—The resumption of the *Children's Magazine* is desired by several. We wish we could say there was an immediate prospect

of it. As matters are with the Editor at the present moment it is impossible; but we have not given up the hope expressed in the heading of the paragraph.

THE GLUT OF PENNY STAMPS.—Of this we have been relieved by the requirements of brother Osborne, of Tewkesbury, and brother J. J. Andrew. The latter calls attention to the special facilities now accorded by the Post Office for the registration of letters, and recommends the adoption of this mode of transmitting money as preferable to either stamps or P.O.

F.M.D.—It is impossible at a distance to say whether re-union ought or ought not to take place. There ought to be no union that requires the compromise of the truth, and on this point, it is for everyone to judge for himself. The Lord is coming. It is for us all to act in prospect of the account we shall have to render to him.

THE "CHRISTADELPHIAN" FROM THE COMMENCEMENT.—A poor brother has the *Christadelphian* (and *Ambassador*) from commencement to last year. He will dispose of them to any brother or sister who would appreciate the gift. He does not stipulate for payment; but anyone paying for them would do him a good turn. He does not say this. It is said for him by the Editor. Communicate to brother D. Gaskin, 10, Livingstone place, Edinburgh, who writes on his behalf.

"OUGHT WE TO SMOKE?"—Brother J. J. Andrew remarks: "Brother Sailey's article on 'Ought we to smoke?' is very excellent. I regret, however, the title did not indicate that it was intended for both smokers and non-smokers, for I fear some may pass it by as not being of interest to them. If so, it will be a mistake, for it enforces scriptural principles, which, logically applied, will assist in perfecting holiness in the fear of God." True: as brother Sully remarks: "It was intended as an incentive to righteousness in many ways." In a certain sentence in the article (page 542, col. 1, line 39), "not" is omitted by the printer, with the effect of reversing the sense intended. The mistake, however, is so glaring that the intelligent reader would detect it.

DESPATCH OF PARCELS (Continued.)

B. Warren, J. E. Jarvis, G. Owen, T. Randles; 3rd, J. Thatcher, A. Kirk (2), J. McDonald, E. Johnson; 5th, J. W. Thirtle, W. Mitchel, T. Holland, Miss Booth; 6th, F. Peel, J. Nevison, F. Hall, D. Marr, J. Blackmore (2), A. Dargue (2), 8th, J. T. Jones, A. H. Rogers, W. Smith, C. Tidman, F. E. Henderson, R. Effinger; 9th, W. A. Robinson; 10th, Capt. Roberts; 12th, A. Millar (per ship), Mrs. Thomas (per ship), R. Simons (per ship), A. Newitt, L. Spencer, C. Morrison, R. Murray, Mrs. Stolty, M. G. Braby, Miss Raby; 13th, W. Wilson, P. W. Roberts, J. W. Thirtle, A. Macdonald, O. Kirk (4), O. Kirby, H. Kirby, J. Jephett, J. M. McKee, R. C. Green, J. E. Bickley; 14th, H. Stapleton, B. Warren, H. Board, J. Cook, O. Kirk, G. Tyler; 15th, W. H. Andrew, T. Holland, C. Cullingford; 17th, S. Yates, Mrs. Dalgleish; 19th, J. Hirst, W. Rawe, J. Grant, T. Leigh, F. O. Rolfe, J. Laird, G. G. Trussler, H. L. Drake, R. Harrison, T. Gibson, A. Ward (2), W. Smith, J. Sloan, J. Elsas; 20th, G. Baker, J. H. Dibol, D. John (2), D. Culbert, A. Scott, J. Bishop, E. T. Lewis, F. Ward; 21st, C. H. Evans (5), G. Tyler, Mrs. Dudley, C. Nichols, J. Hall, J. Willis, D. Tull, W. Board, G. Drake (2), J. A. Best; 23rd, G. Johnson, J. Hardwick, W. and R. Beeston, J. Dikes, Mr. Patchet; 24th, J. U. Robertson, C. Cullingford, W. Buckler, M. Johnson.

LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

BRITISH.—December 20th, F. H. Iginson, W. Butler, R. P. Gillon, J. Pettigrew, A. M. G. Jodacre; 22nd, J. Horton, F. Peel, A. Cook, G. Wait, J. K. Gillies, J. Waller, W. R. Yeorsley, J. Cooke, S. A. Jagger, E. Godber, J. King, W. Holler, W. Fisher; 23rd, R. M. Skeats, W. Osborne, J. A. Atkinson, T. Fisher, D. Marr, J. Hirst, G. Wasstaff, W. Wright, D. Gaskin, L. Spencer, W. Beeson, T. Randles, M. L. Rolfe, W. Hardy; 24th, W. Chambers, R. D. Robertson, E. Morrall, J. Dikes, J. U. Robertson, R. Hodgson, J. Ross, W. Culbert; 27th, R. Weldon, C. Weale, W. Kelly, A. Powell, D. Marr, Miss Hooper, W. Osborne, J. M. Armstrong, J. Hoge, W. Chambers, S. A. Garside, T. W. Gamble, T. Betts, D. Lewis, H. Leah, P. Henderson, W. Dew, J. Hopcraft, W. Robertsou; 29th, F. Peel, J. Smither, A. Sleep, J. Hirst, D. John, T. Kirkland, D. Hall, H. Collens; 30th, T. Parkes, O. C. Holden, E. Griffin, W. Heyes, W. Powell, W. Poulson, J. L. Huggins, J. Briggs, J. Cooke, J. H. Pegy; 31st, D. Hall, V. Collyer, J. A. Robertson, T. Holland, J. Hirst, Anonymous, D. Gaskin, M. Russell, T. Sketchley, J. Daniels, T. Weston; January 1st, 1880, S. A. Garside, A. W. Longbottom, W. Osborne, C. Killick, W. Smith, B. Warren, H. Dyer, J. Morgan, G. Owen; 2nd, J. U. Robertson, W. Booth, J. Egarvis, J. Heasman, R. M. Skeats; 3rd, T. Holland, G. Wait, J. Thatcher, W. Osborne, R. Johnstone, G. H. Kidd; 5th, W. Osborne, S. A. Garside, W. Mitchell, J. Fraser, D. Hall; 6th, J. Nevison, R. Goldie, S. Martin, A. H. Rogers; 8th, W. Smith, H. Veysey, J. Blackmore, G. Mullin, J. Lothair, S. A. Smith, C. Tidman, J. S. Dixon; 9th, J. Mycroft, W. A. Robinsou, W. Delprat, F. Rolfe, J. Davis; 10th, J. Bland, J. Richards, S. C. Strand, L. Spencer; 12th, J. H. Dibol, C. Sharpe, M. G. Brabyn, J. Yardley, H. Hughes, T. Walton; 13th, W. Wilson, J. W. Thirtle, W. P. Roberts, C. Roberts, Miss Booth, S. Richards, J. Mortimer, J. Yule, J. Hollier, J. Grant, A. MacDougal, C. Smith, S. Richards, K. Wright, C. Tyler, H. Stapleton; 14th, B. Warren, T. Sturgess, P. A. Hutchinsou, W. Silverwood, D. Marr, J. Cook, W. Grant, H. Board, S. A. Hodgson, G. Baker, W. H. Andrew, W. Smith; 15th, K. Dyson, J. Bland, J. F. Appleton, J. Kirkland, T. Holland, G. Tyler, J. Wragg, T. Haining, C. Cullingford; 16th, T. Randles, W. Usher, F. Hanson, T. Nisbet, W. J. Jannaway; 17th, B. Corbet, J. Power, J. Leask, G. Johnson; 19th, T. Leigh, C. Roberts, J. Hirst, J. Grant, S. Davies, W. Raina, A. Andrew, F. O. Rolfe; 20th, G. Baker, T. Boshier, D. John, A. Scott, D. Gaskin, F. O. Rolfe, V. Collyer, C. Nichols; 21st, J. Horton, D. Campbell, J. Hall, J. Hirst; 22nd, W. Buckler, J. Wells, D. Tull, W. Robertson, W. Beard, C. Roberts; 23rd, R. R. Stainforth, W. Beddoes, R. M. Skeats, J. Ashcroft, J. U. Robertson, S. A. Garside, T. Parkes, J. Dikes, W. R. Beeson, J. Hardwick, J. Henderson, W. Green, M. Johnson; 24th, J. Lawton, J. Hirst, C. Cullingford, W. Buckler.

FOREIGN.—December 22nd, W. Scott, J. Adams, W. W. Holmes, J. S. Hawkins, H. W. Hudson, W. P. Hooper, J. W. Boggs, G. G. Bickley, S. Short, T. Trezise, A. Matthews, J. Malcolm, J. Rutherford, J. Betts; 23rd, J. Campbell, W. G. Kollmyer, A. B. McDaniel, R. Wilson, W. Roberts, J. Graham, C. H. Evans, A. Muller, F. Chester, F. M. Disher, J. H. Wood, G. J. S. Emery, M. A. Stillard, J. Buchanan, W. Gunn; 24th, H. J. Morgan, W. Bathwaite, S. Perry, W. W. Holmes, J. L. Brown, H. Wing, J. More, E. E. Erringer, J. Young, L. A. Anderson, S. T. Norman, J. G. Tomkins, U. S. Algire, R. Simons; 27th, W. Burton, E. J. Lasius, J. D. Benedict, S. M. Magill, J. Leask, W. Brittle, L. White, J. D. Tomlin, H. Sanders; 29th, T. Williams, H. Usher, D. M. Maartens, J. W. Crichton, B. J. Dowling; 30th, H. Ruechel, J. Banta, E. J. Lasius (2), T. Chester, F. T. Jacobs, P. Graham, L. C. Ridley, S. B. Clupp, J. T. Benton; January 2nd, 1880, J. L. Epperson, O. C. Brown, H. Shiells, E. Johnson; 3rd, S. J. Macdonald, K. H. Sanders, E. V. Carr, A. W. Dalgarno, A. Marshall, E. S. Calkins; 5th, S. C. Gould, G. Inwood; 6th, Z. S. Bryant; 9th, S. B. Ensign, F. E. Henderson; 12th, C. Morrison, W. M. De Val, R. Murray, G. Gilmore, A. Pitt, M. P. Ensey, W. C. Hesper, O. Kirby; 13th, E. J. Lasius, B. F. Franklin, G. S. Bickley, R. C. Green; 17th, K. H. Sanders; 19th, J. L. Butler, H. L. Drake, E. J. Lasius, A. Ward, W. Stockton, J. Bishop, J. Sloan, S. Elsas; 20th, T. Townshend, A. Fincher, J. J. Hawkins, J. Dalziel, W. G. MacKay, W. W. Holmes; 21st, M. M. McNeillie, C. H. Evans; 22nd, E. J. Lasius, R. C. Vandegriff.

DESPATCH OF PARCELS DURING THE PAST MONTH.

December 19th, F. Hodgkinson (4); 20th, J. Gale, Miss Butler; 22nd, J. K. Gillies, S. A. Jagger, J. Cooke, A. W. Hooper, J. Blair, W. Roberts, J. McKellen, Miss Curtis; 23rd, J. Horton, T. Randles, D. Marr, J. Hirst, W. Wright, T. Randles, J. Malcolm, Mrs. Stillard; 24th, O. C. Holtier, R. D. Morrall, F. Peel, J. Buchanan, W. G. Kollmyer, E. Morrall, J. More (2), J. S. Gordon; 29th, H. J. Morgan (2), J. S. Hawkins, A. Powell, W. Burton, J. Blair, E. Van Tussal, W. Roberts, A. W. Hooper, J. McKeller, D. John (2); 30th, C. Smith, B. J. Dowling (2), J. Poulson, J. L. Higgins, J. Cooke, P. Phillips, J. Briggs; 31st, T. Holland, W. Wright, D. Hall, J. Hirst, W. Booth, T. More (2), W. Roberts (2); January 1st, 1880, S. A. Garside, T. Sketchley, W. Smith; 2nd, W. Booth, R. M. Skeats,

For continuation of Despatch of Parcels see page 2 of Cover.

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, Athenaeum Rooms, Temple Row, Birmingham, England. Writers will oblige by seeing that the full amount of foreign postage is paid 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, FEB., 1880.

CARRIAGE INCLUDED.

Net Price.		To Britain.	To the States.	To Canada.	Australia & N. Zealand.
9d.	Arastasis (Resurrection and Judgment)	9d.	38c	11d.	11d.
2d.	Anglo-Israelitism Refuted	2½d.	11c.	3d.	4d.
1s 9d.	Apostasy Unveiled (a Discussion with Dr. Thomas) ..	18s 6d.	90c.	1-10d.	2-2d.
5d.	Book Unseated, with Coloured Diagrams	5½d.	2c.	6d.	8d.
1s 5d.	Bradlaugh Discussion	18s 4d.	70c.	2s.	2s 6d.
2s.	ditto ditto (imp cloth)	28-2d.	85c.	2-6d.	2-6d.
2s 6d.	ditto ditto (superior edition)	28-10d.	1-1-20	3s 2d.	3s 10d.
2d.	Bible Companion	2½d.	11c.	3d.	3d.
4d.	ditto Photograph	7d.	20c.	6d.	8d.
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	18 1d.	85c.	18 2d.	18 4d.
¼d.	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	28 4d.	1-1-00	28 8d.	38 4d.
3s.	ditto ditto (bound in cloth)	38 4d.	1-1-30	38 8d.	48 4d.
8d.	Coming Events in the East	9d.	38c.	11d.	18 1d.
2d.	Declaration of First Principles	2½d.	11c.	3d.	4d.
9d.	Defence of the Faith	10d.	55c.	11d.	13d.
7s 6d.	Dr. Thomas's Life and Work	88 0½d.	43-00	88 0d.	98 10d.
6s 6d.	Elpis Israel	78 2d.	42-75c.	98 2d.	108 3d.
8s 6d.	ditto (leather)	92 ½d.	48-60c.	98 11d.	118 6d.
7s 6d.	Eureka (Dr. Thomas's) Vol. I.	88 2d.	43-20	98 1d.	108 6d.
10s 6d.	Eureka (Exposition of) " II.	118 7d.	44-60	128 9d.	148 10d.
10s 6d.	Eureka (the Apocalypse,) " III.	118 9d.	44-70	138 2d.	158 10d.
9s 6d.	ditto ditto (in leather) Vol. I.	108 2d.	43-90	118 1d.	128 6d.
13s 8d.	ditto ditto ditto " II.	144 4d.	45-60	158 1d.	178 7d.
13s 8d.	ditto ditto ditto " III.	144 6d.	45-68	158 11d.	188 7d.
8d.	Everlasting Punishment not Eternal Torment ..	8d.	33c.	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.	18 1d.
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?)	18 1d.	50c.	18 6d.	18 8d.
2s 6d.	Hymn Book, with music (leather)	28 9½d.	41-05	31 1d.	38 10d.
3s.	ditto ditto (extra leather, gilt)	38 9½d.	41-33	38 8d.	48 4d.
7d.	Index to Eureka	18 1½d.	50c.	18 5d.	18 8d.
1s.	Index to Elpis Israel	7d.	22c.	8d.	10d.
1s.	Jesus Christ and Him Crucified	18 1½d.	50c.	18 6d.	18 8d.
18 8d.	ditto ditto (in cloth)	18 5½d.	60c.	18 9d.	18 11d.
1s.	Jew Discussion	1s.	50c.	18 2d.	18 4d.
2d.	Kingdom of God	2d.	8c.	3d.	4d.
2s 6d.	Light-bearer	28 7d.	40c.	28 8d.	28 10d.
8d.	Meaning of the Christadelphian Movement ..	9½d.	40c.	11d.	18 4d.
1s.	Man Mortal	18 1d.	50c.	18 2d.	18 4d.
3s.	Modern Theology (the Canadian work)	38 4d.			
6d.	Nightingale Discussion (Immortality of the Soul) ..	7d.	22c.	8d.	10d.
1d.	Odology (Spiritualism explained)	1½d.	8c.	2d.	3d.
3s 6d.	Pictorial Illustration of God-manifestation ..	38 8d.	41-25	38 10d.	48.
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. 100	Querist, No. 1 and 2	1s.	40c.	18 4d.	18 6d.
1d.	Question and Questions	1½d.	8c.	2d.	2d.
2d.	Revealed Mystery	2½d.	11c.	3d.	4d.
8d. 100	Sect Everywhere Spoken Against	10d.	55c.	11d.	18 1d.
10d. 4d.	Shield, Christadelphian, No. 1 to 16	10d.	55c.	18 2d.	18 6d.
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.
2s 6d.	Twelve Lectures (cloth)	28 10d.	41-15	38 2d.	48 10d.
3s.	ditto ditto (leather)	38 4d.	41-33	38 6d.	48 10d.
8d.	Vindication (Reply to "Christadelphianism Exposed.")	8d.	15c.	4d.	5d.
2d.	What is the Truth? Pilate's Question Answered ..	2½d.	11c.	4d.	6d.
¼d.	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 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 opinion of some to observe this rule makes this notice necessary.

Purchasers remitting in stamps over the value of 7s., would oblige by sending in those of larger value than penny stamps.

No. 189.—MARCH 1, 1880.

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

Dr. Thomas in London .. .	97	Books for the Children .. .	111
Pulpit Perplexities .. .	109	" Sentences on the Lord's Day .. .	119
Sunday Morning at the Bir- ingham Christadelphian Ec- clesia, No. 117 .. .	104	Effectual Working .. .	122
The Ways of Providence .. .	108	Extraordinary Correspondence	136
Jerusalem .. .	112	Editorial .. .	132
		Signs of the Times .. .	135
		Intelligence .. .	139

v
p. 129 ff
Dan 2
quoting
Amabel

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.

"YOURS IN HOPE."—Intercourse before marriage is as much fornication as where no marriage follows; for it is the fact of unmarriage that gives the act its character. Marriage afterwards does not blot out the sin, for sin is the disobedience of divine command, and this disobedience is not altered by a subsequent patching of the affair in marriage. To palliate the offence is to trifle with sin. That such a point should have to be debated is a discouraging indication of the spiritual status of those requiring it. It is a point on which righteous men would indignantly refuse to be compromised "hating even the garment spotted by the flesh."

MEMORANDA.

Brother Shuttleworth hands us the following memoranda for the facilitation of dealing with the office. Conformity with the various suggestions put forth will certainly result in this to the advantage of all:—

Penny Stamps.—These may be sent to the extent of 2s. or 3s.; for sums in excess of this, stamps of larger value are preferable. For amounts however of 7s.6d. and upward post office orders are best.

Coins in Letters.—These ought not to be sent except the letter be registered; as being forbidden by the postal authorities, they subject the receiver to a penalty equal to double the amount enclosed.

Newspapers.—These, when sent should always have the place marked for which they are sent; otherwise (for want of time to search) they pass into the waste basket unnoticed.

Intelligence.—This, to be in time, should always be in the office by the 15th of the month; and should be written on note-size sheets, separate from the rest of the letter, and, on one side only.

Names and Addresses.—These are always a convenience when given in full; and otherwise occasion much loss of time when search has to be made outside the letter of instructions.

Orders.—These save time and mistakes when the books ordered are detailed systematically in separate lines one under the other, instead of being run on in the letter.

Books in Supply.—Before ordering books it is well to take a look at the Table of Supply on the cover of the *Christadelphian* for current month. This table is altered from month to month, so as to indicate at the date of issue what is in supply.

Simplicity of Accounts.—It saves much confusion where the one who orders is also the same who pays, and who exclusively conducts the account through from beginning to end. "Too many cooks spoil the broth."

Change of Address.—It is conducive to correct postal transmission, to have as little of this as possible, but where it may be really necessary the change should be indicated as early in the month as may be convenient, as changes made near the time of despatch are liable to fail of effect in the case of covers already written off, and in some other respects on the way.

Sisters' Names.—In addressing *Christadelphian* and other parcels to these we are often at a loss to know whether such should be addressed "Miss" or "Mrs." on account of receiving only their "Christian" names.

THIRTEEN LECTURES ON THE APOCALYPSE.

BY THE EDITOR.

A strong desire has been expressed for the publication of these lectures, which are now in progress (see Birmingham intelligence). The general sentiment is represented by a sister who writes from a distance:—"I would gladly give 20s. to have the lectures now going on. *Eureka* is too deep for me, whereas I can easily understand what brother Roberts writes, and I so desire to understand the Apocalypse. Do get him to publish them."

To comply, the Editor has no objections; but the publication of thirteen lectures is no light matter in the absence of the wherewithal, and past experience is not encouraging to venturesomeness. Dr. Thomas's plan, which he advised the Editor to adopt, is the best, viz., To wait till a certain number is subscribed for at a price. We are inclined to adopt that plan in future. If we receive orders for 420 copies, at 5s4d. per copy, we shall place the matter in the hands of the printer. It will thus depend upon the brethren themselves whether the lectures see the light or pass away among many ephemeral efforts of the fugitive hour. Those who desire the publication will know what to do.

18th February, 1880.

EDITOR.

LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

BRITISH.—January 26th, T. Holroyd, R. Dyson, R. Hodgson, J. Davis, R. Brotherston, J. Richards, L. Godwin; 27th, J. C. Hodgson, G. A. Wilson, F. E. Willson, F. Hall, M. A. Herne, J. Bell, S. Atkins, W. Culbert, E. Wait; 28th, A. Hopper, J. W. Thirle, J. H. White, T. Rees, W. Cooper, S. A. Garside, J. Skinner; 29th, O. C. Holder, R. Brotherston, J. Atkins, Cullingford, J. Richards, T. Leigh; 30th, M. A. Hayes, E. Wilkinson, M. L. Rolfe, J. Lang, J. A. Perry; 31st, R. Armitage, E. Rees, J. L. Higgins; February 2nd, G. Lowe, G. Baker, W. H. Skelton, M. Johnson, W. Spence, J. Mitchel, A. Sleep; 3rd, J. P. Jones, G. Baker, J. J. Andrew, W. Grant, W. Powell, T. Betts, W. Mitchel; 4th, J. G. Wilson, A. F. Roberts, W. A. Robinson, J. Binns, J. Wilson, A. Erskine; 5th, F. Wall, T. Betts, G. Robertson, R. Hodgson, Mrs. Murray, J. Nivison; 6th, J. Hawkins, J. Wagstaff, T. Haining, Mrs. Murray, M. Catermole, W. H. Andrew; 7th, J. J. Andrew, T. Sketchley, T. Betts, Mrs. Powell, D. Tull, A. M. Gains, J. Strugnell, W. Raine, J. W. Thirle; 8th, S. A. Garside, T. Parkes, J. M. Armstrong, W. Delpratt, G. E. Palmer; 10th, O. C. Holder, J. Lawton, W. Stapleton, G. Tyler; 11th, A. M. Gains, T. Smith, J. Burden, J. U. Robertson, J. T. Hawkins, Mrs. Neasle, T. Morriarty, G. Palmer; 12th, W. Lewin, E. Wood, Mrs. Power, W. Delpratt, C. Bore, W. Smith; 13th, O. C. Holder, W. Grant, W. F. Drummond, A. W. Rogers, R. Davies; 14th, J. Hollier, J. Strugnell, P. A. Hutchison, J. McClelland; 16th, G. Baker, T. Betts, A. Scott, W. Andrew, O. Bates, H. Collens, H. Brown, J. Smither, J. Gillies, T. Nisbet, J. Anderson, S. Edwards, J. Evans; 17th, J. J. Andrew, W. Ingleby, J. Bland, S. A. Smith, W. Smith, A. Medlicott, M. G. Brabyn, T. Rees, G. Johnson, P. Phillips, C. Cullingford, T. Morriarty; 18th, R. H. Oaks, T. W. Parker, J. Heywood, R. Carruthers; 19th, S. A. Garside, E. Wilkinson, H. Fiddler, D. Gaskin, J. J. Andrew, R. H. Oaks, G. F. Thirle, G. Tyler, W. Andrew; 20th, G. Marsden, M. G. Brabyn; 21st, B. Messenger, M. Fiddler, G. A. Biddell; 23rd, T. Holroyd, G. Marsden, T. Rees.

FOREIGN.—January 26th, J. Thomas, C. C. Kelly, J. D. Gunn, M. Way, H. W. Hudson; February 2nd, E. J. Lasius, M. G. Lee, J. Boyd, E. D. Cook, J. O. Woodruffe, J. A. Paterson; 3rd, H. Ussher, Mrs. Morris, R. Franklin, L. Rosecrans, P. A. Blackwell, J. E. Tisdal; 4th, W. Hooper; 7th, B. Franklin, S. A. Brown, M. G. Lee; 10th, W. H. Hastings, W. Gunn; 16th, W. P. Hooper, G. M. Nichols, A. Ladson, J. H. Hearn, E. W. Conyers; 18th, S. Thufman, G. M. Nichols, J. Faulk, R. Wilson, J. King, W. Barrett; 19th, G. W. Harp; 23rd, B. Sneath.

DESPATCH OF PARCELS DURING THE PAST MONTH.

January 26th, R. Brotherston (2), R. Ashcroft; 27th, W. Culbert, F. Hall, S. Atkins; 28th, E. Wait; 29th, F. Peel, J. W. Thirle, W. Cooper; 30th, O. C. Holder, E. Wilkinson, M. L. Rolfe; 31st, R. Armitage, J. L. Higgins, T. Rees; February 2nd, G. Baker (2), M. Johnson, W. Spence, J. Mitchel, G. Byrne (3); W. A. Robinson, W. Taylor, J. Wilson, J. Burns; 5th, G. A. Robertson, W. A. Robinson, W. Taylor, G. Robertson, E. W. Adams; 6th, J. Wagstaff, Miss Catermole; 7th, D. Tull, J. Strugnell, Mrs. Powell, W. Raine, W. H. Andrew (2), M. G. Lee; 9th, J. M. Armstrong; 10th, Miss Evans, Mr. Johnson; 11th, J. Burden, Mrs. Neasle, T. Morriarty; 12th, R. Fegg, W. Lewin, E. Wood (3); 13th, W. F. Drummond; 14th, G. H. Kidd; 16th, O. Bates, A. Scott, W. Hooper, A. W. Hooper, Mr. Edgecombe, T. Adams, J. McKellar, A. Ladson, J. Hearne (4), E. W. Conyers; 17th, M. G. Brabyn (2), C. Cullingford; 18th, R. Carruthers, H. Evans, T. Morriarty, J. Heywood (2), L. White, W. H. Andrew, T. N. Parker, J. Withers (2); 19th, E. Wilkins, W. Barrett (2), J. King (2), R. H. Oaks, G. Tyler; 20th, Mr. Mayo, M. G. Brabyn, G. Marsden; 21st, M. Fiddler, B. Messenger, G. A. Biddell; 23rd, G. Marsden, S. Brown, J. Cook.

“SEASONS OF COMFORT.”

FIFTY-TWO ADDRESSES BY THE EDITOR.

AN EXHORTATION FOR EVERY SUNDAY IN THE YEAR.

A BROTHER writes:—“We have no public speakers among us, so we take advantage of the Sunday Morning addresses, and read one at each breaking of bread.”

PRICE 7s10d., POST FREE.

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, MARCH, 1880.

CARRIAGE INCLUDED.

Sett. Price.		In Britain.	In the States.	To Canada.	Australia & N. Zealand.
9d.	Anastasis (Resurrection and Judgment)	9d.	3s.	11d.	1s. 4d.
2d.	Anglo-Israelism Refuted	2 1/2d.	11s.	3s.	4s.
1s. 6d.	Apostasy Unveiled (a Discussion with Dr. Thomas) ..	1s. 6d.	90s.	1s. 10d.	2s. 2d.
5d.	Book Unsealed, with Coloured Diagrams	5 1/2d.	25s.	6s.	8s.
1s. 6d.	Bradlaugh Discussion	1s. 6d.	70s.	2s.	2s. 2d.
2s.	ditto ditto (cheap cloth)	2s. 2d.	85s.	2s. 6d.	2s. 8d.
2s. 6d.	ditto ditto (superior edition)	2s. 10d.	d1.20	3s. 2d.	3s. 10d.
2d.	Bible Companion	2 1/2d.	11s.	5d.	5d.
1d.	Bible and the School Boards	1 1/2d.	8s.	2d.	2d.
	Christadelphian—a 1 the back nos. from 1864, (except first 6 months of 1871, the whole of 1871, and first 2 months of 1872), bound vols. at the published price				
1s.	Chronikon Hebraikon	1s. 1d.	35s.	1s. 2d.	1s. 4d.
4d.	Catalogue of Christadelphian Works	1 1/2d.	5s.	1 1/2d.	1 1/2d.
2d.	Catechesis	2d.	8s.	3d.	4d.
4d.	Clerical Theology Unscriptural	5d.	22s.	6s.	8s.
2s.	Children's Magazine	2s. 4d.	d1.00	2s. 8d.	3s. 4d.
3s.	ditto ditto (bound in cloth)	3s. 4d.	d1.30	3s. 8d.	4s. 4d.
8d.	Coming Events in the East	9d.	38s.	11d.	1s. 1d.
2d.	Declaration of First Principles	2 1/2d.	11s.	3d.	4d.
9d.	Defence of the Faith	10d.	55s.	1 1/2d.	1s. 3d.
7s. 6d.	Dr. Thomas's Life and Work	8s. 0 1/2d.	d3.00	8s. 9d.	9s. 10d.
6s. 6d.	Elpis Israel	7s. 2d.	d2.75s.	9s. 2d.	10s. 3d.
8s. 6d.	ditto (leather)	9s. 2 1/2d.	d3.60s.	9s. 11d.	11s. 6d.
7s. 6d.	Eureka { Dr. Thomas's } Vol. I.	8s. 2d.	d3.20	9s. 1d.	10s. 6d.
10s. 6d.	Eureka { Exposition of } " II.	11s. 7d.	d4.60	12s. 9d.	14s. 10d.
10s. 6d.	Eureka { the Apocalypse, } " III.	11s. 9d.	d4.70	13s. 2d.	15s. 10d.
9s. 6d.	ditto ditto (in leather) Vol. I.	10s. 2d.	d3.90	11s. 1d.	12s. 6d.
13s. 3d.	ditto ditto ditto " II.	14s. 4d.	d5.60	15s. 6d.	17s. 7d.
13s. 3d.	ditto ditto ditto " III.	14s. 6d.	d5.6s.	15s. 11d.	18s. 7d.
8d.	Everlasting Punishment not Eternal Torment ..	8d.	33s.	10d.	1s.
2d.	Eternal Life (Lecture by R. Roberts)	2d.	8s.	3d.	4d.
7d. 100	Finger-posts, Bible, Nos. 1 to 13	9d.	38s.	11d.	1s. 1d.
3d.	Good Confession (a Conversation)	3 1/2d.	18s.	4d.	4d.
2d.	Herald of the Kingdom (old Nos.)	2 1/2d.	11s.	3d.	3d.
1s.	Hine Debate (are Englishmen Israelites?)	1s. 1 1/2d.	50s.	1s. 3d.	1s. 8d.
2s. 6d.	Hymn Book, with music (leather)	2s. 9 1/2d.	d1.05	3s. 1d.	3s. 10d.
3s.	ditto ditto (extra leather gilt)	3s. 3 1/2d.	d1.33	3s. 8d.	4s. 1d.
1s.	Index to Eureka	1s. 1 1/2d.	50s.	1s. 3d.	1s. 8d.
7d.	Index to Elpis Israel	7d.	22s.	8d.	10d.
1s.	Jesus Christ and Him Crucified	1s. 1 1/2d.	50s.	1s. 6d.	1s. 8d.
1s. 3d.	ditto ditto (in cloth)	1s. 5 1/2d.	60s.	1s. 9d.	1s. 11d.
1s.	Jew Discussion	1s.	50s.	1s. 2d.	1s. 4d.
2d.	Kingdom of God	2d.	8s.	3d.	4d.
8d.	Meaning of the Christadelphian Movement ..	9 1/2d.	40s.	11d.	1s. 4d.
1s.	Man Mortal	1s. 1d.	50s.	1s. 2d.	1s. 4d.
3s.	Modern Theology (the Canadian work)	3s. 4d.			
6d.	Nightingale Discussion (Immortality of the Soul) ..	7d.	22s.	8d.	10d.
1d.	Odology (Spiritualism explained)	1 1/2d.	8s.	2d.	3d.
3s. 6d.	Pictorial Illustration of God-manifestation	3s. 6d.	d1.25	3s. 10d.	4s.
6d.	Prophecy and the Eastern Question	7d.	21s.	8d.	10d.
2d.	Prophetic Diagrams (set of 3, coloured)	2 1/2d.	11s.	3d.	3d.
6d.	Phanerosis (God-manifestation)	7d.	33s.	8d.	10d.
1. 100	Querist, No. 1 and 2	1s.	40s.	1s. 4d.	1s. 2d.
1d.	Question and Questions	1 1/2d.	8s.	2d.	2d.
2d.	Revealed Mystery	2 1/2d.	11s.	3d.	4d.
8d. 100	Sect Everywhere Spoken Against	10d.	55s.	11d.	1s. 1d.
10d. 4s.	Shield, Christadelphian, No. 1 to 16	10d.	55s.	1s. 2d.	1s. 6d.
2d.	Slain Lamb	2 1/2d.	11s.	3d.	4d.
2d.	Statement of the Faith	2 1/2d.	11s.	3d.	3d.
2d.	Tabernacle in the Wilderness (illustrated)	2 1/2d.	11s.	3d.	4d.
2s. 6d.	Twelve Lectures (cloth)	2s. 10d.	d1.15	3s. 2d.	3s. 10d.
3s.	ditto ditto (leather)	3s. 4d.	d1.33	3s. 8d.	4s. 4d.
2d.	Vindication (Reply to "Christadelphianism Exposed.")	3d.	15s.	4d.	5d.
3d.	What is the Truth? Pilate's Question Answered ..	2 1/2d.	11s.	4d.	6d.
1 1/2d.	Who are the Christadelphians?	1 1/2d.	5s.	1 1/2d.	1 1/2d.

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 exclusive of postage, as the book or pamphlet is post free. The omission of some to observe this rule makes this notice necessary.

Purchasers remitting in stamps over the value of 7s., would oblige by sending in those of larger

No. 190.—APRIL 1, 1880.

THE CHRISTADELPHIAN

A

MONTHLY PERIODICAL

DEVOTED TO THE EXPOSITION AND DEFENCE OF THE
FAITH PREACHED BY THE AP-
STLES

EIGHTEEN HUNDRED YEARS AGO,

IN OPPOSITION TO THE DOGMAS OF PAPAL AND PROTESTANT CHRIST-
ENDOM, WITH A VIEW TO MAKING READY

A PEOPLE PREPARED FOR THE LORD.

EDITED BY ROBERT ROBERTS.

CONTENTS:

Dr. Thomas in London 145	Notes on the use of the Hymn
The Ways of Providence 150	Book. 170
Britain in relation to Tyre, Tar- shish and Chittim 156	Extracts from Correspondence 172
<i>Book of</i> <i>Prayers</i> <i>John</i> Sunday Morning at the Birm- ingham Christadelphian Ec- clesia, No. 118 162	A New Year's Greeting. 176
"Seasons of Comfort." 168	EDITORIAL 177
	Signs of the Times 179
	Answers to Correspondents 184
	Intelligence'. 186

P. 185
Marriage

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;
THREE DOLLARS IN THE UNITED STATES; THREE DOLLARS, IN CANADA
AND THE WEST INDIES; SEVEN SHILLINGS AND SIXPENCE, IN AUSTRALIA AND NEW ZEALAND,
AND SEVEN SHILLINGS AND SIXPENCE, IN ADVANCE.

NOTES.

M. G. L.—The intelligence was not omitted intentionally.

H. F.—The brother in question is not in a position to subscribe for the *Christadelphian*.

J. B.—We hope to find a corner for remarks on Hebrews 1, 8-10, and some other matter submitted by correspondents.

J. L.—Father O'Donovan's sermon is a piece of coarse buffoonery. It does not illustrate a principle and would therefore be out of place in the *Christadelphian*.

W. R.—The sermon on old Mother Hubbard was perhaps a little out of place. We published it as a fair though amusing illustration of the clerical process text-weaving, but shall not feel greatly tempted to repeat the experiment.

M. H.—We agree in your verdict on *Eureka*: "An incomparable book." It is with no idea of supplanting it that we entertain the idea of publishing the Apocalyptic lectures. These lectures may rather serve to create interest in the larger work.

Brother Medlicott, 14, Albert Terrace, Barnsbury, London, offers to provide free of charge to brethren unable to purchase them, uncut copies of *Creder's Concordance* (without the words set out in verses, but only the references); also to obtain Bibles at paper price.

T. P.—Enoch's prophecy (Jude 15) contemplates the resurrection of ante-diluvian offenders. It does not practically affect us whether those of them actually drowned in the flood are included among them or not. The question had therefore better rest.

"PATTERNS OF THINGS IN THE HEAVENS."—This work of sister Lasius is now published. Only one or two copies have as yet reached this country. It is a neatly got up book of 134 pages, bound in blue cloth. The price in the States is one dollar, which in this country, with postal and other expenses, will be five shillings.

S. H.—Luke's genealogy is the lineage of Mary: Matthew's that of Joseph her husband. Though Joseph was only the reputed father of Jesus, it was necessary that he should be of the house of David, as by marriage, he became one with Christ's mother, and would legally have diverted his pedigree from the house of David had he belonged to another family.

"SEASONS OF COMFORT."—This is on the point of delivery from the printer, but not yet to

hand. The gilt-edging and the gold ornamentation of the cover (with which M. H. says the readers can dispense) must be taken as an expression of gratitude for the co-operation extended to the work. It was not included in the original estimate of cost. It is an extra item—a considerable one—thrown in for love's sake.

W. T.—We are sorry we cannot, with the sanction of judgment, publish your article on the measurements of the Ezekiel temple, and your appeal for help to lithograph your plans. None of the facts or principles on which you rely have been overlooked by others. If they do not come to your conclusions, it is because other things are taken into account which require special knowledge and experience.

BEWARE.—A bad man, just emerged from prison is preying upon the brethren. A second not much better is doing the same. They profess themselves brethren, and evince considerable knowledge of Christadelphian affairs. Christ's advice is "Beware of wolves in sheep's clothing." The only way the brethren can protect themselves is to require a reference to some known brother, who should be applied to through the post before credence is given to urgent tales of need. Also beware of a Jew.

W. P. H.—The English law does not "render marriage null and void after seven years' separation." Nothing in English law can render marriage null and void but divorce. Seven years' unbroken separation merely puts a wife in a position to obtain the protection of her goods from her husband, and even then they must not have heard of or seen one another during the interval. In the eyes of English law, therefore, the brother in question is the husband of the woman in question, and not at liberty to be married to another.

A. H.—It matters nothing what becomes of bread left after the breaking of bread. It is only bread: it has served its purpose in calling to memory the Lord's dying love. To burn it or otherwise dispose of it as if it were consecrated, is to tread on Judaising ground. The motive may be respected; but, as a matter of judgment, it is a mistake.—As to Matt. xxvii. 9, which makes Jeremiah say something that is only to be found in Zechariah, it is credibly testified (Sir Isaac Newton) that several of the chapters in Zechariah are transposed from Isaiah or Jeremiah. The verse in question shows that it was Jeremiah.

"SEASONS OF COMFORT."

FIFTY-TWO ADDRESSES BY THE EDITOR.

AN EXHORTATION FOR EVERY SUNDAY IN THE YEAR.

A BROTHER writes:—"We have no public speakers among us, so we take advantage of the Sunday Morning addresses, and read one at each breaking of bread."

PRICE 7s10d., POST FREE.

LETTERS THROUGH THE ISSUE OF THE LAST NUMBER.

BRITISH.—February 23rd, T. W. Gamble, S. Richards, J. Burden, W. Hardy; 24th, J. Harkes, M. G. Braby, J. S. Dixon, E. Gunter, J. Kay, G. Wait, D. Gaskin, H. Leah, W. Smith, E. Telford, S. Atkins, Mrs. Stoltz, H. Gaydon; 25th, O. C. Holder, F. Peel, C. Mairet, J. H. Dibol; 26th, S. Daives, A. Hopper, F. Peel, J. Crawford; 27th, G. Marsden, C. Mairet, J. W. Moore, W. Smith, Mr. Storm, W. Powell; 28th, J. P. Jones, E. M. Osborne, J. Harker, W. Grant; March 1st, G. Marsden, T. Sketchley, S. Richards; 2nd, S. A. Smith, J. Ashcroft, A. Scott, C. Roberts, J. H. Ryley, J. Howatson, A. Andrew, T. Hall, G. F. Lake, M. Briggs, T. Royce, W. Collyer; 3rd, J. Harker, J. Colebourn, H. Pym, Miss Allsop, M. E. Rees, J. Armstrong, B. Warren, T. Hanson, R. Wright, T. Royce, J. Bland; 4th, O. C. Holder, G. F. Lake, D. Hepburn, W. Grant, M. Briggs, C. Roberts; 5th, W. Taylor, W. Booth, L. P. Chitty, D. Hepburn, J. W. Thirtle, J. Grimshaw, J. M. Henderson; 6th, J. Hawkins, C. Firth, T. N. Parker, Mr. Ashley, J. Wragg, W. Grant, T. Royce; 8th, C. Sharpe, J. Ballantyne, P. Phillips, W. Cooper, F. R. Winterburn, G. Baker; 9th, A. Morris, E. Wood, A. Jane, S. Richards, R. Brotherton, J. H. Dibol, T. Woodward, S. S. Osborae, W. Smith; 10th, J. Gale, J. W. Thirtle, "Chelsea;" 11th, D. Gaskin, D. Hepburn, W. E. Coles, W. Mullin, S. Dawes, C. Roberts, J. Brown (M), J. Brown (L), W. Mullin; 13th, R. Hodgson, J. Watson, W. Grant, A. Hopper; 15th, A. W. Rogers, G. Baker, C. Roberts, R. Dyson, G. Pickles, W. Usher, J. Fordyce, H. Collens, A. Brown, H. Stapleton, J. Colebourn, M. Rees, W. Grant, S. Caven, T. Haining, J. Evans; 16th, T. W. Gamble, J. C. Hodgson, T. Nisbet (2), J. Bland, A. T. Jannaway, J. Anderson, D. Lewis, D. Clement, G. Sangster; 17th, O. C. Holder, W. Mitchell, S. A. Garside, J. Gordon, A. Smith, P. Phillips, J. M. Armstrong, R. Ashcroft; 18th, J. Birkenhead, M. Andrew, H. Collens; 20th, S. A. Garside, J. S. Dixon, A. Smith, M. Fletcher, W. Chambers, J. Heywood.

FOREIGN.—February 25th, R. S. Weir; March 1st, E. J. Lasius, J. A. Colon, A. Sweet, E. Jacobs; 2nd, E. J. Lasius, E. Huggins, N. A. H. Murphy, J. Campbell; 3rd, T. Rees; 8th, H. Lovell, E. J. Lasius, H. Fish, W. P. Hooper, H. E. Skeels, J. F. Keele; 9th, L. Fenton, S. Harris, H. Ussher, J. Thomas, G. S. Burgess; 12th, M. A. Stillard, J. C. Gamble, J. Betts; 13th, A. Pitt; 15th, R. Simons, J. Campbell, J. Laing, J. Faulk, A. Millar, J. Seaman, P. Powell, B. Franklin; 16th, R. Strathearn; 17th, C. H. Evans.

DESPATCH OF PARCELS DURING THE PAST MONTH.

February 24th, V. Collyer, H. Leah, J. Burden, E. Telford, J. Harkes, W. Smith, J. Kay, E. Gunter, C. Firth, Mrs. Stoltz, S. Atkins; 25th, C. Mairet, J. H. Dibol; 27th, O. C. Holder, F. Peel, W. Smith, J. Marsden, J. Crawford, J. W. Moor, W. Powell; 28th, J. Harkes (2); March 1st, C. Smith, W. Taylor, G. Marsden, J. Hawkins, M. Withers; 2nd, C. Roberts (3), F. Hall (2), A. Scott (2), J. Ryley (2), Miss Briggs; 3rd, C. Smith, F. Hanson, Miss Allsop, T. Rees (2), J. Colebourn, M. Hamilton, J. Campbell, T. Royce (2); 4th, B. Warren (3), W. Grant (2), D. Hepburn (3), O. C. Holder; 5th, W. Taylor, W. Booth (2), L. P. Chitty, J. Grimshaw; 6th, R. Ashcroft, Mr. Ashley, Miss Jardine; 8th, J. Dixon, J. Price; 9th, G. Baker, F. G. Keele, S. A. Garside (2), C. Creed, H. Ussher (10), F. Woodward, A. Scott, R. Brotherton, S. Harris, S. Wood; 10th, J. Gale, G. S. Burgess, W. Smith; 11th, W. Mullin (2); 12th, J. Betts (2); 13th, Miss MacLachlan, E. A. Piper, R. Ashcroft, A. Bevan, A. S. Coleman; 16th, G. Pickles, V. Collyer, J. Seaman, J. Fordyce, S. Caven, J. Laing (2), A. Brown (2), G. Sangster, Mr. James, A. Taylor, A. Millard; 17th, A. Smith, Mr. Glover, R. Strathearn, W. Mitchell (2), J. Birkenhead; 18th, C. H. Evans (7), J. Birkenhead (2), P. Campbell; 20th, S. A. Garside, A. Smith, J. Phillips, T. Holland, W. Chambers.

THIRTEEN LECTURES ON
THE APOCALYPSE.

BY THE EDITOR.

A STRONG desire has been expressed for the publication of these lectures, which are now in progress (see Birmingham intelligence). The general sentiment is represented by a sister who writes from a distance:—"I would gladly give 20s. to have the lectures now going on. *Eureka* is too deep for me, whereas I can easily understand what brother Roberts writes, and I so desire to understand the Apocalypse. Do get him to publish them."

To comply, the Editor has no objections; but the publication of thirteen lectures is no light matter in the absence of the wherewithal, and past experience is not encouraging to venturesomeness. Dr. Thomas's plan, which he advised the Editor to adopt, is the best, viz., To wait till a certain number is subscribed for at a price. We are inclined to adopt that plan in future. If we receive orders for 420 copies, at 5s 4d. per copy, we shall place the matter in the hands of the printer. It will thus depend upon the brethren themselves whether the lectures see the light or pass away among many ephemeral efforts of the fugitive hour. Those who desire the publication will know what to do.

18th February, 1880.

EDITOR

CHRISTADELPHIAN PUBLICATIONS

IN SUPPLY, APRIL, 1880.

CARRIAGE INCLUDED.

Nett Price		In Britain.	To the States.	To Canada.	Australia & N. Zealand
9d.	Anastasis (Resurrection and Judgment)	9d.	38c	11d.	11d.
2d.	Anglo-Israelism Refuted	2d.	11c.	3d.	4d.
1s6d.	Apostasy Unveiled (a Discussion with Dr. Thomas) ..	1s5d.	90c.	1s10d.	2s2d.
5d.	Book Unsealed, with Coloured Diagrams	5d.	25c.	6d.	8d.
1s6d.	Bradlaugh Discussion	1s8d.	70c.	2s.	2s2d.
2s.	ditto ditto (slimp cloth)	2s2d.	85c.	2s6d.	2s5d.
2s6d.	ditto ditto (superior edition)	2s10d.	l1.20	3s2d.	3s10d.
2d.	Bible Companion	2d.	11c.	3d.	3d.
1d.	Bible and the School Boards	1d.	8c.	2d.	2d.
	Christadelphian—a'l the back nos., from 1864, (except first 6 months of 1870, the whole of 1871, and first 2 months of 1872), 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.	71.00	2s8d.	3s4d.
3s.	ditto ditto (bound in cloth)	3s4d.	71.30	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.	43.00	8s9d.	9s10d.
6s6d.	Elpis Israel	7s2d.	42.75c.	9s2d.	10s3d.
8s6d.	ditto (leather)	9s2d.	43.00c.	9s11d.	11s6d.
7s6d.	Eureka (Dr. Thomas's) Vol. I.	8s2d.	43.20	9s1d.	10s6d.
10s6d.	Eureka (Exposition of) " II.	11s7d.	44.63	12s9d.	14s10d.
10s6d.	Eureka (the Apocalypse,) " III.	11s9d.	44.70	12s2d.	13s10d.
9s6d.	ditto ditto (in leather) Vol. I.	10s2d.	43.90	11s1d.	12s6d.
13s8d.	ditto ditto ditto " II.	14s4d.	45.60	15s6d.	17s7d.
13s8d.	ditto ditto ditto " III.	14s6d.	45.68	15s11d.	18s7d.
8d.	Everlasting Punishment not Eternal Torment	8d.	33c.	10d.	1s.
2d.	Eternal Life (Lecture by R. Roberts)	2d.	8c.	3d.	4d.
7d. 100	Finger-posts, Bible, Nos. 1 to 12	9d.	38c.	11d.	1s1d.
2d.	Good Confession (a Conversation)	3d.	18c.	4d.	4d.
2d.	Herald of the Kingdom (old Nos.)	2d.	11c.	3d.	3d.
1s.	Hine Debate (are Englishmen Israelites?)	1s1d.	50c.	1s3d.	1s8d.
2s6d.	Hymn Book, with music (leather)	2s9d.	71.88	3s1d.	3s10d.
3s.	ditto ditto (extra leather, gilt)	3s3d.	71.88	3s8d.	4s4d.
1s.	Index to Eureka	1s1d.	50c.	1s3d.	1s8d.
7d.	Index to Elpis Israel	7d.	22c.	8d.	10d.
1s.	Jesus Christ and Him Crucified	1s1d.	50c.	1s6d.	1s8d.
1s6d.	ditto ditto (in cloth)	1s5d.	60c.	1s9d.	1s11d.
2d.	Jew Discussion	1s.	50c.	1s2d.	1s4d.
1d.	Kingdom of God	2d.	8c.	3d.	4d.
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.	Odology (Spiritualism explained)	1d.	8c.	2d.	3d.
2s6d.	Pictorial Illustration of God-manifestation ..	3s6d.	71.25	3s10d.	4s.
6d.	Prophecy and the Eastern Question	7d.	21c.	8d.	10d.
2s.	Prophetic Diagrams (set of 3, coloured) ..	2d.	11c.	3d.	3d.
6d.	Phanerosis (God-manifestation)	7d.	38c.	8d.	10d.
1s. 100	Querist. Nos. 1 and 2	1s.	40c.	1s4d.	1s8d.
1d.	Question and Questions	1d.	8c.	2d.	2d.
2d.	Revealed Mystery	2d.	11c.	3d.	4d.
8d. 100	Sect Everywhere Spoken Against	10d.	55c.	11d.	1s1d.
10d. 1d.	Shield, Christadelphian, No. 1 to 16	10d.	55c.	1s2d.	1s6d.
2d.	Slain Lamb	2d.	11c.	3d.	4d.
2d.	Statement of the Faith	2d.	11c.	3d.	4d.
2s.	Tabernacle in the Wilderness (illustrated) ..	2d.	11c.	3d.	4d.
2s6d.	Twelve Lectures (cloth)	2s10d.	71.15	3s2d.	3s10d.
3s.	ditto ditto (leather)	3s4d.	71.35	3s6d.	4s4d.
3d.	Vindication (Reply to "Christadelphianism Exposed.")	3d.	15c.	4d.	5d.
2d.	What is the Truth? Pilate's Question Answered	2d.	11c.	3d.	4d.
1d.	Who are the Christadelphians?	1d.	5c.	1d.	1d.

All communications must be addressed to ROBERT ROBERTS, Athenaeum Rooms, Temple Row, Birmingham; to who 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.

Orders for 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 rule makes this notice necessary.

Purchasers remitting in stamps over the value of 7s., would oblige by sending in those of larger value than penny stamps.

No. 191.—MAY 1, 1880.

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

Dr. Thomas in London 198	Looking for His Appearing .. 217
The Titles of the Psalms 198	Notes on the use of the Hymn
The Ways of Providence 202	Book. .. . 218
Things New and Old from the	Extracts from Correspondence 220
Treasures of the Spirit .. 209	Rome and Jerusalem .. . 226
Sunday Morning at the Birm-	EDITORIAL .. . 227
ingham Christadelphian Ec-	Signs of the Times .. . 228
clesia, No. 119 .. . 213	Intelligence .. . 234

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.

ERRATUM.—In "Hanley" intelligence, last month, a printer's error changed "striking objections" into "stinking objections."

G.F.L.—The second article on the use of the Hymn Book arrived too late for appearance in the present number. Brother Andrew's remarks are a fair substitute.

ARTICLES from brother Royce, brother Jannaway, and others are to hand and thankfully received. They will be utilised in due course.

THE Anglican, in which brother and sister Rees sailed for South Africa, some weeks ago, is reported safely arrived at Natal, after a voyage of twenty-six days.

C.C.—Many thanks for your liberal scheme to alleviate the burden calling forth *Seasons of Comfort*. It is unnecessary we should consent to it. The progress of time will do all that is required.

"SEASONS OF COMFORT."—The advertisement elsewhere will inform subscribers of the appearance of this work at last and the cause of the delay. It is only as we go to press that they have been delivered. Printers' promises are proverbially trying to the patience.

G.J.F.—Thanks for Mr. Grant's book in reply to *Man-mortal*. We had not before seen it, though we had heard of it. So far as we can judge by a hurried run through, it calls for no further answer than the author's arguments receive in *Man-mortal*.

An appeal is made on behalf of brother Geo. Mullen, of Irvine, Scotland, who lies helpless in a strange town in Ireland. He fell ill while in a situation there; went into the Infirmary, remained there six weeks and is now turned out incurable, and lying in a strange house. His mother would like to go and fetch him home, but cannot without some assistance.

J.R., (N.S.)—Your question does not require an answer. Such things are not to be mentioned among saints. Do not "waver through the actions of false brethren." Our reliance is on God's promise and not on man's actions. Where will false brethren and their actions be when Christ returns? "Be not overcome of evil but overcome evil with good."

THE APOCALYPTIC LECTURES.—The subscription list goes steadily up. The progress of the list makes publication more and more probable. In fact we should say publication may now be considered certain though the list is still considerably short. Our bargain with the printer is payment on delivery. It will be obvious therefore that those who pay when they order do more to bring the scheme to a reality than those who merely announce intentions which the circumstances of changeful life may prevent from being carried out.

"PATTERNS OF THINGS IN THE HEAVENS."—We have received a supply of this compilation by sister Lasius (Dr. Thomas's daughter), on the Mosaic types, of which brother Gunn speaks

highly. It consists largely of extracts from the Doctor's writings on the significances of the various elements and appurtenances of the Mosaic economy. The price is 5s., but desirous only of covering the printer's charge, she will supply it to any brother at 4s., postage 3d. The price in the State is one dollar. Brethren on the American side of the Atlantic can obtain it direct from Mrs. Thomas, 83, Graham Street, Jersey City, N.J.

"HELPS TO THE STUDY OF THE BIBLE."—(*Henry Frowde, 7, Paternoster Row.*)—Brother Swindell calls attention to this work which the brethren may obtain through any bookseller. It is just published, and as he remarks, it will doubtless be welcome to those who are unable to obtain the expensive works. It is certainly cheap (one shilling) as besides other interesting matter, it contains 1, an index to the Bible; 2, a concordance; 3, a dictionary of Scripture names, and 4, an atlas of twelve clearly coloured maps. The only drawback is the smallness of the print. Notwithstanding this, it will be very useful to students.

M.H. fears it may be imagined from the note that appeared in connection with these initials last month that she had suggested the idea that the lectures on the Apocalypse might come into collision with *Eureka*. She simply expressed the conviction that *Eureka* was "an incomparable book." She said nothing on the other point. The comment on the lectures was the Editor's, who took occasion of her commendation of *Eureka* to answer a criticism passed in other quarters. As to the gilt edging of *Seasons of Comfort*, the remark it seems was intended to apply to the Apocalyptic Lectures. The Editor made the mistake of supposing it applied to the former.

"A JEW."—Referring to the caution last month against wolves in sheep's clothing and amongst others "a Jew," brother Lee, of London, hopes it will be understood that it has no reference to a son of Abraham according to the flesh, who has just obeyed the truth in London.—(Brother Barnett: see London intelligence.) It certainly has no reference to him, but to another whose name we need not mention, as he would be sure to assume another after this notice. He professes to desire "spiritual conversation;" but this is only the fleece over the fur.

A.L.S.—We are somewhat helpless in dealing with parties in the States. It is natural for us to assume that people corresponding fraternally with the *Christadelphian* endorse what Americans call its "platform." Not knowing anything of them personally, we are obliged to act on this assumption. If we make mistakes, we take comfort in the prospect of the grand assortment that will take place at the arrival of the Judge who will put every man in his own place. As to evil reports, even Paul had to encounter them. "Our rejoicing is this, the testimony of our conscience" that these evil reports are not true. The perversion of facts is the worst slander, but righteousness can endure.

LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

BRITISH.—March 22nd, W. H. Andrew, J. R. Beeston, J. Scrimgeour, W. Cundall; 23rd, E. Hawkins, W. E. Coles, S. Caven, W. H. Andrew; 24th, O. C. Holder, M. Johnson, A. Kirk, W. Smith, W. Warn; 25th, S. Robertshaw, F. Peel, F. H. Curry, J. U. Robertson, D. Tull; 27th, J. Swindell, J. Grehtron, S. Caven, T. Nisbet; 29th, D. Tull; 30th, G. Wait, R. Oliver, A. Hopper, J. Kirkland; 31st, B. Messenger, J. Loake, R. D. Robertson; April 1st, B. Smither, C. Roberts, J. Leask, J. Nichols, A. L. King; 2nd, R. M. Skeats, J. P. Jones, J. Dalglish, J. A. Thornycroft; 3rd, E. L. Poole, J. Heywood, S. A. Garside; 5th, S. A. Garside, T. J. Mellows, W. J. Slade; 6th, T. M. Purves, S. Kelly, J. Board, M. A. Spencer, T. Kirkland, W. Powell, T. H. Moss, W. E. Cole, W. Wright, B. Warrender; 7th, S. A. Garside, J. C. Burden, A. Smith, J. Leask, J. Heywood, R. Wright; 8th, A. Scott, D. John, J. Young, D. Atkins; 9th, J. Lovett, J. Hawkins, H. Dyer, S. Caven; 10th, H. Pym, S. A. Garside, W. Mullin; 12th, T. Parkes, J. U. Robertson, W. A. Robinson (2), J. W. Thirtle, G. A. Wilson; 13th, J. Morgan, E. Petengell, J. Hollier, F. E. Willson, T. S. Swindell, A. Sleep, J. Brown; 14th, J. Heywood, Slater and Brown, A. Dowie, J. L. Higgins, C. Emmerson, W. Lee, S. A. Garside, C. F. Clements; 15th, E. Gunter, G. Baker, A. H. Rogers, J. Kirkland, H. Collens, R. Wright, J. Hawkins, T. Nisbet, M. L. Rolfe, T. Haining, G. F. Lake, J. Henderson, E. Rees, W. Smith, W. Usher, W. J. Jannaway; 16th, T. Randles, R. Oliver; 17th, C. W. Clark, J. Bland; 19th, V. Collyer, J. T. Hawkins, A. M. Goodacre, C. Hopper, J. Heywood, T. Nisbet, J. Kirkland; 20th, S. A. Garside, J. D. Davis, W. Johnson, G. Todd, J. Lothian; 21st, W. Booth, T. Parkes, R. Tucker; 22nd, O. C. Holder, J. Loake, H. Sulley, W. A. Robinson, J. D. Davis, J. James, W. Silverwood, T. Warwick; 23rd, W. P. Prichard, Gunter and Phillips.

FOREIGN.—March 22nd, G. W. Harper, M. G. Lee (2), E. J. Lasius, J. Boyd, L. T. Nichols, E. D. Cook, S. Orem; 23rd, T. E. Hills, J. E. Paton, A. M. Byrns; 25th, W. P. Hooper; 27th, S. Resien, H. Wing, H. E. Skeals, W. B. McArthur; 29th, A. Gemmel, N. H. Spencer, A. Gteiz; 30th, D. P. Ross, C. H. Evals; 31st, J. Turner; April 3rd, S. Huffman, B. F. W. Vosmer, G. N. Mason; 5th, W. Gunn, W. H. Wood, G. W. Harp, E. M. Foulkes; 7th, J. Scrimgeour; 9th, C. H. Evans; 12th, A. L. Sweet, P. A. Blackwell, J. Johnson, E. J. Lasius, W. Gunn, J. Riggin, J. H. Welsh, W. L. Skeals, L. A. Anderson, S. Resien, J. O. Woodruffe, J. Banta, H. L. Baker; 13th, Z. J. Pottinger, C. Creed, G. Hatfield; 15th, A. Cozens; 19th, J. Leask, S. T. Blessing (2); 20th, W. Gunn; 21st, E. Seyb; 23rd, W. Gunn.

DESPAICH OF PARCELS DURING THE PAST MONTH.

March 22nd, W. Love, J. Scrimgeour, S. Huffman, W. C. B. Gilliam; 23rd, E. Hawkins, S. Caven; 24th, W. H. Andrew; 25th, O. C. Holder, F. Peel, J. U. Robertson, D. Tull (2); 27th, T. Sykes, S. Resien (2); 30th, D. Tull, N. H. Spencer, Miss Campbell, R. Oliver, R. Robertson, H. Wing; 31st, D. P. Ross (3), R. D. Robertson (2), C. H. Evans, W. Shaw, J. Loake, A. Stranson; April 1st, B. Smither, J. Leask, J. P. Jones, J. Dalglish; 2nd, R. M. Skeats, J. A. Thornycroft, J. Mycroft; 4th, Capt. Dutton, E. M. Foulkes; 6th, Miss Spencer, T. M. Purves (2), Mrs. Kelly, W. Poole, T. H. Moss; 7th, J. Scrimgeour (5), J. Leask, J. C. Burden, A. Smith, J. Loakes; 8th, R. Wright, D. John, J. Young; 9th, J. U. Robertson, J. Thatcher (3); 12th, W. A. Robinson; 13th, E. Petergill (2), A. Hopper, F. E. Wilson (2), G. Hatfield (3), J. Johnston, J. W. Griffin, E. Franklin (2), W. L. Skeals; 14th, J. L. Higgins, J. D. Martin, R. Wright, J. T. Hawkins, E. Rees, R. Oliver; 17th, C. W. Clark; 19th, A. M. Goodacre, M. Allen; 20th, J. W. Kirkland, G. Todd, W. Johnson, J. Lothian (3); 21st, W. Booth (3), R. Tucker (2), E. Burden, C. Firth; 22nd, W. A. Robinson, T. Warwick, J. D. Davies; 23rd, F. G. Jannaway, W. P. Prichard.

NOW READY.

“SEASONS OF COMFORT.”

At last this has arrived from the printer. The delay has been caused, first by a glut of Christmas work, and secondly by the work caused by the General Election. We are glad the delay is at an end. Subscribers will please note and accept the explanation as if addressed privately to each. Most of those who have subscribed have paid in advance long ago. A few have not yet found it convenient to pay. Such will be reminded by the arrival of the book through the post and will know what to do.

CHRISTADELPHIAN PUBLICATIONS

IN SUPPLY, MAY, 1880.

CARRIAGE INCLUDED.

Nett Price.		In Britain.	To the States.	To Canada.	Australia & N. Zealand.
9d.	Anastasis (Resurrection and Judgment)	9d.	38c.	11d.	1s.1d.
2d.	Anglo-Israelism Refuted	2½d.	11c.	3d.	4d.
1s.6d.	Apostasy Unveiled (a Discussion with Dr. Thomas) ..	1s.8d.	90c.	1s.10d.	2s.2d.
5d.	Book Unsealed, with Coloured Diagrams	5½d.	25c.	6d.	8d.
1s.6d.	Bradlaugh Discussion	1s.8d.	70c.	2s.	2s.2d.
2s.	ditto ditto (limp cloth)	2s.2d.	85c.	2s.6d.	2s.8d.
2s.6d.	ditto ditto (superior edition)	2s.10d.	£1.20	3s.2d.	3s.10d.
2d.	Bible Companion	2½d.	11c.	3d.	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	1s.1d.	85c.	1s.2d.	1s.4d.
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	2s.4d.	£1.00	2s.8d.	3s.4d.
3s.	ditto ditto (bound in cloth)	3s.4d.	£1.30	3s.8d.	4s.4d.
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.
7s.6d.	Dr. Thomas's Life and Work	8s.0½d.	£3.00	8s.9d.	9s.10d.
6s.6d.	Elpis Israel	7s.2d.	£2.75c.	9s.2d.	10s.7d.
8s.6d.	ditto (leather)	9s.2½d.	£3.60c.	9s.11d.	11s.6d.
7s.6d.	Eureka { Dr. Thomas's } Vol. I.	8s.2d.	£3.20	9s.1d.	10s.6d.
10s.6d.	Eureka { Exposition of } " II.	11s.7d.	£4.60	12s.9d.	14s.10d.
10s.6d.	Eureka { the Apocalypse, } " III.	11s.9d.	£4.70	13s.2d.	15s.10d.
9s.6d.	ditto ditto (in leather) Vol. I.	10s.2d.	£5.90	11s.6d.	12s.6d.
13s.3d.	ditto ditto ditto " II.	14s.4d.	£5.60	15s.6d.	17s.7d.
13s.3d.	ditto ditto ditto " III.	14s.6d.	£5.68	15s.11d.	18s.7d.
8d.	Everlasting Punishment not Eternal Torment ..	8d.	38c.	10d.	1s.
2d.	Eternal Life (Lecture by R. Roberts)	2d.	8c.	3d.	4d.
7d. 100	Finger-posts, Bible, Nos. 1 to 1½	9d.	38c.	11d.	1s.1d.
8d.	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?)	1s.1½d.	50c.	1s.3d.	1s.6d.
1s.	Hymn Book, with music (extra leather, gilt) ..	3s.8½d.	£1.38	3s.8d.	4s.4d.
1s.	Index to Eureka	1s.1½d.	50c.	1s.3d.	1s.6d.
7d.	Index to Elpis Israel	7d.	22c.	8d.	10d.
1s.	Jesus Christ and Him Crucified	1s.1½d.	50c.	1s.6d.	1s.9d.
1s.3d.	ditto ditto (in cloth)	1s.5½d.	60c.	1s.9d.	1s.11d.
8d.	Jew Discussion	1s.	50c.	1s.2d.	1s.4d.
2d.	Kingdom of God	2d.	8c.	3d.	4d.
8d.	Meaning of the Christadelphian Movement ..	9½d.	40c.	11d.	1s.4d.
1s.	Man Mortal	1s.1d.	50c.	1s.2d.	1s.4d.
3s.	Modern Theology (the Canadian work)	3s.4d.			
6d.	Nightingale Discussion (Immortality of the Soul) ..	7d.	22c.	8d.	10d.
1d.	Odology (Spiritualism explained)	1½d.	8c.	2d.	3d.
4s.	Patterns of Things in the Heavens	4s.4d.			5s.
3s.6d.	Pictorial Illustration of God-manifestation ..	3s.8d.	£1.25	3s.10d.	4s.
6d.	Prophecy and the Eastern Question	7d.	21c.	8d.	10d.
2d.	Prophetic Diagrams (set of 8, coloured)	2½d.	11c.	3d.	3d.
6d.	Phanerosis (God-manifestation)	7d.	38c.	8d.	10d.
1s. 100	Querist, No. 1 and 2	1s.	40c.	1s.4d.	1s.8d.
1d.	Question and Questions	1½d.	8c.	2d.	2d.
2d.	Revealed Mystery	2½d.	11c.	3d.	4d.
7s.6d.	Seasons of Comfort (52 Sunday Morning Addresses, by R. Roberts)	7s.10d.	£2.50	8s.4d.	9s.
8d. 100	Shield, Christadelphian, No. 1 to 16	10d.	55c.	11d.	1s.1d.
10d. dz.	Slain Lamb	10d.	55c.	1s.2d.	1s.6d.
2d.	Statement of the Faith	2½d.	11c.	3d.	4d.
2d.	Tabernacle in the Wilderness (illustrated) ..	2½d.	11c.	3d.	3d.
2d.	Twelve Lectures (cloth)	2½d.	11c.	3d.	4d.
2s.6d.	ditto ditto (leather)	2s.10d.	£1.15	3s.2d.	3s.10d.
3s.	Vindication (Reply to "Christadelphianism Exposed.") ..	3s.4d.	£1.38	3s.6d.	4s.4d.
3d.	What is the Truth? Pilate's Question Answered ..	3d.	15c.	4d.	5d.
2d.	Who are the Christadelphians?	2½d.	11c.	4d.	6d.
½d.		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 supply sent 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.

Purchasers remitting in stamps over the value of 7s., would oblige by sending in those of larger value than penny stamps.

No. 192.—JUNE 1, 1880.

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 :

Dr. Thomas in London 241	Sunday Morning at the Birm- ingham Christadelphian Ec- clesia, No. 120 264
Diary of a Christadelphian .. 246	Notes on the use of the Hymn Book 269
The Ways of Providence 250	Extracts from Correspondence 270
Groans, "in Hope" 255	EDITORIAL 275
Russia in the Latter Years .. 256	Signs of the Times 276
Psalms XLII, in Expository Verse 263	Intelligence 281

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.

G.T.—The postage of the three vols. of *Eureka* to South Africa would be 9s6d.—bringing the total cost to 38s.

H.S.—Many thanks for the first instalment of articles on the subject of the temple of Ezekiel's vision. We shall be glad to use it. It was too late for this number.

J.H.—Remarks on Phil. ii. 5-8 will be found in the *Christadelphian* for March, 1872, page 137, under the heading of "IS WHAT SENSE WAS CHRIST EQUAL WITH GOD?"

BROTHER MEDLICOTT, of London, who has still on hand a number of the gratis *Concordances* mentioned a month or two back, has changed his address to the following: Denmark House, 6, Denmark-st., Barnsbury.

"JUDGING FOR HIMSELF."—This is a tract in the form of a dialogue between pulpit and pew, written and published by brother Parkes, of Brierley Hill. There is a supply in the office: two copies for 4d. or 1s9d. per 100 copies, postage extra.

A.H.—We appreciated the acrostic. The absence of mention, privately or publicly, was not due to indifference, but to inadvertence consequent on increasing occupation. If it was not used, it was for reasons having no reference to the acrostic writer.

J.G.—Those who "indulge very much privately in the use of intoxicating drinks" are drunkards, and the scriptural attitude towards such may be found defined in 1 Cor. v. 11. But be sure you are right about the "very much."

THE APOCALYPTIC LECTURES.—These are now in the hands of the printer. The subscription list is not yet complete, but sufficiently advanced to warrant the work going on. We shall be glad when we can say "Now Ready." Our thanks are due to all who have so readily taken part.

"NOT YET."—By a misapprehension of the printer's mode of estimating the cost of *Seasons of Comfort*, we find he has a larger claim than we had provided for. We have to pay for the binding extra to the figure named for printing. The subscriptions do not yet cover his bill. This will probably rectify itself with the sale of the book that may take place in the future.

A. M.—The remarks on the subject of marriage were of no personal application. They were addressed to the abstract subject itself. If they have unfavourably affected you, we are sorry, but the fact is due to your being on the wrong side of the question and not to any personal intentions on our part. As regards your questions, they are all answered in substance in the paragraph appearing in the *Christadelphian* for last April, page 185.

A NUMBER of contributions have been sent in aid of brother Mullen. They have been privately acknowledged in each case and forwarded for brother Mullen, to his uncle in Irvine, who says: "Pen and paper cannot express our thanks to you and the brethren who sent it. Brother G. Mullen is a nephew of mine and it was not easy for me to beg for him, but I was fairly forced to do it. I trust the like will never need to be done again."

NEW ZEALAND.—Brother J. J. Andrew communicates the following:—"Brother McKillop, who sailed from London for New Zealand, last November on account of his health, writing March 25th, says that the commercial depression which has visited that colony still continues. He is much disappointed to find that the ecclesia at Christchurch—of which F. M. Lester, formerly of Leicester, England, is an active member—is strongly tainted with Renunciationism. He hopes, however, that some will yet see their way to discard this religious falsehood."

BOOKS FOR THE UNITED STATES.—A box of books goes to sister Thomas per the S. S. *Brittanic*, which will probably have arrived before this meets the eyes of American brethren. The box contains the copies of *Seasons of Comfort* ordered by American subscribers. They cannot be posted on this side of the Atlantic. Under recent postal alterations, no books can be sent through the post from Britain to the States, though they can be sent from the States to Britain. On the arrival of the box, the books will be posted in Hoboken, whence we hope they will duly find their way to the various subscribers.

A NUMBER.—If we have not spoken of the weekly paper you refer to, it is because we prefer to remain silent when we cannot recommend. We are helpless with regard to the reasons that prevent recommendation. We should prefer to recommend always: "Would to God all the Lord's people were prophets." (Numbers xi. 29). But we cannot ignore facts or please men at the risk of hurting the truth. There is a great difference between living to preach and preaching to live. The *Christadelphian* is not a temporal enterprise. Its Editor had a living already in his hand. If arrangements were made to sustain him in the conduct of the *Christadelphian*, it was because a livelihood in his profession would have prevented him carrying on the magazine. It is not conducted with a view to a living. Its purpose may be found defined on the cover. Those who confound it with schemes to get bread in the name of the truth speak evil of things they understand not.

NOW READY.

"SEASONS OF COMFORT."

At last this has arrived from the printer. The delay has been caused, first by a glut of Christmas work, and secondly by the work caused by the General Election. We are glad the delay is at an end. Subscribers will please note and accept the explanation as if addressed privately to each. Most of those who have subscribed have paid in advance long ago. A few have not yet found it convenient to pay. Such will be reminded by the arrival of the book through the post and will know what to do.

LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

BRITISH.—April 23rd, R. G. Lundy; 24th, W. Mullin, S. A. Garside, T. Fisher; 26th, J. Kirkland, W. Smith, E. Gunter, J. Allen, R. Bradley; 27th, R. Elliott, F. Peel, J. Gale, O. C. Holder; 29th, M. Martin, V. Collyer, D. Campbell, D. John, S. A. Smith, A. Medlicott; 30th, R. R. Stainforth, T. Manwaring, W. Powell, T. Royce, S. E. Rees, F. E. Wilson, E. Tyler, D. MacWhinnie; May 3rd, C. Firth, J. P. Jones, D. Gaskin (2); 4th, T. Tanner, R. M. Skeats, F. Dealtry, J. Hawkins, J. Heywood, S. R. Jackson, W. A. Robinson, J. Howatson, G. Palmer, G. A. Wilson, J. H. Dibol, H. Young, J. W. Moore, T. Maxwell, C. Cullingford, J. Board, J. Allen, R. D. Robertson; 5th, O. C. Holder, J. Fowler, W. H. Farmer, Adelphos, A. Brother, Anonymous (2), D. Campbell, C. Firth; 6th, S. A. Garside, M. A. Hayes, W. Delpratt, J. W. Thirtle, J. Anderson, J. Gordon, A. Medlicott; 7th, G. Baker, J. Luce, J. First, M. G. Brabyn, G. M. Knox, W. Atkins, M. Cattermole; 8th, J. Fowler, A. Graham, D. Atkins; 10th, J. Morgan, A. Sister, G. Downes, J. Vitchel; Anonymous, D. Hepburn; 11th, D. Culbert, A. Marr, H. Pym, R. Wright, A. Smith, A. Hopper, J. Heywood, A. Medlicott, T. Maxwell; 12th, J. Fowler, W. Ker, J. T. Hawkins, J. Briggs, J. Bland, J. Cooke; 13th, O. C. Holder, W. Grant, W. Smith, J. Wragg, W. Turner, J. Hollier; 14th, J. Lawton, W. Mullin, C. Roberts, Moore and Co., T. Parkes, D. Marr, M. Marriott, J. A. Heeley, W. Mullen, J. H. Dibol; 15th, A. Dyson, J. Kirkland, W. Smith, H. Collens, G. Gregory, T. Nisbet, H. Gough; 18th, G. Lowe, T. Randles, Gunter and Phillips, R. Bairdston, A. Jannaway, W. Warn, M. Robertson, W. Mullen, J. W. Thirtle, G. Gregory, W. Ker, J. Grant, H. Reid, J. Wragg; 19th, D. J. Martin, A. Friend, S. Williams, D. Gaskin; 20th, H. Leah, H. Smither; 21st, C. B. Andrew, C. Cullingford; 22nd, A. Smith, T. E. Clez, R. R. Stainforth.

FOREIGN.—April 26th, G. H. Ennis; 28th, S. Boyley; 29th, E. J. Lasius; 30th, J. Banta; May 4th, G. F. Burgess; 8th, A. Magill, W. Brittle; 10th, F. Chester; 11th, E. F. Mitchell, J. K. Magill, W. Braithwaite, J. J. Hawkins, W. Roberts, J. Faulk, J. H. Morgan; 18th, W. S. Gray; 14th, S. Boyley; 18th, J. Thomas, L. C. Thomas, S. Elsas, W. G. Burd, H. Shiells, G. Edwards, D. M. Martens, G. Thomson; 21st, C. H. Evans; 22nd, J. Harroun.

DESPAICH OF PARCELS DURING THE PAST MONTH.

April 24th, R. Lundy, B. Bradley, R. Tucker, A. Sleep, C. Poll, W. A. Robinson, G. Baker, W. Smith (2), W. G. MacKay; 27th, V. Collyer, J. Dibol, R. Wright, D. Campbell, H. Sulley, S. A. Garside, T. Randles, S. Williams, S. A. Jagger, M. Hage, R. Elliott, W. A. Robinson, Mrs. Jones, Mrs. Atkinson, J. Kirkland, D. Atkins, J. Howatson, J. Hardwick, J. J. Powell, W. Campbell, T. Sykes, J. Gillies, J. Pettigrew, J. Laird (2), J. W. Thirtle, J. Ashcroft, W. Atkins (2), W. Buckler, L. P. Chitty, D. Drake, H. Randle, W. H. Hatton, W. Jefferies, R. Oliver, J. Alexander, T. Cornwall, A. Jane, J. Sanders, A. Hopper, M. Hamilton, L. P. Chitty, A. MacDougal, C. Dalgliesh, E. Sampson, J. Allen, J. Hawkins, C. Emmerson; 28th, G. E. Abbott, W. Grant, W. H. Andrew, J. Marsden, R. Hodgson (3), T. Randles, H. Ussher, T. Bore, J. Mortimer (3), D. Roberts, Dr. Hayes, B. Messenger, C. H. Evans (2), C. Embleton, W. R. Yearsley, R. R. Stainforth, Miss Jardine (2), Miss, Brabyn, J. Henderson, J. U. Robertson, J. W. Pickup, E. Pratt, P. Selkirk, T. Leigh, W. Dunmore, L. Jones, O. May, T. Sketchley, W. Osborne, J. Dalgliesh (2), T. Rawlings, M. Andrew, F. R. Winterburn, W. Smith, J. W. Moore, D. P. Ross, T. Holland, A. Miller, J. Greenbald, C. Creed, D. Brown, W. Mitchel, C. Hamilton, S. Dawes, J. Heywood, W. C. Brown, J. W. Royce, M. Sharpe; 29th, W. Ussher, R. M. Wood, C. Ross, F. M. Vossmer, B. Jones, D. Wright, J. Lang, E. Mitchell, G. Armitage, Miss Lenton, J. Hawkins, F. Chitty, G. Adams, S. Jones, D. Campbell, J. Young, J. Campbell, J. Buchanan, H. Morgan, W. Braithwaite, J. Gough, R. Wilson, T. Fisher; 30th, J. E. Walker, O. C. Holder, F. Peel, D. John, A. Taylor, P. Powell, A. Ward, J. H. Hearne, W. Smith, J. McKinnos, F. Ward, A. Fincher (2), W. G. MacKay, H. Cameron, R. Simons, A. Ladson, J. Withers, J. Faulk, W. Routley, J. B. Dowling (2), A. Medlicott, Miss Cattermole, J. G. Wilson, R. Ashcroft, J. A. Paterson, J. Hawkins, J. Board, R. D. Robertson (2), G. F. Lake, G. F. Thirtle, J. Swidell, F. Cheetham, G. Smith, J. Briggs, J. Lowe; May 1, F. Hodgkinson, T. Boshier, E. S. Rees, D. MacWhinnie; 3rd, T. Ollis, J. Couzens; 4th, R. M. Skeats, T. Maxwell, H. Young (2), W. A. Robinson (2), F. Dealtry (2), A. McIslop, T. Randles, C. Cullingford; 5th, W. H. Farmer (3), R. D. Robertson, J. Fowler (2), O. C. Holder, J. Morgan, S. R. Jackson, Mrs. Atkinson; 6th, C. Firth, J. Gordon, A. Medlicott, W. Delpratt (2), M. A. Hayes, A. Dawes, W. Booth, J. W. Thirtle; 7th, E. Thomas, R. H. Gresham, L. Haggins, D. Bartlett, J. W. White, K. Bradley, R. King, W. Cooper (3), J. J. Eastman, J. D. Tomlin, G. Edginton, J. Loxford, W. U. Brown, W. G. Frazer, J. J. Smith, J. Bourland, J. O. Woodruffe (2), S. T. Blessing, T. Williams (2), J. Turner, M. Stewart, W. B. McArthur, H. Wing, R. Strathearn, A. C. Fenton, W. Maxwell, A. Hall, F. D. Tuttle (2), E. Jacobs, E. Hale, W. Cooper, T. Williams, G. G. Bickley, F. Walton, M. Hembre, H. Fish, A. B. McDaniel, G. M. Knox, M. G. Brabyn, G. Baker, Mrs. Couzens; 8th, J. Fowler, J. Mitchell, R. Broadfoot; 11th, W. Delpratt, E. F. Mitchell, A. Smith (3), A. Hopper, A. Beavan, J. Habgood, W. Hardy, W. Ker, W. Braithwaite (7); 12th, J. Fowler, J. Stanborough; 13th, J. U. Robertson, T. Randles, J. H. Morgan (11), J. Briggs, C. W. Roberts, W. Smith, C. Holder; 14th, J. Lawton, Mr. Maslin, Mr. Marriott, J. H. Dibol; T. Haining, W. Smith, A. Gregory (2), G. Rigg, J. Habgood, A. Beavan, T. Randles (2), W. Warn, D. Slocomb, Mrs. Sharp; 15th, R. Dyson; 16th, V. Collyer; 19th, H. J. Hawken, T. Wakefield; 20th, D. J. Martin, Mr. Samuel, J. Heywood; 22nd, C. Cullingford, Mr. Wright, C. H. Evans (5), A. Smith, C. B. Andrew, J. Harroun.

CHRISTADELPHIAN PUBLICATIONS

IN SUPPLY, JUNE, 1880.

CARRIAGE INCLUDED.

Nett Price.		In Britain.	To the States.	To Canada.	Australia & N. Zealand
9d.	Anastasis (Resurrection and Judgment)	9d.	38c.	1s1d.	1s4d.
2d.	Anglo-Israelism Refuted	2½d.	11c.	3d.	4d.
1s6d.	Apostacy Unveiled (a Discussion with Dr. Thomas) ..	18½d.	90c.	1s10d.	2s2d.
5d.	Book Unsealed, with Coloured Diagrams	5½d.	25c.	6d.	8d.
1s6d.	Bradlaugh Discussion	188d.	70c.	2s.	2s2d.
2s.	ditto ditto (limp cloth)	2s2d.	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.
¼d.	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	8s9d.	9s10d.
6s6d.	Elpis Israel	7s2d.	£2.75c.	7s2d.	10s8d.
8s6d.	ditto (leather)	9s2½d.	£3.60c.	9s11d.	11s6d.
7s6d.	Eureka { Dr. Thomas's } Vol. I.	8s2d.	£3.20	9s1d.	10s6d.
1s6d.	Eureka { Exposition of } " II.	11s7d.	£4.60	12s9d.	14s10d.
10s6d.	Eureka { the Apocalypse. } " III.	11s9d.	£4.70	13s2d.	15s10d.
9s6d.	ditto ditto (in leather) Vol. I.	10s2d.	£3.90	11s1d.	12s6d.
3s3d.	ditto ditto ditto " II.	14s4d.	£5.60	15s6d.	17s7d.
1s3s3d.	ditto ditto ditto " III.	14s6d.	£5.68	15s11d.	18s7d.
8d.	Everlasting Punishment not Eternal Torment	8d.	33c.	10d.	1s.
2d.	Eternal Life (Lecture by R. Roberts)	2d.	8c.	3d.	4d.
7d. 100	Finger-posts, Bible, Nos. 1 to 13	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?)	1s1½d.	50c.	1s3d.	1s8d.
3s.	Hymn Book, with music (extra leather, gilt) ..	3s3½d.	£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.
1s8d.	Ditto ditto (in cloth)	1s5½d.	60c.	1s9d.	1s11d.
1s.	Jew Discussion	1s.	50c.	1s2d.	1s4d.
1 9d. } 100 }	" Judging for Himself"	2s.	80c.	2s4d.	2s6d.
2d.	Kingdom of God	2d.	8c.	3d.	4d.
8d.	Meaning of the Christadelphian Movement ..	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.
4s.	Patterns of Things in the Heavens	4s.4d.			5s.
3s6d.	Pictorial Illustration of God-manifestation ..	3s6d.	£1.25	3s10d.	4s.
6d.	Prophecy and the Eastern Question	7d.	21c.	8d.	10d.
2d.	Prophetic Diagrams (set of 3, coloured) ..	2½d.	11c.	3d.	3d.
5d.	Phanerosis (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.
7s10d.	Seasons of Comfort (52 Sunday Morning Addresses, by R. Roberts)	7s10d.	£2.50	8s4d.	9s.
8d. 100	Shield, Christadelphian, No. 1 to 16	10d.	55c.	11d.	1s1d.
10d. 2s.	Slain Lamb	10d.	55c.	1s2d.	1s6d.
2d.	Statement of the Faith	2½d.	11c.	3d.	4d.
2s.	Tabernacle in the Wilderness (illustrated) ..	2½d.	11c.	3d.	3d.
2s.	Twelve Lectures (cloth)	2½d.	11c.	3d.	4d.
2s6d.	ditto ditto (leather)	2s10d.	£1.15	3s2d.	3s10d.
3s.	Vindication (Reply to "Christadelphianism Exposed.")	3s4d.	£1.33	3s8d.	4s4d.
8d.	What is the Truth? Pilate's Question Answered	8d.	15c.	4d.	5d.
2d.	Who are the Christadelphians?	2½d.	11c.	4d.	6d.
¼d.		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 opinion of some to observe this rule makes this notice necessary.

Purchasers remitting in stamps over the value of 7s., would oblige by sending in those of larger value than penny stamps.

No. 193.—JULY 1, 1880.

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 True Picture of the Nine- teenth Century	289	The Golden Candlestick ^{Almond Tree}	311
Diary of a Christadelphian ..	292	The Three Heavens	318
The Ways of Providence	297	Extracts from Correspondence	315
The Temple of Ezekiel's Prophecy	303	Aphorisms	322
Sunday Morning at the Birm- ingham Christadelphian Ec- clesia, No. 121	306	The Wedding Feast	324
		EDITORIAL	326
		Signs of the Times	327
		Intelligence	333
		Bringing up Children	319

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.

A. G.—The “lines sent March 16, 1860,” duly arrived, and also those dated May 31. Their non-appearance in the *Christadelphian* is due to an editorial desire to comply with Paul’s advice to Timothy.—(2 Tim. ii. 14).

SUNDAY SCHOOL TICKETS.—In “Extracts from Correspondence” this month, will be found a description of a Sunday School Text sheet, got up by brother J. J. Andrew. It can be had at 2d. per sheet, postage extra. We can procure them for such as would like to have them.

W.—If passive silence is “opposition,” then we have been guilty of opposition in the matter in question. But we apprehend such a course cannot be so described. Silence is the privileged self-restraint of a man who desires to please, but may find himself in a particular case unable to do so. A disposition such as some impute to us would delight in giving vent to hostility.

A LOVER OF TRUTH.—We cannot supply the dates you want. The conduct you describe is doubtless very reprehensible. But as the world now is, we must look for it. The present world is a “present evil world” as everyone finds out sooner or later. It cannot be reformed except in God’s way, which will be very effectual at Christ’s coming.

A. S.—Accept our thanks for your contribution to the binding of *Seasons of Comfort*. The misapprehension of the printer’s estimate was due to the fact that in all previous dealings with printers, the estimate always included the price of binding. In this case, the printer estimated for his own part of the work merely, leaving the binder’s bill to be added, of which we were not aware till the account was rendered.

J. U. R.—The price of the *Shield* stated in the Table of Supply last month is a mistake as you supposed. It is due to the printer having withdrawn from the table the name of a previous publication (now out of supply) without withdrawing the price belonging to it. Pushing the succeeding lines up into the vacant space without withdrawing the price at the side, has deranged all the succeeding prices, making *Twelve Lectures* (cloth) 2d. for example. The error will be found rectified this month.

“INSPIRATION.”—A man who thinks he has “as good reason for disbelieving in the infallibility of the Bible as in the infallibility of the

Pope” is certainly in his wrong place in consorting with those who repudiate the Pope on the authority of the Bible, and whose basis of association is the conviction that the Bible is “given by inspiration,” and that its writers “spoke as they were moved by the Holy Spirit.” Away from this conviction, there is no standing ground of faith. “A belief in the drift of Scripture” is a very indefinite and nebulous article when attempted to be used for practical purposes. There can be no such thing as “Christadelphianism” apart from the doctrine of Christ that “the Scripture cannot be broken.” No man is his brother who does not receive his doctrine.

BROTHER G.—If we have misrepresented you in suggesting that your letter was anonymous, the misrepresentation was certainly not “wilful,” for we had no certain evidence of its authorship before us. Perhaps this was due to the circumstance of its having been opened and attended to in the office, (as all other letters not marked “private” are) before it got into our hands. As to the unfavourable conclusions to which you have come respecting our course and aims, we must endure them as we have endured similar aspersions for years past. We are enabled to endure them patiently, because of our knowledge of their inapplicability in truth. Appearances are sometimes deceptive: but a man’s own heart may be known to himself if others perchance mis-read it.

W. G.—You are doubtless right that the work of God depends upon no man. God, however, accomplishes His work by instrumentality, and it would be in this sense that the writer of the letter in question (if an enlightened writer as is presumably the case), used the words that struck you harshly. “All things of God” is the maxim that governs the conceptions of every wise man, but the recognition of it may sometimes appear to be absent when it is not really absent, as when Paul said “I suppose I was not a whit behind the very chiefest of the apostles.”—(2 Cor. xi. 5). No doubt the brother who penned the letter would be the first to disclaim a carnal meaning to his words: and as to the Editor’s part in publishing them, it was perhaps an oversight due to haste and pressure. He had forgotten they were there till he was reminded by criticism. He usually draws his pen through all compliments of the sort.

Price Five Shillings and Fourpence, post free.

THIRTEEN LECTURES ON THE APOCALYPSE.

THESE are making progress in the hands of the printer. It will please us to say, “Now ready” when the fact allows of the announcement. Such as have contributed the subscription price during the month will please accept our thanks. We cannot communicate with them all individually. Perhaps the best way would be to publish a list of them in a lump. If the book appear early enough, its arrival will be a sufficient acknowledgment.

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.—May 24th, J. J. Andrew, B. Shepherd, J. Atkinson, J. Sanders, R. Carruthers, T. Parkes, J. H. Dibol; 25th, T. Nisbet, W. Smith, H. Reid, J. U. Robertson, Mrs. Hodges, R. Trupp; 26th, F. Peel, J. W. Moore, W. Sommers, T. Haining, A. Smith, R. R. Stainforth, R. Ashcroft, R. M. Skeats, B. Bradley; 27th, W. Johnson, T. Mankin; 28th, T. Randles, A. Smith, F. Forrester, J. W. Thirtle, J. Poulson, W. Silverwood, T. Haining; 29th, T. Sykes, W. Osborne, T. Bryan, T. Royce; 31st, W. H. Andrew, M. Galliehan, L. P. Chitty; June 1st, E. Hawkins, M. A. Hayes, J. Smith, W. Powell, H. Reid, J. Berwick; 2nd, G. Bryan (3), R. Dyson, R. D. Robertson, J. Fowler, A. Kirk; 3rd, R. R. Stainforth, J. Wilson, J. Smith, W. Taylor; 4th, W. Jefferies, J. Turner, C. Embleton, E. Smith, R. Melrose, A. Hopper, T. Taylor, J. Pride, R. Carruthers, T. Parkes; 5th, G. Hayes, W. Smith, J. Harries, C. Poll; 7th, F. Wall, J. Kirkland, F. Peel, E. Constable, A. M. Goodacre; 8th, E. L. Turner, R. Goldie; 9th, F. E. Wilson, P. A. Hutchison, M. Rees, T. Haining, A. T. Grimes; 10th, M. Galliehan, T. Parkes, R. M. Skeats; 11th, C. W. Clark, S. G. Hayes, R. Elliott, J. Walker, A. Sleep, G. Baker, A. Scott, G. Wagstaff; 12th, A. Smith, O. C. Holder, W. Brock, F. Forrester; 14th, J. W. Thirtle, W. Grant, J. Heywood, B. Warrender, W. Mullin, W. Turner, H. Hughes; 15th, J. White, S. A. Smith, W. Osborne, G. Dowkes, G. Todd, A. H. Rogers, J. L. Gull, A. Todd, J. Thomas, B. Corbet, J. Bland, F. E. Wilson, W. E. Coles, G. Wait, T. Maxwell, J. Burnett, T. Braidwood, J. Lang, T. Randles; 16th, R. Ashcroft, J. Armstrong, J. W. Thirtle, W. H. Andrew, W. Smith, R. Collet; 17th, A. Smith; 18th, J. Ross, T. Nisbet, J. T. Clark, T. Royce, T. J. Thorneloe; 19th, J. Lovett, J. Hall, W. A. Robinson, W. Saxby, J. Philby.

FOREIGN.—May 24th, A. Rood; 25th, F. Emerson, J. Cooper, J. S. Hathaway; 28th, Anonynous, L. Edwards; 31st, H. Fish, R. H. Gresham; June 2nd, A. W. Dalgarno; 3rd, A. Taylor, A. McKillop, J. Campbell; 8th, A. Gemmel, B. Franklin, S. T. Blessing; 9th, H. L. Baker; 11th, W. Marks; 15th, T. Boddy, M. Dunn; 14th, A. Gteitz; 15th, S. Risien; 17th, C. H. Evans, H. Cole.

DESPAICH OF PARCELS DURING THE PAST MONTH.

May 24th, J. Atkinson, C. Firth, J. Sanders, A. Rood, E. P. Jobson; 25th, H. Reid, R. Tripp, Mrs. Hodges; 26th, W. Sommers, R. R. Stainforth, J. W. Moore, A. M. Goodacre (2); 27th, R. M. Skeate, F. Peel; 28th, W. Palmer, A. Smith, W. Silverwood, T. Randles; G. Bryan, T. Royce, H. Newson; June 1st, M. Galliehan, Mrs. Sims, Mrs. Hough, L. P. Chitty, W. Powell, J. Leask (2); J. U. Robertson, R. Smith, R. D. son, A. Kirk (1), A. W. Dalgarno, J. Smith; 3rd, F. Goldie, J. Gordon, J. Wilson; 4th, R. Carruthers, W. Jefferies, C. Embleton; J. L. ride, J. Tunney, C. Hopper, C. Embleton; 5th, G. Owen, A. P. Millar, J. Harris, J. Campbell (6), C. Poll (2), E. Disher; 7th, F. Wall, R. D. Robertson; 8th, E. L. Turner; 9th, F. E. Wilson (2), S. Westbrock, J. Byrns, H. L. Baker; 11th, R. M. Skeats, A. Taylor (per ship *Lutterworth*), C. W. Clark, Mrs. Scott, G. Baker, J. Walker (3), G. Wagstaff, H. Randles; 12th, A. Smith, F. Forrester, M. Frost, T. Boddy, M. Dunn, W. Brock, W. Osborne, G. Dowkes, W. Grant, G. Field, W. Turner, S. Risien, J. Burnett, T. Braidwood, A. Ford; 16th, J. U. Robertson, H. Armitage; 17th, C. H. Evans; 18th, J. T. Clark; W. A. Robinson, J. Philby, H. Foreman, G. Apedaile.

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, 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, JULY, 1880.

CARRIAGE INCLUDED.

Nett Price.		To Britain.	To the States.	To Canada.	Australia & N. Zealand
9d.	Anastasis (Resurrection and Judgment)	9d.	8c.	11d.	1s1d.
2d.	Anglo-Israelism Refuted	2½d.	11c.	3d.	4d.
1s6d.	Apostacy Unveiled (a Discussion with Dr. Thomas) ..	1s8d.	90c.	1s10d.	2s2d.
5d.	Book Unsealed, with Coloured Diagrams	5½d.	25c.	6d.	8d.
1s6d.	Bradlaugh Discussion	1s8d.	70c.	2s.	2s2d.
2s.	ditto ditto (limp cloth)	2s2l.	85c.	2s6d.	2s8d.
2s6d.	ditto ditto (superior edition)	2s10d.	d1.20	3s2d.	3s10d.
2d.	Bible Companion	2½d.	11c.	3d.	3d.
1d.	Bible and the School Boards	1½d.	8c.	2d.	2d.
	Christadelphian—a'l 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.
½d.	Catalogue of Christadelphian Works	1d.	5c.	1½d.	1½d.
2c.	Catechesis	2d.	8c.	3d.	4d.
4d.	Clerical Theology Unscriptural	5d.	22c.	6d.	8d.
2s.	Children's Magazine	2s4d.	d1.00	2s8d.	3s4d.
5s.	ditto ditto (bound in cloth)	3s4d.	d1.80	3s8d.	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.	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	12s9½	14s10d.
10s6d.	Eureka { the Apocalypse, } " III.	11s9d.	d4.70	13s2d.	15s10d.
9s6d.	ditto ditto (in leather) Vol. I.	10s2d.	d3.90	11s1d.	12s6d.
13s9d.	ditto ditto ditto " II.	14s4d.	d5.60	15s6d.	17s7d.
13s9d.	ditto 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. 100	Finger-posts, Bible, Nos. 1 to 13	9d.	38c.	11d.	1s1d.
8d.	Good Confession (a Conversation)	9½d.	18c.	4d.	4d.
2d.	Herald of the Kingdom (old Nos.)	2½d.	11c.	3d.	3d.
1s.	Hine Debate (are Englishmen Israelites?)	1s1½d.	50c.	1s3d.	1s8d.
7d.	Index to Eureka	1s1½d.	50c.	1s3d.	1s8d.
1s.	Index to Elpis Israel	7d.	22c.	8d.	10d.
1s.	Jesus Christ and Him Crucified	1s1½d.	50c.	1s6d.	1s8d.
1s6d.	ditto ditto (in cloth)	1s5½d.	60c.	1s9d.	1s11d.
1s.	Jew Discussion	1s.	50c.	1s2d.	1s4d.
1s9d. 100	" Judging for Himself"	2s.	80c.	2s4d.	2s6d.
2d.	Kingdom of God	2d.	8c.	3d.	4d.
8d.	Meaning of the Christadelphian Movement	9½d.	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.	Odology (Spiritualism explained)	1½d.	8c.	2d.	3d.
4s.	Patterns of Things in the Heavens	4s4d.			5s.
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 8, coloured)	2½d.	11c.	3d.	3d.
6d.	Phanerosis (God-manifestation)	7d.	38c.	8d.	10d.
1s. 100	Querist, No. 1 and 2	1s.	40c.	1s4d.	1s8d.
1d.	Question and Questions	1½d.	8c.	2d.	2d.
2d.	Revealed Mystery	2½d.	11c.	3d.	4d.
7s10d.	Seasons of Comfort (52 Sunday Morning Addresses, by R. Roberts)	7s10d.	d2 50	8s4d.	9s.
10d. dz.	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.	3d.
2s6d.	Twelve Lectures (cloth)	2s10d.	d1.15	3s2d.	3s10d.
8s.	ditto ditto (leather)	3s4d.	d1.33	3s8d.	4s4d.
8d.	Vindication (Reply to "Christadelphianism Exposed.")	8d.	15c.	4d.	5d.
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 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.

Purchasers remitting in stamps over the value of 7s., would oblige by sending in those of larger value than penny stamps.

No. 194.—AUGUST 1 1880.

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:

Night or Day?	337	The Temple of Ezekiel's	
Diary of a Christadelphian . .	343	Prophecy	362
Sunday Morning at the Bir-		The Condition of Asia Minor	
ingham Christadelphian Ec-		and Syria	365
clesia, No. 122	347	Extracts from Correspondence	368
Thoughts on the Unbeginning		EDITORIAL	371
Past	351	Signs of the Times	372
The Ways of Providence . . .	353	Intelligence	377
The Truth in its Practical			
Bearings	360		

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. McC.—See note to Alpha.

“PATTERNS OF THINGS IN THE HEAVENS”—Sister Lasius’ book—see brother Jannaway’s letter in “Extracts from Correspondence.”

J. W. T.—We endorse your remarks anent the editorial matters referred to, and appreciate your sympathy, though we have not had time to say so through the post.

J. D. T.—It is true that Dr. Thomas once wrote an article on the second chapter of Nahum’s prophecy. We shall have pleasure in re-producing it in due course.

J. R.—Be assured that no contempt was meant by our silence. It had no meaning except that in the multitude of brain-racking matters and anxieties, the matter had escaped our memory.

ALPHA.—You will find the subject of “the wine question” in relation to the breaking of bread, treated of in the *Christadelphian* for 1873, page 88; also for 1870, page 349. We could only repeat now what is to be found there.

DANIEL’S VISIONS.—Brother Ollis, of Birmingham, has published a collection of six drawings representing the image and four beasts of Daniel’s Vision. They are stitched together under a cover, and issued at a shilling—postage $\frac{1}{2}$ extra.

THE HYMN BOOK.—We have just received from the printer a fresh supply—in fact, a “third edition”—being, however, a mere reprint from the plates. We can now supply the cheapest form of the book—2s.—of which we have arranged for a large quantity. The two former editions are entirely sold out.

THE APOCALYPTIC LECTURES.—In reply to many enquirers, we cannot yet speak definitely. The work is making progress, but would make more if we had not so much else to attend to besides. We can only counsel patience in the

recollection that things do get done at last when they are being attended to.

ERRATA.—In the article on the Temple of Ezekiel’s Prophecy, by brother Sulley, last month, there require the following corrections: page 304, col 2, line 6, read “serve” instead of seen; page 305, col. 2, line 19, read “Lam.” instead of Sam.; page 306, col. 2, line 6, read “liars” instead of liens; line 14, read “and wine” instead of “divine.”

A. T.—Thanks for the pamphlet on God Manifestation, which requires no further notice than the subject has already received. It is an attempt to insist on definitions which do not convey a meaning or are inconsistent with the first principles of eternal truth. We are sorry to see so much misdirected zeal at this late hour of the day.

J. S.—The only remedy for persistent error, when all endeavour to remove it from the mind of the subject of it is a failure, is that prescribed by Jesus to the disciples in reference to the Scribes and Pharisees: “Let them alone.” This cannot be followed out except by dissociation or withdrawal, which, however painful to the feelings, will operate wholesomely on both sides, by at all events securing peace one side and opportunity for reflection on the other.

THE WAYS OF PROVIDENCE.—In reply to many requests to have this published separately in book form, we can only say we entertain the idea, and will address ourselves to its execution as soon as circumstances allow. Next month will probably see the last article of the series, so that so far as the material is concerned, the way will be open. We purpose adding to the book a chapter on the siege of Jerusalem.

LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

These acknowledgments are published from month to month that correspondents may know that their letters are received and attended to, without being privately communicated with. Private acknowledgment is a simple impossibility, in such a large number of cases, and so much else to do. Recognising this, let no one consider himself or herself slighted in not receiving acknowledgment through the post. It is a necessary rule not to do it.

Letters intended for the Editor's eye only should be marked "private;" some letters are marked "private" when there is nothing private in them. It is desirable this should be avoided, as marking a letter "private" is likely to lead to delay in its being attended to. Intelligence letters should be sent by the 15th of the month. They should be written on note paper size, on one side only.

BRITISH.—June 21st, F. E. Wilson, R. Johnson, J. H. Dibol, E. R. Hughes; 22nd, S. A. Garside, W. H. Andrew, G. Wait, A. Smith, H. Briggs, W. J. Gregory; 23rd, R. Weldon, W. Smith, F. Peel; 24th, C. Firth, D. J. Martin, R. Bairstow, W. Smith, J. Poulson, R. Ashcroft; 25th, A. Smith, M. A. Hayes; 26th, W. J. Gregory, T. Davis, J. Bell; 28th, J. W. Dibol, J. Monaghan; 29th, F. H. Curry, W. Andrew, J. Sanders, S. Caven, J. Burnett; 30th, J. Woollard, G. A. Baker, J. Richards, T. Chalmers, J. Lawton; July 1st, J. Keighley, J. Morgan, T. Holroyd, J. Fowler, G. Todd, E. Risien; 2nd, C. Smith, J. Ferguson, W. Silverwood, W. Powell, G. Taylor, F. Peel; 3rd, T. Royce; 5th, W. Smith; 6th, D. Gaskin, D. McCann, J. Kirkland; 7th, T.S.S., D. Atkins, J. Thatcher, R. Carruthers, A. Smith, J. Thomas; 8th, H. Woodward, F. E. Willson, G. Wait, J. Henderson, J. Gillies, W. Alpin, J. Ballantine; 9th, G. H. Kidd, Cullingford, T. Holland, D. Hall; 10th, W. Taylor, R. Dyson, W. Brock; 12th, C. Smith, T. Nisbet, J. K. Gillies, J. W. Thirtle, W. Robertson, J. Glover; 13th, A. Sykes, C. Tidman, J. Lawton, W. Taylor, Anonymous, C. W. Clark, J. U. Robertson, J. Heywood, J. Robinson, D. J. Luce, J. Harker, W. Grant, J. Lander, J. Monaghan, G. Todd, J. R. Gull; 14th, G. Wait, O. C. Holder, L. P. Chitty, D. Drake, Anonymous, J. Atkinson, J. Anderson, S. Caven, T. Parkes, G. A. Wilson, R. W. Thorp; 15th, J. Fowler, J. McCann, W. Grant, C. Harvey, B. Corbet, F. Dealtry, T. Nisbet (2), F. Litrine, P. Edmonston, W. Ker, R. Oliver; 16th, G. Lowe, J. Hawkins, T. Randles, J. U. Robertson, J. Lilliman, W. Mitchell, J. Yardley, C. Tidman, E. Howard, A. Jannaway, H. Hughes, T. Haining, C. Firth, J. J. Barnes, J. Thomas, G. Todd; 19th, J. G. Wilson, W. H. Southwell, R. Brotherston, J. H. Dibol; 20th, C. Barber, J. Bland, W. Cundall, W. Grant, J. Young, T. Randles, J. W. Box, W. Herne, G. Baker, F. G. Jannaway; 21st, J. D. Luce, J. W. Gregory, J. Heywood; 22nd, J. Lilliman; 23rd, H. Sulley; 24th, T. Randles.

FOREIGN.—June 21st, J. J. Lawton, J. C. Keeney, J. C. Quinn; 22nd, J. Coddington, C. H. Evans, W. Gunn; 23rd, J. Malcolm; 26th, J. C. Gamble; 28th, J. D. Tomlin, A. Marshall, M. Greenlee; 29th, W. Winfree, C. H. Evans, W. Green; July 3rd, Z. D. Bugbee, F. W. Vossmer; 5th, D. Pogson, M. G. Lee, W. W. Holmes, F. Disher, H. J. James, J. Wither, E. L. Gilkes, W. Braithwaite, A. Miller; 6th, G. W. Harp, E. J. St. John; 12th, C. H. Evans, S. Elsas, W. J. Mycock; 13th, W. Gunn, H. Cole, J. D. Tomlin, J. L. Epperson, E. J. Lasius, F. Walton; 14th, W. Hooper; 19th, J. W. White, J. H. Hadley,

DESPATCH OF PARCELS DURING THE PAST MONTH.

June 21st, J. C. Keeney, T. Randles (2), J. H. Dibol; 22nd, E. R. Hughes, G. Wait, H. Begg, T. Nisbet; 23rd, W. J. Gregory; 24th, O. C. Holder, F. Peel, D. J. Martin; 25th, A. Smith, Mrs. Risien; 28th, T. Rawlings; 29th, J. Burnett, S. Caven, H. Greenlee, D. Gaskin; 30th, H. Sulley, C. H. Evans (3), G. A. Baker, Mr. Robertson (2), T. Chalmers, G. Tillyer, C. H. Finlow, R. Tillyer; July 1st, Longman and Co., R. Carruthers, J. Holroyd, E. Risien, J. Morgan (2); 2nd, E. B. Woodruffe, J. Ferguson, W. Silverwood, C. Smith, G. Tyler (2), W. Powell, W. S. Winfree; 3rd, T. Clegg, H. J. James (4), W. Braithwaite (3), D. McCann, Mrs. Gillies; 7th, T. Thatcher, A. Smith (2), O. Kirby; 8th, F. E. Willson, Miss Woodward; 9th, C. Cullingford, T. Holland, J. H. Kitchen; 10th, W. Brock, D. Hall; 12th, N. Anderson, J. K. Gillies, W. H. Mycock (2); 13th, A. Sykes (3), Mrs. Hodges, J. Harker, C. W. Clark, J. Lander, D. J. Luce, W. Gunn, H. Cole (2), J. R. Gull, J. U. Robertson, H. Sulley, J. Lawton; 14th, J. Atkinson, S. Caven, C. Wright, T. Parkes, W. Hooper; 15th, R. M. Skeats, J. Fowler, C. Harvey, J. McCann (2), F. Dealtry, F. Litrine, P. Edmonston, R. W. Thorp, J. Power, W. A. Robinson; 16th, J. U. Robertson, T. Randles, J. Lilliman (2), W. Taylor; 17th, R. Dyson, Mrs. Nelson, E. Howard, W. C. Dobson, C. Tidman, W. Alpin, T. Haining, T. Holland, T. Randles; 19th, H. Southwell, J. H. Dibol; 21st, G. Baker, F. S. Jannaway, J. Heywood (2); 22nd, J. Lilliman, C. Tidman, R. Brotherston; 23rd, W. Brock, W. J. Gregory (2); 24th, T. Randles.

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, AUGUST, 1880.

CARRIAGE INCLUDED.

Nett Price		In Britain	To the States	To Canada	Australia & N. Zealand
9d.	Anastasis (Resurrection and Judgment)	3d.	3s.	1s1d.	1s1d.
2d.	Anglo-Israelitism Refuted	2½d.	11c.	3d.	4d.
1s6d.	Ap story Unveiled in a Discussion with Dr. Thomas	188d.	90c.	1s10d.	2s2d.
5d.	Book Unsealed, with Coloured Diagrams	5½d.	25c.	6d.	8d.
1s6d.	Breakthrough Discussion	188d.	70c.	2s.	2s2d.
2s.	ditto ditto (imp cloth)	2s2d.	55c.	2s6d.	2s8d.
2s6d.	ditto ditto (superior edition)	2s10d.	41.20	3s2d.	3s10d.
2d.	Bible Companion	2½d.	11c.	3d.	3d.
4d.	ditto ditto (photograph)	5d.	20c.	6d.	8d.
1d.	Bible and the School Boards	1½d.	8c.	2d.	2d.
	Christadelphian in the back nos., from 1864, (except first 6 months of 1871, the whole of 1871, and first 2 months of 1872, bound vols. at the published price)				
1s.	Chronikon Hebraikon	1s1d.	35c.	1s2d.	1s4d.
5d.	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.	41.90	2s2d.	3s4d.
3s.	ditto ditto (bound in cloth)	3s4d.	41.30	3s8d.	4s1d.
8d.	Coming Events in the East	9c.	35c.	11d.	1s1d.
2d.	Declaration of First Principles	2½d.	11c.	3d.	4d.
9d.	Defence of the Faith	10d.	55c.	11d.	13d.
7s3d.	Dr. Thomas's Life and Work	8s0d.	43.00	8s9d.	9s10d.
1s.	Drawings of Daniel's Visions	1s0½d.	55c.	1s0d.	1s1d.
6s7d.	Elpis Israel	7s2d.	42.75c.	9s2d.	10s3d.
8s7d.	ditto (leather)	9s2½d.	43.65c.	9s11d.	11s6d.
7s7d.	Eureka (Dr. Thomas's) Vol. I.	8s2d.	43.20	9s1d.	10s6d.
10s6d.	Eureka (Exposition of) " II.	11s7d.	44.60	12s9d.	14s10d.
10s6d.	Eureka (the Apocalypse,) " III.	11s9d.	44.70	13s2d.	15s10d.
9s7d.	ditto ditto (in leather) Vol. I.	10s2d.	43.90	11s1d.	12s6d.
13s7d.	ditto ditto ditto " II.	14s4d.	45.60	15s6d.	17s7d.
13s7d.	ditto ditto ditto " III.	14s6d.	45.65	15s11d.	18s7d.
8d.	Everlasting Punishment not Eternal Torment	8d.	33c.	10d.	1s.
2d.	Eternal Life (Lecture by R. Roberts)	2½d.	8c.	3d.	4d.
7d. 11d.	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?)	1s1½d.	50c.	1s3d.	1s8d.
9s.	Hymn Book, with music	2s3½d.	90c.	2s7d.	3s4d.
2s6d.	ditto ditto (leather)	2s9½d.	41.05	3s1d.	3s10d.
3s.	ditto ditto (extra leather, gilt)	3s3½d.	41.33	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.
1s3d.	ditto ditto (in cloth)	1s5½d.	60c.	1s9d.	1s11d.
1s.	Jew Discussion	1s.	50c.	1s2d.	1s4d.
1.9d. 10d.	" Judging for Himself "	2s.	80c.	2s4d.	2s6d.
2d.	Kingdom of God	2½d.	8c.	3d.	4d.
2s6d.	Light Bearer	2s7d.	2s3d.	2s10d.	2s10d.
8d.	Meaning of the Christadelphian Movement	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.
4s.	Pattens of Things in the Heavens	4s4d.			5s.
3s6d.	Pictorial Illustration of God-manifestation	3s8d.	41.25	3s10d.	4s.
2d.	Prophecy and the Eastern Question	7d.	21c.	8d.	10d.
6d.	Prophetic Diagrams (set of 3, coloured)	2½d.	11c.	3d.	3d.
6d.	Phanerosis (God-manifestation)	7d.	33c.	8d.	10d.
1s. 100	Querist, No. 1 and 2	1s.	40c.	1s4d.	1s8d.
2d.	Revealed Mystery	2½d.	11c.	3d.	4d.
7s10d.	Seasons of Comfort (52 Sunday Morning Addresses, by R. Roberts)	7s10d.	42.50	8s4d.	9s.
10d. 2s.	Shield, Christadelphian, No. 1 to 16 (except No. 7)	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.	41.15	3s2d.	3s10d.
3s.	ditto ditto (leather)	3s4d.	41.33	3s8d.	4s4d.
8d.	Vindication (Reply to "Christadelphianism Exposed.")	8d.	15c.	4d.	5d.
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, 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. 195.—SEPTEMBER 1, 1880.

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:

Questions concerning the Devil 385	The Study of the Bible 401
Nebuchadnezzar's Image . . . 389	Extracts from Correspondence 404
"He, the Comforter" 389	The Ways of Providence . . . 408
The duty of the brethren in relation to the Propagation of the Truth 391	The Temple of Ezekiel's Prophecy 414
Diary of a Christadelphian . . 398	A Holiday Trip and its Sugges- tions 416
Sunday Morning at the Birm- ingham Christadelphian Ec- clesia, No. 123 396	EDITORIAL 421
	Signs of the Times 422
	Intelligence 426

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.W.T.—We shall gladly make use of the article on Ezekiel xxxviii., in due course.

A further supply of *Patterns of Things in the Heavens* is on the way.

THE HYMN BOOK.—We have now a full supply of the Hymn Book in the three styles; cloth, 2s.; leather, 2s. 6d.; gilt edged, 3s.; postage 3d. extra.

INTELLIGENCE LATE.—There are several items of intelligence to hand too late for appearance in this number, including Leicester and Ward Hall (Birmingham). Intelligence ought to be at the office by the 15th of the month.

THE CHRISTADELPHIAN.—We cannot supply the *Christadelphian* for January, 1880. The circulation has been going steadily up since the commencement of the year. Brother Shuttleworth says "It might be much higher still if every brother could take one." But every brother cannot.

A CORRECTION.—Brother E. Challinor, of Birmingham, desires a contradiction to be published to the report appearing in the *Lamp*, that his brother who emigrated to New Zealand had accepted the Renunciationist theory. Himself and sister Challinor, with brother and sister McKillop, brother and sister Disher, and brother and sister Richards remain faithful to the truth, and meet in fellowship in separation from those who hold the free life doctrine.

THE TRUTH AT CREWE.—The brethren here have been under the painful necessity of withdrawing from brother W. Booth, on account of intemperance and other offences not to be named among saints. It is a great blow to the truth which has been much identified in Crewe with his name. We hope the brethren will not allow themselves to be unduly discouraged by the event. Even if brother should betray brother to death, it remains that "he that endureth to the end, the same shall be saved." (Mark xiii. 12-13).

G.W.M.—Your article on the prophetic periods is duly received. There is no time or space this month for more than this brief acknowledgment. The argument it puts forward on behalf of a postponement of the expectation of the Lord's coming is in our judgment unus-

tainable. The suggestion that Daniel, chapters viii. and ix. are one prophecy is unproved. This has been already shown incidentally in the notice of other productions. Perhaps the replies to questions this month in "Extracts from Correspondence" may have some bearing. We are convinced of the accuracy of Dr. Thomas's views on the subject. So many things show it. The as yet non-occurrence of the Lord's appearing is no disproof of them, as there is nothing to show that the Lord's appearing would transpire immediately upon the expiry of the 1,260 years of Papal ascendancy. It was a reasonable expectation, the failure of which does not interfere with the fact that that expiry has introduced to the time of the end.

J.O'N.—To say the worship of Christ is idolatry must be due to a misconception of terms surely. The angels are commanded to worship him (Heb. i. 6); the disciples worshipped him (Matt. xxviii. 17); the saints are enjoined in their capacity as the Lord's bride, to worship him.—(Psalm xlv. 11). As a matter of fact they are apocalyptically revealed in the act of worshipping him in the day of his glory, falling down before him (Rev. v. 8), and joining with a multitude of the angels in the ascription of all the divine attributes "to him that sitteth upon the throne, and to the Lamb for ever"—(ii. 14). This uniting of the Father and the Son in the act of homage is in harmony with Christ's own words, 'The Father hath committed all judgment unto the Son that all men should honour the Son, even as they honour the Father.' (John v. 22-23). Probably your objection is founded on an inaccurate pre-conception of the meaning of the word "worship." To worship Christ as the supreme would be inadmissible; for the Father, who is the head of Christ, is greater than he (1 Cor. xi. 3; John xiv. 28); but to worship him in the express character in which the Father has presented him, (as the brightness of the Father's glory and the express image of His person) is not only no idolatry, but is an act the neglect of which will ensure our rejection in the day when every knee shall bow to him, and every tongue confess. The Father hath given him that name above every name; and it is ours in reverence to adore.

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, J. J. Andrew, W. Warn, G. Baker, W. A. Robinson, A. J. King, D. Brown; 27th, T. Boshier, W. Silverwood, J. Mounaghan, W. Spence, T. Stephens, H. Roberts, W. H. Andrews; 28th, W. H. Andrews, J. Bell, G. Hammond, F. Peel, W. Taylor, H. Sulley; 29th, F. G. Jannaway, W. Johnson, J. Harries; 30th, W. Spence, J. D. White; 31st, Mrs. Saxby, T. R. Jackson, W. H. Wood, W. Heath; August 3rd, B. Corbet, J. P. Jones, G. Pickles, J. Burton, P. H. Burns, J. S. Maliber, W. Powell, R. Frame; 4th, R. M. Skeats, T. Baker, J. Harker, T. Royce, H. Ward; 5th, J. Marsden, J. Blackmore, W. Bamford, J. A. Lang, G. Hammond; 6th, A. H. Rogers, W. Ripley, J. Lilliman, W. Huntley, A. Smith, H. Salley, J. Heywood; 7th, H. Sulley; 9th, A. Smith, C. Barber, D. Wilson, E. Wood, A. Kirk, D. Campbell; 10th, G. Pickles, A. Sleep, H. Sulley, S. Caven, J. W. Thirle, T. Sixsmith; 11th, G. A. Birkenhead, J. Draycott, T. Sixsmith; 12th, W. Thomas, W. Mitchell, J. Paterson; 13th, E. Newlyn, T. Boxwell, J. O'Neil, W. A. Robinson, W. Grant, W. Smith, J. Brown, F. Forrester, H. Sulley; 14th, J. Kirkland, H. Hughes, A. Smith, J. Harker; 16th, G. Baker, T. Randles, H. Sulley, W. Smith (2), R. Dyson, T. N. Parker, A. H. Rodgers, B. Bradley, J. Draycott, W. Powell, A. Jannaway, J. Moore; 17th, W. A. Robinson, T. Nisbet, J. W. Dibol, J. Bland, W. Silverwood, W. Smith, R. Carruthers, R. Tripp; 18th, W. Silverwood, A. Mathers, R. Brotherston, F. Hodgkinson, J. Prickett; 19th, J. G. Wilson, J. Lilliman, A. Smith, Anonymous, J. Thomas, W. Smith, J. Heywood, C. Bore; 20th, J. S. Dixon, G. Wail, J. W. Dibol, W. Brock, W. Smith; 21st, J. S. Middleton, A. Smith, R. Boothroyd, S. Atkins, H. Sulley.

FOREIGN.—July 26th, B. Franklin, J. F. Sykes, W. T. Parker, T. Hepburn, L. Butler; 27th, W. Reid; August 3rd, C. H. Evans, J. M. Riggs, W. L. Skeets, J. Malcolm; 4th, A. Millar, B. Purchase, R. Mc Dougall; 6th, E. J. Lasius, N. Fager; 9th, H. Ussher; 10th, D. M. Martens, C. H. Evans, L. C. Ridley, J. J. Lasius; 12th, G. G. Bickley; 16th, J. Word; 18th, J. McFarlane.

DESPAICH OF PARCELS DURING THE PAST MONTH.

July 24th, H. Randles; 26th, W. A. Robinson, R. Ward, G. Hammond, W. Warn; 27th, W. Spence (3), Mrs. Paterson; 28th, G. Hammond, R. Ward, J. Blackmore, T. N. Parker, S. A. Garside, J. Henderson; 29th, O. C. Holder, F. Peel, M. Johnson; 30th, G. Hammond; 31st, T. R. Jackson, Mrs. Saxby (2), W. Heath; August 3rd, R. M. Skeats; 4th, T. Royce, C. H. Evans (13), J. P. Jones (2), W. Powell, R. Frame, J. Harker, G. Pickles (5), Mr. Baby, J. Ross, T. Randles, R. Purchase, H. Ward; 5th, R. McDougall (3), J. Blackmore (3), J. Hawkins, W. Radford, J. A. Lang (2), G. Hammond; 6th, A. Smith (2), W. Huntley, J. Lilliman, D. Tall; 10th, W. Smith, D. Campbell, B. Williams, S. Caven, J. Lilliman, G. Pickles, E. Wood (2), D. Wilson (2), A. Kirk (2), C. Firth (2), A. Compnan; 11th, J. Draycott (2), G. Birkenhead, A. Smith; 13th, W. Smith, T. Bloxwell, Mrs. Cottle, Mrs. Newlyn (2); 14th, T. Aspin (2), J. Harker, J. Kirkland (2), J. Fowler (3), E. L. Gilkes (2); 16th, R. Carruthers, A. Smith, W. Silverwood, G. Baker, R. M. Skeats, G. G. Bickley, B. Bradley, J. Draycott, H. Cole (2), A. Smith, R. Purchase, R. McDougall, J. A. Lang, T. Parkes (2); 17th, J. U. Robertson, J. W. Dibol, R. Tripp, L. Garside; 18th, A. Mathers, W. Silverwood, J. McFarlane, W. Smith; 19th, S. Wood, J. Prickett; 20th, C. Bore, W. Brock, J. Heywood, R. Boothroyd, S. Atkins.

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 E. 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, SEPTEMBER, 1880.

CARRIAGE INCLUDED.

Nett Price.		In Britain.	To the States.	To Canada.	Australia N. Zealand
9d.	Anastasis (Resurrection and Judgment)	9d.	38c.	11d.	11d.
2d.	Anglo-Israelism Refuted	2½d.	11c.	3d.	4d.
1s6d.	Apostacy Unveiled (a Discussion with Dr. Thomas) ..	18s7d.	90c.	110d.	2s2d.
5d.	Book Unsealed, with Coloured Diagrams	5½d.	25c.	6d.	8d.
1s6d.	Bradlaugh Discussion	18s7d.	70c.	9s.	2s2d.
2s.	ditto ditto (limp cloth)	2s2½.	85c.	2s6d.	2s8d.
2s6d.	ditto ditto (superior edition)	2s10d.	d1.20.	3s2d.	3s10d.
2d.	Bible Companion	2½d.	11c.	3d.	3d.
4d.	ditto ditto (photograph)	5d.	20c.	6d.	8d.
1d.	Bible and the School Boards	1½d.	8c.	2d.	2d.
	Christadelphian—a 1 the back nos., from 1884, (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.
4d.	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.	1s1d.
2d.	Declaration of First Principles	2½d.	11c.	3d.	4d.
9d.	Defection of the Faith	10d.	55c.	11d.	13d.
7s6d.	Dr. Thomas's Life and Work	8s0½d.	d3.00.	8s9d.	9s10d.
	Drawings of Daniel's Visions	1s0½d.	35c.	1s0½d.	1s1d.
6s6d.	Elpis Israel	7s2d.	d2.75c.	9s2d.	10s ½d.
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.	d9.90.	11s1d.	12s6d.
13s3d.	ditto ditto ditto " II.	14s4d.	d5.60.	15s6d.	17s7d.
13s3d.	ditto ditto ditto " III.	14s6d.	d5.68.	15s11d.	18s7d.
8d.	Everlasting Punishment not Eternal Torment ..	8d.	38c.	10d.	1s.
2d.	Eternal Life (Lecture by R. Roberts)	2½d.	8c.	3d.	4d.
7d. 100	Finger-posts, Bible, Nos. 1 to 13	9d.	88c.	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?)	1s1½d.	50c.	1s3d.	1s8d.
2s.	Hymn Book, with music	2s½d.	90c.	2s7d.	3s1d.
2s6d.	ditto ditto (leather)	2s9½d.	d1.05.	3s1d.	3s10d.
3s.	ditto ditto (extra leather, gilt)	3s3½d.	d1.38.	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.
1s9d.	ditto ditto (in cloth)	1s5½d.	60c.	1s9d.	1s11d.
1s.	Jew Discussion	1s.	50c.	1s2d.	1s4d.
1s. 100	" Judging for Himself "	2s.	80c.	2s4d.	2s6d.
2d.	Kingdom of God	2½d.	8c.	3d.	4d.
2s6d.	Light Bearer	2s7d.	80c.	2s8½.	2s10d.
8d.	Meaning of the Christadelphian Movement ..	9d.	40c.	11d.	1s4d.
1s.	Man Mortal	1s1d.	50c.	1s2d.	1s4d.
4s.	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	8s8d.	d1.25.	8s10d.	9s.
6d.	Prophecy and the Eastern Question	7d.	31c.	8d.	10d.
2d.	Prophetic Diagrams (set of 3, coloured)	2½d.	11c.	3d.	3d.
6d.	Phanerosis (God-manifestation)	7d.	38c.	8d.	10d.
1s. 100	Querist, No. 1 and 2	1s.	40c.	1s4d.	1s8d.
2d.	Revealed Mystery	2½d.	11c.	3d.	4d.
7s10d.	Seasons of Comfort (52 Sunday Morning Addresses, by R. Roberts)	7s10d.	d2 50.	8s4d.	9s.
19s. 4s.	Shield, Christadelphian, No. 1 to 16	10d.	55c.	1s2d.	1s6d.
2d.	Slain Lamb	2½d.	11c.	3d.	4d.
3d.	Statement of the Faith	2½d.	11c.	3d.	3d.
2½.	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.	3s7d.	4s4d.
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 letter accompanying the remittance should always specify distinctly what the money is for, and whether the books have already been had, or are to be sent.

Parties sending for books or pamphlets, or back Nos. of any serial publication, would save unnecessary trouble and disappointment if, before sending, they would look at the list of supply set forth above. We often receive orders for Books that are sold out.

Purchasers of Books must, in every case, pay carriage, except when the price is stated to be inclusive of postage, as the book or pamphlet is post free. The omission of some to observe this rule makes this notice necessary.

No. 196.—OCTOBER 1. 1880.

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:

Who Baptised the Apostles? .. 433	The Baptism of Jesus 452
The Glory of Christ at his Coming 436	The Purpose, Exploit and End of God 452
Elijah in Heaven 438	In what Prophetic Epoch do we Live? 454
The Sufferings of Jesus 439	Autumnal Gleanings 457
The Common <i>versus</i> the Scrip- tural Idea of Religion 440	Campbellism once more .. . 459
Spirits in Prison 441	Extracts from Correspondence 461
The Study of the Bible 442	EDITORIAL 465
Sunday Morning at the Birm- ingham Christadelphian Ec- clesia, No. 124 447	Signs of the Times 466
	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.

WE HAVE a few soiled copies of brother Andrew's pamphlet, *The Baptists and the Millennium*; 3½d. post free.

D. Tull, of King's Road, Reading, desires to thank an unknown friend who has sent him the *Pictorial Illustration of God Manifested on*.

W.S.—We shall fulfil our promise to Keighley on Tuesday, Wednesday, and Thursday, November 30th, and December 1st and 2nd, if the Lord will.

L.B.—The *Visitor* prospect does not commend itself to many, and we cannot acknowledge to any enthusiasm on the subject. The idea will probably drop through.

N.E.—Anyone may obtain the *Christadelphian*. The idea that we restrict it to the brethren is unfounded, though as a matter of fact, they are the principal subscribers.

S.B.—It has several times been complained of that there is a deficient supply of new serviceable tracts. We purpose doing away with this complaint by publishing a new one each month, if the Lord will.

A.C.B.—True, we have not many books suitable for Christmas presents: the *Seasons of Comfort* may be one. The truth, you see, is not a holiday affair—at least, not in the ordinary sense; in the best sense, it is pre-eminently so.

The next volume of the *Christadelphian*.—See Editorial on page 465 of the present number; and forgive the Editor wherein he may appear to read it. This the perfect can afford to do.

A few hymn books without boards (to admit of their being bound to the purchasers' own taste) can be had for 18d.; postage 2½d.

T.N.—TRUE: "head without heart" is not only of no use in the truth; it is an abomination. Do not be too much downcast at the prevalence of this state of things, make up your mind to the bitterness. It has always been so, and always will, till the day when the Lord gathers the flowers and makes a garden for a desert.

P.—The suggestion to publish the meeting places of the brethren has frequently been made in past times. It was complied with at the beginning, but found necessary to be abandoned because the convenience was more than counterbalanced by the evil uses to which it was turned.

S.—We are obliged to condense the majority of intelligence communications. Never construe it as a token of disrespect. If the intelligence letters were all to appear as we receive them, the *Christadelphian* would soon be entirely occupied with matters not profitable. Some think intelligence is given at too great length as it is.

I.—The obligation of saints to have to do only with those things that are "lovely and of good report," would of itself deter enlightened brethren from embracing, still more promulgating, the unnatural doctrines of *Fruits of Philosophy*. There is an opposite extreme against which the same obligation would equally guard. Wisdom is profitable to direct in all matters.

W.W.—Doubtless "the scriptural teaching concerning our Lord Jesus Christ" is "of the greatest importance," and we hope we have "spoken out, and boldly and scripturally" on the subject in time past many times. There is a time to be silent as well as a time to speak; and if we judge that the pamphlet you refer to does not bring with it the time to speak, we are not conscious of our judgment being attributable to

the idea you suggest, that "to be silent may be easier and more pleasing to the flesh." A juster would probably be, that "the flesh" more frequently impels a man to speak than to be silent.

SEVERAL.—See Dudley intelligence, present number. The business connection into which the Editor was drawn by the force of circumstances is now nearly at an end. The process of disentanglement is on the point of completion. There is no "failure" but merely a winding-up, in which all accounts are paid in full. The winding-up became necessary on account of the impossibility (not at first apparent) of the Editor giving the enterprise the necessary attention. A fourteen months' effort has accomplished some of the objects proposed but not all of them. It is an additional chapter of the experience now closing, and setting the Editor at further liberty for the service of the truth—a service however, which, so far as the *Christadelphian* and Birmingham and some other places are concerned, has not been allowed to suffer from the enterprise in question.

UNITED STATES (J.C.).—We are thankful to receive the information that books may now be sent to the United States if those to whom they are sent pay duty on receipt. For several years we have been unable to send books through the post to the United States, which has interfered much with the supply. The change is not all that is to be desired; still, we shall try it, and if it works well, purchasers in the States may return to the old plan of sending their orders to Birmingham, whence the books will go direct. We shall of course deduct from the price of the book the amount of duty having to be paid on arrival. We have made one or two test despatches. We shall let friends in the States know the result.

D.A. AND OTHERS.—We strongly share your desire for the announcement "Now Ready" concerning *Thirteen Lectures on the Apocalypse*. If we are not able as yet to make this announcement it is not because we have been slack in the necessary measures. In addition to the printer's dilatoriness, there is a special cause of delay on which we had not reckoned at the beginning. We have had to re-write every sentence in the lectures throughout—a process not yet complete. The reason of this is that the shorthand writer who commenced the taking of them down was unable to continue the work after the second lecture, and the work had to be taken up by two younger brethren, who, not able to take *verbatim* notes, have only been able to furnish the skeleton of a report. This skeleton is of great use in reminding us of the course of remarks pursued in the lectures, but of no use at all to hand as "copy" to the printer. The same remark applies to the transcript of the first two. The result is that instead of having merely to revise manuscript, we have had to write a course of lectures from the foundation—a work peculiarly burdensome in the midst of many other duties. One result will be that the lectures will be more thorough than a mere report would have been. They will be in substance, and in many points, in form—what the lectures were as delivered, but they will be better, which may be some compensation for the disappointing delay that has taken place. The work is now well advanced.

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.—August 24th, J. S. Middleton, G. Wagstaff, A. M. Arcus, J. Roe; 25th, W. Smith, D. Gaskin, R. Frame, A. L. Clark, S. Atkins; 26th, R. Ashcroft, H. Leah; 27th, T. Randles, W. Smith, J. Leask, C. E. Sutcliffe; 28th, A. G. Marshall, J. Parkinson; 30th, H. Sulley, W. Smith, F. Forrester, S. Atkins, T. Parkes, W. Powell, C. Meakin; 31st, M. Wright, G. Knowles, T. Holland, J. Atkinson; September 1st, D. Gaskin, A. L. Clark, J. J. Robertson, G. A. Birkenhead, J. Burnett; 2nd, J. M. Armstrong, H. Sulley, T. Baker, E. M. Skeats, C. E. Sutcliffe, T. Holland; 3rd, A. T. Grimes, W. Smith, P. A. Smith (2), F. E. Wilson, A. T. Jaunaway, J. T. Thorneloe; 4th, C. Embleton; 6th, P. A. Hutchinson, R. Wallace, R. H. Attwood; 7th, R. Wright, S. A. Smith, M. A. Hayes, T. R. Jackson, W. Mitchell, G. Todd, T. Maxwell; 8th, J. Harries, E. Hawken, D. Thomas, J. Draycott, W. Grant, G. Colbert, J. Colebourn, J. H. Pegg, M. Johnson; 9th, J. Brown, G. Wait; 10th, W. Mitchell, J. S. Malliber, G. Colbert, W. Chambers; 11th, J. Greenhalgh, J. H. Pegg, A. Jane; 13th, W. A. Robinson, D. Gaskin, T. Davis, J. H. Dibol, J. Hopcroft, F. Need; 14th, R. Ashcroft, J. Kirkland, W. Dugdale, R. Wright, H. Hughes, G. Baker, W. Whitehead, J. Thomas; 15th, A. H. Rogers, H. Collins, R. Barstow, J. Roe, J. Harker, J. S. Malliber, J. Monaghan, W. K. Oter, J. Morgan, J. S. Dixon; 16th, S. A. Garside, T. Randles, R. Hodgson, O. C. Holder, E. Brierley, T. Nisbet, W. Dugdale, J. Bland, J. Hardwick, G. Tyler; 17th, W. Smith, C. W. Clarke, W. Silverwood; 18th, T. J. Thorneloe, J. Andrew, T. Sixsmith, W. Mullin; 20th, T. R. Jackson, W. Smith, brother Winburgh; 21st, C. W. Clark, G. C. Barlow, H. Brun, J. H. Dibol, W. Spence, J. Mitchell, D. Atkins; 22nd, H. Heming, F. Davis, J. Richards; 23rd, O. C. Holder, R. Wright, D. Tull, J. Phillips; 24th, J. E. Hall, G. Todd, W. Mullin; 25th, W. R. Beeston

FOREIGN.—Aug. 21, G. J. Emery; 24th, G. A. Burgess, J. H. Thomas, A. Ladson; 30th, E. J. Lasius, J. Wilber, A. McKillop, H. J. Morgan, J. J. Hawkens, J. Campbell; 30th, J. Coddington; Sept. 8th, G. Byrne; 11th, S. H. Oatman; 13th, J. W. Boggs; 14th, C. H. Evans, H. Ussher; 16th, A. Cozans, G. Byrne, W. F. Kirk; 17th, J. C. Gamble; 24th, E. J. Lasius, J. O. Woodruff.

DESPATCH OF PARCELS DURING THE PAST MONTH.

August 24th, J. S. Middleton, A. M. Arcus; 25th, S. Atkins, R. Frame, W. H. Longmore, A. Ladson, J. H. Thomas; 26th, F. Peel, C. Holder, W. Smith; 27th, T. Randles, H. Leah, C. E. Sutcliffe, J. Hobart, V. Collyer; 30th, H. J. Morgan (4), J. McClemont, F. Forrester, G. Baker, S. Atkins; 31st, T. Holland, R. M. Skeats, W. Powell, G. Knowles, A. McKillop (7), J. J. Andrew (2); September 1st, J. Burnett, A. L. Clark, G. A. Birkenhead, Dr. Robertson, A. M. Dibol; 2nd, C. E. Sutcliffe, R. M. Skeats; 3rd, W. Smith, C. Smith, F. E. Wilson, A. T. Grimes, S. A. Smith; 6th, Mr. Wright, H. Smith; 7th, W. Mitchell, M. A. Hayes, G. Todd, T. R. Jackson, R. H. Attwood; 8th, W. Grant, J. Harries, J. Draycott, D. Thomas, G. Byrne, G. Colbert, M. Johnson; 9th, J. Browne, H. Shiells, E. Thomas; 10th, J. S. Malliber, W. Chambers, W. Mitchell; 14th, W. Dugdale, G. Baker; 15th, W. A. Robinson, J. Roe, C. H. Evans (4); 16th, W. F. Kirk, J. Hardwick, W. Dugdale, E. Brierley, Mr. Turmage, Miss Cozans (7), G. Byrne (2); 17th, J. Tyler, C. W. Clark (3), W. Tomlinson; 18th, R. Brown, J. T. Thorneloe, W. Mullin (2); 21st, J. Mitchell (2), J. H. Dibol (2), J. C. Barlow, W. Smith (3), W. Spence (2); 23rd, F. Davis, J. McGaven; 23rd, R. Wright, Mrs. Thomas, Mr. Glover, D. Tull, J. Phillips; 24th, J. C. Gamble (per Orient Line), W. Mullin (2).

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,
33, 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, OCTOBER, 1880.

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	2d.	11c.	3d.	4d.
18d.	Apostasy Unveiled (a Discussion with Dr. Thomas) ..	18d.	90c.	18d.	28d.
5d.	Book Unsent, with Coloured Diagrams	5d.	25c.	6d.	8d.
16d.	Bradlaugh Discussion	18d.	70c.	2s.	28d.
2s.	ditto ditto (cheap cloth)	2s2d.	85c.	28d.	28d.
28d.	ditto ditto (superior edition)	28d.	1.20	38d.	38d.
2d.	Bible Companion	2d.	11c.	3d.	3d.
4d.	ditto ditto (photograph)	5d.	20c.	6d.	8d.
1d.	Bible and the School Boards	14d.	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	18d.	35c.	18d.	18d.
4d.	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	28d.	1.00	28d.	38d.
3s.	ditto ditto (bound in cloth)	38d.	1.30	38d.	48d.
8d.	Coming Events in the East	9d.	38c.	11d.	18d.
2d.	Declaration of First Principles	2½d.	11c.	3d.	4d.
9d.	Defence of the Faith	10d.	55c.	11d.	13d.
78d.	Dr. Thomas's Life and Work	88d.	43.00	88d.	98d.
1s.	Drawings of Daniel's Visions	18d.	35c.	18d.	18d.
68d.	Elpis Israel	78d.	42.75c.	92d.	108d.
88d.	ditto (leather)	92d.	43.60c.	98d.	118d.
78d.	Eureka { Dr. Thomas's } Vol. I.	88d.	43.20	98d.	108d.
108d.	Eureka { Exposition of } " II.	118d.	44.60	128d.	148d.
108d.	Eureka { The Apocalypse, } " III.	118d.	44.70	132d.	158d.
98d.	ditto ditto (in leather) Vol. I.	108d.	43.90	118d.	128d.
138d.	ditto ditto ditto " II.	148d.	45.60	158d.	178d.
138d.	ditto ditto ditto " III.	148d.	45.68	158d.	188d.
8d.	Everlasting Punishment not Eternal Torment ..	8d.	38c.	10d.	1s.
2d.	Eternal Life (Lecture by R. Roberts)	2½d.	8c.	3d.	4d.
7d.	Finger-posts, Bible, Nos. 1 to 12	9d.	38c.	11d.	18d.
3d.	Good Confession (a Conversation)	3½d.	18c.	4d.	4d.
2d.	Herald of the Kingdom (old Nos.)	2½d.	11c.	3d.	3d.
1s.	Heine Debate (are Englishmen Israelites?)	18d.	50c.	18d.	18d.
2s.	Hymn Book, with music	28d.	90c.	28d.	38d.
98d.	ditto ditto (leather)	28d.	1.05	38d.	38d.
3s.	ditto ditto (extra leather, gilt)	38d.	1.33	38d.	48d.
1s.	Index to Eureka	18d.	50c.	18d.	18d.
7d.	Index to Elois Israel	7d.	22c.	8d.	10d.
1s.	Jesus Christ and Him Crucified	18d.	50c.	18d.	18d.
18d.	ditto ditto (in cloth)	18d.	60c.	18d.	18d.
1s.	Jew Discussion	1s.	50c.	18d.	18d.
18d.	" Judging for Himself"	2s.	80c.	28d.	28d.
2d.	Kingdom of God	2d.	8c.	3d.	4d.
28d.	Light Bearer	28d.	80c.	28d.	28d.
8d.	Meaning of the Christadelphian Movement ..	9d.	40c.	11d.	18d.
1s.	Man Mortal	18d.	50c.	18d.	18d.
6d.	Nightingale Discussion (Immortality of the Soul) ..	7d.	22c.	8d.	10d.
1d.	Odology (Spiritualism explained)	1½d.	8c.	2d.	3d.
88d.	Pictorial Illustration of God-manifestation ..	88d.	1.25	88d.	88d.
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.10d.	Querist, No. 1 and 2	1s.	40c.	18d.	18d.
2d.	Revealed Mystery	2½d.	11c.	3d.	4d.
78d.	Seasons of Comfort (52 Sunday Morning Addresses, by R. Roberts)	78d.	42.50	88d.	98d.
10d.	Shield, Christadelphian, No. 1 to 16	10d.	55c.	18d.	18d.
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.
28d.	Twelve Lectures (cloth)	28d.	1.15	38d.	38d.
5s.	ditto ditto (leather)	38d.	1.33	38d.	48d.
8d.	Vindication (Reply to "Christadelphianism Exposed.")	8d.	15c.	4d.	5d.
2d.	What is the Truth? Pilate's Question Answered	2½d.	11c.	4d.	6d.
4d.	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.O. or bank draft, the cost of which may be deducted from the remittance. The letter accompanying the remittance should always specify distinctly what the money is for, and whether the books have already been had, or are to be sent.

Parties sending for books or pamphlets, or back Nos. of any serial publication, would save unnecessary trouble and disappointment if, before sending, they would look at the list of supply set forth above. We often receive orders for Books that are sold out.

Purchasers of Books must, in every case, pay carriage, except when the price is stated to be inclusive of postage, as the book or pamphlet is post free. The omission of some to observe this rule makes this notice necessary.

No. 197.—NOVEMBER 1, 1880.

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:

Pioneering the Truth forty years ago	481	The Temple of Ezekiel: Prophecy.—No. 4	501
The True Mission of Religion	486	The Leper	504
The Divine Nature	488	The End of Gog	507
Sunday Morning at the Birmingham Christadelphian Ecclesia, No. 125	495	Extracts from Correspondence	510
		EDITORIAL	515
		Signs of the Times	516
		Intelligence	522

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.

PURCHASERS OF BOOKS IN THE UNITED STATES.—See change of notice inside of cover, at the end of the present number.

ERRATA.—In the article No. 3, on *the Temple of Ezekiel's Prophecy*, page 414, col. 2, line 18 from top, insert the words "sides of the" before the word "forth;" page 414, col. 2, line 8, insert the words "pertain to" at the end of the line.

H. L. B.—We cannot be sure as to details in the working out of the political programme of the latter days. Only the leading features are clear and reliable. We shall be glad, however, to receive what you think ought to be said in answer to brother Sykes on the subject of the Beast and the Ten Horns.

W. S.—We are frequently asked for the photographs of the brethren you mention, and may arrange for a supply. We have hesitated, from a fear of encouraging the wrong sort of interest in these things; but, if it is understood we simply wish to gratify private desires of friendship, our objection will, to some extent, be diminished.

C. H. E.—Your suggestion to get up a small handbook on *Bible Symbolography* touches a good idea we have been thinking of for some time, viz., a *Dictionary of Bible Difficulties*. The two might be incorporated in what might be a useful book. It is a project for the future, if the Lord delay His coming.

M. M. C.—We do not know where Dr. Thomas derived the proof of his statement (*His Life and Work*, page 199) that "he (Mary's father) married the sister of the father of Elizabeth," unless from the fact stated that Mary and Elizabeth were cousins—(Luke i. 36). It would be difficult to account for their cousinship in any other way.

C. H. E.—The suggestion to arrange for the supply of Canadian produce, at low rates to British brethren, is conceived in the true spirit of brotherly love; but there are a variety of practical difficulties in the way; and the British market is already, by competing tradesmen, so largely supplied from Canada and the States, that it is doubtful if any further reduction could be effected.

THE WAYS OF PROVIDENCE.—(S. B.)—We have made arrangements for the publication of *The Ways of Providence* in separate book form, with a chapter on the destruction of Jerusalem; but we must have some other work completed before taking the matter practically in hand. The *Apocalyptic Lectures* will be out directly, and we shall take *Ways of Providence* next. It will be a very neatly got up book (printed in London), at 8s.6d.

THIRTEEN LECTURES ON THE APOCALYPSE.—Though not able to say "Now ready," we are very nearly so. They are "now ready," as far as the Editor's part is concerned. Since last month he has completed the writing of the whole of the thirteen lectures, and the bulk of them are in type. By the time this meets the eye of the reader, the work of the printer will be far advanced. Next month we hope to say, "Now ready" in all senses.

THE VISITOR.—Several write in favour of the project. Brother F. G. Jannaway, of London, says he is not the only one to whom the announcement of the likelihood of its falling through was most unwelcome. "If it had been understood," he says, "that you wished for an expression of the sentiments of the brethren generally, you would, without doubt, have received plenty of the same. I trust you may be induced to at least give the *Visitor* a trial. I am convinced it will meet with considerable success, and supply a much-felt want." Brother Gunter, of Bristol, speaking for the brethren there, expresses a desire to see it proceeded with. Several others do the same. On the other hand, some doubt the beneficiality of the proposed publication. We can only say, that we have not yet come to a final decision on the subject. We may give it a trial. Had we not been burdened with the writing of the *Apocalyptic Lectures* (now come to a close) we might have decided to make the trial at once. If we do so, and at bye, we see our way to keeping the door shut against the evil consequences which some fear.

A CHRISTADELPHIAN'S DYING MESSAGE.

THIS is the title of the first of the New Tracts (by the Editor) referred to last month. They will be a continuation of the *Finger Post* series, but differing from them in being fresh-written each month, and issued one at a time. Contracting for a large supply we are able to publish at a very low price, viz.:

1000	5/-	}	Postage extra at the rate of 2d. per 100.
500	...	...	...	...	2/9
100	...	...	...	...	7d.
50	...	...	...	...	4d.
25	...	...	...	...	2½d.
12	1½d.		

A systematic distribution from month to month would be a form of service within the reach of the poorest and the most lonely. A brother standing alone in a town or district would by this means be able to bring the truth regularly under the notice of those around him, without public lectures, which are in his case impossible. With the result he need not trouble himself. The tracts refer the reader to larger works, and may be useful in opening the way for enlightenment. But whether or no, he would in this way be bearing a datiful testimony "whether they hear or forbear."

* * * It has been suggested that this tract would be suitable for distribution among friends at funerals.

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 alighted 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.—September 27th, J. Scrimgeour, J. J. Andrew, J. Pugh, W. Grant, W. H. Andrew; 28th, T. Hawkins, D. Gaskin, W. Spence, F. R. Adams, R. M. Skeats, W. A. Robinson, A. M. Dibol, S. A. Garside, G. Robertson, F. Peel; 29th, W. Cooper, R. R. Stainforth, R. Dyson; 30th, J. Fowler, G. Baker, C. Hubbard, P. Yorston, G. Tyler, J. T. Hawkins, E. Constable, T. Rose; October 1st, J. S. Nisbet, M. E. Brabyn, W. Stevens, A. T. Grimes, T. Weston, J. Pegg, C. Sharp; 2nd, S. A. Garside, J. Richards, J. Davis, R. Wallace; 4th, S. A. Garside, B. Bradley, W. Stevens, W. Powell; 5th, W. Stevens, O. C. Holder, J. Roe, E. Gunter, W. Spence, J. Atkinson, T. F. Apsey, E. Poole, J. Pride, W. Smith; 6th, F. R. Winterburn, J. T. Hawkins, J. U. Robertson, W. Turner, J. W. Thirle, T. Maxwell, J. Gordon, C. Tidman, J. H. Pegg; 7th, D. Atkins, J. F. Appleton; 8th, R. R. Stainforth, W. Silverwood, J. D. Davies, J. Kirkland; 9th, F. Need, J. Blackmore; 11th, J. Kirkland, J. W. Thirle (2), E. Hull, S. Mills, A. Harwood; 12th, J. B. Hale, Anonymous, E. Ward, G. A. Wilson, J. Booth, J. Pegg, J. Lawton, H. Hughes, J. Bland, W. Hardy, W. Chandler, J. Skinner; 13th, S. A. Garside, D. A. Gaskin, R. Weldon, W. Whitehead, W. J. B., J. Heywood, D. Tull, G. Todd, T. Parkes, W. H. Andrew; 14th, T. C. Nichols, G. W. Stratton, J. Hawkins, J. T. Jones, J. McClement, C. Roberts, W. Grant, W. Cree, F. J. Roberts; 15th, J. S. Nisbet, W. Whitehead, T. Randles, F. Goldie, A. H. Rogers, W. Warn, Mr. Ashley, A. Smith, H. Collens, M. G. Brabyn, E. Morralé, F. J. R., J. Henderson, W. Robertson, J. Anderson, T. H. Vernon, T. Royce, A. Jane, G. Wakefield, W. Chandler, T. Royce; 16th, G. W. Stratton, T. Nisbet, Miss Woodnserd, J. Ferguson, E. Sampson; 18th, T. Holroyd, J. U. Robertson, J. Hind, A. Jannaway, T. Holland, G. Morris; 19th, J. U. Robertson, J. H. Dibol, J. Sanders, J. Wells, J. Draycott; 20th, O. C. Holder, R. Carruthers, W. Buckler; 21st, T. Sixsmith, S. Richards, G. Bryan, G. Taylor, A. Birkenhead, W. Smith, G. Tyler; 22nd, J. U. Robertson, R. Emslie, T. Cornwall, M. A. Hayes, C. Cullingford; 23rd, S. A. Garside, L. Prideaux, R. Oliver.

FOREIGN.—September 27th, G. A. Burgess, A. Millar, E. E. Mackay, J. J. Hawkins, W. R. Parton, D. Wright, C. H. Evans, A. Hall; 4th, J. L. Hathaway, J. H. L. Schumann, C. Sweet; 11th, E. J. Lasus; 14th, M. A. Stillard; 18th, C. H. Evans, M. M. Covey, J. T. Cate; 19th, C. H. Evans, W. P. Hooper, H. Shiells; 20th, M. E. Delozier.

DISPATCH OF PARCELS DURING THE PAST MONTH.

September 27th, D. Atkins, J. Pugh, W. Grant, W. Butler, J. J. Schneider, H. J. James; 28th, R. M. Skeats, T. R. Adams, W. Spence, W. H. Andrew (3), W. A. Robinson, H. Sulley, E. Sutcliffe, A. M. Dibol; 29th, G. Robertson, R. R. Stainforth, W. Cooper; 30th, O. C. Holder, F. Peel; October 1st, T. Dore (2), Miss Martin, J. S. Nisbet, J. Edwards, W. Stevens (4), J. Pegg; 2nd, G. Tyler, Dr. Robertson, P. Gorston; 4th, B. Bradley, G. Baker; 5th, W. Spence, E. Poole, J. Roe (2), J. H. Schumann (2), T. F. Apsey, J. Pride, O. C. Holder, A. Powell, Mr. Tomlinson, Mr. Smith, Mr. Wright, W. Smith; 6th, W. Turner, J. U. Robertson, H. Sulley, T. Maxwell, J. Henderson; 7th, J. F. Appleton, W. Holder; 8th, R. R. Stainforth, W. Silverwood (2), J. F. Appleton, W. Holder, J. D. Dames; 9th, F. Need; 11th, A. Harwood, T. Boxwell; 12th, E. Thomas (per ship), S. Wood, J. Pegg, W. Hardy, J. Skinner; 13th, A. Bairstow, J. Heywood (4), D. Tull; 14th, J. U. Robertson, G. W. Stratton, J. T. Jones, J. McClement; 15th, J. S. Nisbet, W. Robertson, Mr. Ashley, E. Morralé (2), J. Hurch, J. Henderson, A. Smith, G. Wakefield; 16th, W. Chandler (6); J. Ferguson; 18th, C. H. Evans (4), Miss Howell, T. Holland; 19th, A. Smith, C. H. Evans (3), J. Draycott (3), A. Grace, J. H. Dibol; 20th, R. Carruthers, W. Buckler, C. Tarmage, Mrs. Hamilton, H. Shiells, A. Carruthers, G. Bryan, T. Sixsmith; 21st, G. Shaw, E. Overton, G. Tyler; 22nd, T. Cornwall, M. A. Hayes, C. Cullingford; 23rd, L. Prideaux.

BOOKS FROM BRITAIN TO THE UNITED STATES.

THE "test despatches," referred to last month, have shown that the way is now open for the transmission of books through the post, direct from Birmingham to the United States, as in days of yore. This removes a great barrier to the transatlantic supply. Hitherto orders sent to this side of the water have had to wait the despatch of the next box by steamer to sister Thomas—in some cases months. Now there will be no need for any delay. The books will be despatched on receipt of orders, and will be in the purchasers' hands within a month of the despatch of their letters.

Orders must be accompanied by the price of the books ordered, which will be found in the table of books in supply on the back of the *Christadelphian*. The money ought to be sent either in green backs or bank drafts, as there is difficulty on this side connected with post office orders.

Orders may also be sent, as usual, to Mrs. Thomas, 38, Graham Street, City Heights, Jersey City, N.J.

CHRISTADELPHIAN PUBLICATIONS

IN SUPPLY, NOVEMBER, 1880.

CARRIAGE INCLUDED.

Nett Price.		In Britain.	To the States.	To Canada.	Australia & Zealand.
9d.	Anastasis (Resurrection and Judgment)	9d.	8c.	11d.	18d.
2d.	Anglo-Israelism Refuted	2½d.	11c.	3d.	4d.
186d.	Apostasy Unveiled (a Discussion with Dr. Thomas) ..	188d.	90c.	1810d.	282d.
5d.	Book Unsealed, with Coloured Diagrams	5½d.	25c.	6d.	8d.
186d.	Bradlaugh Discussion	188d.	70c.	2s.	282d.
2s.	ditto ditto (linen cloth)	282d.	85c.	286d.	288d.
286d.	ditto ditto (superior edition)	2810d.	d1.20	382d.	3810d.
2d.	Bible Companion	2½d.	11c.	3d.	3d.
4d.	ditto ditto (photograph)	5d.	20c.	6d.	8d.
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 3 months of 1872), bound vols. at the published price				
	Chronikon Hebraikon	181d.	85c.	182d.	184d.
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	284d.	d1.00	288d.	384d.
3s.	ditto ditto (bound in cloth)	384d.	d1.30	388d.	484d.
8d.	Coming Events in the East	9d.	88c.	11d.	18.1d.
2d.	Declaration of First Principles	2½d.	11c.	3d.	4d.
9d.	Defence of the Faith	10d.	55c.	11d.	13d.
786d.	Dr. Thomas's Life and Work	880½d.	d8.00	889d.	9810d.
1s.	Drawings of Daniel's Visions	180½d.	35c.	180½d.	181d.
686d.	Elpis Israel	782d.	d2.75c.	982d.	1082d.
886d.	ditto (leather)	982½d.	d3.60c.	9811d.	1186d.
786d.	Eureka { Dr. Thomas's } Vol. I.	882d.	d3.20	981d.	1086d.
1086d.	Eureka { Exposition of } " II.	1187d.	d4.60	1289½	14810d.
1086d.	Eureka { the Apocalypse, } " III.	1189d.	d4.70	1382d.	15810d.
986d.	ditto ditto (in leather) Vol. I.	1082d.	d3.90	1181d.	1286d.
1889d.	ditto ditto ditto " II.	1484d.	d5.60	1586d.	1787d.
1389d.	ditto ditto ditto " III.	1486d.	d5.68	15811d.	1887d.
8d.	Everlasting Punishment not Eternal Torment ..	8d.	33c.	10d.	1s.
2d.	Eternal Life (Lecture by R. Roberts)	2½d.	8c.	3d.	4d.
7d. 100	Finger-posts, Bible, Nos. 1 to 12	9d.	38c.	11d.	18.1d.
8d.	Good Confession (a Conversation)	8½d.	18c.	4d.	4d.
2d.	Herald of the Kingdom (old Nos.)	2½d.	11c.	3d.	3d.
1s.	Hine Debate (are Englishmen Israelites?)	181½d.	50c.	183d.	188d.
2s.	Hymn Book, with music	28½d.	90c.	287d.	384d.
286d.	ditto ditto (leather)	289d.	d1.05	381d.	3810d.
3s.	ditto ditto (extra leather, gilt)	383½d.	d1.33	388d.	484d.
1s.	Index to Eureka	181½d.	50c.	183d.	188d.
7d.	Index to Elpis Israel	7d.	22c.	8d.	10d.
1s.	Jesus Christ and Him Crucified	181½d.	50c.	186d.	188d.
188d.	ditto ditto (in cloth)	185½d.	60c.	189d.	1811d.
1s.	Jew Discussion	1s.	50c.	182d.	184d.
189d. 100	"Judging for Himself"	2s.	80c.	284d.	28c.
2d.	Kingdom of God	2½d.	8c.	3d.	4d.
286d.	Light Bearer	287d.	8c.	288d.	2810d.
8d.	Meaning of the Christadelphian Movement ..	9½d.	40c.	11d.	184d.
1s.	Man Mortal	181d.	50c.	182d.	184d.
6d.	Nightingale Discussion (Immortality of the Soul) ..	7d.	22c.	8d.	10d.
1d.	Odology (Spiritualism explained)	1½d.	8c.	2d.	3d.
886d.	Pictorial Illustration of God-manifestation	388d.	d1.25	3810d.	48.
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. 100	Querist, No. 1 and 2	1s.	40c.	184d.	188d.
2d.	Revealed Mystery	2½d.	11c.	3d.	4d.
7810d.	Seasons of Comfort (52 Sunday Morning Addresses, by R. Roberts)	7810d.	d2 50	884d.	98.
10d. dz.	Shield, Christadelphian, No. 1 to 16	10d.	55c.	182d.	186d.
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.
3s.	Twelve Lectures (leather)	384d.	d1.33	388d.	484d.
3d.	Vindication (Reply to "Christadelphianism Exposed.") ..	3d.	15c.	4d.	5d.
2d.	What is the Truth? Pilate's Question Answered ..	2½d.	11c.	3d.	4d.
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. or bank draft, the cost of which may be deducted from the remittance. The letter accompanying the remittance should always specify distinctly what the money is for, and whether the books have already been had, or are to be sent.

Parties sending for books or pamphlets, or back Nos. of any serial publication, would save unnecessary trouble and disappointment if, before sending, they would look at the list of supply set forth above. We often receive orders for books that are sold out.

Purchasers of Books must, in every case, pay carriage, except when the price is stated to be inclusive of postage, as the book or pamphlet is post free. The attention of some to observe this rule makes this notice necessary.

No. 192.—DECEMBER 1, 1880.

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 Work of the Truth under Difficulties	529	The Times and Seasons	549
The Light of Nature and Scrip- ture on Immortality	532	The Age to Come	553
Down the Centuries	535	Lectures on the Apocalypse	555
Sunday Morning at the Bir- mingham Christadelphian Ec- clesia, No. 126	542	The Temple of Ezekiel's Pro- phesy.—No. 5	530
Multum in Parvo	548	EDITORIAL	563
		Signs of the Times	565
		Intelligence	567

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
SIX SHILLINGS AND SIXPENCE; in Australia and New Zealand,
TEN SHILLINGS AND SIXPENCE, in advance.

NOTES.

THE APOCALYPTIC LECTURES.—See preface and contents, on page 555, and announcement, "Nearly ready." A postal miscarriage, by which nearly a week was lost to the printer, and the shortness of the month, in a publishing sense (through the early arrival of the "last Thursday" thereof), prevent us saying, "Now ready." Nevertheless, subscribers will not have to wait many days longer.

PURCHASERS OF BOOKS IN THE UNITED STATES.—See change of notice inside of cover, at the end of the present number.

Some items of intelligence too late for insertion. They ought to be in Birmingham on the 15th of the month.

THE VISITOR.—The final decision on this project must be deferred for a time. We do not abandon it; but we have too much on hand to undertake it just yet.

TRACTS.—Brother Sturges, 13, Upper Marshall Street, Birmingham, and brother W. J. Jannaway, 30, Fulham Road, can supply. See intelligence, Birmingham and London.

SEVERAL.—We are unable to conduct private correspondence. We pray worthy correspondents to have this in view and not to construe our silence as indicating unfriendship or indifference.

The table of contents for the volume now closing runs away with four pages, and compels the exclusion of "Extracts from Correspondents" this month. We hope to make up for it next.

"THE VISIBLE HAND OF GOD."—We hope to commence these articles—(a companion series to the *Ways of Providence*)—in the January number. Their object will be the historic illustration of the necessity and nature of miracle.

T. A. AND S.—Brother Sulley contemplates the employment of further diagrams, in elucidation of the articles on the Ezekiel temple-vision. The next will illustrate the eastern wall-gate of the temple, and will probably appear in the February number.

C. C.—Perhaps the Nottingham perversion of "The Holiday Trip" was not worthy of notice. Still, notice of it will not hurt anybody. The style of it in our notice was a little unusual for the *Christadelphian*. It was a compliance with the advice of Proverbs xxvi. 5.

R. H.—Thank you for calling attention to the fact that, in the answer to Mr. Gordon, of Alsager's Bank, last month (page 512), the reference to Acts viii. 12; xxviii. 30, are incorrectly given as Romans. It is either a slip of the pen, or a printer's mistake. It might, as you say, be detrimental to an inquirer, and, perhaps, give an occasion of reproach.

A BROTHER is in want of a traveller. He could easily get one of the ordinary sort; but he is desirous of obtaining the services of a hearty servant of the Lord Jesus, who is difficult to meet with on "the road." He must be accustomed to commercial work. Salary not large at first. Address, "Traveller," care of the Editor of the *Christadelphian*.

L. AND B. B.—Anyone has a right to publish anything he may choose to write or compile, but he ought not to ask others to unite in the publication, unless the nature of the thing desired to be published is first mutually agreed upon beforehand. Because, if there is the least reason for not taking part, the denial is liable to be misunderstood.

J. H. P.—The meaning of Matthew xxvii 52-53 is evidently this, that the crucifixion-earthquake opened the graves of recently-interred righteous dead; and the efflux of vitalising power put forth in the resurrection of Jesus, on the third day afterwards, extended also to the bodies occupying these open graves, causing them to live and come forth and revisit their friends in Jerusalem.

R. W.—The difficulties have all been explained in past times. Nevertheless, we may deal with them again, when opportunity allows of a choice between things that must be done, and things that may be done. You would not think so harshly, if you knew all. The sorrow is a fact, though you do not think so. We have learnt the lesson of patiently enduring unfavourable opinion and hard words.

B. R.—Bear with us in all the faults you may see and fancy. Better these, perhaps, than the Editor's place be empty. Judge our work by the effects of it for years past. Remember, also, that any good work ever yet done in this crooked world of ours, has required men of some degree of impulse and hazard, and, perhaps, eccentricity to do it. Various sorts for various times. Wisdom is justified of all the varieties of her children. We do not deny our faults, however. He that is without fault may cast a stone.

J. S.—The Psalms had a proximate reference to David; but, the Spirit of God dwelling on him from the day of his anointing (1 Sam. xvi. 13), and being on his tongue and speaking by him (2 Sam. xxiii. 2), gave his words a scope that included Christ. We learn this from Christ and his apostles, who constantly recognised the voice of God in the Psalms of David—(Matt. xii 36; Acts i. 16; ii. 25; iv. 25). The acknowledgments of sin in this secondary application is to be understood in the light of the testimony that God aid on Jesus the iniquities of us all, and that, for the time being, they were his.

W. J. J.—Many thanks for your practical suggestions. We think it however, unnecessary that there should be any increase in the current price of *Christadelphian* publications. We shall be able to manage with the prices in vogue hitherto. And as for the *Christadelphian*, we do not raise the price, but leave others to do so if not inconvenient to them, for reasons referred to in the Editorial remarks present number (page 563). As to any change in the conduct of the *Christadelphian*, with a view to making it "suitable for the alien," we do not see our way in this direction. The *Visitor* (if attempted) will occupy a different field.

WHY WE OUGHT TO BE BAPTISED.

FINGER POST, No. 14—(BY THE EDITOR).

1000	5/-	} Postage extra at the rate of 2d. per 100.
500	...	...	...	...	...	2/9
100	...	...	...	...	...	7d.
50	...	...	...	...	...	4d.
25	...	...	...	...	...	2½d.
12	...	...	...	...	...	1½d.

LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

BRITISH.—October 25th, Miss Evans, F. E. Wilson, J. Smith, E. A. Jane, W. Jefferies; 26th, R. Bairstow, D. Marr, J. Lothian, E. Edwards, W. Turner, F. Lovett, V. Collyer, E. P. Chitty, J. Ashcroft, C. Peirson, C. F. Clement, W. Whitehead; 28th, F. Peel, T. S. Swindell, S. A. Smith, C. Pierson, J. W. Thirtle; 29th, R. A. Booth, R. Bairstow, J. Boardman, J. H. Pegg; 30th, J. Betts, C. Thomson; November 1st, E. S. Evans, T. Royce, Miss Peacock, S. A. Sherwood, W. Powell, T. Sketchley, B. Wright; 2nd, C. S. Briggs, E. Hurskine, J. Smith, S. A. Smith, O. C. Holder, J. T. Jones, J. L. Lewin, F. Dealtry, J. Atkinson, B. Messenger, Mr. Ashley, W. Beddoes, A. Sleep, J. Phillips, D. Atkins, J. H. Dibol, J. Burnett; 3rd, A. Bairstow, W. Dugdale, F. Ferguson, W. McAlpine, H. Collens, R. Oliver; 4th, W. Grant, T. Weston, T. J. Roberts, T. Holland, J. Howatson, A. Hopper; 5th, C. Tidman, R. M. Skeats, C. Embleton, R. R. Stainforth; 6th, J. T. Roberts, S. A. Garside, W. J. Jannaway, G. Taylor, J. Waddell, W. Robertson, A. Kirk; 8th, V. Collyer, A. Harwood, W. Osborne, J. T. Hawkins, J. Monaghan, J. Clarke; 9th, G. A. Kinnaird, W. Osborne, T. Church, Anonymous (Belfast), H. Stapleton, H. Howell, B. Messenger, C. Barber, J. Robertson; 10th, J. Morgan, W. H. Andrew, H. Sulley, J. Heywood, J. Watson, W. Butler, R. Carvie, J. Atkinson, S. S. Osborne, D. Hepburn, H. Newson; 11th, J. Robertson, J. Hawkins, J. Bland, J. Bailey, W. Grant, H. Pym, J. W. Royce, H. Dyer, W. A. Robinson; 12th, W. H. Andrew, V. Collyer, J. A. Dodge, A. Bairstow, W. Davis, "Rev." F. W. Newman, J. Greenhalgh, C. Hopper, P. Yorston, T. Sturges, F. Chitty, E. H. Martin, G. Tyler, T. Royce, G. Taylor, W. Machin, B. Everitt; 13th, W. Owler, J. Smith, J. Monaghan, H. Collens, B. Bradley, J. Kirkland, G. Wait, W. Buckler, G. C. Voller, M. Andrew, A. Kirk; 15th, A. Marvin, H. T. Everitt, W. H. Andrew, T. Parkes, J. Board, G. C. Barlow, J. Martale, H. Simms, G. H. Kidd, A. Jane, T. Randles, Miss Woodward, G. Baker, R. Dyson, T. M. Purves, J. Thomas, F. Roberts, W. Davis; 16th, C. Hopper, J. Hall, J. Heywood, J. Birkenhead; F. Gantry, T. Haining, J. Hopcraft, G. Todd, G. F. Lake, W. Chandler, J. Thatcher, E. Jannaway; 17th, T. Nisbet, J. Hawkins, W. Smith, F. E. Wilson, W. McAlpine, C. H. Sims, B. Bradley, W. Stevens; 18th, H. H. Horsman, H. R. Junior, O. C. Holder, H. Sulley, J. T. Hawkins, C. Lewis, A. Smith, C. Cunningham, T. Watson, G. Todd, L. King, G. Dowkes, W. R. Yearsley; 19th, J. Elliott, J. W. Thirtle, J. Fowler, H. Reeves, J. Lang, J. Kay (2), J. Hall, J. W. Dibol; 20th, T. Betts, A. Smith, R. Muir, J. Nevison, J. R. Gull.

FOREIGN.—November 1st, J. T. Cate, W. G. Burd, J. Thomas; 2nd, C. Creed; 5th, E. J. Lasius; 8th, D. Pogson, Z. D. Bugbee, A. Marshall, W. N. Brown, E. J. Lasius; 12th, M. L. Staples, J. L. Hathaway; 15th, E. A. Deane, W. Kollmyer, A. Pitt, E. J. Lasius, S. Boyley; 16th, W. Gunn; 18th, P. A. Blackwell.

DESPATCH OF PARCELS DURING THE PAST MONTH.

October 25th, F. E. Willson, T. Williams, E. A. Jane (3), Miss Evans, W. Smith; 26th, R. Bairstow, J. Young, D. Marr (2), E. Matthews, J. Lothian; 27th, Mrs. Kelley, C. Peirson, R. Carruthers, F. E. Willson; 28th, O. C. Holder, F. Peer, S. A. Smith, A. Bairstow; November 1st, L. P. Chitty, J. Holmer, Miss Peacock, Mr. Beardmore; 2nd, J. McClement, O. C. Holder, J. T. Jones, J. Phillips, W. Powell, J. Atkinson, Mr. Ashby, Mr. Turmage, J. Burnett; 3rd, W. McAlpine, J. Ferguson, W. Dugdale, J. Atkinson, J. Dibol, A. Sleep, T. Sketchley, W. Beddoes, R. Oliver, Mrs. Wall; 4th, E. Wright, J. Walker, A. Hopper, A. Millar; 5th, R. R. Stainforth; 6th, G. Taylor, J. Waddell; 9th, A. Marshall, Mr. Minnis, H. H. Horsman, J. Robertson (2), H. Howell (2), T. Church, C. Barber (2); 10th, H. Sulley, A. Kirk, R. M. Skeats, H. Stapleton, J. Monaghan, W. Chandler, V. Collyer, R. M. Skeats, J. Watson, W. Butler (2), J. Morgan (2), J. Atkinson, W. Howell, W. Robertson, J. Heywood, A. Kirk, W. Butler, E. Thomas, (8), J. Clark, W. N. Brown (4), T. Randles, S. A. Garside (2), H. Stapleton, J. W. Royce, J. Robertson, Mrs. Jackson, W. Grant; 12th, T. Royce, C. Hopper (3), A. Bairstow (2), R. H. Martin (2), P. Yorston (2), J. Greenhalgh (2), Mrs. Beavan, F. W. Newman (2), F. Chitty, W. Davis, D. Pogson (8); 13th, G. Wait, G. C. Volla, G. Bryan, Mrs. Jackson, C. Hopper, W. Buckler, C. Bairstow; 15th, V. Collyer, H. J. Everitt, E. A. Deane (5), Miss Woodward; 16th, J. Birkenhead, J. Hall, S. A. Garside, T. M. Purvis, J. Heywood, F. Deany, W. Davis, C. Hopper, T. Haining (3), G. Todd; 17th, D. Pogson (3), W. McAlpine, W. Stevens; 18th, C. Lewis, H. R. Junior, A. Smith, Mr. Davey, H. H. Horsman; 20th, H. Reeves, J. Lang, J. Nevison, J. R. Gull.

BOOKS FROM BRITAIN TO THE UNITED STATES.

THE "test despatches," referred to in October have shown that the way is now open for the transmission of books through the post, direct from Birmingham to the United States, as in days of yore. This removes a great barrier to the transatlantic supply. Hitherto orders sent to this side of the water have had to wait the despatch of the next box by steamer to sister Thomas—in some cases months. Now there will be no need for any delay. The books will be despatched on receipt of orders, and will be in the purchasers' hands within a month of the despatch of their letters.

Orders must be accompanied by the price of the books ordered, which will be found in the table of books in supply on the back of the *Christadelphian*. The money ought to be sent either in green backs or bank drafts, as there is difficulty on this side connected with post office orders.

Orders may also be sent, as usual, to Mrs. Thomas, 38, Graham Street, City Heights, Jersey City, N.J.

CHRISTADELPHIAN PUBLICATIONS

IN SUPPLY, DECEMBER, 1880.

CARRIAGE INCLUDED.

Nett Price.		In Britain.	To the States.	To Canada.	Australia N. Zealand.
9d.	Anastasis (Resurrection and Judgment)	9d.	38c		
2d.	Anglo-Israelism Refuted	2½d.	11c.	3d.	4d.
186d.	Apostacy Unveiled (a Discussion with Dr. Thomas) ..	188d.	90c.	1810d.	282d.
5d.	Book Unsealed, with Coloured Diagrams	5½d.	25c.	6d.	8d.
186d.	Bradlaugh Discussion	188d.	70c.	2s.	282d.
2s.	ditto ditto (limp cloth)	282d.	85c.	282d.	282d.
286d.	ditto ditto (superior edition)	2810d.	d1.30	382d.	3810d.
2d.	Bible Companion	2½d.	11c.	3d.	5d.
4d.	ditto ditto (photograph)	5d.	20c.	6d.	8d.
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	161d.	85c.	1s2d.	1s4d.
½d.	Catalogue of Christadelphian Works	1d.	5c.	1½d.	1½d.
2d.	Catechesis	2d.	8c.	3d.	4d.
4d.	Clerical Theology Unscriptural	5d.	23c.	6d.	8d.
2s.	Children's Magazine	284d.	d1.00	282d.	384d.
3s.	ditto ditto (bound in cloth)	844d.	d1.30	382d.	484d.
8d.	Coming Events in the East	9d.	38c.	11d.	1s.1d.
2d.	Declaration of First Principles	2½d.	11c.	3d.	4d.
8d.	Defence of the Faith	10d.	55c.	11d.	13d.
786d.	Dr. Thomas's Life and Work	80½d.	d8.00	88d.	9810d.
1s.	Drawings of Daniel's Visions	180½d.	85c.	180½d.	181d.
666d.	Elpis Israel	782d.	d3.75e.	922d.	108½d.
866d.	ditto (leather)	982½d.	d3.60c.	981½d.	1186d.
766d.	Eureka { Exposition of } Vol. I.	822d.	d3.20	981d.	1086d.
1086d.	Eureka { Apocalypse. } Vol. II.	1187d.	d4.60	1289½	14810d.
966d.	ditto ditto (in leather) Vol. I.	1082d.	d3.90	1181½d.	1286d.
1386d.	ditto ditto Vol. II.	1484½d.	d5.60	1586d.	1787d.
8d.	Everlasting Punishment not Eternal Torment ..	8d.	38c.	10d.	1s.
2d.	Eternal Life (Lecture by R. Roberts)	2½d.	8c.	3d.	4d.
7d.	100 Finger-posts, Bible, Nos. 1 to 14	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?)	181½d.	50c.	183d.	188d.
2s.	Hymn Book, with music	283½d.	90c.	287d.	384d.
286d.	ditto ditto (leather)	289½d.	d1.05	381d.	3810d.
8s.	ditto ditto (extra leather, gilt)	883½d.	d1.33	888d.	484d.
1s.	Index to Eureka	181½d.	50c.	183d.	188d.
7d.	Index to Elpis Israel	7d.	22c.	8d.	10d.
1s.	Jesus Christ and Him Crucified	181½d.	50c.	186d.	188d.
186d.	ditto ditto (in cloth)	185½d.	60c.	189d.	1s11d.
1s.	Jew Discussion	1s.	50c.	182d.	184d.
1.97.100	"Judging for Himself"	2s.	80c.	284d.	286d.
2d.	Kingdom of God	2½d.	8c.	3d.	4d.
186d.	Light Bearer	287d.		288d.	2810d.
8d.	Meaning of the Christadelphian Movement ..	9½d.	40c.	11d.	1s4d.
1s.	Man Mortal	181d.	50c.	182d.	184d.
8d.	Nightingale Discussion (Immortality of the Soul) ..	7d.	22c.	8d.	10d.
1d.	Odology (Spiritualism explained)	1½d.	8c.	2d.	3d.
386d.	Pictorial Illustration of God-manifestation	388d.	d1.25	3810d.	4s.
3d.	Prophecy and the Eastern Question	7d.	21c.	8d.	10d.
2d.	Prophetic Diagrams (set of 3, coloured)	2½d.	11c.	3d.	3d.
8d.	Phanerosis (God-manifestation)	7d.	38c.	8d.	10d.
1 100	Querist, No. 1 and 2	1s.	40c.	184d.	188d.
3d.	Revealed Mystery	2½d.	11c.	3d.	4d.
781d.	Seasons of Comfort (52 Sunday Morning Addresses, by R. Roberts)	7810d.	d2.50	881d.	9s.
10d.	Shield, Christadelphian, No. 1 to 16	10d.	55c.	182d.	186d.
2d.	Slain Lamb	2½d.	11c.	3d.	4d.
2d.	Statement of the Faith	2½d.	11c.	3d.	3d.
2½d.	Tabernacle in the Wilderness (illustrated)	2½d.	11c.	3d.	4d.
3s.	Twelve Lectures (leather)	844d.	d1.33	888d.	484d.
8d.	Vindication (Reply to "Christadelphianism Exposed.")	8d.	15c.	4d.	5d.
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, ATHENIUM ROOMS, TEMPLE ROW, BIRMINGHAM; to whom also Post Office orders and cheques or bank drafts, must be made payable. Remittances to be sent in postage stamps up to the value of 19s.; 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.