

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 XVIII.

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The Christadelphian.

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

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

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Vol. XVIII.

WHY DO YOU CALL US CAMPBELLITES?

BY DR. THOMAS.

THE warfare of the truth has shifted its base since the early controversies of Dr. Thomas. In those days, the Doctor's principal antagonists were the Campbellites, among whom he was thrown, in the ways of Providence: now it is the world of the orthodox in general that is in arms against the doctrines of the holy oracles of God, as contrasted with the venerable traditions of a Pagan theology. However, the Campbellites (now a squad in the numerous hosts of the adversary) occasionally come to the front and show themselves. One of their questions is that which appears at the head of this article. It used to be often put in the days of Dr. Thomas. His answer is as effective to-day as when it first was penned. It is as follows:—

"As to why we continue to designate Mr. Campbell's co-religionists by his name, notwithstanding their unanimous repudiation of it, we reply, because debt is one thing, and repudiation of debt another. That is the reason, pure and simple.

"Though we never graduated at Bethany College, nevertheless we know Campbellism, as the saying is, 'like a book.' For seven months after our first acquaintance, in 1832, with what was then styled 'Reformation,' we say it as the sin of our ignorance, that we studied the *Christian Baptist* very diligently, yea more so than the Bible. By the hearing of the ear, and the seeing of the eye, the mysteries of Bethany became familiar. 'The three kingdoms,' 'the

three salvations,' 'the three facts,' 'the ancient gospel,' 'the ancient order of things,' 'the coronation of Jesus,' 'baptism for remission of sins,' 'the operation of the Holy Spirit,' &c., as distilled from the tongues and pens of Messrs. Scott and Campbell, are familiar all as household words.

"While a student of these mysteries, and ignorant of the apostolic prophetic writings, circumstances forced us into the advocacy of them. We became thoroughly grounded in them, but, happily, not rooted in them, nor enslaved by them. Twenty-two years ago we taught them with considerable acceptance in Virginia; and had we been contented to stand still, and preach Christian baptism, modified by the *Millennial Harbinger* to suit the times, instead of being 'everywhere spoken against,' we should have been highly popular, and reaped the harvest of popularity which has lined the pockets of our successors. But, God be thanked and praised for ever! His word became our teacher; and, in proportion as we acquired an understanding of it, our hold on the traditions of immersed Presbyterian anti-creedism relaxed, and was finally abandoned.

"Now, we have recited these things in support of our saying, that we know Campbellism like a book; and to show that we have the advantage of our Campbellite friends in knowing their system as well as themselves; and in knowing, besides, what the candid among them confess they do not know, namely, Moses and the prophets, and the Psalms, which Jesus says, all testify of him. And here we would say, that it is a fact worthy of remark that, in proportion as we advanced in our knowledge of the Scriptures, in the same ratio were we spoken against for heresy, and downed! and that, too, by a people professing to be in pursuit of truth. The more truth we found, the more they reproached us!

"Now, from these premisses, we consider we are a better judge of the spirituality of the claims of Campbellism than Campbellites, be they laymen, evangelists, or supervisors and

editors themselves. They only know Campbellism; we knew Campbellism and the doctrine of Moses and Jesus too. Is it not perverse and presumptuous in them, seeing that they admit their ignorance of the 'old Bible,' for which they have doctrinally no more use than for occasional reference to the fifty-third chapter of Isaiah, to show that Jesus Christ must needs be a sufferer; or, to the twenty-fourth Psalm, for the scenery of Christ's coronation in their transky-kingdomian Jerusalem—is it not strange, yea, passing strange, that they should close their eyes and stop their ears against our earnest testimony that the Scripture condemns their system totally! Jesus said, 'If ye believed Moses, ye would believe me; for he wrote concerning me. And if ye believe not his writings, how shall ye believe my words?'—(John v. 46). Hence the doctrine of Christ Jesus is in rigid harmony with the teaching of Moses; and is as much contained in his writings as in the New Testament; that is, this book and the Pentateuch are in strict accord. We say, then, knowing as we do the doctrine of Moses, that Campbellism, in the light of his testimony, is anti-Mosaic, and therefore anti-Christian—it is neither in conformity with the writings of Moses nor the words of Jesus.

"Again, the 'Great Teacher,' as many call him, who pay no more regard to his words than they do to Moses' writings, says, 'Imagine not that I am come to nullify the law and the prophets; I come not to nullify, but to fulfil. For verily I say unto you, until that the heaven and the earth pass away, one iota or one point can in no wise pass from the law, until that all things come to pass'—(Matt. v. 18). Now, Campbellites do not profess to be acquainted with Moses and David—and the writings of the latter were sometimes comprehended by Jesus in the term 'law'—(John x. 34)—how, then, can they tell what things predicted have come to pass, and what others remain yet to be fulfilled? The thing is impossible. They cannot tell. But we, who study

Moses and the prophets, can ; and we can, and do, bear demonstrative testimony, that a large proportion of what they prophesied concerning Christ (which things belong as much to Christianity as those of their writings already fulfilled) is yet unfulfilled prophecy. Campbellism is as innocent of these things as a babe ; and therefore has no more faith in them than a puling infant : hence it cannot understand the New Testament, four divisions of which treat chiefly of the words of Jesus, in harmony with the writings of the law.

“ Campbellism is equally condemned by the doctrine of the apostles, as by the words of Jesus and the law. Paul, the apostle to the Gentiles, proclaimed the identity of his faith and teaching with that of Moses and the prophets— I believe all things,” says he, ‘ which are written in the law and in the prophets ; having hope toward God, which (hope) they (the Jews) themselves also expect, that there shall be a future resurrection of the dead ones, both just and unjust ’— (Acts xxiv. 14-15). And, in another place, he says, ‘ Having obtained help of God, I continue unto this day, testifying unto small and great, saying nothing except the future things which the prophets and Moses declared to be : that the Christ suffer ; that he shall be first of a resurrection of dead ones to proclaim light to the people, and to the nations ’— (Acts xxvi. 22-23). When, therefore, Paul preached his gospel, ‘ He expounded and testified the kingdom of God, persuading concerning Jesus, both out of the law of Moses and the prophets ’— (Acts xxviii. 23-31). Hear also what he says to his brethren in Romans xvi. 25— ‘ Now to Him who is of power to establish you according to my gospel ; and the preaching of Jesus Christ, according to the revelation of a mystery concealed from the times of the ages ; but now made manifest, and, through the writings of the prophets made known to all the nations for obedience of faith, according to the commandment of the God of the age—
τοῦ αἰωνίου Θεοῦ: to God, only wise,

to Him the glory in the ages, through Jesus Christ.’

“ Now, can the Bethanians say, with open face, that they believe with Paul all things which are written in the law and prophets ; and have hope in common with the Jews ?— (Acts xxvi. 6-7). Can their evangelites, college bred or otherwise, say honestly, that in their preaching they testify nothing except the future things, which the prophets and Moses declared ? Or, do they, in their ministrations, expound and testify the kingdom of God out of Moses and the prophets ? If they were to answer these questions affirmatively, they know they would not speak according to truth. Their faith and teaching are not the same as Paul’s ; for they are ignorant of the things he believed ; almost entirely ignore the ‘ old Bible ; ’ and, in their preaching, do not expound Moses and the prophets. Would it not, then, be a miracle for Campbellism to be in harmony with the doctrine of the apostles, who preached Moses and the prophets in preaching Jesus, seeing that it has been invented and promulgated by men notoriously and confessedly ignorant of the prophets ? These spake as God moved them by His Spirit. Alexander Campbell, Walter Scott, ourselves twenty years ago, and our co-labourers, spake as we were moved by reason perverted by tradition— ‘ the thinking of the flesh.’ But the flesh and the Spirit of God are at enmity ; and the former cannot penetrate the arcana of the latter ; especially when first biassed by tradition, it then begins its Bible studies at the end instead of at the beginning of the book. This was our mistake ; and continues to be the fatal error of Campbellites, and all other sectarians. The system, and schism, or ‘ ism,’ which is conveniently designated by the name of the professor of the divinity taught at Bethany College, is anti-Mosaic, and anti-prophetic, and therefore anti-scriptural, anti-Christian, and anti-apostolic, in all that distinguishes it from other systems of faith and practice whose names end in ‘ ism.’ We know that it does not

teach the way of salvation. We say this in kindness and full assurance of faith. It does not teach the way Jesus and his apostles taught. We know this way, and know them to be diverse and opposite—mutually subversive of each other. How, then, can we honestly speak otherwise than we do?

“But what has all this to do with the question? Much every way. Our inquirer says we know that his fraternity unanimously repudiates the name of Campbellism for its views, and Campbellites for their adherents. It is true we are aware of the repudiation. When we were part of the fraternity, we protested against the name also; because we then assumed what we now see we could not prove, namely, that we were disciples of Christ, and believers of the ancient gospel, and in the practice of the ancient order. For this cause we did not like the names; for, in the use of them, it was a practical rejection of our pretensions by those who applied them to us.

“But, if A owe B a thousand dollars, and he repudiates the debt, does his repudiation satisfy B that A owes him nothing? Prove the debt, and the repudiation is purely and simply dishonest. We have proved that the community to which we belonged in times of ignorance, at the head of which Mr. Campbell has placed himself, or been placed by circumstances, is in faith and teaching not in accord with Paul and his brethren. Second, it is notorious that the community is a schism from the Baptist denomination, mainly produced by the writings of Mr. Campbell, and that therefore he did not receive his views from the community, but the community from him. Thirdly, Bethany College has been endowed by his brotherhood, which accepts the youths whose ideas he teaches to shoot in the direction of theology, for its orators and spiritual guides. And fourthly, when outsiders wish to know assuredly the sentiments of the brotherhood, they consult his writings, such as the *Christian*

Baptist, Millennial Harbinger, Christian System, Life and Death, &c.; not the writings of Moses and the prophets, &c.; which writings of his are very barren expositions of the Word. Here, then, is the debt—the community is A, and owes its all that distinguishes it from others, not to the Bible, but to Mr. Campbell, President of Bethany College, who is B. Now this being incontrovertible by fair showing, ‘Inquirer’ and his unanimous repudiators are dishonest and ungrateful in their repudiation. But for Mr. Campbell’s ‘ism,’ the editors and evangelists of his school would not now be shearing the wool of his fold, or rather fleecing in many instances, the silly sheep, who, with the rich pasture of the word at hand, consent to be starved on Bethany philosophy oracularized by boys! If you adopt the views, seeing they have no place in the Bible, receive them reverently in their proper name, and be not ashamed of names which only designate the truth.’

“In opposition to these names, the repudiators say we are Reformers, Christians, or Disciples. But how can we consent to give them the names they claim, seeing that we deny them the things represented by the names? If we were to style them Reformers, it would be with mental reservation; for instead of reforming they have abandoned the little reformation they had attained to when we first knew them. How can we call them Christians? To do this would be to condemn ourselves as infidel rejectors of what we should be thereby admitting was able to make them Christians. This would be giving up the very point at issue. A faith like that of Campbellism, which does not embrace ‘the one hope of the calling,’ cannot make immersion the ‘one baptism,’ or the subject of it a Christian. We cannot therefore, concede to them the name. Show us the genuine article and its name will be readily bestowed.

“Neither can we style them Disciples, if by that name they mean Disciples of Christ. How can men

reasonably claim to be his disciples who do not regard his word? He preached Moses and the prophets in preaching the gospel of the kingdom; and that gospel the Bethanians in general know nothing about; or where they have heard it, or heard of it, few of them regard it, and still fewer honor God and bless themselves in obeying it. With our views of matters it is impossible, however disposed from friendliness we might be to gratify them, to style them Disciples of Christ. They learn the things they profess not from the Bible, for they are not there, but from the writings and preaching inspired from Bethany, and seek to impose upon themselves the delusion that they are learning of Christ! But we cannot be a party to such a deception. 'If we could find their faith and practice in the Old and New Testaments, we would have no objection to admit their discipleship, even though they acquired their creed through Mr. Campbell's instrumentality. But this we cannot do; we therefore refuse to style them by any of the names they covet; for clearly they have no scriptural title to the same.'

"Our inquirer will therefore perceive at a glance that we disregard the repudiation, not as he suggests because we wish our views to be called Thomasism, and our coadjutors Thomasites; but because of the reasons before the reader. If what we teach cannot be demonstrated from the Word, then call it by what name you

please, it matters not to us; but if what we teach be proved to be the teaching of God and Moses, the prophets, Jesus, and the apostles, then call it Thomasism at your peril; unless by Thomasism you mean a system of doctrine taught by the apostles John and Thomas: but even then you might select for it a more appropriate term. But if this be not your meaning, then call God's system of truth by our name at your peril. You have nothing to fear from us, who, all told, are but a 'little flock'—(Luke. xii.32.) The fearful looking for of judgment contemplates the indignation of Him who magnifies His truth above all His name—(Psalm cxxxviii. 2.

"If then you are ashamed of the names, we counsel you forthwith to repudiate the things. This is an honest way of getting rid of the annoyance. We do not call you Campbellites, and your chief's views which you fellowship, Campbellism, to irritate and provoke you or him, but because we do not know how otherwise to designate you and them according to truth. There is the thing, and there are you believing and practising it. It is not in the Bible; it is in Mr. Campbell's writings. He did not learn it from you; but you manifestly, directly or indirectly, learnt it from him. For the life of us, then, we cannot see what better name to give it than Campbellism; and they who patronize it Campbellites; which, with all respect and good feeling, we shall continue to do."—*Herald*. 1856. p. 93.

A MISSION.—BEGUN AND CONTINUED.

THE Doctor thus defined the mission of the *Herald* as an agency for the dissemination of the truth. The definition applies exactly to the literary agency which has come after him, and which he himself was instrumental in originating:—

"The mission of the *Herald* of the

Kingdom and Age to Come originates from the full assurance of the editor's faith and hope; which repudiates the Christianity of the Apostacy, styled by the partisans of that system of Gentilism—'the sentiments of all Christendom.'

"The editor, then, and those who

co-operate with him, send the *Herald* forth,—

"1. To open the eyes of Gentilists, by expounding and testifying to them the kingdom of God, thereby persuading them concerning Jesus, both out of the law of Moses, the prophets, and apostolic writings—(Acts xxviii. 23-31).

"2. To turn nineteenth-century 'Christians' from the darkness of their three-fact gospelism to the light of the glad tidings of the glory and kingdom of the Christ.

"3. To turn them from the power of Gentile theology, endorsed by public opinion (which is the Satan the truth has to contend with in the Union Section of the Western Hemisphere) to the obedience of God, evinced in the precepts and examples of the New Testament: 'That they may receive remission of sins, and a portion among the sanctified by a faith which in-

ducts into Jesus'—(Acts xxvi. 18).

"4. To increase the knowledge and the faith of those already sanctified by the truth, that they may be edified or built up; that they may be no more babes tossed to and fro, and carried about with every wind of doctrine, by the artifice of men, by craftiness with the art of the deceiver—(Eph. iv. 14).

"5. To solve all questions presenting themselves as obstacles to sincere inquirers after the truth.

"6. To besiege and raze to the ground the strongholds of the deceiver; and to cast down imaginations, and every high thing that exalts itself against the knowledge of God.—(2 Cor. x. 4, 5).

"7. To keep them whom the truth has sanctified informed of the Signs of the Times; that they may know where they stand in relation to the appearing of the Lord." *Herald* 1856
p. 96

IGNORANCE AND KNOWLEDGE.

"PAUL says to the 'enlightened,' walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the perverseness of their hearts, being past feeling'—(Eph. iv. 18).

"Speaking of Israel's watchmen, Isaiah testifies that they were 'blind; all ignorant, all dumb dogs, that cannot bark, talking in their sleep, lying down, loving to slumber. Yea, greedy dogs which cannot have enough, shepherds that cannot understand; they all look to their own way, every one for his gain, from his quarter.'—(Ivi. 10). Highly descriptive of Jewish rabbis and Gentile ministers of this enlightened day!

"I would not have you ignorant,

brethren.'—(Rom. i. 13). 'They have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.'—(Rom. x. 2, 3).

"Eschew ignorance as a dangerous and fatal evil. If ignorance were bliss, God would not have troubled himself to reveal so much to make us wise.

"The new man is made new again by exact knowledge—*επιγνωσιν*—after the image itself of the Creator—(Col. iii. 10.)

"Grace and peace be multiplied unto you through the knowledge of

God and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness through the knowledge of him that hath called us to glory and

virtue: through which (knowledge) are given unto us exceeding great and precious promises: that through these ye might become partakers of the divine nature—(2 Pet. i. 3, 4)."

Herald. 1856. p. 96

THE NUMBER OF THE BEAST.

“HERE is wisdom. Let him that hath understanding *count the number of the beast*;—this implies that the number can be counted, but not without the exercise of intelligent skill. This very statement shows that the passage is designedly enigmatical, which is a prominent feature of all prophecy.

“The number of the beast;” this phrase seems almost unintelligible to the ordinary reader, who is not conversant with the usages of antiquity. It refers to a custom which prevailed among the ancients, of designating their mythical deities and distinguished heroes by the sum of the numerical letters which occurred in their proper names; *e.g.*, Mercury was represented by the number 1,218, &c.

“The number of the beast;” this, therefore, means ‘the number of the name (see verse 17) of the beast,’ which is ‘six hundred three score and six.’

“For it is the number of a man;” this clause determines that the term ‘beast’ is only figurative.

“Where shall we look for the beast? Inquirers have turned their eyes in every possible direction; and some, in so doing, have been powerfully influenced by considerations of interest—have looked in directions where they most earnestly desired to find him, but which afforded them not the slightest probability of gratification.

“A careful perusal of the Apocalypse will leave the candid reader little reason to doubt that the beast stands in close relation to other portions of

the Sacred Word, and figures largely in the spiritual affairs of the world; also, by comparing it with the prophecy of Daniel, that that ancient prophet had caught a glimpse of him (among three other beasts) in prophetic vision. Commentators have long since agreed that the ‘fourth beast’ of which Daniel wrote, represented the Roman Empire; and thither we look for the interpretation of our passage, bearing in mind that the political affairs of that kingdom have been wedded to the spiritual, and that the Pontiff sways the sceptre over both Church and State.

It is certainly remarkable how many names are here suggested (some referring to the Church, some to the State, some to the Pope, and some to the all), which suit the conditions of Rev. xiii. 18. A few will be adduced, with the numerical computations annexed to each, and brief explanatory remarks.

1. Α α τ ε ι υ ο ς

$$30+1+300+5+10+50+70+200=666.$$

This Greek adjective signifies ‘the Latin.’ Under each letter of the word is placed the number which it represents (according to the Greek mode of notation), and the sum of all is ‘six hundred, threescore and six.’

An objection may be raised to taking a word from an ancient language. But the propriety of so doing appears from the fact that the New Testament was written in Greek, the writer, therefore, thought in

Greek, and we most naturally look for a Greek word to answer our present purpose.

Another objection has been raised by some, who would rob us of this example, against the orthography of the word. They insist that it should be Lat-*i*-nos instead of Lat-*ei*-nos. But we have only to meet them with a reference to Paul-*ei*-no, Anton-*ei*-nos, Sab-*ei*-nos, and hosts of other words which they have never found it to their interest to dispute.

The signification is peculiarly applicable to the Roman power; the head-quarters of the hierarchy is at Rome, the old Latin city; the Pope is therefore the Latin Man; the Church is Latin, from beginning to end; its members read the Bible in Latin and pray in Latin; Mass is read in Latin, and in this language almost all the exercises of public worship are performed to this very day. And if we take into consideration the much more extended power of the Roman kingdom in the days of the apostle John, which was so great as to be called 'the Latin world,' we can see a remarkable propriety in his designating the Beast as Latin, if he was indeed predicting with reference to the Papacy, as is most generally supposed.

$$\begin{aligned}
 &2. \quad \text{H} \Lambda \text{ a} \tau \iota \nu \text{ a} + \\
 &\quad 8+30+1+300+10+50+8+ \\
 &\quad \beta \text{ a} \sigma \iota \lambda \epsilon \iota \text{ a} \\
 &\quad 2+1+200+10+30+5+12+1=666
 \end{aligned}$$

"The Latin Kingdom." This phrase has also been suggested as a solution of our passage, and is altogether plausible in sentiment. Opponents object to it because the adjective is spelled with an *i* in the middle syllable instead of *ei*, for which we contended in No. 1. But as they disapproved of the *ei* there, they will of course be gratified with the simple *i* here; we insist that either may be used. It may be remarked that this solution is applicable to the Latin kingdom, spiritual or temporal, or both.

$$\begin{aligned}
 &3. \quad \text{I} \tau \text{ a} \lambda \iota \kappa \text{ a} + \\
 &\quad 10+300+1+30+10+20+1+ \\
 &\quad \text{E} \kappa \kappa \lambda \eta \sigma \iota \text{ a}. \\
 &\quad 5+20+20+30+8+200+10+1=666.
 \end{aligned}$$

"The Italian Church"—another solution which has been offered by some. And although the final letter of the first word should properly be *Eta* instead of *Alpha*, it is nevertheless somewhat remarkable, when taken in connection with the others.

$$\begin{aligned}
 &4. \quad \text{A} \pi \text{ o} \sigma \tau \text{ a} \tau \eta \varsigma \\
 &\quad 1+80+70+6+1+300+8+200=666
 \end{aligned}$$

"The Apostate" also lays a fair claim to being the 'beast,' whose number John said was 'six hundred three score and six.' The numeric value of the letter Sigma is 200, and of Tau 300; but the Greeks combined and represented them by a distinct written character, which is still retained as the representative of the number six.

5. In Hebrew there are two words, both of which are translated by the English Roman, or the Latin Romanus, but differing in signification; the former denotes a Roman dwelling-place, and the latter one who occupies a Roman dwelling-place. But is it a very remarkable fact that each of these words, although varying from the other in orthography, exactly answers the condition of our text, as may readily be seen. We give the names of the Hebrew letters and their numerical value.

Resh	200	Resh	200
Vav	6	Mem	40
Mem	40	Ayn	70
Yodh	10	Nun	50
Yodh	10	Vav	6
Tav	400	Shin	300
	666		666

6. One more solution: In the first verse of this chapter (Rev. xiii.) we read that this 'beast' had upon its seven heads 'the name of blasphemy,' which means that it would not only take to itself high-sounding titles, but

such as no man might wear without robbing God of His glory.

"The Pope is guilty of the most blasphemous arrogance when he styles himself 'Vicarius Filii Dei' (Vicergerent of the Son of God), which is engraven on his mitre, and is considered his most honourable appellation. The amount of the numbers represented by the numeral letters which occur in this name (as ascertained by the Roman system of notation) is as follows:—

<i>In</i> VICARIUS.	<i>In</i> FILII.	<i>In</i> DEI.
V . . . 5	I . . . 1	D . . . 500
I . . . 1	L . . . 50	I . . . 1
C . . . 100	I . . . 1	—
I . . . 1	I . . . 1	501
U ^c . . . 5		53
		112
	112	53
	Total . . .	666

* U and V were originally represented by the same character.

"These are a few of the solutions, which have been received from various sources, all pointing towards Rome. A great number are rejected, as they seem altogether too fanciful; while those presented in this article bear striking marks of plausibility.

"There are also many ingenious solutions on record, which are to be rejected, because not at all consonant with the connection in which Revelations xiii. 18 stands; having been advanced either by Romanists, who are, of course, extremely anxious to avert the expectant gaze which this passage directs to them, or by civil monarchs, who were eager to read therein the destiny of the opposing powers."—*Writer in the "Newark Daily Advertiser."* *Herald* 1856. p. 17.

DIARY OF A CHRISTADELPHIAN.

(Continued from page 396, vol. XVII.)

Saturday, December 4th.—Am en route to Glasgow to-day, in response to the invitation of the brethren there, who desire me to lecture in that city and the neighbouring town of Blantyre. This leaving home is dismal work, but I am not my own. Found, as usual, in railway travelling, much to remind me that the kingdom of God still remaineth. Companions in the car for part of the way were of a type admitting of no comparison with the brute creation, that is not a positive insult to the latter. A cow or a horse is an interesting creature, but your average third class passenger often wishes to be a smoke in your nostrils, in more senses than one. "Did any gentleman (*sic*?) object to smoking?" All answered in the negative, save myself who replied, as is my

went, with a courteous but decided affirmative. Came in for the customary amount of abuse in consequence. A change of passengers at one of the stations delivered me from this evil, only to inflict upon me a worse, in the shape of a drunken sailor, whose antics were anything but what one would desire in a travelling companion. The day comes when the righteous shall wash their feet in the blood of the wicked, and root them completely out of the earth; railway travelling will be a very different thing in that good time. Thought how entirely the miseries of the world are the work of man, and how justly it had been placed in a state of exile from God. Was able to endure these annoyances as something inseparable from the present barbarous

condition of society. Remembered too that the trifling incidents of daily experience are not too insignificant for angelic disposal. We shall want patience in the kingdom of God, and it is well we should be required to cultivate it now.

Reached Glasgow in due time, and found about seven or eight brethren on the platform waiting to receive me. More honoured by their presence than were Lords Beaconsfield and Salisbury on their return from Berlin, by the fashionable crowds which thronged the station at Charing Cross. Was soon at the house of brother Ritchie, who lives at the outskirts of the city, and sought in a night's repose the refreshment which "tired nature's sweet restorer" inevitably brings.

Sunday, December 5th.—Felt somewhat depressed on awaking to discover where I was and what for. But this was only a transient sensation. Knew that this was not work to be undertaken without due consideration. Therefore I began to brace up the inner man, by reflections upon our high calling in Christ Jesus, and upon the absolute certainty of every feature of what we are in the habit of speaking of as "the truth." If these things are so, then let us go right heartily to work, for it won't always be probation. The end is near, and it is "everlasting life."

Brother Thomas Nisbet presided at the breaking of bread, and did it well. Much depends upon the presiding brother. If, as in this instance, he be one whose words have the unmistakable ring of true saintship about them, the comfort and edification of the household of God are assured. Should the Lord still delay his coming, it is our prayer that in increasing number, faithful men may arise to supply the great need which exists in connection with the public proclamation of the truth.

Succeeded brother Nisbet, at his request, with a few words of exhortation. Was pleased to recognise the faces I had seen in Glasgow about three years before. Always refreshing to find brethren "holding fast the

form of sound words." Could enter, to some extent, into Paul's feelings when he said, "Now we live, if ye stand fast in the Lord." The brethren in Glasgow do not lack enterprise in the work of the truth. For the evening lecture the City Hall was engaged—a large building, capable of holding 3,000 persons. Readers of *Dr. Thomas's Life* will remember this hall in connection with some of his invaluable labours. The evening was unfavourable, as regards atmospheric conditions, but there assembled a good audience, who were patient listeners for an hour and a half to "A Scriptural Reply" to a lecture, which had been given in Glasgow the previous Tuesday, by the renowned Joseph Cook, of Boston, on: "Does death end all?" In the preface to one of his books, Mr. Cook is described as about forty years of age, "strictly logical in his reasoning, using the syllogistical method with inflexible method, insisting on rigid definitions, and so clearing away the difficulties presented by the vague use of words—prepared by minute and searching investigation to encounter the most accomplished specialists of science, and gifted with eloquence and imaginative force—a linguist and omnivorous reader—ready to encounter all opponents." The brethren had previously provided me with notes of Mr. Cook's lecture, which certainly failed to sustain the great expectations the foregoing description is fitted to produce. I remarked, that the announcement of a Scriptural Reply to a lecture delivered under the auspices of a Christian association would doubtless occasion surprise, for it was a very common assumption that a denial of the current orthodox teaching on the subject of death necessarily involved an acceptance of that system of dreamy negation against which the arguments of Mr. Cook were intended to be successful. I wished, however, to emphasize the fact that we had not the least sympathy either with the scientific, or with the coarser scepticism of the day.

Mr. Cook saw hope for all mankind

in the migratory instinct of the bird. There was the climate related to this instinct; and God, who keeps His word with the lower faculties, would provide a climate for Mr. Cook, when he needed it. The argument might be worth considering if, on independent grounds, it could be proved that all men survive death; and if the bird could be shown to wing its flight to another climate after it was no more. But, as a matter of fact its migratory instinct terminated with its dissolution; and the climate related to that instinct was of no use to a dead bird. No doubt there was a climate, in the sense of a glorious future, based upon the promises of God; but, suppose the bird was not alive to go to it! No doubt men have aspirations and hopes in the direction of immortality, "but man dieth and wasteth away; yea, man giveth up the spirit, and where is he?" The mistake lay in assuming that the possession of these cravings and instincts were equivalent to the possession of that incorruptibility and perfection to which they pointed. The traveller's burning thirst while crossing the desert, did not bring the bubbling spring to his side; and yet thirst was "a craving which God has not mocked." The quenching of it is a question of circumstances. So, "He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile"—(1 Peter iii. 10).

According to Mr. Cook, man had "a constitutional tendency to look for judgment to come." But a tendency that inheres in human nature would be found in all men, and would survive all attempts to get rid of it; whereas a sceptic would certainly claim to be an exception to Mr. Cook's statement, and declare himself destitute of any tendency whatever to look for judgment to come. If an impression of this sort existed in any man it was no more constitutional than Mr. Cook's fondness for the study of Carlyle. These notions about "judgment to come" could be modified or abolished by education, as vast multitudes of

men had no ideas on any such subject. It was simply untrue that "men were made so as naturally to anticipate reward or punishment." Naturally we were devoid of anticipation reaching beyond the affairs of the present life. This was easily illustrated by the case of one who had been born both blind and deaf—one who had never seen a ray of light, nor heard a wave of sound. What notion had *he* of a judgment to come? None whatever. If by some miracle he could be put in possession of these absent faculties, it would be some time before he conceived the idea which was said to be constitutional to man. Someone would have to talk with him concerning "judgment to come" and tell him what the words meant. If Mr. Cook had been born in the wilds of Africa, and never came into contact with his kind, he certainly would not have had even the vague anticipations he now cherishes. He assuredly would not have had his present conscience—perhaps no conscience at all. Surely conscience was altogether a result of training, and was to be distrusted or relied upon according to the quality and degree of the culture of which it is the product. Men's consciences are as diverse as the colours of their hair. A Ritualist, like Mr. Dale, had a conscience, which a Quaker like Mr. Bright would feel inclined to laugh at. The conscience of the apostle Paul was not the same after as before his conversion. The case would be different if it could first be proved that every man had received his conscience directly from "The Father of lights." The Bible declared nothing about the future which we could have known by natural means.

Mr. Cook wished to know what that was that shone through our eyes, and flamed in the forehead in the high states of intellectual and emotional excitement. He desired the Materialist to tell him what shone in the living face under excitement, and that was never seen in a dead one. The Materialist might ask him a similar question about the countenance of a

tiger or a dog. What was it that made the eyes of such an animal flash with excitement that is never seen in the face of a dead quadruped? Surely not the animal's immortal soul. The true explanation applied equally to man and beast. Both possessed a certain amount of vital energy derived from Him with whom is the fountain of life, and which at death returns to the great ocean of Universal Power in which all creatures lived and moved and had their being. That all-pervading Spirit of the living God (which Solomon declared to have been in man and beast alike (Eccl. iii. 19), and which Mr. Cook mistakes as the immortal soul), is "the adequate cause of form in organisms, and the power which directs the movements of germinal matter.

Mr. Cook mentioned such men as Thomas Chambers, and Walter Scott, and Abraham Lincoln, and Milton, and Shakespeare—and sees in their high intellectual capacity an unanswerable proof of their having survived the stroke of death. But, if the argument were sound, there would be no particular need to mention such illustrious names as these. It would be equally to the point were the inquiry made to include so many savages. Somehow, the reasoning did not appear quite so cogent when put in some such form as this:—"Is there no Kaffir anywhere in existence now who died 100 years ago? When those thousands of Zulus fell in the late war, was it only the breaking of so many splashes in the sea? Did death end all with those Red Indians who retired before the advancing tide of Western civilization? Does a Bashi Bazouk go out of existence like a throttled gas jet?" It was an instructive fact that, in order to make an effective argument of this order, you must have a lot of splendid names to use, and call to your aid men who are renowned in the world of literature, or statesmanship, or science, or art. Fools, and idiots, and untutored barbarians only help to spoil such an argument, therefore leave them out, and bring forward only men of intellect and fame! It was less

difficult to associate the idea of immortality with cultured Britons than painted savages.

If the duration of a creature's existence was in any way to be inferred from the measure of that creature's mental capacity, we were bound to come to some unfavourable conclusions touching the immortality of many whom we know. If cleverness proved immortality, what about those who were hopelessly dull? There was quite a graduated scale in the world of criminal life, and if mental or physical superiority justified an inference or proof in favour of endless existence, then the existence of some men and some brutes ought to be of longer duration than that of others.

Mr. Cook quoted the words of Socrates, "spoken just before he took the fatal (?) poison:"—"You can bury me, if you can catch me. Do not call this poor body Socrates. After the poison shall have done its work, I shall depart to some of the occupations of the blessed; and I would not have you say at my interment, 'Thus we bury Socrates.' Say that 'You bury my body.'" Against this might be placed such declaration as the following:—"Devout men carried Stephen to his burial, and made great lamentations over him"—(Acts viii. 2). "Joseph died, being 110 years old; and they embalmed him, and he was put in a coffin in Egypt"—(Genesis i. 26). When Jesus would raise Lazarus from the dead, he did not address an immaterial something that had vanished from the earth, but something that was bound hand and foot with grave clothes, and covered about the face with a napkin:—"Where have ye laid HIM?"

The audience applauded Mr. Cook when he said: "It is not more wonderful that we should live again, than that we should live at all. But that was another matter entirely. There was a great difference between living *again*, and never ceasing to live. The one was resurrection according to the Scriptures; the other was immortalism according to Socrates. Would a reasonable person on reading Genesis

iii. 19, ever think that the sentence of death was such a cheerful affair as religious writers tried to make it appear? Suppose we raised the inquiry, 'How was it that men died?' Here is a dreary, desolating, heart-breaking occurrence from which none are exempt. What's the reason of it? A whole earth's population following one another in quick succession to the grave, and few seemed to care to know the reason why. Could we know the reason? Here we have it: "By one man sin entered into the world and death by sin, and so death passed upon all men."—(Romans v. 12). What sort of death? We had just read a description of it in Genesis, as a returning to the dust of the ground. To attempt to show that Adam was threatened with what is called spiritual death was against the argument of Paul, who shows (1 Cor. xv.) that death's sole remedy is provided by Christ in the resurrection. The theological systems of the day denied that the death spoken of in the divine threatening to Adam as a returning to the dust, was the death from which Christ came to save men. Before there could be what is called *spiritual death* there must be *spiritual life*, for obviously a man cannot die in any sense, unless he has been previously alive in that same sense. The Ephesians, whom Paul spoke of as having been "dead in trespasses and sins," were so from the beginning of their career—they were born into that condition, and had never been anything else, until the gospel came and changed their relation to the law of sin and death, which otherwise would have destroyed them with an utter and everlasting destruction. The resurrection, which Paul said had come by Christ (1 Cor. xv. 21), would be a strange sort of remedy for "death to holy feeling and practical piety."

It was clear from Isaiah xxxviii. 18-19, that Hezekiah did not possess those thrilling anticipations of disembodied felicity which enter so largely into the religious compositions of these days. He would have been greatly astonished if a man like Dr.

Watts could have visited him during his sickness and said:—

"I'll praise my Maker while I've breath,
And when my voice is lost in death,
Praise shall employ my nobler powers."

They told us that Hezekiah and David did not know what Paul and Jesus knew about immortality, or they never would have spoken as they have done on the subject of the death state. It was astonishing that people who held the words of David in such light esteem, should yet sing the Psalms which contain these expressions, as if they believed them to be worthy of all possible reverence. Let us be consistent anyhow! If we don't believe that David had the truth on the subject of the death state, let us eliminate from the Psalms we sing all his references to the matter. David knew something about immortality, if we were to credit Peter. Being a prophet, and *knowing* certain things before they happened, he "spoke of the resurrection of Christ that his soul was not left in hell, neither his flesh did see corruption."—(Acts ii. 31). At any rate, David knew as much as Paul concerning the death state. Suppose Paul's conscious personality had in the article of death been ushered into the glorious presence of Christ, there to abide in unspeakable blessedness till the resurrection took place—say 2,000 years later on; and suppose Paul had known that such was going to be the case, however could he have exclaimed, as he does (1 Cor. xv. 32), "What advantageth it me, if the dead rise not? Let us eat and drink, for to-morrow we die." One would think that 2,000 years of conscious presence with Christ—and, therefore, of inexpressible joy and felicity—would have been a prospect calculated to make a man use very different language. But Paul saw no advantage in the future (no, not so much as might be inferred from the migratory instinct of the bird), unless the resurrection inaugurated it. And the resurrection has not taken place yet!

(Some remarks upon passages gene-

rally quoted in favour of orthodox conclusions, such as absent from the body, &c.,” led up to the declaration that)

If men desired an immortal existence, they must become favourably related to the Lord Jesus Christ, to whom God had given power over all flesh, that He may give eternal life to as many as the Father hath given him. “This is the Father’s will who hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day”—(John vi. 39). Had the Father given every human being that ever lived to Christ? “The Son quickeneth whom he will”—(John v. 21). Would he quicken all in whom a pulse had ever beaten? If all mankind that have ever trod the surface of the earth are destined to live “as long as God shall live,” how came the Apostle of the Gentiles to speak of them as “being alienated from the life of God, through the ignorance that is in them?”—(Eph. iv. 18). If death did not end all for some people, what meant Solomon when he wrote Proverbs xxi. 16?

There was great unsettlement in the religious world, and men were trying to reconcile their reverence for the Scriptures with their intelligence, their observation, their common sense. Such a reconciliation was possible, but not so long as the Bible was regarded as responsible for the dogmas of the Pulpit. The general situation was much more depressing and sad than people thought. The nations passing away in the vanity of their minds, in ignorance of their destiny, and of the only way of salvation that has been provided in Christ. It was no use for men, like Mr. Cook, to “weary the heavens with beseeching glances for one glimpse of those snatched from them in the fiery chariots of pain,” for they were dead, and it was testified that even David had not ascended into the heavens. “Robert Burns, singing his ode to ‘Mary in heaven,’ and Danté, expressing his hope of

meeting Beatrice in the celestial spaces,” were both of them ignorant or unbelieving of the wholesome words of Christ—“No man hath ascended up to heaven.” The fact was, we could know nothing whatever of these things, unless we studied the Scriptures. Science and Philosophy could, at the most, only offer a “may be” to our distracted minds. Outside the Bible all was uncertainty, conjecture, absence of demonstration. The wisdom of the world, of Paul’s day, comprised theories of immortality akin to those which are popular and current now; and of that wisdom the apostle declared it was “foolishness with God.” The present confusion, however, was only for an appointed time. The evil was not to be spread over the nations for ever. Its removal was the work of that wondrous Being, who was now at the right hand of God, but who was shortly to return to the earth, that he might judge the living and the dead, and dismiss the unworthy from His presence, while He gave eternal life to all His friends. And when thus His house was organized, that glorified and immortal company would issue forth to do a great work in the earth—to rule the world in righteousness, to sweep away every Gentile abomination, and every refuge of lies, to dispel the gross darkness which now covers the people, and to introduce an era of enlightenment and purity, and blessedness, in which mankind shall dwell together in unity and peace, and no longer walk after the imaginations of their evil hearts.

It is dreary work—this of proving that man is mortal; but there is always comfort and refreshing to be derived from the texts of Scripture which usually receive mention on such occasions. And even if no alien is led to repentance, the brethren are strengthened, and the lecturer knows that with such labours God is well pleased.

THE VISIBLE HAND OF GOD,

OR

MIRACLES, SIGNS AND WONDERS:

The nature and design of such operations and their necessity to the accomplishment of the work of God in the earth.

No. 1.

THE invisible hand of God has been amply illustrated in the ways of Providence. God's hand may work—and often is at work—in affairs of a natural form and complexion, without being discernible in the operation. This we have learnt from the authenticated cases on record in the Scriptures of truth. There is no doubt about it. The only uncertainty is as to where and when the operation takes place. In the vast mass of sublunary events, there is no Providence at all. They are the fortuitous concurrences of unconnected events, with which God has nothing to do in the direct, though veiled, form of causation involved in the term Providence. This also we have learnt on the same indubitable authority. The value of the lesson is found in the modesty it brings in our interpretation of the occurrences of common life, and in the yet helpful confidence that God, though unseen and in the darkness, will guide the steps of those who frame their purposes in His fear, and with a regard to His will.

But were there no other works of God than the ways of Providence, we should languish in our confidence. Those ways are often so dark, so protracted in the time required for their full development, that without some more tangible reason for trust, our hopes would sicken and our steps falter before the end of the matter was reached. We require the visible hand to give us faith in the invisible. God does not ask us to trust the one, without showing us the other. It is the visible hand of God in the past that has laid the foundation of faith in the invisible one in the present. It is what God has openly, visibly, manifestly, undoubtedly done in the beginnings of things, that furnishes the ground for the wholesome belief in His present and continued operation in a way not manifest, but necessary, for the guidance of affairs to their appointed issue in that morning of brightness and peace which is to succeed the present night of darkness and confusion.

There is a constant appeal of this sort in the Scriptures. Throughout their entire course there is a recognition of the reasonable view that the obligation to obey an invisible God arises out of the fact that He has made Himself visible in His acts before calling upon us to submit to Him. Let two illustrations of this suffice. Moses, in pressing home upon Israel the duty of obedience, said to them, "*Ye have seen* all that the Lord did *before your eyes* in the land of Egypt, unto Pharaoh and unto all his servants, and unto all his land, the great temptations which thine eyes have seen, the signs, and these great miracles"—(Deut.

xxix. 1). Jesus, in speaking of the moral responsibilities of his rejectors, said to his disciples, "If I had not done *among them* the WORKS WHICH NONE OTHER MAN DID they had not had sin; but now have they both *seen* and hated both me and my Father"—(John xv. 24).

It is the facts in both these cases—Moses and Jesus—(and the number of similar cases and facts clustered around them)—that supply the foundation for faith. Faith is confidence for a reason. Everyone understands faith in this sense, as applied to ordinary matters. It is the same in divine matters. There is no truth in the popular view that places faith outside the confines of reason. Faith is a mental act; and, as a mental act, it is independent of and separate from the nature of the thing acted on. If a man knows by experience that water gets hard with cold, his faith that the frozen lake will allow him to walk safely over, is the result of a fact perceived—not understood. The ice has nothing to do with it, except as a fact seen. Faith is the same to whatever applied. In matters divine, popular view has confounded the act with the thing acted upon. Miracle may be outside the power of reason to understand, but this is no bar to the recognition of it (*i.e.*, faith in it) as a fact if its reality, as a fact is demonstrable in harmony with all the demands of the perceptive faculties. If we are to wait to comprehend the *modus in esse* before we believe anything, the circle of our belief would be narrowed to a microscopic point. We should refuse to believe that the sun shines, or the earth moves, or that flowers grow out of the ground, or, in fact, that we ourselves exist; for all these, and a million things besides, we only know as facts; the "How?" in the profoundest sense, we know not, and cannot know. We may talk of radiation and gravitation, and cellular development and biological force: we but substitute other words, and shift the difficulty. Subdivide the phenomena as we will—analyse, dissect, decompose as exhaustively as the scientific appliances of modern times will admit, you only push the mystery a step further off. The "How?" waits you at the last stage. It is only the shallower mind that imagines knowledge complete. They mistake facts for their origin. Doubtless, to a cow in the farm yard, the turnips are their own sufficient and all-satisfactory explanation. There is a very wide application to Paul's words, "If any man thinketh he knoweth anything, he knoweth nothing yet as he ought to know"—(1 Cor. viii. 2).

The facts of nature we receive because they are facts, and not because we understand them in the ultra-philosophic sense. So it is with miracles: the whole question is "are they facts?" not "are they comprehensible," or "are they credible?" or "are they necessary?" or "can they serve a purpose?" A good deal of dust has been thrown in the public eye on this subject by the works of several accomplished writers, whose polished sentences and well-mannered dogmatisms, have procured influence and consideration for badly-reasoned conclusions. David Hume and the Essay and Reviewists have a good deal to answer for on this head. By the influence of such writers, it has come to be a tradition in educated circles that miracles are impossible, and if possible, they would be useless. Even Canon Farrar, in his interesting *Life of*

Christ, refers apologetically to the miracles recorded by the evangelists, with a remark to the effect that the cultured mind has come to regard them as unnecessary. How extraordinary that a professed public representative of Christ should pronounce those works of Christ unnecessary to which Christ himself appealed as a weightier evidence than his own personal claims!—(John xv. 24; v. 36; x. 37-39; Luke vii. 20-22). The sentiment that miracle is impossible and useless if possible, or that it is in any way open to doubt, is one of the greatest barriers to the reception of the truth that exists in modern days; for the truth is nothing if miracle is taken away. It is founded on the miracle of Christ's resurrection, and hangs on the anticipated miracle of our own resurrection.

The grounds on which the educated mind has come so easily to disbelieve in miracle are very slight, and really untenable. On the score of possibility, it is astonishing that any objection whatever should be felt. Granted, that to human power, miracle is impossible; but this no more disproves it possible, than it disproves nature. Could human power produce a star? No. Yet there it is. Consequently, there is a power that is not human power. Will a sane man affirm that to this power, a miracle is impossible? The denial is common, but then sanity is rare. What is a miracle? Take any of the miracles recorded in the Scriptures, and it will be found that there is not one of them but what, in some form or other, is being performed slowly before our eyes every day in the year. The miracle consists of doing quickly and by the direct employment of energy, that which is gradually and indirectly accomplished in nature. The multiplication of frogs, lice, locusts, &c., in the afflictions of Egypt, for example, was not new, inasmuch as these creatures multiply each year. The marvel consisted in their instantaneous production. The production of bread by Christ to feed the thousands around him, is an operation performed yearly on every corn-growing farm in the world. The turning of water into wine may be seen regularly done in France, and other countries, where the water-nourished grape yields the liquor that maketh glad the heart of man. Even the more apparent marvel of raising the dead, has its counterpart. The raising of the dead is the making of a living being. Where were the living beings of the present moment a hundred years ago? They existed not. They have been made before our eyes, so to speak; slowly, and by orderly growth, it is true, but still made.

To deny the possibility of these things being done quickly which we see done slowly, is to be guilty of unphilosophical dogmatism. It is the most obvious dictate of common prudence to refrain from limiting the capabilities of a universe that is without measure in its extent, and without the possibility of being computed in the length of its antecedent periods. If we had no experience of them, the question of their possibility would, of course, be a matter of barren speculation; but it is evident that the question of their admissibility when they come before us as realities, cannot philosophically be prejudiced by any dogmatic assumption beforehand that they are impossible. Man, himself a product of the invisible energy that sustains all things, cannot surely

be in a position to limit the the possibilities of the power that has produced him.

The unbeliever here says that miracles are inconsistent with our experience, and opposed to the order of nature, and therefore incredible. This argument assumes two things that cannot be maintained.—1. That our experience is to be taken as the measure or standard of what is possible; and that whatever we have not experienced, in the sense of having witnessed, is to be rejected; and 2. That the passive order of nature as we see it, is to be taken as the only phase in which nature has or ever can appear. The impossibility of maintaining these propositions will be evident from one or two very simple illustrations. There are stars and comets, of remarkable beauty, seen in our heavens only once in a few centuries. Most of these have never been witnessed by the generation now living upon the earth. Shall we refuse to believe in them because we have never seen them? We should be bound to do so if the argument in question were a correct one. But no one acquainted with the subject of astronomy would dream of doubting them. Though the belief in their existence is founded on testimony merely, this belief, on the part of scientific men, amounts to absolute conviction. They believe the testimony, because they know from their experience of human knowledge and the laws of testimony, that there is no other explanation to be given of the unanimous agreement of a number of separate and independent witnesses, who have no personal objects to serve, than the truthfulness of that which they unanimously testify. A thousand other illustrations of this point will occur to the reflecting reader, showing that our own experience is by no means a certain guide in matters of fact; and that testimony is the most prolific source of all our knowledge. It is a question of the reliability of the testimony, and not the nature of the thing testified, though that will doubtless have some weight in the argument.

As to the argument on the passive order of nature: nature is doubtless passive as we see her; but how shall this be taken to prove that there does not dwell within her an Operator, who, when the objects of wisdom call for it can, and does, make Himself her active Master and Controller? We live too short a time to justify a negative conclusion on this subject. We are like the insects of the summer day, who don't live long enough to know the difference between night and day. A mouse at midnight among the benches of an empty orchestra, might just as reasonably conclude that there were no performers, as the philosopher that there is no Mighty Worker in the universe, because he has not seen His hand. If the Mighty Worker were to show His presence in works as evidently impelled by intelligent volition as a philosopher's movements in his library, would not the philosopher then believe? Doubtless. Facts are his teacher; and one fact would be received as well as another. Suppose, however, though not permitted himself to witness such a supreme phenomenon, it is credibly testified to him by many others who have in past ages witnessed it, is he not bound to receive it? Unquestionably. He shows it by believing in the stars and comets he has never seen, and cannot see, unless he lives a thousand years. Here, again, it may be remarked, that the mere abstract possibility of

such a thing would not be worth discussing, if the evidence of Divine operation and revelation were not one of the most palpable things in human history. The value of the considerations passed in review lies in showing that the present passiveness of nature cannot be philosophically treated as a barrier to the reception of the fact of Divine activity in nature, if such fact is credibly testified.

But it is said again—(and here perhaps is the argument that has weighed most with thinking minds)—that miracles cannot be useful, because in their nature they are inscrutable, and therefore, cannot in true logic be so connected with that which we do not know as to prove anything. The maintainers of this argument contend that morals exist independently of miracle, and that miracle cannot impart increased obligation to duty, and that therefore in the nature of things, they cannot be mixed. The class with whom this sort of argument weighs, maintain that morality is more respectable without miracle than when supported by it, and that for their part, they would rather have the ethics of Greece without prodigy than the precepts of the Bible based on miracle.

The argument is plausible, but fundamentally fallacious. It assumes a theory on the subject of "morals" which cannot stand—a theory which embodies the gratuitous conception of ancient philosophic speculation which is not only not demonstrated, but upset both by modern research and the teaching of Scripture. The theory makes "right" and "wrong" a fixed quality or essence, and conscience, the natural capacity of the mind to discern between one and the other. We had occasion in the consideration of the ways of Providence to discuss this point, and need not repeat. The theory is perfectly natural at the first stage of reflection on the subject. Men have looked at it in the light of their feelings. Experiencing a certain sort of "light within," they have assumed that this is a sort of inseparable attribute of human mentality with corresponding fixed qualities of right and wrong in the constitution of things around. They ought to have extended their enquiries on the subject, and they would have discovered their conclusions to be out of harmony with the facts. They ought to have asked if all men possessed this moral discernment, and if in any man it existed independently of education. It would have been found that multitudes of men are devoid of the moral discernments that exercise educated persons, and that no man is born into the world with knowledge on any subject, but has to be carefully instructed, and that if he be not so instructed, either by direct tuition or by the example and talk of others, he will grow up a barbarian. Further investigation and reflection would have led to the discovery that right and wrong are relative ideas only, and that the only standard of their application is the revealed will of God. Those things are wrong which He forbids, and those things right which He commands. When men are ignorant of those, they are ignorant of right and wrong. Most men's knowledge on these points are but the diluted ideas that have filtered down society from originally divine sources, but which have become corrupted by admixture.

The application of these principles to the subject in hand lies here: if

morality be the obedience of the commandments of God, how can morality exist without the conviction that the commandments proposed for obedience are the commandments of God? And how can this conviction be produced apart from some evidence along with and outside the commandments themselves, to show that God is the Author of them? and what could be evidence on this point short of miracle? Those who contend that miracle is no proof in the case, surely fail to apprehend the nature of miracle and its relation to Jehovah's claim on our obedience. The foundation of the claim is the assertion that He has made all things: that they are all His; and that He upholds them by His power. Now is not this assertion proved by the exhibition of perfect control over the forces of heaven and earth? Who but the upholder could instantaneously arrest the storm in its fury, as on the sea of Galilee? or suddenly combine the elements going to constitute bread, as in the feeding of five thousand men with a few loaves? or in a moment alter the conditions causing disease, and so by a word healing all manner of sickness among the people? And who could thus control but the Upholder? and who could uphold but the Maker? And this is what it is necessary to prove before the foundation for obedience can be felt to exist.

The connection between miracle and morality, therefore, so far from being unnatural, is inseparable, when the nature of morality is apprehended. There cannot be true morality until the foundation for it is established by the demonstration of the divinity of the commandments set forth for obedience. And this demonstration requires miracle, for apart from miracle there could be no such demonstration. The objection to miracle, therefore, on the ground of its needlessness, is the weakest of all the weak objections that in modern days have shaken public confidence in the very basis of revelation. We have shown that miracles are necessary: that they are possible: that they are not inconsistent with the established order of nature. The only question remaining is, have they occurred? This is an affair of testimony. The testimony is abundant: it is specific; it is spread over a long period of the world's history; it is given by the best of mankind. The fact of its delivery and the result are seen in the existence of any little good there is to be found in the constitution of society as it is in the present day. The whole case, as a matter of testimony, is invulnerable; it is established beyond the possibility of logical overthrow. The sole reason for its non-reception by the wise of our day is their assumption beforehand, that the testimony is to a thing that is impossible. Their position in the matter is the extreme of logical absurdity.

It does not come within the scope of the articles thus commenced to discuss the value of the testimony. That is a separate line of investigation, running into the *Bible True* department. The present aim will be to rehearse the miraculous occurrences testified, with the object of illustrating the nature of them, and their necessity for the accomplishment of the ends in view.

EDITOR.

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA, No. 127.

“*Exhort one another daily.*”—PAUL.

WE ARE here this morning to build one another up in the faith that has come by Jesus Christ. There are various ways of doing this. Certainly none is more effectual than the one which is touched in a saying of Christ's read in our hearing this morning. He said to the Jews who opposed him, “If ye believe not me, *believe the works.*” Here was an appeal to evidence—to facts. He bases his claim to be received as the Messiah on reasons in the shape of facts which could not be explained apart from his possession of that character. He told his disciples that the Jews would be held responsible for their rejection of him on this very ground,—that they had had evidence placed before them which could not be mistaken. He said, “If I had not done among them the *works which none other man did, THEY HAD NOT HAD SIN*: but now have they both seen and hated both me and my Father,”—(John xv. 24). The works he did were of a nature not to be explained away. They could not be understood on any principle except that God was with the worker of them. This was *recognised* by the Jews themselves as appears from the words of Nicodemus, one of their leading men, who came to see Jesus by night. He said, “Rabbi, WE KNOW that thou art a teacher come from God; for *no man can do these miracles that thou doest except God be with him.*”—(Jno. iii. 2). As a matter of fact, it is testified that “among the chief rulers, many believed on him; but because of the Pharisees, they did not confess him, lest they should be put out of the synagogue, for they

loved the praise of men more than the praise of God.—(Jno. xii. 42).

The works that Jesus did were all of a character to carry with them the conviction of his divinity. They were not like the feats of sorcerers or the performances of wizards and magicians. They were not done secretly. They were not done in the dark. They required no appliances. They were done in the open day, and by means beyond human control, such as when with a word, he cured in an instant a dying child at a long distance off, or quelled a storm with a command, or walked on the sea by his will, or fed thousands with a few loaves. It was to such things he appealed when John the Baptist, languishing in prison, began to wonder at the delay in the effectuation of the Messianic mission, and sent two of his disciples with the question: “Art thou he that should come, or look we for another? We are informed (Luke vii. 21) that “in the same hour, Jesus cured many of their infirmities and plagues and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering said unto them, Go your way and tell John what things YE HAVE SEEN AND HEARD, how that *the blind see, the lame walk, the lepers are cleansed, the deaf hear, the DEAD ARE RAISED*, and to the poor the gospel is preached.”

To the Pharisees he said, “If I do not the works of my Father, *believe me not.*” In these few and simple words, he throws down a challenge to reason which cannot be successfully taken up. They are words that cover the whole ground of revelation.

They illustrate the nature of God's whole appeal to man. It is an appeal to facts. God asks no man to believe without giving him a reason for believing. From the time Moses wrought his three signs in the presence of the elders of Israel, in proof that the message he brought was from God, to the day (1,500 years afterwards) when "with great power gave the apostles witness of the resurrection of the Lord Jesus" (Acts iv. 33), God confirming their words with signs following (Mark xvi. 20)—throughout the whole of that protracted period, human submission was never required except on the strength of facts reasonably demanding it. Our position this morning is of that character. In the faith we exercise and the obedience we render to Christ, we stand on facts to a much greater extent than most people realise. It is by no means purely a matter of faith, in the popular sense of the term. The work of God is already largely accomplished. We are not like Abraham who merely had a promise of Christ. We have had Christ himself in the accomplishment of a part of his work. True, Abraham had angelic visits, which we have not, and thus our cases are equalised. We live not in the age of the prophets, but more than any previous generation, we live in the age of prophecy fulfilled. We look back on a 3,000 years' fulfilment, embracing every topic with which prophecy deals, except the culminating glory. Surveying that extensive retrospect, we see Babylon brought to nothing, Persia overthrown by Greece, Egypt reduced to political baseness, Moab, Ammon, Tyre, Syria and other adjacent countries desolated, Jesus born at Bethlehem, despised and rejected, wounded and slain in the house of his friends, Israel dispersed among the nations and Jerusalem duntrodden of the Gentiles for centuries, and Rome in varied foretold phases in political and ecclesiastical ascendancy over "peoples and multitudes and nations and tongues." In our own

days, before our own eyes, we see the nations armed, through French influence: Turkey at the verge of dissolution through political evaporation: and Israel's land and people coming into remembrance after a long night of neglect and forgetfulness.

This mighty record of prophecy fulfilled is a more powerful testimony to the divinity of our foundation, than would be prophecy uttered in our midst; for in that case, we should have to wait to see if it came to pass, whereas here is the evidence complete before our eyes of the truth of what Paul says, that God "at sundry times, and in divers manners, spake in time past unto the fathers by the prophets."

Non-thinking, or unprincipled men, affect to make light of fulfilled prophecy, as if it proved nothing. No man, exercising a competent reason, can think in this manner. It requires but a moment's reflection to perceive that there is no prophetic power in the earth at the present time. There are two features in English public life that would be sure, under the strain of human avarice, to have brought it to the front, if it had existed anywhere: viz., the Stock Exchange and racecourse. We are all aware that a day's foreknowledge, in either of these institutions, would enable its possessor to make a fortune at a sweep. Yet behold the helplessness of the astutest of men with regard to the events of twenty-four hours ahead! Why is it that, with the highest development of the human intellect, and the profoundest knowledge of nature yet attained in human history, there should be a total absence of prophetic power, while this prophetic power was a common feature of Jewish history up to a certain point? It is evident there was a something operating then that is not operating now. The Jewish race are as numerous now as then, yet the Jews are as barren as the Gentiles of the prophetic gift. The Jews

have had no prophets among them for 1,800 years. What is the explanation? It is furnished by a prophecy in Amos (viii. 11), where, amongst other consequences of Israel's incorrigible disobedience, this is decreed: "Behold the days come, saith the Lord God, that I will send a famine in the land,—not a famine of bread, nor a thirst for water, but of *hearing the words of the Lord*. And they shall wander from sea to sea, and from the north even to the east. They shall run to and fro, and seek the word of the Lord, but *they shall not find it*." By Micah also (chapter iii. 6-7) it was foretold that vision should cease, and that there should be no answer from God. By this the disappearance of prophecy is explained; but, at the same time, the divinity of former prophecy is proved, for here is prophecy fulfilled, and the strangest of all prophecy, viz., a prophecy that prophecy should cease for a time. If prophecy were a natural power, in the sense contended for by the disbelievers of prophecy, here is a curious phenomenon for them to explain—natural power prophesying that natural power shall cease; that is, prophesying an impossibility, according to the naturalist hypothesis, for, by that hypothesis, the ways of nature are immutable—(their great argument against miracle). But there is something tougher still for the naturalist to deal with. If prophecy, as a natural gift (!), is so accurate in its forecasts as to be suspended in accordance with its own prediction, what reason can he show for not expecting all its other forecasts to be realised as well? Why not the Jewish restoration? the kingdom of God? the coming of Christ? the resurrection of the dead?—for all these are explicitly foretold by the same "sure word of prophecy" that foretold the disappearance of prophecy.

The subject is involved in hopeless embarrassments away from the simple and inevitable explanation that God spoke by

the prophets, enabling them as Daniel expressed it to show what should come to pass hereafter. This is the only view admissible in view of all the facts: a view that brings with it the glorious guarantee of good things to come, even those covenanted mercies to the fathers which God has sworn by Himself to bring to pass on earth when there shall be no more curse, no more pain, no more death; but when the earth shall be a scene of effective and glorious and joyful life to the glory of Him from whose hand all things have come.

"If ye believe not me, believe the works." Men may fail in capacity to discern that Christ himself is an all-sufficient reason for believing in him, even apart from the evidence of his "works." Christ allows the possibility of such infirmity. But a man must be far below the ordinary level of reason who can shut his eyes to the significance of his "works." From the place where we stand in the nineteenth century, we must comprise in these works the works of the apostles: for the works of the apostles were the works of Christ. They did them in his name and by his power. It is impossible to separate the apostles from Christ. Some in our day would make a distinction. They say, "Give us the words of Christ: we do not care so much for the apostles." This is altogether artificial and false. It is in flat contradiction to Christ's own declaration to the disciples in sending them forth: "He that heareth you heareth me: he that despiseth you despiseth me, and he that despiseth me, despiseth Him that sent me." By this rule, the man who slights the apostles slights God. It is what John said: "We are of God: he that knoweth God heareth us: he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error."—(1 Jno. iv. 6). A man's treatment of the apostles is therefore a test of his position before God. To talk of preferring the

words of Christ to the words of the apostles is to speak unenlightenedly. Jesus and the disciples were "all one," as he prayed the Father that it might be.—(Jno. xvii. 21). In considering the "works" of Christ, we must therefore include the apostles, not that when Jesus spoke of them to the Pharisees he meant to include them: because at that time, the apostolic work was an affair of futurity, but standing where we do, and looking back, we must take the apostolic work into account as part of the "works" that bear testimony that Christ is of God.

It may be said we live too late in the day to be witnesses of the apostolic work, seeing the apostles are in their graves and their work a long-past affair. The remark is true, but there is a sense in which they "being dead yet speak." They have left their mark behind them. The evidence of their work is before our eyes. What is the meaning of Christendom? How come whole nations to profess the name of Christ in ever so nominal a way? How come there to be State Church establishments throughout the world? How comes the name of Christ, in the form of "the year of our Lord," to be in every legal document throughout the civilised world? The consideration of these simple questions will guide us into the presence of the apostles; for no explanation satisfactory to reason can be given of these facts apart from what they did in the first century. What was it they did? Here, again, reason demands that it must have been something extraordinary; for how, without some extraordinary power at work, could a company of poor and illiterate men have succeeded in laying the foundation of Christendom, in persuading thousands, in all parts of the Roman Empire, to accept a doctrine and practice which brought upon them the disabilities of the law and the persecution of the authorities, the alienation of friends,

and the loss of property, reputation, and liberty—yea, even life itself?

Immeasurably powerful becomes this argument when we consider what was their doctrine, and what their argument in support of it. Our knowledge of these comes to us with the apostolic writings. Here, again, we stand face to face with facts. The New Testament is a fact. It is not a fact of yesterday. Even if its age were a matter of doubt, its own character is conclusive of its genuineness in every sense, but its age is not in doubt. It comes down to us through channels excluding the possibility of uncertainty on this point. It comes down to us through multitudes in every country, and in different languages, and in multiplied copies. It is no private affair. It has been public property for ages. We have every guarantee possible in such a case that the apostolic writings, as we now have them were in circulation among Christians of the first centuries during the lives of the apostles.

From these apostolic writings, then, we learn that their doctrine was that Jesus Christ, recently executed in public as a malefactor, had risen from the dead, as the beginning or foundation of a future work of God towards the children of men. Let every one carefully read the Acts of the Apostles, and he will find that this is the kernel of the apostolic proclamation. Their doctrine was a matter of fact—not of speculation. What proof did they offer of the fact? First, their own personal witness. "We are his witnesses," said Peter before the Jewish council.—(Acts v. 32). The personal testimony of a man of proved honesty is always weighty; but the weight is greatly increased in this case by the fact, that not only can no reason be suggested why the witnesses should speak falsely, but every reason why their testimony should be in the other direction. Nothing was to be gained by testifying to the resurrection but shame, confusion, imprisonment, and death. An

habitually honest man may, in an extreme case, be betrayed into untruth when his interest is served by it; but when an honest man persists in a statement that tells against his dearest interests, what conclusion is there, but that he speaks what he believes to be the truth? This was the case with the apostles. For three years and a half, they had been preachers of righteousness with Christ, calling on the people to repent. Christ was arrested and slain. At first, overwhelmed by the calamity, these men appeared before the Jewish public, and asserted the resurrection of Christ as a fact, brought within their personal cognition by a forty days' association with him after resurrection. Their testimony was odious to the Jewish authorities, who enjoined silence on them under the severest penalties. They disregarded the interdict. They proclaimed the fact of Christ's resurrection more and more widely. "We cannot but speak the things we have seen and heard" (Acts iv. 20) was their excuse. Their perseverance cost imprisonment and every undesirable consequence; but they persevered. It was not one apostle only: it was twelve. It was not twelve apostles only: it was a hundred besides—(Acts i. 15; 2 Cor. xv. 6). It was not these only, but the very leader of the persecution movement, in the very midst of his most energetic enterprises against the Christians, suddenly became a preacher of the resurrection of Christ, on the ground that Christ had appeared to him in open daylight, in the presence of a band of officers, who were felled to the ground by the glory; and had left his mark on him in the shape of closed-up eyes for a season. "This thing," as he said to king Agrippa, "was not done in a corner." It was done openly, in the presence of officials, who were not produced to contradict Paul, though the Jews had it in their power to do so, as also to have closed the mouths of the twelve, by producing the body of

the Lord Jesus, if his resurrection had been an invented story.

But personal witness was not the only instrumentality employed in producing conviction of Christ's resurrection. This was weighty enough; but as if allowing the possibility of the people reasonably fearing some mistake, notwithstanding the earnestness and unanimity of the witnesses, God "confirmed their word with signs following." So Mark testifies:—(xvi. 21). So Paul also testifies: "God also bearing them witness, both with signs and wonders and divers miracles and gifts of the Holy Spirit.—(Heb. ii. 4). To this "witness" Jesus referred in his promise to the disciples, "When the comforter is come whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, *he shall testify of me*: and ye also shall bear witness, because ye have been with me from the beginning."—(Jno. xv. 26). To this double witness, when it came to be a fact, Peter alluded in the presence of the Jewish Council when he read "We are his witnesses of these things, and *so is also the Holy Spirit which God hath given to them that obey Him*."—(Acts v. 32). The form in which the Spirit bore witness is indicated in the prayer of the apostles: "Grant unto thy servants that with all boldness, they may speak Thy word, by stretching forth Thine hand to heal and that signs and wonders may be done by the name of Thy holy child Jesus."—(Acts iv. 29). This prayer was answered. "By the hands of the apostles, were many signs and wonders wrought among the people . . . so much that they brought forth the sick into the street and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them that were vexed with unclean spirits

and they were healed everyone.—(Acts v. 12-15). The natural result of this exercise of miraculous power in attestation of the apostolic testimony that Christ had risen, was to induce extensive conviction. “Believers were the more added to the Lord, multitudes both of men and women.”—(verse 14). In the case of the Samaritans, “The people with one accord gave heed to those things which Philip spake, *hearing and seeing the miracles which he did.*—(Acts viii. 6). In the case of the Asiatics, at the hands of Paul, “All they that dwelt in Asia, heard the word of the Lord Jesus, both Jews and Greeks. And God wrought special miracles by the hands of Paul, so that from his body were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them so mightily grew the word of God and prevailed.”—(Acts xix. 10, 12, 20).

The mighty hold which Christianity took upon the Roman empire in the first

century in the teeth of the most violent opposition on the part of the authorities, cannot be explained apart from these facts. The perception of this is edifying, or building up: it imparts strength to the confidence in which we stand, gives courage to faith, and resoluteness to our obedience of Christ, around whom all these things centre. Shortly our confidence will be justified and rewarded, by the occurrence of the great event of which they are to us the guarantee—the coming again of the Lord Jesus Christ, who, though absent from the earth so long, is only absent for a season, during which he is a watchful spectator of the work to which we stand related, the development of a people by trial, in circumstances of darkness, and weakness, and downtreading, for the mutual glory and joy of Christ and them in the day of his appearing.

EDITOR.

“ALTOGETHER VANITY.”

[Such the Spirit of God in David—Psalm. xxxix. 4—declares the best estate of mortal man to be; and such calm reason finds it. This verdict is impressively rendered in the following lines, copied and transmitted by brother W. Grant, of Edinburgh. They are the lines of a Gentile poet, who is sufficiently acknowledged in the words of Paul, addressing the Gentiles: “One of your own poets.” They would be inexpressibly dreary, were it not for the fact that there is another element in human history, of which the lines take no note: viz., the appearing, death, and resurrection of Jesus Christ, 1,800 years ago, the pledge of his re-appearance on the scene, in God’s good time, to chase vanity for ever from the face of the earth.—EDITOR.]

ONCE in the flight of ages past
 There lived a man—and who was he?
 Mortal! howe’er thy lot be cast,
 That man resembled thee!

Unknown the region of his birth,
 The land in which he lived unknown:
 His name hath perished from the earth;
 This truth survives alone:—

That joy and grief, and hope and fear,
 Alternate triumphed in his breast ;
His bliss and woe—a smile, a tear !
 Oblivion hides the rest.

The bounding pulse, the languid limb,
 The changing spirits rise and fall ;
We know that these were felt by him,
 For these are felt by all.

He suffered—but his pangs are o'er ;
 Enjoyed—but his delights are fled ;
Had friends—his friends are now no more ;
 And foes—his foes are dead.

He loved—but whom he loved the grave
 Hath lost in its unconscious womb ;
Oh ! she was fair ! but naught could save
 Her beauty from the tomb.

The rolling seasons, day and night,
 Sun, moon, and stars, the earth and main,
Erewhile his portion, life and light,
 To him exist in vain.

He saw whatever thou hast seen ;
 Encountered all that troubles thee ;
He was—whatever thou hast been ;
 He is—what thou shalt be !

The clouds and sunbeams o'er his eye
 That once their shade and glory threw,
Have left, in yonder silent sky,
 No vestige where they flew !

The annals of the human race,
 Their ruins since the world began,
Of him afford no other trace
 Than this—There lived a man.

THE TEMPLE OF EZEKIEL'S PROPHECY.—No. 6.

BY BROTHER SULLEY, OF NOTTINGHAM.

CURIOSITY respecting the figure seen by Ezekiel does not end with the conclusion that the man of brass represents a manifestation of Deity in flesh; for since those things which were seen in the vision are to be realities in the future, we naturally desire to know their true relation and character. We do well, therefore, to find out who it is that is worthy of being represented by the figure of brass, having a flaxen line and a measuring reed in his hand. Concerning him we read in verse 14, that "He MADE *also* posts of threescore cubits round about the gate." The man of brass, then, is not merely the measurer of the temple, but he is also the *constructor and builder thereof*. Can we, from this, ascertain his name, and identify his personality? Let us see.

The prophet Zechariah, chapter vi. 12-13, makes the following announcement, "Behold the man, whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon His throne; and he shall be a priest upon His throne, and the counsel of peace shall be between them both." Here, then, we have the name of the temple builder. He is styled "The Branch." But who among the posterity of Adam bears such a name? Do we know such an one? If some of our contemporaries are right, we do not. The Jews, for instance, while having hope in a future re-builder of Zion, while expecting great things from one who is called The Branch, who is to set up an ensign for the nations, and assemble *the outcasts of Israel*, and gather together the dispersed of Judah from the four corners of the earth (Isa. xi. 2, 3, 5, 12), while believing that a righteous Ruler will come, and that in "His day Judah shall be saved, and Israel shall dwell safely" (Jer. xxiii. 5-6), they utterly deny the Nazarene has any connection with the good things for which they look. They are as blind to the glorious things which must be fulfilled in him, as we were when associated with the names and denominations

called "Christian," from whom we are now completely severed. No wonder the Jews reject the "Christian" (?) doctrine concerning their Messiah; but surely any Jew, who can discern things that differ and will take the trouble to investigate the matter, must see what a different doctrine we accept. Oh, that there were with us a tongue of wisdom, to appeal with awakening power to the sons of Israel, who see not the light shining from the prophetic page! Perhaps, even at the writer's invitation, some of the out-cast race may deign to listen to a friendly voice, and, considering questions here propounded, may find an answer in the peace which is now denied unto them.

Does not Jeremiah affirm that the name of your Messiah "shall be *The Lord our righteousness*?"—(Jer. xxiii. 6). Question: In what way is your Messiah to become *your righteousness*? Why not search and look for the answer in the records? Yea, let us also reason together a little. If a man is himself righteous, he does not require *another* to be *his righteousness*. If a nation is itself righteous, there is no necessity for a Messiah to deliver him from sin, desolation, and death. Now a Jew witnesseth that "there is not a man that sinneth not"—(1 Kings viii. 46). Therefore, there is neither individual nor national righteousness for thee, O Israel! *unless ye partake of the righteousness* of another. And since your law (which is given to you by the Creator of all things) permits a woman to be a partaker of the privileges which come through the circumcision of her father, though not herself circumcised, why may not a Jew partake of benefits which come through the righteousness of another? Search and look! Then the question arises, in what way is such a righteous medium of blessing to be provided? Listen. Isaiah testifies, chapter xlix. 8, that Messiah shall be given for a *covenant* (ברית) of the people. How understandest thou him? Do not the records of thy fathers show, that when two or more parties enter into a covenant, that a third

something is required, by which the transaction is sealed and made sure? Now, between God and man this something is a sacrifice, else what is the meaning of all the beasts on Jewish altars slain? To give Messiah, then, for a covenant, is to give him as a sacrifice. Turn not from us in disgust, and say, "Ye are Gentile dogs," and "know not the law." Remember that your father Abraham was called of God when yet a Gentile, before circumcision was commanded. And, if dogs do partake of the crumbs which fall from the children's table (Matt. xv. 26-27), remember that the neck of the children has been long under Gentile heel; and learn the lesson which the Father teaches thereby? Let not tradition cause thee to despise Peter, Paul, James and John, nor deter thee from considering the things written by them. Have you been persecuted, hated, and hounded from city to city by some who call themselves followers of those worthy men and their Master—Jesus—the Anointed One—Messiah? Remember such professors are not the disciples of him whose name they profess to bear. True disciples love thee, and would not hurt a hair of thy head. Judge not according to appearance, but judge righteous judgment. How fully endowed with wisdom would you esteem us, if we formed our opinion of your nation by degraded and grovelling specimens of your race? Are we to estimate the character of those worthy men, who prophesied to you in the days of old, by what we read of Saul, Korah, Dathan, and Abiram? Neither do you adjudge the word of the gospel unworthy of regard, because of the wickedness which is perpetrated in the name of Christ. Search the records! Not only of thy fathers, but also the things that are written by the apostles, lest you fail to learn the meaning of your prophets and miss the blessings of the Messiah.

Leaving our friends to cogitate upon the things above written, we will now consider the question as to whom it is of all the sons of men that can appropriately be called "the Branch," for he it is who is entitled to build the temple of the Lord. Turning to the Apocalypse, we read, chapter xxii. 17, "I JESUS have sent mine angel, to testify unto you these things in the Churches. I am the root and the offspring of David." Jesus affirms that he is "the root and offspring of David," because he was born

unto David, in the manner described by Luke. Being the manifestation of the Father (1 Tim. iii. 16)—who brought David into existence, and sustained him in life—and also "the seed of David according to the flesh" (Luke i. 31-35; Rom. i. 3), he was both Son of David and Son of God; and therefore that "Righteous Branch" which Jeremiah testified should grow up out of David's roots—(Isa. ix. 1; Jer. xxiii. 5; xxxii. 15). He is now in the heavens, in the presence of the Father; but he will shortly return from thence (Heb. ix. 6-12, 24-28; Lev. ix. 23-24; Rev. xxii. 7), and afterwards he will stand in "the gate" of the newly-erected temple, ready to bless the people,* holding in his hand

A LACE OF FLAX.

From a cursory glance at the figure of brass, or a superficial consideration of the thing written, we might be led to suppose that the line held in his hand is for the purpose of taking large dimensions. Modern architects, it is true, use both a staff and a tape, the former when taking short measurements, and the latter under certain circumstances for measuring long distances. No skilled constructor, however, would think of using a tape to set out a building, or to take an accurate measure of any existing structure. Measurements of precision must be taken, or laid down with the rod, the best material for which is of wood. A line of flax would not be suitable for such measurements. Even modern tape measures having metal inwrought in their substance are found utterly untrustworthy where accurate setting-out is necessary, how much more unsuitable would be a flax cord, however deftly wrought? Again, in no case throughout the description of the temple and its measurements is any measurement said to be taken with a line. It is not even called a measuring line. Moreover when the angel measures the outside of the house (a distance of 500 reeds), it is expressly stated that the measurement is taken with the reed.—(xliii. 15-19). Five hundred reeds is a considerable distance, and if the line were intended to be used as some suppose,

* Brother Thirtle translates verse 3 as follows: "And he brought me thither, and behold a man, whose appearance is as the appearance of copper, with a lace of flax in his hand, and a measuring reed, and he stands in the gate."

surely this is a case when such a selection would have been made.

From these considerations, it is reasonable to conclude that something more important is to be understood by the "line of flax" than is generally supposed. The mere distinction of measuring instruments is a trivial matter in view of the important character of the vision we are considering. Dr. Thomas remarks somewhere in *Eureka*, that the things seen by Ezekiel were of deep spiritual significance; probably a spiritual significance underlies the particular matter we are contemplating. Of course no reference is made to the nonsense poured out by some learned men called "Christian." These gentlemen, however much they are to be admired for their critical knowledge of the text, appear the reverse of wise when they express what they think to be its "spiritual" significance.

The following comment upon the measurements of the holy oblation (chap. xlv), by one who has published an otherwise learned translation of Ezekiel will serve for an illustration:—"The frequent occurrence of the number five "in the measurements is remarkable; "and if we consider, that God has fitted "in the human hand five instruments by "which man fashions to his will the "materials of the world—that these are "the measures of His power over them—"we may be instructed by this passage "to believe that every Christian state is "bound to provide for the maintenance "of pure and undefiled religion, according "to the measure of its power in the earth." This absurd production would have been unworthy of notice had not the author been a "learned" religious guide and that it may serve to show how completely outside the line of truth these people have wandered. Ah! if they would become as "little children" (Matt. xviii. 3), then their dark mind might be able to see what "pure and undefiled religion" is, and then there might exist in this the last days of Gentile supremacy, a sort of parallel to that which happened in the first century when a "great company of the priests" became obedient to the faith.—(Acts vi. 7). Is the case of these men hopeless? In the majority of instances we know it is so. Let us, however, do our part towards the end of enlightening some who may be sufficiently "wise" to listen to the invitation which comes to all appearance from "foolish men."

The spiritual meaning of the things symbolised are not of an *imaginary* order. They are *realities* of a most distinctive kind. The symbol of the man of brass for instance, portrays the manifestation of a person who had not been born when the vision was given to Ezekiel. Since then, however, his manifestation has taken place. It was a *real* person who spoke with the fishermen of Galilee. He ate and drank with them before he ascended to the right hand of the Majesty in the heavens (Luke xxiv. 42-43; Acts x. 41), and he is just as much a *reality* now as he was then, and will be so when he returns.—(Acts i. 11). Moreover being now *immortalized*, he is the Lord the Spirit, possessing a *spiritual* body.—(1 Cor. xv. 43-53). He is the *spiritual* counterpart of the symbol. So also with the line of flax, whatever may be the spiritual significance pertaining thereunto. Let us see then, if we can gather the nature of the thing signified.

There are two places only in the temple vision, where the line is mentioned, and in each of these places a different Hebrew word is used. One occurrence is in the verse we are considering, and the other is in chap. xlvii. 3. The word translated "line" in the last mentioned place is *hav*, and is found in the fifteen other verses of the A.V. These occurrences by no means exclude the idea of *measure*. It is the particular modern technical sense of a *lineal measuring cord* which we require to put on one side, if those fifteen verses are duly considered. And in some cases where the word *hav* is used, operations are indicated which are not of the nature of measuring with a line, for instance, in the second book of Kings, chap. xxi. 13, Jehovah says "I will stretch over Jerusalem the *line* (*hav*) of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it and turning it upside down;" also Jeremiah in his Lamentations, chapter ii. verse 8 says "The Lord hath purposed to destroy the walls of the daughter of Zion; he hath *stretched out a line* (*hav*), He hath not withdrawn His hand from destroying." Again Isaiah, addressing Tarshish, says "Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation *meted out* and trodden under foot (or of *line* and *line*, and treading under foot)—(Isaiah

xviii. 2). In these testimonies we have the idea of *apportionment*, such as dividing off a country to destruction, &c. The *measure* of destruction to Jerusalem was to be according to what Samaria suffered and is likened to a *measured line* stretched out, and Israel was to be divided off

for punishment, and to receive woe by apportionment, according to a series of such lines. The production of further testimony however, and the application of premisses laid down, must be deferred to another number.

(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, Strathern—"I am wonderfully pleased with the tract project: it is something for the rank and file to do; please to send me 100 of the new one mentioned on first page of this month's *Christadelphian*, and continue to send 100 per month as they are ready, the whole year; they are so cheap that they may be scattered like autumn leaves."

"Brother J. HOWATSON, Maybole.—"Send 200 of the tract *A Christadelphian's Dying Message*. I intend having the new tracts regularly for distribution, if our Father permit. You might write one, if you thought it advisable, on the Scripture doctrine of eternal life. Our revival friends here are always telling the people the moment they believe they get eternal life. I would like something to disprove this." [It shall be done if the Lord permit.—EDITOR.]

Sister L. P. CHITTY, Frome.—"Please forward a copy of *Seasons of Comfort* to brother Kelly, care of brother Boyley, Pietermaritzburgh, South Africa. Brother and sister Kelly left Radstock for Natal, last April, but they would be glad to return home. They say they have a little more money but not the slightest comfort. They live thirteen miles from the brethren and feel their isolation extremely. *Seasons of Comfort*, will, I trust, prove a comfort and blessing to them. [We hear similar reports from others. Brother Boyley writes that it is now difficult to induce any one in the colony to nominate a stranger for a free passage, and that the authorities will no longer accept his nomination. In addition

to this, the native war is spreading, and as volunteers enough cannot be had, the government is pressing the colonists by conscription into the military service. There does not seem to be refuge from trouble anywhere in this evil time.—EDITOR.]

Brother J. ROBERTSON, Dumfries.—"I am under a deep debt of gratitude to you for the enlightening influence of your *Twelve Lectures* upon my darkened understanding, which led me to a study of God's word, with the result of leading me to an acceptance of the truth as it is in Jesus, and to putting on in his appointed way, his sin-covering name. I am now a candidate for that glorious reward promised upon faith, obedience, and a continuance in well doing. That I have not acknowledged this debt sooner may seem strange. [No, brother Robertson; the debt is not to us. We have only done our duty in seeking to circulate a knowledge of what God has revealed. Your discharge of a similar duty to others is the best acknowledgment.—EDITOR.] Only you have now my assurance it has always been felt, and the reason of its tardiness is the impression, well founded I believe, that thanks from me is not the reward you desire. But to-night I am feeling confident that such an acknowledgment is only meet, and in this my sister wife sincerely joins. We are alone in the truth here, but in conjunction with the brethren at Dalbeattie and brother Robinson, of Timpland Village (also brought to the truth through *Twelve Lectures*) have made arrangements with brother Ashcroft to come and deliver three lectures here, and

two at Dalbeattie, commencing 'on Sunday, 14th inst."

BROTHER J. HAWKINS, Grantham.—"I have forwarded herewith a versification of Psalm xc. Upon the subject of the use of the Psalms, Dr. Thomas said a many years since: "These songs are full to overflowing "of the things pertaining to Christ. They "celebrate his sufferings—his resurrection— "his exaltation—his heroism—his kingly "glory—the splendour of his dominion that "is to be—the resurrection of the dead— "the fall of anti-Christ—the benignity of "his reign—the prosperity of the righteous "—their glory and renown—the overthrow "of the nations—the restoration of Israel— "the riches of the world, &c. All these "things and more, they set forth to the "admiration and inspiration of the diligent "student of the sure prophetic word.' He adds, 'they are converted into nonsense by Dr. Watts."

ELIZABETH DEANE, of New Westminster, British Columbia (ordering a variety of books), adds: "I have but little time, or I should like to say something on the subject of fraternality, as I see very clearly that I ought to be immersed in the name of the Lord Jesus; but there are hindrances. There are none here but the orthodox denominations; and I presume (but have not inquired) that they would require me to give in my adhesion to the doctrines of eternal torments in hell for the wicked, the unconditional immortality of the soul, the co-eternity of Christ with the Father, the spiritual rather than the personal reign of Christ, &c., which I could not do. I have been seeking the truth for years. I have read the *Twelve Lectures, Jesus Christ and Him Crucified, Man Mortal, Prophecy and the Eastern Question, Everlasting Punishment not Eternal Torments, Diabolism, Is the Bible Divine? Discussion between Robert Roberts and Charles Bradlaugh, Is Jesus the Messiah? Discussion between Robert Roberts and Louis Stern*; and I feel convinced that the orthodox teaching on the doctrines I have named, and many others, is not the teaching of the Bible; and I desire (oh! so much!) to join myself to the Lord and his people, in his own way. I hope to be in England in the course of next summer, and then I purpose to present myself as a candi-

date for baptism. In the meantime, may I ask your prayers in my behalf?"

BRO. F. D. TUTTLE, Fitchburg, Mass., U.S.A.: "We wish much in the midst of our isolation that we could partake of the comfort, the strength, and the growth-producing influences which the work of the truth has developed in Britain in respect of numbers, and the privileges and opportunities which we in America cannot possess. If such thing were practicable, we should be glad to cooperate in a scheme which should enable brother Ashcroft, or some able and faithful brother, to locate permanently in America, or even to undertake a lecturing tour amongst us. Also, we would like to express to the brethren in Britain, through you, that the great manufacturing section in which Fitchburg, Worcester, and Boston are situated, affords the best prospect for emigration to all engaged in mechanical work. We should enjoy much the privilege of helping to locate some worthy fellow-servants in Fitchburg, if the Deity would so direct.

Praying for the guardianship and increase of God, in the lives of all who are taught of Him, and for the speedy exaltation of His sons, at the coming forth of the Great High Priest, I subscribe myself, on behalf also of my father and mother, your brother in the adoption of sons."

BROTHER S. S. OSBORNE, Haverfordwest: "No doubt you will be rather surprised to receive a letter from this part of Wales. I removed here from London last week. I think I am the only brother here for sixty miles round. I am very isolated, and will appreciate the *Christadelphian* very much indeed, also the *Seasons of Comfort*. I am doing all I can for the dissemination of the truth in Haverfordwest. The people here seem quite ignorant of the purpose of God in the future to establish a glorious kingdom upon the earth. May the time soon come when the darkness that now covers the earth, and gross darkness the people, will be dissipated by the shining forth of the great Sun of Righteousness. Until that comes, we must do our duty in proclaiming the truth to those who are in darkness, looking unto Him who giveth the increase."

BROTHER OWLER, of London.—"The enclosed cuttings will doubtless be of interest to you and the brethren in general. Con-

siderable uproar was made in Devonshire by the Anglo-Israelites for the past eighteen months; and the 'Rev.' Rector of Shillingford did his best to uphold the theory. Having renounced—I admire his courage—it is just possible his following may do likewise. Let us hope so; and that the published debate on the subject may yet be more widely read."

The cuttings referred to in brother Owler's letter are 1. A letter to a North Devon journal (*Fact*, Nov, 11th); and, 2. A report of an anti-Anglo-Israelite meeting. The letter is as follows: "Sir,—In the *Banner of Israel*, of Oct. 6th ult., there is an extract, purporting to be taken from No. 8 of *Fact*, which reads as follows: 'Philo-Israel, so I am informed by one of his disciples, has drawn thousands under his banner, among them many clergymen of the Church of England: e.g., Bouchier Wrey Savile, rector of Shillingford, &c.' As the clergyman thus alluded to, will you permit me to state, through your columns, that though for a time a believer in the ethnographical branch of the subject, viz., the possibility of the Saxon race being of Israelitish descent, after a careful examination for the third time of the evidence adduced by its supporters in favour of the Anglo-Israel theory, I am convinced of my error; and that Messrs. Longmans are about to publish a pamphlet to that effect. May I add, that I think it is a mistake to say there are "many clergymen of the Church of England" who believe in the theory. There are upwards of 22,000 names on the *Clergy List*. I have invited "Philo-Israel" to produce the names of fifty clergymen of the Established Church who accept it. He has given me the names of eight, and I do not think he can add the names of any more.—Yours faithfully, Bouchier Wrey Savile, Rector of Shillingford.'"

BROTHER ROBERT WILSON, Kakanui, New Zealand: "In 1866 I got a read of your *Twelve Lectures*, from Mr. Calder, of Caversham (New Zealand), and was quite convinced of the truth. I have been studying the Scriptures ever since. I was baptised by brother George Adams, and I baptised him, as there were only two of us here then, but now three; and there are two or three more nearly wholly convinced. My age is sixty-eight.—In reading the 15th

chapter of 1 Cor. 24-28, an idea occurred to me that, after the millennium is passed, and Christ gives up the kingdom to God, that God will be all in all, signifying that the Father will be ever present with His redeemed children; and, by drawing an analogy, I thought that the same process had taken place with the so-called planets Mercury and Venus, as being nearest the sun, and that they had passed their stage of probation probably tens of thousands of years ago (and no doubt that is where the angels came from that visited Abraham and the ancient fathers; and our great King is there at present, waiting for the command to return to the earth to take possession of the government thereof; or, more probably, He is in the sun, where the mighty intelligences evidently dwell, who, through the power invested in them by the Supreme Deity, have caused the formation of the planetary system). Also, that "Mars" would be the next planet, after the Earth, to enter the list of trial or development, and that the like process would gradually overtake the other planets in rotation."

[Whatever is not testified is speculative; and speculation, though interesting, is unsafe. We are unfit to suggest or conceive how the Eternal Father should proceed in the development of His glorious work in the universe. Suffice it for us, dwellers on the earth, that God has covenanted the everlasting inheritance thereof to Abraham and his seed, and the permanence of the throne of David as "the sun" and "the days of heaven." Much interesting information on other points awaits us, if we are accepted as sons, but only then if the Lord will; for it is evident that the knowledge of the angels is limited pertaining to mundane affairs.—EDITOR.]

MR. WILLIAM SMITH, Blackburn: "I hope the time is not far hence when I shall have cause to bless God for the day I met with Christadelphian publications. For the past few years I have been studying science, which has taught me what 'life' is: what pain is. Although I could not reconcile scientific doctrines with the so-called scriptural doctrines which I have been taught, yet I had belief, or rather credulity, in the matter; for I never 'searched the Scriptures.' Animal life is a force, acting as all forces only can, upon matter. Death is a

cessation of this force; and who can comprehend the 'force,' or 'soul,' existing after its cessation? No wonder that so-called infidels denied immortality as a natural consequence of man's existence. And they, believing the 'orthodox' doctrines to be Scriptural, have become alienated from a book, which set forth some doctrines which the investigations of science have confirmed. Burning produces pain, because of the combustion of the carbon in the animal tissue with the oxygen of the air. What nonsense, then, to imagine that such combustion can be taking place eternally in 'hell.' For such to be possible, man would require to be of eternal dimensions to produce eternal combustion. I see things in a different light now, or rather, in 'the light,' for the past was shrouded in darkness. I now see how beautifully science, reason, and the truth harmonise. I should like some 'Christians' to tell me the meaning of Ezekiel xxxvii., where resurrection is spoken of. God vitalises the bodies with one common breath, not each body with a soul, which has been waiting to return. My brother (Rev. A. Smith, of Withnell) teaches the truth, although he is in the 'Church;' and he has been hated and shunned by many as a 'heretic' and 'infidel.' But such usage only shows Christ's words to be true, when he said that the apostles should be hated, and that they should suffer at the hands of men, who would imagine they were 'doing God service.'"

BROTHER SULLEY, Nottingham: "What a wonderful incident the debate on the Jewish question in Berlin is? One's heart is quite cheered to see the uprising of that national aversion to Israel, which will bring them into the dreadful experience of 'Jacob's trouble.' But Israel shall be saved out of it. While cheered by this sign of the times, the Irish difficulty seems to be holding back Mr. Gladstone from immediate action in the East. The dispersion of the fleet is a sign that the Powers desire to pause a little before proceeding to the settlement of the Greek question. It is reported that Prince Bismark thinks the question should be deferred to the spring. If the report be true, we probably have here an illustration of the astuteness of the German Chancellor. 'Let the Irish question be settled before I commit

myself to any course of action,' he may say, and 'Let me see whether the Liberals are turned out of office, before I move.' No doubt all the Continental powers watch keenly the movements which take place on the British political chess-board, and will be more easily led to a policy of delay. Can Greece be held back? and, if not, what will be the political upshot? It would be interesting to take a glimpse into the future. Some things we know for certain, such as that England will be unable to maintain 'the European concert,' for the Lion power must come into collision with Russia. But at what point the concert will be broken is not revealed, we can only surmise. Think you that Greece will remain faithful to England? Surely her allegiance will tremble in the balance when choice has to be made between two rival powers? Should the Irish land agitation and other difficulties result in the overthrow of the Liberal party, where is Greece to find an ally strong enough to protect her against the Sultan? Will she not, then, seek for support in another quarter? Then, suppose the Liberals are confirmed in office, one of two things are likely to happen, I think; either the powers will move to help Greece to attain to the acquisition of her new frontier, or she will herself move, and may force England and Russia to unite against Turkey, in order to protect the tiny kingdom. In the first case, England's influence would not be much enhanced at Athens; and, in the second, she would become almost dominant. Now, we know that England is the future 'King of the South,' and is now moving into position; and if the ancient limits of the king's dominions (Daniel xi.) prefigure the extent of territory which must become subservient to England, the latter alternative will most probably be the outcome of the situation, should Gladstone remain in office; and, indeed, such might be the result if Beaconsfield came into power. He is just the man to take up his opponent's work, and say, 'We have done it much better than you could have done.' Are there not, however, some reasons for thinking that Greece will be separated from English influence, and become a constituent of the 'many people,' who go forth with the battle host of Gog?" [Doubtless. EDITOR.]

The Christadelphian.

He is not ashamed to call them brethren.—(Heb. ii. 1.)

JANUARY, 1881.

A "Professor GRIMMER" has been frightening many people in America, by long and well-written predictions of woe and disaster throughout the earth during the next eight years. His doleful outpourings occupy several newspaper columns. But Professor Grimmer is only an astrologer. Therefore his words will have no weight with those who believe in the Scriptures which always class the astrologers with the magicians and other pretenders, who were powerless to effect what they professed when brought to the test.

What if the leading planets of the solar system approach their perihelia simultaneously at this time: does it follow that the circumstance will produce destruction in the earth? Granted that the heavenly bodies exert an influence one upon another; and therefore upon the earth: suppose we were even to grant this influence might in special cases be disastrous, it would be a reflection upon the perfect wisdom manifest in the arrangements of the universe to suppose that no provision had been made to avert the inconvenience of special and foreseeable combinations. Even the mechanism of insects so small as to be invisible shows provision against all kinds of disastrous contingencies: how much more the stupendous machinery of heaven. Men do not know enough of the stars to qualify them to speculate on the effects of their combinations, even supposing those effects were of the particular nature believed by astrologers. To note their progress and anticipate the date of their conjunctions, is a very different thing from theorising as to particular effects to be produced upon earth.

Such theorisings are perpetually confuted by failure in the predictions founded upon them. And it will be so in the present case. The failure has already begun. There ought to have been a fearful state of things in earth and air during the second half of 1880, according to the prophecy in question,

which was written some years ago. There is a bad enough state of things in the world in all truth, as it is; but this is not due to the stars, nor limited to the last year or two. It is due to the government of human affairs by Jehovah, who does not permit peace and well-being during the ascendancy of sin upon earth. He has His plan, and He has revealed it; and all He has said has so far been verified for thousands of years. We may therefore rely without hesitation upon the rest. The time of the end has arrived, and Christ will shortly appear, and "there shall be a time of trouble such as never was." But this will not be due to the stars, but to that complication of all human affairs by the presence of a new and incalculable disturbing element in the shape of a New and interfering and unconquerable Power in the East, from which the subjugation of the whole world by war will be gradually effected. For this phase of things the brethren of Christ are awaiting, in patience and not without fear; but their fear is not the fear with which Professor Grimmer's lucubration will inspire the ignorant. It is a fear lest having become related to the promise of inheritance with the coming King, they should come short of it. They are not afraid of astrological portents: for they have learnt to obey the voice which says to them, "Be not dismayed at the signs of the heaven, as the heathen are: for the customs of the people are vain."

THE SIGNS OF THE TIMES.

GREEK PREPARATIONS FOR WAR.

DREADFUL STATE OF THINGS
IN TURKEY.

THE PROSPECTS OF PALESTINIAN
COLONISATION.

THE STRATEGIC IMPORTANCE OF THE
HOLY LAND.

DULCIGNO has been given up, and for the

moment peril is averted. The storm-threats are now concentrating around the Greek question. Turkey has been ordered to give up Epirus and Thessaly to Greece: and she refuses, and Greece is preparing to go to war with Turkey to wrest the provinces from her. The powers are trying to restrain Greece, but with little prospect of success. The Greek government are powerless to stem the national feeling. The *Daily News* says:

"It is very doubtful whether postponement will not be productive of the most serious consequences. The Greek army now consists of more than fifty thousand men, and by the end of the present month it is likely, together with the reserves, to comprise seventy-five thousand. It is idle to disguise the fact that war between Greece and Turkey is inevitable, unless Europe interferes. We think therefore that the Greeks would do well to wait. But we could neither affect great surprise nor assume serious displeasure if, tired of expecting what is always promised and never given, they were at any moment to strike for themselves. They might win. The freshness and ardour of a brave and patriotic race, assisted by Krupp guns, might prevail against superior numbers and inferior artillery. In that case a good object would be attained at the expense of a vast deal of unnecessary bloodshed. If, on the other hand, Turkey were to be successful, it is impossible that she should be allowed to follow up her victory. External interference would be inevitable, and it is unnecessary to prove that the hostile action of a single Power might produce a European conflict."

OTHER PARTS OF TURKEY.

While war is threatening to break out on the Greek frontier of Turkey, the state of affairs in other parts of the dying empire becomes more and more hopeless. A correspondent of the *Daily News* at Constantinople says:

"From Macedonia we continue to receive the most heartrending accounts of the condition of the people, and the Turks there are carrying on a system of extermination differing only in degree from the havoc they wrought in Batak four years ago. In Armenia things have not improved a whit. On the contrary, they seem every day to be growing worse and worse. The central Government here is perfectly paralysed, and does nothing. Anarchy reigns complete everywhere, and the poor people are ground down by exorbitant demands for money. Where this will all end no one can foretell, but assuredly it cannot continue for a very

long time. The end of it must come some day; but if Europe does not interfere promptly to improve things, it is too dreadful to think of what the consequences must be. The Turkish Government have never been free from corruption, but now it pervades all classes of the officials, from the highest to the lowest. The city is infested day and night by thieves and robbers, and the police are united with them in plundering the people. There is perfect stagnation in business, and the courts are little better than dens of thieves and extortioners. People here really hope more from Mr. Gladstone than from any other European statesman; but even he will be powerless to effect anything worth accomplishing if he is prepared to set aside notes and recommendations and use force. I have always supposed that the question will never be settled by the European Powers, but that the solution will have to be found by the nationalities which inhabit this empire. If war breaks out in the spring we shall witness some terrible convulsions in the Balkan Peninsula, which will arouse Europe from its indifference, and force the Powers to take action of some kind."

A correspondent, writing from Salonica on Nov. 9th, says:

"As to affairs here they are simply in a state of chaos, out of which order will only be evolved through bloodshed. Brigandage is spreading all over the country. In addition to what I wrote you last week, a band four or five days back surrounded the village of Kolinoros, about thirty miles south-west of Salonica, and demanded a ransom of five hundred pounds Turkish. The people were of course unable to find the money on the spot, whereupon the brigands took two of the principal residents of the village, and cut off their ears and noses, besides submitting them to every species of indignity. From the vilayet of Kossovo the news is very serious. The Austrian Consul, who had to leave Pristina after the murder of his dragoman, and go to Pristina, has now been obliged to move to Uskub. Osman Nourri Pacha, the Governor of Kossovo, has been trying to carry out the conscription among the Albanians, a measure to which they have never yet been subjected, and in consequence they are in a high state of agitation. From Keuprutu I hear to-day that Bulgarian priests and notables are being arrested in great numbers *comitatjies*. Nineteen were brought into Salonica last night to be imprisoned."

HOW THE SULTAN TAKES IT.

The London correspondent of the *Birmingham Daily Mail* says:

"The description given by correspondents

of the Sultan's affairs is certainly of a nature to defy all hope of any reasonable arrangement. It appears that his Majesty, openly submitting to the *Kismet* which evidently governs him, has resolved to remain passive, with the assurance that a great Islamite revolt against Christian power all over the world is about to burst forth. Meanwhile, to meet the present dread, he changes his aides-de-camp with the utmost perseverance, appointing men of every creed and colour to attend to his military commands, while he sits trembling all the while lest he should be called upon to show himself in camp. Arabs and Kurds are chosen in preference to men of his own country, and as he feels himself nowhere in safety, he has just given orders for the construction of immense barracks, capable of containing a whole division of the army, with a detachment of each branch of the service, to defend the position of his Kiosk of 'The Stars,' where alone he loves to dwell. The imperial palaces of Constantinople, which have cost such enormous sums to construct, meanwhile remain empty. The expenses incurred by those palaces were the cause of Abdul Aziz's bankruptcy, and they are already falling to ruin because to Abdul Hamid no one of them presents any security against assassination. Here, then, at Yildiz Kiosk does the Sultan remain lost in a dream, from which neither the threats nor blandishments to which he was submitted by Mr. Goschen had power to arouse him. The awakening will be terrible."

PALESTINE AND THE JEWS.

As was observed last month, there is a cheering abundance of matter of Jewish interest bearing both upon the people and the land. First, there is the publication of Lord Beaconsfield's new book *Endymion*, which though having mainly to do with British politics, is interesting as the word of a Jew waited for by all the world with intensest interest. The book contains the following allusion to the Jews:—"The Semites now exercise a vast influence over affairs by their smallest though most peculiar family, the Jews. There is no race gifted with so much tenacity, and such skill in organisation. These qualities have given them an unprecedented hold over property, and illimitable credit. As you advance in life and get experience in affairs, the Jews will cross you everywhere. They have long been stealing into our secret diplomacy, which they have almost appropriated; in

another quarter of a century they will claim their share of open government."

Next, there is the extraordinary agitation going on in Germany against the Jews, which is significant on two points: 1. As indicating the great alteration that is steadily going on in the position of the Jews everywhere; and 2. The analogy it affords to what transpired in Egypt before Israel's deliverance, when it will be remembered, they became so numerous and mighty, that the Egyptians took special measures to repress them, in self-defence. The *Times* Berlin correspondent thus alludes to the agitation:

"For some time back a singularly violent anti-Jewish agitation has found prominent supporters throughout all Germany, but especially here in Berlin. The movement was brought to such a sudden climax here the other day, that the whole Press of the capital is now devoting its chief attention to the question. For the last two years it has been impossible almost to take up any newspaper without coming across a paragraph headed 'Judenhetze,' or 'Jew-baiting,' the term generally used to express persecution by word or deed of the Hebrew community here, which is very large. The self-constituted representatives of Teutonism, or Germanism, raised a cry that the benefits of a hardly-earned national unity, were being monopolised by their fellow-subjects of alien and Semitic race, and the rude, unthinking classes, only too eager to hang their own social miseries upon a likely peg, took up the shout and echoed it. The Jews, they exclaimed, in unreasonable alarm, were pouring in from all parts of the world to absorb the millions; they were amassing all the capital of the country, and therefore they were the foes of society; they were the sole frequenters of the Bourse; they were rapidly getting into their hands all the Press of the country, and therefore moulding its destinies to their own selfish and unpatriotic wills, they were inundating Parliament and creeping into State offices; and in fact they were constraining every simple man to sell his birthright for a mess of pottage. Were these things that could be borne? Anti-Semitic leagues and societies were formed; journals and magazines were founded to combat the encroaching force, and platform lecturers began to stump about the country and fulminate against the astonished descendants of the chosen people. There is lying at my elbow a heap of anti-Jewish literature, consisting of pamphlets, periodicals and newspaper cuttings, which I have been curious enough to collect. . . . During the last few months the newspapers have recorded insults and acts of violence done to men of Israelitish blood throughout

Germany, which would compare in some instances with the indignities offered them in the Middle Ages. Collisions between Jew and German have been frequent in cafés and other places of public resort; arrogant officers have jostled Hebrews out of their way; and the other day, in South Germany, a one-year volunteer of the Semitic race, deemed himself to have been so unpardonably aggrieved by his lieutenant, that he called him out and put a bullet through him."

The question came before the Prussian Parliament, at the end of November, upon a question put to the Government, as to what they intended to do with a petition against the Jews, which was being got up and extensively signed. This petition prayed the Government (1). To limit, at least, if not wholly hinder, the immigration into Germany of foreign Jews; (2). To exclude Jews from all offices of authority, and restrict their activity in the legal career, particularly on the Bench; (3). To prevent their becoming teachers in Christian schools, and to admit them only in very exceptional cases into others; and (4). To cause statistics to be collected as to the Hebrew population of the Empire. The *Times* correspondent giving an account of the debate, says:

"What degree of interest was manifested in the debate may be judged from the fact that about an hour before its commencement all the galleries were filled to overflowing. The present controversy is one in which all are deeply interested, and in which all are partisans, though comparatively few have the courage to proclaim their attitude towards it by word or deed. On great occasions during the last two years, the galleries of the Reichstag have been filled, but they have never been so closely crammed as were yesterday the lofts which run around the dingy meeting-hall of the Prussian Deputies. The Court box and the diplomatic gallery became crowded betimes. Among the general public, which included many ladies and officers in uniform, there was noticeable a strikingly preponderating number of men and women, with a distinctively Hebrew cast of features."

The reply of the Government to the question was, that there was no intention to alter the existing law. This has not, however, allayed the agitation, the virulence of which may be gathered from the utterance of a prominent German paper. It says that Germany would become a laughing-stock to the world:

"If foreign nations knew how the heroes of Königgrätz and Gravelotte are sucked dry

here at home by Jewish usurers; how they are wandering about in hunger and in rags; or if they heard that the German people allows its Press to be written and its public opinion formed by Jews; that our authors and artists sigh under the censorship of a Judaistic literature; and that the real beat of the national German pulse cannot be felt because the Hebrew critic hampers it. In England rules the Englishman; in France, the Frenchman; and all we want is that in Germany the German, and not the Jew shall give the tone. We wish the world to be influenced with respect not only for German arts, but also for German civilisation. But this cannot be if these are stifled by an overmastering Judaism. We wish to have no Roman Empire of the German nation; but neither do we desire a Jewish Empire of the German nation. What we want is a German Empire of the German nation; and that we can only get when the German becomes and remains the bearer and disseminator of wealth and culture."

The reality of the change that has taken place in the position of the Jews in Germany may be gathered from the following letter, by the author of GERMAN HOME LIFE, an authority on the subject, addressed to the *Times*:

"I have read with much interest the description given by your able correspondent at Berlin in yesterday's issue of the *Times* of the persecution of the Jews in Germany. Having resided many years in the country, and being deeply interested in the subject of your correspondent's letter, I venture to think I may be able to say a few words not devoid of interest at the present crisis. Twenty years ago, to meet a Jew in what is technically termed 'society,' was a social phenomenon in the Fatherland; and I remember with what astonishment the entrance of an Israelite and his wife, the latter adorned with diamonds far outshining those of any of the Royalties present, was regarded at a Court ball by the uninitiated, myself among the number, some fifteen years ago. A whispered confidence at once silenced and enlightened me: the Hebrew gentleman was an opulent banker, to whom the Grand Duke was under heavy advances, in whose hands the duchy lay prostrate, and to whose already enormous revenues the gambling tables of the oppressed principality contributed a splendid income. Such cases were in those days by no means uncommon in the Fatherland; but society, while accepting the inevitable in King's palaces, rejected the innovation on its own account, and in private houses, in the houses of the grande and petite noblesse, in those of officers of the army and navy, or of officials, no Jew was ever to be seen. Returning this summer, after an absence of some years, to

Germany, I was at once struck by the changes that had taken place in the relative position of Jew and Gentile, and I made it my business to ascertain what had brought about so extraordinary a revolution within so short a time in the watering-places and health resorts of Germany; it would scarcely be too much to say that, with one or two exceptions (notably Hamburg, where the English 'most do congregate'), the Christian element nearly disappears under the preponderating Hebrew type. The best hotels, the most expensive houses, the finest equipages, the most extravagant apparel, proclaim at once the nationality of their possessors, and it appeared to me that almost an affectation of simplicity and sobriety marked the attitude of the modest minority. In Berlin, not only have the Jews come to the front as bankers, merchants, financiers, capitalists, and speculators, they occupy the highest official positions; they have the entire monopoly of the Liberal press. You no longer meet a stray Hebrew here or there, looking very much out of place amid his Teutonic surroundings, you meet them by the dozen in the very highest society, for—so my informant whispered to me—they are too powerful to be ignored, too considerable to be slighted. And if one section of the aristocracy, secretly aware of the distaste with which the Semitic irruption is viewed in certain high quarters, endures with the resignation of slow martyrdom that which cannot be cured, yet manifestly will never reach forth the hand of brotherhood, to the predominant race; so another section of society, aware of the liberal views of their future King and Queen, seeks to make itself acceptable by endorsing the opinions the Crown Prince and Crown Princess have not hesitated to proclaim. And thus the victory, socially speaking, remains with the Jews. Farms and granges, vineyards and meadows, pleasant country homesteads and smiling dairy farms, the sheep in the fields, the cattle upon a thousand hills, all are mortgaged, pledged, pawned to the Jews. Hard times in Germany have given the Germans hard masters, and I witnessed a spectacle of grinding poverty, overtaxed populations, and mortgaged property a few months since in the Fatherland, such as might make the stoutest heart quail for the future of that country.'

Even as regards health and longevity, the Jews are having the advantage over the Gentiles, not in Germany only. So the following clipping from the *Standard* would show:

"Dr. S. Gibbon, medical officer of health for the Holborn district, in his report for the past year, states that whatever may be the cause, there is no doubt but that a

Jew's life in London is, on the average, worth twice as many years as a Christian's. The Hebrews of the metropolis are notoriously exempt from tubercular and scrofulous taint. It is very rare that one meets with pulmonary consumption amongst them. The medical officer of one of their large schools has remarked that their children do not die in anything like the same ratio as Gentile children; and in the district of Whitechapel, the medical officer of health has reported that on the north side of the High Street, occupied by the Jews, the average death rate is 20 per 1000, whilst on the south side, occupied by English and Irish, it is 43 per 1000.

Where the Jews are may be learnt from the following extract from the *Times*:

"The Jews.—According to an estimate of the New York *Journal of Commerce*, the number of Jews in the world exceeds seven millions, distributed as follows: Russia, 2,621,000; Austria, 1,475,000; Germany, 512,000; Turkey, 100,000; the Netherlands, 70,000; Great Britain, 60,000; France, 50,000; Italy, 35,000; Spain and Portugal, 4,000; Sweden and Norway, 2,000. There are half a million in the United States, of whom about 70,000 live in New York. In Asia there are about 200,000, of whom 20,000 are in India and 25,000 in Palestine. Nearly 100,000 reside in Africa, the bulk of whom are to be found in Algiers."

REGENERATION OF THE LAND AND PEOPLE.

More interesting than the German opposition to the Jews, are the various circumstances pointing to the regeneration of the land of their fathers, and the re-formation of their nationality. Foremost among these is the incorporation of "The Land and Mortgage Company of Syria," whose prospectus appears in prominent form on the first page of the *Daily News* (and presumably other papers) on December 11th. It proposes to raise a capital of £500,000 in 25,000 shares of £10 each. The prospectus says:

"The business of the Company will consist in making advances on the Mortgages of Land, Real Estate, and Produce, in the acquisition, improvement, and sale of Land, and in the general business of a Mortgage and Credit Company.

"Syria presents a peculiarly advantageous field for these operations. The law as regards mortgage is greatly in favour of the lender; By the law of the Supreme Court (Article 757) the power of peremptory sale of the property is secured if the mortgage debt is not paid by the stipulated date. From the

annexed extracts it will be seen that the interest paid to local money-lenders, from whom alone advances can now be obtained, by landed proprietors and farmers, on security to twice the amount borrowed, is at the rate of from 30 to 40 per cent. per annum. The operations of this Company, therefore, although to be carried on at rates of interest highly remunerative to the shareholders, are anxiously looked forward to by proprietors and cultivators, and will materially assist in the development of the already extensive commerce of this fertile country.

"His Excellency Raouf Pasha, the Governor-General, has written under seal, as per annexed translated extract, giving his express sanction and approval to the undertaking, which he has promised to assist and support; a large number of landed proprietors and farmers have signed a declaration expressive of their wish to become shareholders; and numerous notables and chiefs of towns and villages in the country have signed a petition inviting its formation. These documents can be inspected at the offices of the Company.

"Arrangements have been made for obtaining the service of experienced agents, thoroughly acquainted with the commerce of the country."

Brother Thirtle, amongst other interesting matter copies out the following intimation: "At a meeting held recently in London, it was reported that the whole of the western part of Palestine had been surveyed, and it was resolved to extend operations across the Jordan to the lands of Moab, Bashan, Gilead and the Hauran."

Last month we quoted the first part of a letter from the Roumanian Jewish Palestine Colonisation Society to the *Jewish Chronicle*. The letter continues:

"And now that we have poured forth the powerful sentiments we feel towards you and Mr. Oliphant, we will return to the subject of our petition. We have already described the terrible position which the Jews occupy in Roumania, and how every day adds its curse to those that preceded it. The recent and cruel order issued by the Government to expel certain Jewish traders from the villages, has spread fearful destitution among thousands of families, who have till now earned their livelihood by honest labour, and in places where these, our brethren, were always ready to stretch out a helping hand to the oppressed and needy. Now, alas, they are fleeing from bread, the wrinkles gathering on their brows, and their children's faces betraying signs of misery, and none of them knows whither he shall turn. The cry of distress has reached the borders of Roumania, and the prayer of

the flock of Jacob has ascended to heaven. We are informed of the consternation that has followed close on the heels of their cruel edict, in No. 36 of the *Fraternelate* (a paper published in the Roumanian language by our esteemed and learned co-religionists). And if our generous brethren in Great Britain do not extend to us a helping hand—the Jews of Britain who are distinguished by the intensity of their love of patriotism: the British Jews who excel all our other brethren of the captivity in their reverence for the memory of ancient days: if these do not turn to our appeal in the time of distress, then indeed may the Roumanian Jews prepare for utter destruction. We have already described our scheme in detail, and have declared that we have no desire to accept a gift from any man, but we seek help in the shape of a loan to be repaid in a specified number of years. The creditors will hold the colony, which they are to found, on mortgage.

"We see from your correspondent's letter that our words have, with God's help, met with a warm reception among our brethren, the Jews of England. He assures us that there will be no difficulty in providing the funds needed for our object, but explains that we should send representatives to London to confer on the various details and preparations which require deliberation. Though the sending of a deputation would at the present time entail considerable outlay, yet we will not consider that, but are willing to exhaust our last resources in providing the necessary funds for the expenses of the deputies, in addition to the four hundred francs which each of us has promised to contribute. We are prepared to do our part in the matter as soon as we receive from you the intelligence that the negotiations are begun, and that steps are taken to hasten our deliverance. We trust to be able, within a month's time, to send our deputies to England, and we entertain the hope that we shall be able to prevail on our excellent friend, Mr. Eliezer Rokeach, to proceed to London. He is already well known for his intense love for his people, and for his voluntary undertaking to visit foreign lands, for the purpose of obtaining for the poor Jews of Palestine encouragement from their benevolent co-religionists in their schemes for the cultivation of the ground. And it is to him that we owe the first impulse to the project which we have now actively undertaken.

"We have a strong hope, also, that the Montefiore Committee will entertain our proposal, and that the Board of Deputies will not hold aloof from a scheme which has such great advantages to recommend it. The British Jews will, we are confident, set an example in being the first to raise the foundation-stone of our national re-union."

Bucharest, 3rd October, 1880.

MR. LAURENCE OLIPHANT'S SCHEME.

Next is the following notice, by the *Jewish Chronicle*, of Mr. Oliphant's new-published work, in advocacy of a practical scheme for the re-settlement of the Jews in the Holy Land :

"In Mr. Laurence Oliphant's forthcoming work, *The Land of Gilead*, he will, we understand, advocate the beginning of the 'repatriation' of the Jews, by the settlement, under the auspices of a Land Company, of a considerable number of Jews from Eastern Europe and Asia in an agricultural colony, situated in the territory which formerly belonged to the tribes of Reuben and Gad. Mr. Oliphant had travelled in Turkey in 1855, 1860, and 1862; but last year he left this country in February for Syria, with the special object of acquiring the local knowledge which his previous experience in colonization showed him to be necessary. It is the result of these recent travels that he will give in *The Land of Gilead*.

"Mr. Oliphant, whose early career in the diplomatic service of this country, and whose later charming literary productions will be in the memory of many of our readers, has applied himself to the question of the future of Syria with a vigour which has borne useful fruit when applied to other causes. It occurred to him that, apart from a radical change at Constantinople, the best mode of remedying the present decay of the Turkish provinces would be to make an experiment, on a small scale, in order that evidence might be afforded to the Porte of the advantages which would attend the development of a single province, however small, which should increase the revenue of the empire, add to its population and resources, secure protection of life and property, and enlist the sympathy of Europe, without in any way affecting the sovereign rights of the Sultan. Capital for this purpose could not be found in Turkey, but the introduction of foreign capital would cause the project to be looked on with a favourable eye at the Porte. The object might be attained by means of a Colonization Company, formed under the auspices of the Sultan, to develop one of those rich and unoccupied districts which abound in Turkey. The colonization law requires

colonists to become Turkish subjects, and with this condition no sect of Christians was likely to comply; but the Jews would respond to an invitation from the Sultan to return and take possession of the soil in a district in their own ancient heritage, and would be able, from their own resources, to supply the needed capital. As the area of land proposed, in the first instance, for colonization would not exceed a million, or at most a million and a half of acres, it would be hard, Mr. Oliphant thinks, if out of 7,000,000 people attached to it by the tradition of former possession, enough could not be found to subscribe a capital of £1,000,000 and even more, for its purchase and settlement: and if, out of that number, a selection of emigrants could not be made possessing sufficient capital of their own to make them desirable colonists, Mr. Oliphant would not expect such men to come from England and France, but from European and Asiatic Turkey itself, as well as from Russia, Galicia, Roumania, Servia, and other Slav countries.

"It was Mr. Oliphant's hope that, by enabling the Porte to take the initiative in this project of internal reform, it would be deprived of any political aspect as suggested by English ambition exclusively. Unfortunately, the effort of Englishmen to arrest the ruin of Asia Minor has been set down to a selfish attempt to establish there another Indian empire. *Political affairs in the East have so shaped themselves that Palestine, and especially the provinces to the east of the Jordan, owing to their geographical position, have now become the pivot on which events must turn.* Situated between the Holy Places at Jerusalem and the Asiatic frontier of Russia, between the Mediterranean and the Red Sea, between Syria and Egypt, the strategic value and political importance of the Land of Gilead must be apparent at a glance. Mr. Oliphant devotes his last chapter to this political importance of the region to Great Britain, and to the policy which the results of a year's negotiation at Constantinople leads him to prefer. So far as his own efforts are concerned, they are based upon considerations which have no connection with any religious theory, but he admits the value of the support which the movement for the repatriation of the Jews must meet from the Christian world."

An interesting letter from Mr. Oliphant appears in the *Jewish Chronicle*, October 29th, from which it transpires that Mr. Oliphant is neither a Jew nor a believer, but simply a practical Englishman, who has been connected with the diplomatic service, having access to the highest quarters (for before setting out on the last of the visits referred to in the foregoing remarks, he had approving communications on the subject with the Prince of Wales, Lord Beaconsfield, Lord Salisbury, and also M. Waddington, the French Minister). Mr. Oliphant's aims are purely political. That such a man should at this time take up such an enterprise is doubtless the work of Providence; for its success requires an instrumentality acceptable to Jew and Christian.

STRATEGIC IMPORTANCE OF PALESTINE.

The general bearings of the subject as involving the strategical importance of Palestine, are well treated in the following article from the *St. James's Gazette*, on the forthcoming large map of Palestine, drawn on the scale of an inch to a mile from the exhaustive and accurate survey made by the Palestine Exploration Society:

"It is, we apprehend, something of an open secret that the causes of the delay in the publication of the one-inch map of Palestine have not been entirely of a technical kind. Four-fifths of the survey was complete at the time of the fanatical attack on the surveying party at Safed in July, 1875; and, although the remaining fifth was not finished until October, 1877, the office work and preparation for publication have been spread over a period of nearly five years. It will at once be seen that, all things considered, there might exist very sound reasons against furnishing to the world at large the important strategical information which is given by a good map."

"It is now, according to the most competent authority, 3,484 years since the date of the first historic record which indicates the strategical importance of Palestine as commanding the gateway between the East and West. To this importance, not only the locality, but the physical conformation of the country, mainly contributes. From the foot of Mount Hermon a dyke or chasm, unique on the face of the earth in its depression, stretches southwards to the Dead Sea. Issuing as a full grown river from a cave at Banias, at a level of about 1,000 feet above the Mediterranean, the Jordan falls, in the first 12 miles of its course, to the level of that sea, and passes through marshes covered with papyrus to the Huleh lake. This lake is four miles long. From its southern extremity the river breaks forth, and rushes down, in ten miles and a half of its course, to the depth of 682 feet below the level of the Mediterranean, where it expands into the lake known as the Sea of Galilee. This

lake is twelve miles and a half long; and from its southern point the issuing river falls 610 feet more to the Dead Sea, the surface of which has been determined by the trigonometrical survey as 1,292 feet below the level of the Mediterranean. The total distance is sixty-five miles, and the Dead Sea is about forty-five miles long. To the south and east of the Dead Sea stretches the desert. Thus from the latitude of Tyre to the northern limit of Egypt and vicinity of Port Said a line of natural defence exists which it would be impracticable for an army to attempt to cross.

"The opening of the water-way through the Suez Canal, in substitution for the long voyage to India by the Cape, only increases the strategical importance of the coast line Levant. Under any stable government, or in the case of any return of prosperity to the East, there can be no doubt that the considerable traffic which even at the present time is carried on from Antioch to Aleppo would be largely increased; and that thus the ancient route through Mesopotamia to the Persian Gulf would be reopened. The key of the Orontes—the northern gateway, as Port Said is the Southern gateway, of the roads from Europe to India—is now kept in the isle of Cyprus. The masters of Antioch and Aleppo will command one line of eastern traffic, as the masters of Alexandria and Port Said will command the other. The strategical importance of Acre, flanking both these lines of communication, it is hard to disguise. It is the gateway between the East and West—or rather, as the barbican which commands the two avenues of the Euphrates and Red Sea lines of communication—that the importance of such a knowledge of the country as may be attained by the military surveyor may at the time prove to be critical. In case of a struggle for the mastery of Palestine, the same physical causes which determined the site of decisive battles in times past are still active. An army advancing from Damascus on Port Said would cross the Jordan valley, near the Sea of Galilee, and would advance with the greatest ease up the broad highway of the valley of Jezreel, to the point where now exist the ruins of Mujeddá. This spot is identified by the officer in command of the survey with the Megiddo of the Second Book of Kings, the Ar-Mageddon of later sacred writers. . . . It is probable that the power which, from the date of the inroads of Thothmes III. to the present time, has made the most advance towards a permanent acquisition of Palestine, is Russia. 'Standing on the approximate site of the old tower of Psephinus,' says the author of 'Tent Work in Palestine' 'the Russian hospice commands the whole town (of Jerusalem), and is thought by many to be in a position designedly of military strength.' Nor is this the only place on which the grip

of the Czar has been laid. If the contest between the civilisation of the West and the autocratic barbarism of the North be ever committed to the arbitration of arms, nowhere is the contest so likely to be decided

as in the region which guards the two roads from the Mediterranean to the Indian Ocean. Nor is it needful to wait for that time to become aware of the strategical value of the one-inch map of Palestine.*

INTELLIGENCE.

BILSTON.—Brother Parkes reports that the house-to-house distribution of six thousand tracts in Bilston and district, has been the means of bringing to the Sunday evening lectures good audiences of attentive listeners. Some strangers have suggested the advisability of starting a Bible class. The ecclesia, after considering the matter, have decided to commence on Sunday, December 19th, at three o'clock.

BIRMINGHAM.—During the month the following persons have obeyed the truth in baptism: **MARY ANN ALLDAY** (28), warehouse woman, and **EDWARD ALLDAY** (73), bellows maker, both formerly Church of England; also **FREDERICK BROUGHTON** (20), coach body maker, formerly Campbellite; **FREDERICK P. RICHARD** (27), silversmith; **FRANK J. DURANT** (23), previously neutral; **ALBERT E. GEORGE** (24), jeweller, formerly neutral.

Also, during the month, there has been a return to fellowship upon the part of brother James R. Mawson, who resigned his connection with the brethren for the vain friendship of the world sixteen months ago; also, of several who had gone aside with those who teach that the birth of the Spirit takes place in the present state. The names of the latter, who have returned, are sister Dean, brother and sister Franklin, and brother and sister Martin.

Arrangements are in progress for a special effort in the Town Hall, in the shape of four week night lectures by brother Roberts, during the month of March next. The lectures will be given once a week during the four weeks in March, viz., the first three Thursdays and the last Friday of the month.* For ability to undertake an expensive effort of this nature, the brethren are indebted to the kindness and faithfulness of a brother and sister living in isolation, who desire thus to take part in the general service that is going on.

The lectures for the past month have been as follow: Nov. 28th, The aspect of affairs in the East (brother Roberts). Dec. 5th, The visions of Daniel (brother Bishop). 12th, Christ as the Amen (brother Roberts). 19th, Why separate from other religious bodies? (brother Hadley). 26th, The kingdoms of the world (brother Ashcroft).

BLANTYRE.—Brother H. Brown reports the delivery of a lecture by brother Ashcroft, on Dec. 6th, in the Masonic Hall, through the kindness of the Glasgow brethren. The

local clergy warned the people against attending, and probably this had something to do with the smallness of the audience, which numbered only about seventy. The brethren experienced some degree of discouragement; "but," says brother Brown, "we take courage from the article penned by the Doctor, which appeared in the last month's *Christadelphian*. We are not so bad as he was." Two other lectures are arranged to follow: one by brother J. Nisbet, and the other by brother D. Campbell, of Glasgow.

BRISTOL.—Brother Baker reports that a special effort is being made in the shape of Wednesday evening lectures, subject "The Bible: do the clergy understand it?" Brother Atkins, of London, lectured to a good audience on December 5th, on the subject of immortality. The other lectures have been: Nov. 21st, "Mighty facts and mighty fancies" (brother Apsey). Nov. 28th, "Preachers of the first and nineteenth centuries contrasted" (brother Chandler). Dec. 12th, "Two great reasons why orthodoxy should be discredited" (bro. Elliott).

Brother Gunter, who left Bristol to emigrate to Africa, remains in the country, as he obtained a situation in London on his way.

CREWE.—The brethren here are bravely struggling to release themselves from the debt caused by the wrong doings of brother Booth. They are anxious to have a course of lectures, but shall not be able to have them just yet, without help.

CUMNOCK.—Brother Macdougall reports unpleasant circumstances here, which it is not necessary to set forth in detail. Suffice it to say, that sister Dalgliesh is withdrawn from, and that others stand aloof in sympathy. Brethren Wallace and Wilson have been withdrawn from, because of their intemperate habits. Let us hope that time and wisdom may heal the wounds of the present moment, which cannot but cause grief to every heart sincerely rejoicing in the hope of Israel. On Friday, Nov. 19th, bro. Ashcroft lectured on "Impending changes," to an audience which, though small, on account of the severity of the weather, was most attentive, as a local paper testifies.

DALBEATIE.—Brother Caven reports the obedience of the wife of brother Kirks, of Carnie Hill, who came twenty-two miles on the 11th Nov. for the purpose. On the 16th and 17th of the same month, brother Ashcroft lectured on "Angel-like," and "Good things to come." The lectures had been well advertised; but a number of other meetings

* Unless these days are altered to Sundays, which is possible.—EDITOR.

happening on the same nights, the audience was small.

DERBY.—Brother Chandler reports two further additions, viz., Mrs. MARY MILBAND (wife of brother William Milband), and GEORGE ROBY SCATTERGOOD (19). They were immersed at the house of brother Kirkland on Tuesday evening, Dec. 7th, after giving evidence of their fitness for the act. His father is a leading character in getting up religious addresses at the Midland Railway Mess Room, every evening of the week. He naturally feels much "vexation of spirit at his son, who first began to put questions to his 'Rev.' Sunday School teachers, which they could not answer."

DEVONPORT.—Brother Sleep reports that brother and sister Locke are now settled in Devonport. They hope shortly to be able to engage a room for the public testimony of the truth.

DUDLEY.—Brother Hughes reports further removals, viz., brother and sister Simms to Natal; brother and sister Aston to Great Bridge; brother Inglesby to the United States, whither sister Inglesby will probably soon follow. Brother Hughes says we can ill afford these losses, which makes eleven within the last three months, but we know not the mind of God. It is for a wise end, therefore we say "Thy will be done." At the same time, we continue to sow the good seed of the kingdom, from which God may give us increase. Our lectures for the last month have been as follow: Nov. 21st, "The glorious destiny of the righteous." (Brother N. Smith). Nov. 28th, The king of the Jews. (Brother B. Parsons). Dec. 5th, Hell. (Brother J. Bland, of Kidderminster).

DUMFRIES.—Brother J. Robertson reports: "The lectures kindly noticed in last month's *Christadelphian*, were duly given here on Sunday evening, November 14th, and the Wednesday and Thursday evening following, by brother Ashcroft. Being the first public effort on behalf of the truth in Dumfries, as much prominence was given as the means at our command allowed, by taking advantage of the various advertising mediums, usual and unusual, to enlist the attention of the community. The natural elements were much against us, the whole week being the stormiest of this season. Taking this circumstance into account, we were gratified to find an audience half filling the Mechanic's Hall, capable comfortably of seating a thousand, to listen to the opening lecture, subject, The blood of Christ and the covenants of promise; what the one has to do with the other, and what we have to do with both. Brother Robertson occupied the chair, briefly introducing the lecturer. Throughout, the attention of the audience was clearly retained: indeed a more attentive audience could hardly have been. How anxiously we hope and pray that some-

one amongst them had themselves aroused to an earnest study of God's word, so much neglected, to find whether the truth advanced were so or not. A few remained at the close of the last meeting to ask questions which were easily dealt with by brother Ashcroft. The tracts *Something New* and *A Christadelphian's Dying Message* were given to each one entering the hall. So ended this first effort on behalf of the truth in Dumfries. We cannot say it has bulked largely in the public eye. The provincial press ignored our meetings altogether, and it was not of sufficient social importance to receive the notice of the clergy, those faithful sentinels of vested interests. Under the surface a slight commotion has been made, causing however a mere ripple on the bosom of 'false peace' and security. Truly we sow in tears, but we hope to be among the number who in due season will reap if they faint not."

EDINBURGH.—Brother Grant reports the obedience of ELIZABETH MACKIE, wife of brother Mackie, who put on the saving-name on 10th December. "Our lectures continue to be well attended. Those for December were as follow: 5th, Resurrection. 12th, The heirs of the world. 19th, The devil. 26th, The first Adam and the second Adam, and our relation to both."

ELLAND.—Brother Bairstow reports that the brethren have changed their place of meeting, from the Town's Room, to the Reading Room of the Elland Liberal Club. He adds "We are also having a course of lectures to set the whole truth before our fellow townspeople, and have adopted the order pursued in your *Twelve Lectures*. The lecturers have been brother W. Cundall, of Halifax, brother J. Hirst, of Huddersfield, and brethren Z. Drake, W. Worsnop, and R. Marsden, of our meeting. The lectures so far have been well attended."

GLASGOW.—Brother Nisbet reports the delivery of four lectures by brother Ashcroft in Glasgow and one in Blantyre. The audiences in Glasgow were not so large as hoped, the weather being unfavourable. Brother Ashcroft's first lecture was a review of Joseph Cook's lecture, Does death end all? The others were, December 8th, Demons. 10th, The kingdom of men and the kingdom of God. On Sunday, Dec. 12th, in the City Hall, the subject was The blood of Christ. Brother Dick, referring to the lectures, says "We have had brother Ashcroft lecturing to us two Sundays and two week days. The evenings were wet, and the people who were invited stayed at home. Come or not come, we must still importune them as long as we have the privilege to serve Christ." The discussion with Mr. Hitchcock was carried on during the two Sunday evenings previous to brother Ashcroft's visit, was renewed on Sunday and finished the following Sunday.

GLOUCESTER.—Brother Rogers reports:

“Our lectures, which are still well attended, have, for the past month, been as follow: Nov. 21st, Prophecy fulfilled and unfulfilled (brother Taylor). Nov. 28th, brother Taylor again lectured on What is to come at the end of the present dispensation? On Dec. 5th, brother W. Osborne, of Tewkesbury, lectured on The unity of the Spirit; and on Dec. 12th, brother Hadley, of Birmingham, addressed the brethren in the forenoon at the breaking of bread; and delivered a powerful lecture in the evening to a large and attentive gathering, taking for his subject, The Christadelphians and their doctrinal position.”

GRANTHAM. — Brother J. T. Hawkins reports the obedience of Miss ANNE CROSBY (24), who was brought up an Episcopalian. Residing with sister Jackson, she was gradually induced to investigate the Scriptures, with the result of discovering that the (so-called) new teaching is the old and true, and the Episcopalian the new and untrue. She was baptised into the Lord Jesus on Thursday, Nov. 25th, that also being her natal day. We are now about the middle of a six months' course, in which our brethren Richards, Royce, and Sulley are taking part. The attendance varies much, but, on the whole, it is encouraging, there being evident signs that others are deeply interested.”

Brother J. Hawkins writes: “Your correspondent from Grantham is my nephew, who forms one of our ecclesia. We put forth truth to this community once a week, in the shape of lecture. We have, as speakers, brothers Richards, Nottingham, Royce, of Peterborough, Sulley, Nottingham, Buckler, Grantham, and myself. Hence, the people have no lack of opportunity for hearing the gospel of the kingdom. Some may say our success is in no measure commensurate with our efforts; if counted by sectarian figures, probably not. Nevertheless, we have sown the seed successfully among others, beyond our own gathering in Grantham, and we shall not forget who gives increase; our duty, all the time, being plain to persevere without any faltering, lest the Master coming, should find us to be unfaithful servants. Beyond a doubt, we are feared by the sects, and their fear is not far akin to hatred, seeing we are a standing protest against their errors.”

GRANTOWN (Morayshire). — Brother J. Grant reports: Brother William Cameron, Delbog, Abernethy, who was a member of the small ecclesia meeting in this town, fell asleep on the 17th of November, after much suffering. For a great number of years he had been a great sufferer from bodily weakness, but he was buoyed up with the hope that “this mortal will put on immortality.”

GREAT BRIDGE. — Brother Attwood reports lectures at Great Bridge, on the following subjects: Oct. 3rd, Election (brother Hardy); 10th, The 6,000 years of sin and death about

to close, and the 1,000 years of righteousness and peace about to commence (brother Bishop); 17th, Baptism: its origin, mode, &c. (brother Wooliscroft); 24th, Origin, nature, and destiny of man (brother Gilbert); 31st, God: His nature and attributes (brother Millard); Nov. 7th, Salvation (brother Attwood); 14th, Return of the Jews (brother Taylor); 21st, Man (brother Dawes); 28th, Judgment (brother Wooliscroft); Dec. 5th, Jesus Christ, King of the Jews (brother Parsons); 12th, The gospel the power of God unto salvation (brother Davies). — We have just held our annual tea and business meeting, at which a report was read as follows: During the year we have had five immersions, five have joined us from other places, six have removed; our total being thirty-four.

KEIGHLEY. — Brother Silverwood says: “You have not heard from us lately, but we have not been idle. We are having lectures in our room here, as usual; and we hope soon to see a few more come out and be clean, and separate, waiting for the coming of the Lord. We are making an extra effort just now. A lecture was delivered by brother Mitchell, of Leeds, on Sunday, Nov. 29th, the subject being, The covenants of promise. On Nov. 30th, and Dec. 1st and 2nd, brother Roberts, of Birmingham, gave three lectures in the Temperance Hall. On the two last nights we had a tea in our room, when a good number of brethren and sisters from Leeds and Halifax were present with us. Brother Roberts gave three capital lectures to good audiences, who listened with great attention. The subjects were as follow: 1st, The present state of Christendom; 2nd, The immortality of the soul; 3rd, The signs of the times indicative of the near approach of Christ. Other brethren, from different places, are expected to be with us shortly.”

KIDDERMINSTER. — Brother Bland reports: “The lectures for the month in this town have been as follow: Nov. 21st, The teaching that the kingdom of God was set up on or about the day of Pentecost, subservive of the teaching of the 2nd and 7th chapters of Daniel (brother J. Andrews, of Birmingham). Nov. 28th, The doctrine of Universalism calmly considered. Its thoroughly unscriptural character demonstrated; and its assumed basis (the natural immortality of mankind) shown to be entirely at variance, both with the letter and the spirit of the word of God (brother J. Bland). Dec. 5th, The one faith, one hope, and one body of apostolic days, contrasted with the many faiths and many hopes of our own day (brother T. Betts, of Bewdley). Dec. 12th, The kingdom of God from two points of view: the popular and the unpopular (brother Wooliscroft, of Great Bridge). No increase to report. Attendance at meetings still better.”

LEICESTER. — Brother Collyer reports:

"Our old brother Dunkley is dead, and was buried by brother Dixon yesterday. He died in full assurance of faith. Almost up to the last he, and we, hoped the coming of the Lord would find him alive. He was much beloved by all."

We should be glad to use the report from the brethren at Regent Street, if circumstances allowed. There must be harmony and fellowship, before there can be co-operation.

MANCHESTER.—Brother Sixsmith reports that a few in the outskirts have formed themselves into an ecclesia. "The scene of our labours lies at the feet of some fine wooded hill country, the Alderley side of which are studded with the beautiful residences of rich Manchester merchants, whom our brethren serve for the bread that perisheth, not despairing, but that our Father may call some of these to be heirs together with us. The truth is working among the people; some are interested, and others much opposed. JESSIE CRONEY was immersed November 27th."

MATLOCK.—Brother Smith remarks that since the appearance of the notice in the *Christadelphian* for September, the lectures have been brought to a close in a satisfactory manner. The lectures were all that could be desired, seven in number, by brethren Roberts, Shuttleworth, Sulley, and Ashcroft, concluding with a question night, when brother Roberts devoted an evening to the answering of questions put by the audience. Brother Ashcroft presided; and, as the questions were not numerous, and being very quiet, the meeting was over in good time, being too tame to interest many of those present. On November 14th, brother Richards, of Nottingham, gave two good lectures in the same room, the subjects being the Times and Seasons, and The Trinity.

MUMBLES.—There is good news from this place. Seven years ago, the large ecclesia, meeting in what used to be a Methodist chapel, was broken up through various causes, principal among which was the outbreak at that time of Renunciationism. Brother W. Clement espoused the plausible doctrines promulgated from Nottingham, and a number with him did the same. About an equal number refusing the new doctrines, separated themselves, and met in the Assembly Rooms. Here they were again afterwards subdivided, through various untoward occurrences. In the progress of time, Renunciationism has come to naught: not to speak of the dissolution of its principal assemblies, its principal support is in the grave; its next, has gone over to sceptical Unitarianism; its next, has become a Josephite, denying that Jesus was the Son of God. The increasing corruption caused our Mumbles friends to re-consider their position. Re-consideration resulted in the

acceptance of the truth originally professed. This opened the way for proposals of reunion. The proposals, after consideration and discussion in a written form, were accepted on all sides; and the result has been the coming together of the broken fragments of the original assembly, with the resolve to redeem the past by a better future, should the long-suffering of the Lord provide scope in further delay for that amendment and salvation of which he desires to see all men avail themselves. This excellent result has likewise extended itself to Swansea, where disunion (due, however, to different causes) is now at an end. At Neath also, fellowship has been accepted on the basis of the truth. Brother W. H. Jones reports from Mumbles that several immersions have taken place, including HENRIETTA EMILY BEHENNA, eldest daughter to sister Behenna. The ecclesia now numbers fifty-seven. Brother D. Clement writes, Dec. 12th, of arrangements connected with the delivery at Mumbles of a course of lectures by brother Roberts, of Birmingham, in inauguration of the new and hopeful turn of events. He says: "We are expecting next Sunday the largest meeting on the basis of the truth ever held in Wales. We shall have, in addition to our own number (about sixty), sixty or so from Swansea, and representatives from Neath, Llanelly, and Gower. It is quite possible that from 130 to 140 will break bread together. Truth is stranger than fiction. Who would have suggested such a thing was among the order of probability? We have resolved to open the Assembly Rooms (which is ours till Christmas), for the purpose of making a general spread for the brothers and sisters from Mumbles, Swansea, and all others attending, to dine and tea together on Sunday. We intend to give up the Sunday school after dinner, and hold a fraternal meeting at half-past two."

MUDDIFORD.—Brother John Sanders writes of withdrawal from brother Veysey. He says "I have not heard from Taunton since I last wrote you. Our brother Veysey does not reply now to our questions or letters, we therefore fear that he has or is leaving the truth for fables. In my last to him I told him that we must withdraw from fellowship if he continued to hold the dogmas on the Sabbath and other questions that he had circulated in the tracts sent out by him. To this we got no reply. We fear that brethren who may come in contact with these papers and doings, may be led away thereby if not warned in some way of the danger."

NOTTINGHAM.—Brother Sulley writes: "Brother Russel has asked me to give you a sort of report of our lending stall. Here it is: 'Through the suggestion of some of our younger brethren, we have adopted a new mode of helping the proclamation of

the truth in this town. A number of books are placed on a table at the end of the lecture hall for the purpose of lending to interested strangers. We simply ask those who desire to read a book to give his name and address, which is entered into a book kept for the purpose. We enter the title of the book lent also, and ask our friends to return the book when read. This movement began about six months since. The number of books already given out is about 103, and forty-two of that number have been returned. We intend to have a stamp with which to mark our lending books, stating the address of the hall. Sowing in faith by every means in our power there is hope of reward, and when all is done it is but that which we ought to do. (Luke xvii. 10). Brethren Russel and Fidler, jun., have charge of the lending stall."

PETERBORO'.—Brother Royce reports the obedience of JOHN THROSSEL (21), formerly neutral. He also states that brother Roberts gave a lecture in Peterboro' on Nov. 25th, on The decline of the Turkish empire. There were over 200 present, and many more have heard the report that did not attend. Brother E. Clarke, whose address is Post Office box, 202, Cheyenne, Wyoming territory, North America, says, "Will brother Grocock last heard from at Middletown, Pa., U.S., inform brother Clarke of his present address, as he is anxious to hear from him."

SHEFFIELD.—Brother Wilson reports the obedience of ELIZABETH ANN LEE (21), dressmaker, formerly of the Church of England. She has been searching into the truth for about eighteen months.

SPALDING.—Brother Jane reports that during the past month lectures have been given as follow: November 14th, The cross and the crown. (Brother Hodgkinson). November 21st, The politics of the great future. (Brother Hawkins). November 28th, The heavens shall pass away with a great noise. (Brother Tyler). December 5th, The kingdom of God. (Brother Jane).

STOW.—Brother A. Scott reports the death of old brother Andrew McKelvie, who for years past was unable to win his bread, by reason of bodily weakness. His daughters did their duty to him in his old age. He fell asleep on November the 28th, aged 73 years, and we laid him in his short resting place on December 1st, there to wait a little, until the Lord comes.

SWANSEA.—Brother Randles reports the obedience of Mrs. REES, wife of brother Morgan Rees, of Mumbles; also MR. FOOTE (28), gardener, and MISS PALMER, daughter of brother Palmer. Against these additions has to be placed the loss by removal, of sister Kershaw, to Barnstaple. The lectures since our last have been: November 21st, Babylon (confusion) considered as the apocalyptic symbol of Christendom, so-called, in its present state. November 28th,

World-burning. Is it true that the earth on which we live will be destroyed by fire? December 5th, Pre-existence: in what sense can it be affirmed of Christ? The Bible sense *versus* the Trinitarian sense. December 12th, The second coming of Christ; its object and nearness and what men should do in view of it.—The news of the month from this quarter is particularly encouraging. The brethren, who have for a long time been divided, are again united, with the intention of devoting their whole strength to the cause of the truth in its purity. The united body broke bread on Sunday last (December 12th) together. We are looking forward to better things for the truth in South Wales. May the Lord grant our desire."

TRANENT.—The brethren here have been again cheered by a case of obedience to the faith, MRS. REID, wife of brother John Reid (junior), being on Monday, October 31st, baptised into Christ.

WISHAW.—Brother J. Kay reports that on the 24th of November, JAMES BROWNIE and his WIFE put on the name of the Lord Jesus Christ in the appointed way: they were formerly connected with the Plymouth Brethren. Also ELIZA WHITE, wife of brother James White, on the 4th inst., formerly United Presbyterian. All three rose out of the water resolved to strictly walk in the narrow way and avail themselves of every opportunity to increase in the knowledge of God and His Son Jesus Christ; a resolution, if faithfully attended to the end of their career here, there will be no peradventure as to the blessing when the Lord appears. Writing again, brother Kay reports that on the 16th November, brother James Gold died, aged 72 years. "The last time I saw him, he was longing to leave here and to be with Christ, which he knew would be far better; he also knew that God who raised the Lord Jesus would raise up him also."

AUSTRALIA.

KANGAROO FLAT (Sandhurst).—Brother H. Gordon, for brother Anderson, makes report of matters which it appears were mentioned in a previous communication, but inadvertently overlooked in the office of the *Christadelphian*, amongst which was the obedience of HENRY GORDON (17), son of brother Gordon, formerly Wesleyan; and also of JULIA JONES (41), formerly Roman Catholic. Some other matters are better unreported.

CANADA.

HALIFAX AND ST. JOHN'S.—Brother Gunn reports a visit he made to those places,

during his autumn vacation, strengthening the believers and doing his best to publish the truth. The report is interesting; but demands upon space forbid details of a personal nature.

TORONTO.—Brother D. P. Ross reports a lecturing visit to Toronto by brother Dr. Reeves, of Springfield, whom brother Ross also accompanied to a place twenty miles distant, called Woodhill, where the Dr. lectured twice, the audience in the evening being large. Brother Ross says: "I would like you to insert this notice in the *Christadelphian*. The Christadelphians in Toronto, Canada, meet every Sunday evening at 6-30 p.m., for public worship, exhortation and keeping in mind the Lord's death till the return: at No. 16, Alice Street. My reason for this is that brethren from a distance often come here, and without knowing it, sometimes meet with those who have left us on the question of immortal emergence. Those latter are now wanting us to join with them in the proclamation of the truth on a broader basis; but the truth has only one basis and the doctrine of the judgment is part of it, so we have decided to be very conservative, and not permit more than we can help, anything to be associated with us which will disturb our unity. We are now in a good position, being all of one mind on the truth as advocated and believed by Christadelphians."—[We have not put the photo. in the waste basket.—EDITOR.]

NEW ZEALAND.

CHRISTCHURCH.—We cannot heartily publish news from a place where there is nothing to report but division and strife. The object of intelligence is to comfort and strengthen. There are things that are better not reported.

DUNEDIN.—Brother W. Holmes transmits a lengthy rejoinder to the notification appearing in the September *Christadelphian*. He asks for the contradiction of the statement that he and another have been "withdrawn from for disorderly conduct." On the contrary, he says he and those with him withdrew from the meeting, sending the notice in question in consequence of falsehood and heresy. With this statement, the matter must be left so far as the *Christadelphian* is concerned. It is impossible to judge at a distance. It is a calamity there should be anything to "judge." The only course for visitors to the colony is to satisfy themselves by personal investigation. The Lord will judge all when he comes, and in the recollection of this, every just man will find consolation.

UNITED STATES.

ALBANY (Ogn).—Brother A. Marshall reports his withdrawal from the L. T. Nichols' fellowship, which he accepted some time back, under the mistaken impression that those composing it were uncompromising friends of the truth. He finds they are Renunciacionists.

CLEVELAND (Ohio).—Brother Shaw, recently removed to this place, says: "We have found society here very loose and most indifferent. They don't even begin to believe the Scriptures, consequently our testimony has no weight with them. Still, we will try (if the Lord tarry) and send, as often as we can, for reading matter to circulate the precious word of life. We break bread together in commemoration of the broken body and shed blood of our dear Lord until he come, and believing it to be near, we trust to be found among the accepted at his appearing."

SAN FRANCISCO (Cal.).—Brother Faulk writes of his arrival here in June last. He calls the place a "Sodom," and has no good news to send. He aims to get on to Cleveland, Ohio, where no doubt brother Shaw will be glad to receive him.

ELIZABETH (N.J.).—J. O. Woodruffe objects to the statements of brother Coddington, of Brooklyn, appearing in the *Christadelphian* for August last, as calculated to convey a wrong impression. So far from having forsaken the truth, he says that, after twenty-five years' profession of it, it is to him exceedingly and increasingly precious from day to day. He, however, asks a question which explains brother Coddington's letter, viz., whether it is necessary to believe that the righteous at the resurrection are to come forth in flesh and blood nature? This shows that those referred to by brother Coddington refuse to receive the doctrine of the judgment at the Lord's coming. The question is, is it necessary to believe that the dead will be judged "at his appearing and his kindgom?" (understanding by judgment the dispensing of life or death by the Lord to those who appear before him from the grave or the land of the living). Those who say "No" to this question cause the difficulty with those who must have the truth as the basis of their proceedings. No doubt there is a good deal of puffing up of novices that friend Woodruffe speaks of; at the same time, is it not the fact that the principal cause of strife and division is the refusal of some to consent to the form of sound words, even the wholesome words of the Lord by his apostles?

The Christadelphian.

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

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

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Vol. XVII.

DR. THOMAS'S EFFORTS FOR THE TRUTH THIRTY YEARS AGO.

“THERE has been residing at the lower end of King and Queen for several years past a self-excised member of the Methodist church. From some cause or other, he determined to read the Bible for himself. The effect of this unusual determination soon became manifest. He found that the system of doctrine, called Methodism, which he had all along supposed was the very truth itself, was nowhere to be found in the scriptures. The result was that he began to give utterance to what he believed; and to proclaim that his brethren, and indeed the religious world at large, were altogether gone out of the way; and that their faiths were not the gospel of salvation. Conversing one day with a friend upon these matters, he learned from him that he was not alone in his views. He lent him a number of the *Herald*, where to his surprise and gratification he found them advocated at large. He became a subscriber to the paper, and by its assistance was enabled more effectively to agitate for the truth. This he has done with considerable success, proving that if there be but one man in a neighbourhood who believes, he can, if in earnest, excite considerable attention to the truth. We were invited to hold meeting there the first convenient opportunity, which happened on Wednesday and Thursday, the 16th and 17th of July. After a hot drive of twenty miles we arrived at the Old Church between 11 and 12 o'clock. We were agreeably disappointed in finding quite a large gathering of the people awaiting our arrival.

This was the result of the agitation which had preceded us. We soon found that Immortality and Baptism were the questions which stirred up the people; for we were requested by some of the members of the Methodist body, through our friend, to address them on "the Immortality of the Soul;" while certain of the Baptists also wished us to say something about baptism. We endeavoured to oblige both parties. On the first day we discoursed on *Life and Incorruptibility brought to light by Jesus Christ in the gospel of the kingdom*. We stated the theory concocted by the heathen before Christ came, and adopted by the New Platonists, who sprung up in the apostolic churches from the tares which the enemy had scattered among them. We endeavoured to exhibit this as it is taught in the papal and protestant theologies, impartially and without extenuation. We then showed what the Bible taught upon the subject, that by the contrast the truth might shine forth more conspicuously. The things discussed held the people in profound attention upwards of two hours. In dismissing the audience, Mr. Magruder made some concluding remarks, which were followed by a question from a class-leader, who wished to know, if his soul and body would lie in the grave when he was dead? He put other questions as difficulties in the way of our positions, founded upon the hackneyed texts usually quoted by the Platonists of the age in support of their mythology, such as "kill the body, but cannot kill the soul," the rich man and Lazarus, "absent from the body, present with the Lord," the thief upon the cross, &c. Mr. Magruder replied to some of the questions, and we also to one or

two; although he demurred to us as being able to prove anything we pleased! As our friend the leader seemed to be in the spirit of interminable inquiry, we concluded to cut the matter short for the present, and to meet an hour sooner on the morrow to look further into it. This being agreed to, we dispersed to our several abodes.

We reassembled at 11 a.m., with an undiminished congregation. A string of texts was handed in by the leader, which would have furnished matter enough for a series of fashionable sermons for several months. He wished us simply to *explain* them by scripture without reasoning. This was an impossibility we could not undertake. He wanted scripture, not reason; we required both as more scriptural and apostolic. We occupied about an hour in examining some of his texts, and turned over the remainder to Mr. Magruder to make what disposition of them he found convenient in the afternoon. We then proceeded to address them on "the Great Salvation," as contrasted with the salvation of the "immortal soul" from everlasting burnings. This occupied two hours. After a recess for refreshment, the audience reassembled to hear Mr. Magruder, who showed that the doctrine advocated was in perfect harmony with the letter and spirit of the texts which remained to be explained.

As to our friend who had induced us to visit the neighbourhood, the meeting was to him a sort of jubilee. A triumphant advocacy he conceived had been exhibited in behalf of the great truths he had himself been agitating for so long time. We were glad to hear from all sides that he was highly esteemed as a good and

honest citizen. This was especially gratifying to us, whom he called upon to identify ourselves with him by uniting him in baptism to the name of Jesus Christ. Finding the root of the matter in him, and a determination to abide by the truth through evil as well as through good report, we readily acquiesced in his request, and baptized him in the Mataponi on the morning of our departure for the vicinity of the broad waters of the Rappahannock, in Essex county. The kindness, good feeling, and hospitality of the citizens in general was unreserved. We had nothing to complain of, but much reason to rejoice, and to hope that fruit may appear to everlasting life.

Our party consisted of brethren Edwards, Magruder, self, and daughter. The friends in King William had furnished us with a carriage and norses; so that we were enabled, very agreeably, to make a circuit of about 70 miles from Acquinnton. The weather was hot, and the roads sandy, dry, and dusty. With this exception our tour was as pleasant as could be desired. After a drive of twenty-five miles we arrived at the hospitable residence of our friend, Mr. Tribble, who is highly respected by all that have the pleasure of his acquaintance. He is at present in the dual number, contending in the midst of gainsayers for the gospel of the kingdom. He was formerly among the "reformers," to whom he became obnoxious by urging upon their attention "the things of the kingdom" as the hope set before us in the gospel. Not content with rejecting his testimony, they inflicted upon him what petty annoyances were in their power. They injured him in his school, and slandered his character, as the only answer at their

command to his arguments and testimonies for the truth. Not being accustomed to hard usage as we are, the treatment he has experienced at their hands has been esteemed a sore affliction. But it is good to be afflicted. Its perfects our faith, makes us patient, makes us feel our dependence on God, and strengthens us to endure hardships as good soldiers. We are to "count it all joy when we fall into divers trials" of our faith; for a blessing is pronounced upon all who are persecuted and falsely reproached for the gospel's sake. We could not therefore sorrow with our friend, but wish him joy in the communion of persecution he had experienced from the ancient gossellers in common with ourselves. We doubt not he will treat it as lightly as we do when a little more accustomed to it. They have not yet denounced him for "one of Murrel's gang!" This has been said of us in this city as an opinion generally entertained! But are we therefore a robber and a murderer because the slanderer affirms it? Nay. Such peeches, while they show the malices of the enemy, only provoke a smile, and the expression of gratitude to God that he has disarmed Satan, and restricted his enmity to idle and impotent words, which can neither kill us, nor break our bones.

It was expected that the Rappahannock, or Bethanian, meeting house, which was built by public subscription as "a free church," would have been opened on the week day at least for the accommodation of the citizens. But they were not to have the use of the house they built. Before this was ascertained, notice was given that we should speak there. But the Bathanist leaders took it into their heads that

their fellow-citizens should not hear us under the roof that sheltered them. They resolved that the doors and windows should be shut, that neither they nor the light might enter in. These were strange doings for "primitive christians," who a very few years ago were chilled with pious horror at the awful bigotry of the Baptists in closing their doors against people, who desired only to "prove all things and to hold fast that which was good!" Who would have thought it, that within the short space of twenty years these very "primitives" would have done precisely the same thing. Some of their fellow-citizens, who cared neither for what we were said to teach, nor for their opinions, but who love liberty, and admire consistency and probity, were indignant at their conduct; and turned in with heart and hand to the aid of bro. Tribble in providing accommodation for the public, and refreshments in the adjoining grove. The ground was cleared up, a stand erected, and seats provided. The petty annoyances bestowed upon our friend, the refusal of the house, and some curiosity to hear us, combined to bring together a large and respectable congregation. The assembly was considerable on Saturday; but far more so on the following day. The weather was fine; but the foliage not being quite dense enough, the sun would sometimes shine in upon us inconveniently. The fable of "the Dog in the Manger" well illustrates *the Rappahannock and the Grove* in this point of view. A commodious meeting house was in sight, but the "Reformers" would neither use it themselves, nor permit their neighbours its protection from the stroke of a July sun. Under all the circumstances of the case, how-

ever, we had more ground of congratulation than complaint. We addressed the people three hours on each day on the things of the kingdom; and showing also how it was to be set up by the God of heaven. Mr. Magruder spoke on Sunday afternoon on some things not touched upon by us. He found even as we that speaking in the open air was no refreshing pastime; but a labor of some severity, which we unrepiningly accept as a modicum of the evil inflicted upon us by the Bethanists for the good we proposed to do them. They have proved themselves "contrary to all men: forbidding us (as far as in them lies) to speak to the people that they might be saved." It is with pleasure, however, we can testify that there are some in the Rappahannock body who do not approve of the course pursued by their leaders; and who are disposed to listen and to learn. Our controversy is not with such as these, although they may not agree with what we teach. It is with "the leaders," who in all ages have "caused the people to err." We extend the hand of friendship and the olive branch of peace to all of "an honest and good heart," who are willing for the truth's sake to prove all things. We entertain no hostile feelings to men who desire to know, and are disposed to do, the truth, although they cannot see eye to eye with us. We respect and honor the disposition; and rejoice in his manifestation wherever it appears, in Jew or Gentile, Barbarian or Scythian, bond or free. Understanding the truth, as we believe, our hostility is to every thing contrary to it, and subversive of it; but to those *persons* only who refuse to hear, and investigate, and yet blindly oppose it, and seek malicious-

ly to injure its advocates. These are blind leaders of the blind. They constitute a class upon whose heads we would pile up coals of fire;* but with whom we would be no more at peace than Jesus with the Pharisees, or Paul with those who perverted the gospel he proclaimed. Our controversy is with the sowers of discord and hewers out of broken cisterns; and not with the poor people whom they victimize by their cunning, and by their vapid and effete traditions. The Rappahannock members very properly met at their usual hour, and attended to the things that brought them together. Having disposed of these, it was found expedient to dismiss without making a further draft upon "the evangelist." His services, therefore, being dispensed with for the time, they all adjourned to the grove, with a very few exceptions, to hear what was being published there. We were glad to observe their advent; for it proved they were not as far gone in bigotry as their co-religionists in some other parts of the Old Dominion. We appeal to their candor, if they did not hear more of God's testimony quoted and interpreted in our single discourse than from all their "evangelists" put together for a whole year before. Why is this? Because but little scripture is required in ringing the changes on "baptism for remission of sins," and *how the spirit operates*, on "the three kingdoms," and "the three salvations;" but in preaching the gospel of the kingdom God's testimony is required from Genesis to Revelation. O that they would awake from the slumber into which they have fallen, and give heed to the joyful sound! There is more in the gospel than comes from Bethany.

(Head quarters of Campbell—Bm. Ed.) The Hope of the gospel is known there only as a jest. Both Israel and their hope, and all that advocate the restoration of the kingdom to them, are but a gibe in the mouth of the philosopher who plays the oracle there. Let the disciples of Bethany turn their minds to Moses and the prophets, who speak of "the restitution of all things," or the glad tidings of the kingdom, and they will soon discover the darkness that broods like chaos over the mind of their Gamaliel. We suspect they heard something on the 20th July that changed their opinion of our teaching in some degree. Why should not they be gratified in hearing the truth as well as people of other sects. Surely prejudice is not too strong to permit them to utter what all candid and thinking men perceive, namely, that if the Bible be true, then we proclaim the truth. We take this opportunity of commending the Rappahannock body for the conclusion of their second and better thoughts. Word was sent us that we could use the meeting house after the recess if we pleased. For ourselves we had weathered the morning under an umbrella, and were not indisposed to enjoy the grove as a listener in the afternoon. There seemed to be no disposition among the people to adjourn, seeing they had borne the brunt of the inconvenience so long. An hour or so would bring the meeting to a close; when we strangers at least, should all find an old English hospitality and Virginia welcome at the Anglo-American board of bro. Tribble and his intelligent and accomplished lady. And so it came to pass."—

Herald. 1857. p. 187

* Rom. xii. 20.

DIARY OF A CHRISTADELPHIAN.

(Continued from Page 14.)

MONDAY, Dec. 27.—The rarest of all ecclesiastical occurrences has taken place in my absence from home this morning. An orthodox minister (a former neighbour of mine) has been “to have a quiet chat.” He is the only one out of a pretty extensive circle of parsonic acquaintances who has ventured upon so hazardous an experiment within a period of four and a half years. About twelve months ago I lent him “Twelve Lectures,” as he expressed a desire to see the style of writing that had been potent enough to induce a sane man to step down from the clerical pedestal. To-day he returned it, professing to have “carefully read it without being in the least shaken by its arguments.” In conversation with my sister wife, however, it soon transpired that he knew very little about the book, for he revealed great ignorance of the Christadelphian position. His attempt to buttress orthodoxy was almost too contemptible even for that contemptible cause. How did he deal with the questions raised? Why just as an ancient school-mistress (whose orthography would not have charmed Murray) was wont to do with the hard words—she simply “skipped” them. That was what he was in the habit of doing when he came to such texts as those which Sister Ashcroft had quoted! In reply to the suggestion that such a method of treatment was not that which wisdom would pursue towards the holy oracles, he simply assented and laughed. ‘Had our Christadelphianism made any difference in the attitude of our friends

towards us?’ Of course, all the difference in the world. It had produced estrangement more complete and hopeless than anything else could have done. I verily believe my pious relatives regard Christadelphianism with much more intense abhorrence than they would have exercised in relation to any sore *moral* evil that might have arisen amongst them. And no wonder: for moral delinquency is an orthodox qualification for the favour of Christ, who is said to delight to receive the devil’s castaways; whereas the Christadelphian attitude is outside all ordinary measurement and calculation. The truth divides asunder friendships more completely, than does the sharp two-edged sword the joints and marrow. It is a constant pain and grief to feel compelled to stand apart from enterprises in which most of our kindred after the flesh are zealously embarked, and to be cut off from the refinements and intercourses of educated society. (Not that the friends of the truth are to be considered ill-mannered always, and without education of the highest order.) We are not responsible for this—nor yet for the distressing implication our position carries with it, that those from whom we have turned away are not walking in the way of truth. If they were, they would find no supporters more steadfast and enthusiastic than we. It is just a question as to what is the truth? That question is either capable of being answered, or it is not. If it is not, then all human association on a religious basis is

reasonless—a thing of uncertainty and guess. My old friend would say, that it is useless to appeal to the Scriptures, since they are made the foundation of every kind of theological absurdity.—“All religious bodies get their notions from the Bible, just as you profess to do.” The simple answer to which is, that—ideas taken *from* the Scriptures, will inevitably be found *in* the Scriptures—since no one can take from a book what that book does not contain. History cannot be got out of a Mathematical Treatise, nor arithmetic from Watt’s hymns. Let our acquaintances honestly search the Scriptures for their favourite doctrines. Never was a more fruitless investigation begun.

My friend seemed to think that the ministerial office has not much to fear from such books as the “Twelve Lectures.” And no doubt he is correct in his forecast. Such as he need not be greatly alarmed, as though their craft were in danger from the circulation of Christadelphian writings. They may, it is true, lose the patronage of here and there one who has been on the look out for some reasonable and Scriptural solution of the dark problems which must present themselves occasionally to the orthodox mind, but the majority are too tightly wedged into their places. There are few who have the ability and the courage to inquire into the Scriptural merits of the religious system into which they were born. No one ever heard of an Episcopalian Father taking his son aside and saying—“Now it is time you were thinking of taking a stand in connection with some Church or other—You know I belong to the Church of England, whose clergy I consider to be the direct successors

of the Apostles, and possess ‘power and commandment to declare and pronounce’ unto their fellows ‘the absolution and remission of their sins.’—I heartily believe all that is contained in the Prayer Book—from the Thirty-Nine Articles down to the weighty declaration that ‘that a man may not marry his grandmother.’ But I don’t want *you* to say you believe as I do until you have thoroughly looked into these matters for yourself, and tried point by point in the light of Bible teaching.”

Whatever son was thus parentally advised? Is there under the sun a thing more palpable than the fact that reverence for a particular denomination is more a matter of educational bias than anything else? Men are in such slavish dread of the popular condemnation and reproach and especially of the ostracism and abuse of their co-religionists, that a change is simply out of question, however strongly the dictates of enlightened reason may suggest its importance. The process of departure from the old traditional lines for the still older lines of Apostolic truth is seen to be accompanied with vast inconvenience. “This is a great change for you,” said an old pew-holder of mine the other day, in whose house I was on a piano-tuning expedition—“and all for conscience sake.” “Yes,” said I, “I have no doubt I am considered an amiable fool.” “Well,” quoth he, “upon my word I don’t think a man with a family is justified in considering his conscience as you have done. There are lots of these parsons who don’t believe what they teach, and I don’t blame them for sticking to their posts—It’s a living for them, and as things now are in the world a man must not be so squeamish about his

conscience.—It wouldn't do in trade, anyhow.—Conscience, indeed! It's all very well, but how is a man to live?" "Not by bread alone," was the substance of my reply. It was impossible to invest my history with a look of wisdom in such eyes. The Gentiles cannot see afar off. However, this particular Gentile paid me as much for tuning his piano as he would formerly have done for his seat in the church. How rarely are Divine measurements applied to human conduct! The Christadelphians have few competent interpreters. Their inevitable fate at present, is what it was in the first century. Mankind care for none of the things which comprise the truth. With all their professed reverence for the Scriptures, the study of the Inspired Volume and the careful comparison of one part with another, is a labour for which the majority have no taste. They are content to leave these matters in the hands of men in whose probity they have no great confidence (*vide* my friend just referred to)—men whose temporal interests would be imperilled, if honest and independent study of the Bible became anything like general. There is real comfort in being one of a few, as things now are. No man's ideas are of any intrinsic value to him unless he has looked well round all the corners of them, and thoroughly reasoned them out. A whole world's population has been wrong, and only one man right before now. And Christ said that Noah's days were to have their counterpart in a state of society yet to come. If we found that numbers were beginning to flock beneath the standard we unfurl, we should do well to take it down and see if it had the right heraldry upon it. I notice, however, in conversation with

old acquaintances, that they are most concerned to know what numerical progress we are making. In their estimation, a thing is of no consequence, so long as the multitude hold aloof from it. They don't know how hard is the labour of sobering an intoxicated community, and in what rare cases the toil expended achieves the end. Christadelphians are not made as easily as Methodists or Quakers. I was struck the other day by the discovery that *lunatics* have, what is supposed to be, the gospel preached to them in the asylums. So simple is the popular religion!—It is adapted to idiotic capacity. But we have no evidence that Christ ever preached the gospel of the kingdom to demented Jews. A Plymouth brother complained to me recently that I believed with my head; whereupon, I naturally inquired, whether I must believe *without* my head. The ultimate success of the engrafted word is not guaranteed in the absence of an understanding mind.

Our clerical visitor insinuated that he had seen all these heresies before, and should have given me credit for more sense than I had displayed in becoming a Christadelphian. It suits this class of men to talk on this wise, but it is a trial of patience to listen. To be accounted insane on the subject in relation to which you reveal the truest wisdom, creates an occasion for the display of that meekness which Christ will look for in all his friends. Besides, the assumption that these doctrines "were all examined when we were at College" is simply false. I can testify that, after a course of theological study, I did not even know what a Millenarian was! And if any one had spoken to me of the re-

building of the Tabernacle of David which has fallen down, or of "The times of the Gentiles," or pointed out the distinction between Hades and Gehenna, I should have felt that my collegiate training was being supplemented in a very important degree. The Truth is unknown at the theological seminaries: but it would never do for the clergy to speak as though they had not thoroughly discussed Christadelphian doctrines in the corridors of the College or University. These doctrines are entirely outside the curriculum of any clerical manufactory under the sun.

My former neighbour considered that the great thing was to have the Spirit of Christ, and to love Him; and declared that our peculiar position should make no difference in his friendship towards us, and he wished us prosperity. It was im-

possible to reciprocate these expressions of goodwill, or bid him "God-speed" in his career as a blind leader of the blind. And, as to friendship, Mr. Ashcroft would accept none from any quarter where the truth was dishonoured and put in the back ground. The Spirit of Christ was best shown by attention to His commandments, and no man could love Him who was unbelieving and disobedient of His words. Why, indeed, should an effort be made to galvanize these old friendships! In a short time our Gentile acquaintances will be in the coffin. We know no man after the flesh; and this is how every natural man knows his fellows. On the whole, our clerical acquaintance would not feel refreshed by his visit, and he will probably never repeat it.

(To be continued.)

THE VISIBLE HAND OF GOD

IN

MIRACLES, SIGNS AND WONDERS:

The nature and design of such operations and their necessity to the accomplishment of the work of God in the earth.

No. 2.

"THE present aim will be to rehearse the miraculous occurrences testified, with the object of illustrating the nature of them, and their necessity for accomplishing the end in view." In carrying out the plan sketched in these words at the close of the article appearing last month, we might begin with the first chapter of Genesis. Here we have marvel enough of the miraculous order. "God said 'Let there be light,' and there was light," and so with other things: his word produced the result. This, however, would be too early a search for the exhibition of the visible hand of God to outcast man, inasmuch as man was not on the scene to witness these wonders. Still, it is not foreign to the subject to realise in passing that such must have been the beginning of things.

It is the scientific fashion to believe that things have "evolved" them-

selves. But this is a mere speculation. That is, it is a guess suggested by certain facts on the surface of things that look in that direction, but which are capable of another explanation. It is a guess inconsistent with other facts: a guess hazarded by one or two clever men, and taken up and re-echoed by thousands of mediocrities: a guess, however, rejected by men of equal scientific eminence to the originators of it, and refused by a large section of the scientific community. As a guess, it is not like most scientific conclusions—demonstrated truth; it is a mere theory in the air that has rapidly become popular because of its tendency to liberate from the obligations associated with the Scriptures. It is a guess effectually demolished when the resurrection of Christ is established; for with the resurrection of Christ comes the proof of his divinity and the consequent establishment of Moses and the prophets endorsed by him.

But even evolution itself cannot dispense with such a beginning of things as is exhibited in the Mosaic narrative. For what is evolution? It is the gradual development of things, from latent power. The power for a thing to be (or its "potentiality," as scientific writers say) must exist before the thing itself can come. For example, the potentiality of any plant exists in its seed; the potentiality of ice exists in water; the potentiality of the various orders of living things exists in their respective seeds. Without this antecedent power to exist, they would not come. Now, carry the process of evolution backwards far enough, we are bound to come to a time when there was no earth, no sun, no stars; when the universe was an undeveloped potentiality. (The hypothesis of evolution involves this.) Very well, imagining ourselves in such a time, what should we have to look at, so to speak? In a sense, of course, there would be nothing to see, for nothing concrete existed to be seen; but the force or power now incorporate in the splendid frame of the universe must have existed. There must have been an all-space-filling ocean of invisible power or energy out of which heaven and earth came by "evolution." Now, in this ocean there must have existed the potentiality of heaven and earth; for if the power of them to come did not exist there, how came they? Yes, says the evolutionist, their potentiality did exist; that is what we contend for. Very well, but look at this: how came the potentiality to stir itself! Select any time for the start you like (any number of millions of years), it was at rest before then? Yes. Now for how long a time was it at rest? It matters not if you say a year (which of course would be absurd) or a million of years (which would only be a little less absurd), or measureless time—time without beginning (which must have been the fact). Here is the problem you have to face: how came the potentiality to stir when it did stir, and why was it quiescent in the antecedent eternity? Must not something have come upon the scene at the moment of the stirring, which was not before at work? Must not an impulse have begun to move which was not moving before? Must not the previously sleeping "force" have begun to vibrate with a formative stimulus not previously experienced? How came the antecedent "force," however slowly, to incorporate itself in the beautiful forms of the universe, which had no previous existence? Something like the Mosaic start took place even on your hypothesis; a fiat, a stimulus, a volition not before active,

gave things a start in the direction of their present form, even if they have been evolved in the Darwinian sense. The slowness does not make the process any easier to understand. If the Mosaic start in a quick way is inconceivable, so is the Darwinian ; they are both equally out of the range of the human intellect. There are two great differences between them in favour of the Mosaic. 1st, the Darwinian hypothesis is a guess, while the Mosaic narrative is a matter of testimony commended to our faith by many powerful evidences ; secondly, the Mosaic view gives us a cause adequate to the effect produced, viz., an all-wise, all-powerful Intelligence, possessing in himself the focalised power of the universe, and capable of imparting that initiative to creative power that is required for the explanation of what we see, while the Darwinian theory gives us eternal force without will or wisdom to do a thing which required both in their supremest form.

God has made heaven and earth by his power. This is the simple proposition to which the profoundest of philosophy leads. Nothing deeper or at the same time more satisfactory, as an account of the beginning of things, will ever be written than the words of Genesis i. "And God said, 'Let there be light,' and there was light." The child and the philosopher meet here on common ground. The only difference is, that the philosopher has been out on the field of exploration to which the child's curiosity will by-and-by lead him, and has returned with the discovery that things in general are larger and more inscrutable than the child has any idea of.

The only practical difficulty in the way of accepting the Mosaic narrative is the assumption that it teaches that the work of creation began 6,000 years ago. Close study will show that there is no real foundation for this assumption, and that all that the Bible teaches is that the earth was put in order and the Adamic race appeared on the scene 6,000 years ago. The pre-existence of the earth and of races upon it, is not only compatible with the Mosaic narrative, but is recognised in the opening chapter. Before the six days' work began, it shows us (verse 2, chap. i.) "Darkness on the face of the deep:" the earth without order, and void. The very first incident described is the movement of the spirit of God "on the face of the waters" (same verse), from which it follows the earth and the waters existed before the re-organising work of 6,000 years ago began. How long it had existed in that state there is nothing to show ; but there is room for any length of time the evidences of geology may claim. Consequently, there is none of the practical and insuperable difficulty which most people suppose to be in the way of receiving the Mosaic account of creation. The earth had a history before the six days' work, as further evident from the words addressed to Adam : "Be fruitful and multiply, and *re-plenish* the earth." The nature of that history is not disclosed to us in the Scriptures, and geology cannot tell us. Both the Bible and geology show it was a history marked by convulsion and ending in catastrophe. The Bible shows us the recovery from that state by the six days' work ending in the appearance of Adam on the scene. The Bible and Geology are sufficiently in agreement to make the acceptance of both possible, but even if there were hopeless divergence between them, we must remember that geology is too incomplete and changeable a science (changeable, that is, in the inferences that men

draw from the facts observed ; changeable also in the aspect in which facts present themselves to various students and at different times), to come into competition with the attested authority of the Scriptures of Moses, the prophets and the apostles.

The beginning of miracle upon earth, then, we doubtless contemplate in the formation of Adam from the dust and the attendant works of repair and re-order. There is no difficulty in the reception of this miracle that is not equally experienced in any theory in which human intellect may prefer to take refuge. This is the conclusion reached by the line of reflection we have roughly sketched. Whatever the nature of the beginning, and to however remote a point it may be deferred, it is enveloped in mystery inscrutable. Here is the fact, that man—wonderful man with all his weaknesses and basenesses—is here ; and there is the other fact that go far enough back, and he was not upon earth. Between these two points of time, his appearance takes place ; and whenever and however that appearance took place, a marvel occurred for which no explanation can be found in the antecedent eternity, apart from the existence of eternal wisdom and power. This is adapting the argument to modern habits of thought. By whatever name people may please to designate the cause, that cause, combining wisdom and power, is God and nothing else. That we cannot understand God, is no obstacle. Whatever we may call it, we are in the presence of that which cannot be understood. Who can understand eternity ? who can understand “force ?” To put away God and give us “force” is not relieving us of any difficulty ; it is not giving us anything we can understand better. It is rather increasing our difficulty ; for if passive, mindless force can produce a creation like that which we see around us, bearing the stamp of matchless wisdom, both in its general form and in its minutest arrangements, then is force a more wonderful God than the God of Israel ; for the God of Israel declares to us he has made all these things by his power and his wisdom, while scientific Atheism would give us a God possessed of neither—a blind God—a sleeping God—a God that slept for ages and then woke up without a cause and proceeded to “evolve” at a rate of progress suggestive of wonderful sloth in the first cause.

Adam must have appeared at once, and at the time Moses informs us he appeared ; for if he appeared by slow development from a lower life, or by spontaneous development in a complete form, the fact would demand three things that experience does not realise. 1. There ought to be no lower forms of life now : for if creation “evolves” by mechanical impulse without discernment, discrimination, or design, her “developments” should march abreast, and there ought to be no monkeys, no dogs, no “primordial germs”—nothing but men. 2. If to this it is objected that surrounding circumstances exercise a “natural selection,” and prevent development in certain cases, then, as there are all sorts of circumstances, there ought to be all sorts of stages of development, and we ought to have some tribes of men with tails, and some with wings, and some with horns, and some with amphibious capabilities like the hippopotamus, and certainly we ought to have speaking animals, instead of which, man is man everywhere ; there is an unbridgable gap between the lowest human specimen and the highest of

the animals in the bulk and distribution and position of the brain. 3. If man appeared on the scene by spontaneous development (most absurd of all the wild suggestions to which atheistic predisposition drives the cleverest of men) he ought to do so now, because nature, on this hypothesis, is unchanged and unchangeable, and ought to present us every now and then with a man whose mother should be the rock or the peat bog, and his father, the sun's rays or some other form of the wonderful "force."

Finally, the extent of human population upon earth at the present time, considered with reference to known rates of increase, after allowing for the devastations of war and the depopulations of barbarism, and the flood, involves, the conclusion that human generation began at the time represented by Moses. What if there are remains of pre-historic and pre-Adamic races? The conclusion is not weakened. Such facts would only go to show that in the pre-Adamic history, for which there is room in the Mosaic narrative, the prior races, with which we have no connection, played a part, of which all memory and trace have been obliterated by the catastrophe (probably judicial) which plunged the earth into the chaos in which the Mosaic narrative opens upon it: after the analogy of the Noahic flood which we shall have to consider by and bye.

"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." This is the all-sufficient explanation of the marvel of man's advent upon earth—the initial miracle of human history. God fashioned him direct from the dust. This is enough. It suits and harmonises all the facts of the case which cannot be said of any scientific hypothesis. It has the merit of being unburdened by the pretentious jargon of science, and of setting forth all that we can or need to know of the process by which the foundation of the human race was laid in the production of the first man. It has the further merit of being an authoritative piece of information and not speculation, for it comes to us with the stamp of Christ's endorsement, and Christ's case is too far beyond the region of uncertainty to be debateable. In telling us that God made man it clears the resurrection of all the difficulty which some men have professed to see in it; for obviously, God who produced the wonderful mechanism of human life at the beginning, can easily reproduce it when the occasion calls.

The creation of man is not precisely of the order of miracle with which these articles propose to deal. It is the miracles wrought towards man after his establishment on the earth that chiefly claim our attention. Still, it is not without advantage to begin at the very beginning, and fix attention upon himself. We have looked at him in the moment of his appearance on the scene. We look at him in the first stage of his career. "The Lord God planted a garden eastward in Eden, and there he put the man whom he had formed . . . to dress it and to keep it." (Gen. ii. 8-15.) This was before the appearance of Eve. The planting of the garden would be in the nature of a miracle. A clearing or enclosure would be made, and stocked with fruits and flowers, in a readier and easier manner than by shovel and pick. The power that made a man from the same material would find no difficulty in this. It was not a work of superfluity. It was necessary that

Adam alone in the land should have a prepared and suitable place to be in, and what more suitable than an enclosed collection of "every tree that is pleasant to the sight and good for food" (verse 9). Such surroundings were adapted to the tastes and necessities of a newly-made and solitary man. But another miracle was necessary to complete his situation. "The Lord God said, it is not meet that man should be alone: I will make him an helpmeet for him . . . and the Lord God caused a deep sleep to fall upon Adam and he slept, and he took one of his ribs and closed up the flesh instead thereof, and the rib which the Lord God had taken from man made her a woman, and brought her unto the man." God could have made woman direct from the ground as he made Adam: but he preferred to extract a portion of Adam's own framework and use that as a foundation from which to build the woman. We should speak presumptuously if we were to say there were no reasons for this preference. We may not know them all, but it is easy to see that the fact of Eve's origin (coming to Adam's knowledge as it did—see verse 23) would give her a place in his sympathy which another origin might have failed to give her: and it is not unnatural to suppose that the employment of a portion of his own being as the basis of his helpmeet would establish an electrical affinity between them, which would tend to the unity which God designed should exist between man and woman as "one-flesh." There was also an allegory established which would have been wanting had Eve been independently produced. Paul tells us that Adam was "a figure of him (Christ) who was to come." (Rom. v. 14.) Now, it was in the purpose of God to develop "the bride the Lamb's wife" from Christ himself by death (the antitype of Adam's deep sleep). Consequently, it was fitting that the relation of Eve's origin to Adam should exhibit the analogy corresponding to this.

Naturalists, of course, scout the whole affair as a fable. But they are precluded from doing so in true reason. They must first get rid of Christ, which is impossible, and of the Bible, which is another impossibility: and of Palestine and the Jews,—still further impossibilities. It does not follow that because the lower animals are male and female by a common derivation, which does not distinguish one from the other, that therefore it is so in the human species. Though man, in his present condition, is like the animals in nature, and lies down on equal terms with them in the dust, he is far higher than they in his origin, type, and destiny. He is in the image of the Elohim. He is the similitude of the divine form among the myriads of living forms that people the earth: among them, he is the only reflex of the moral and intellectual attributes of the Creator. He is the head of the animal world. Therefore he is not to be classed as a matter of course with the lower creatures as to the laws that govern his appearance upon earth. A dignity and a meaning attach to his origin and his history totally apart from that of the animals. Naturalists reason from below up to man: in truth, the process must be reversed. Man has come down from the position in which he started: and the nature of that position and the reason of that descent cannot be understood without contemplating him from the divine point of view. Reproduction was a foreseen necessity in the purpose of God with the human species: therefore the male and female relation was introduced,

but it was done in an interesting, dignified, and sympathetic way. It was an adaptation of a common animal peculiarity to a special and noble creature formed for the glory of God. Woman was formed from a rib extracted from man, and thus was achieved the first miracle after man's appearance in Creation.

EDITOR.

THE BRIGHTENING HORIZON.

CHANGES THAT HAVE FOR YEARS BEEN GOING ON IN PALESTINE.

Nothing can more forcibly illustrate the changes which, after ages of stagnation, are going on in Palestine than the facts personally testified by a clergyman (O'Neil), who was for several years a resident in the Holy Land. These facts show a general awakening of Palestinian life, more especially in the direction of Jewish settlements. The meaning of this awakening is discerned by but very few; but to these, the significance is distinct and sharply defined, and thrills them with anticipations of the mighty event of Christ's re-appearance for which the recovery of the land and people is a preparation, as they have learnt from the scriptures. The facts in question are set forth in a book entitled *Palestine Repeopled*, from which the following are

EXTRACTS.

"After the slumber of ages, Palestine is awakening to new life, and Israel are actually returning to its shores in such numbers, and at the same time in such a way as they have never been known to do, or could have done, since their formal banishment by the Emperor Hadrian, in the year A.D. 135. Many Jews, it is true, driven ruthlessly out of Spain in 1492 found a home in the Holy Land. To go still further back, the celebrated Hebrew traveller, Benjamin of Tudela, tells us in the twelfth century that he found considerable numbers residing in the various towns of Palestine which he visited—

descendants, perhaps, amongst others, of some of the 30,000 who joined the arms of Chosroes the Persian in his capture of Jerusalem, A.D. 616, or even of the Jews whom Julian the Apostate restored, A.D. 363, when he vainly endeavoured to discredit Christianity by rebuilding the Temple.

"But there is this all-important difference between what happened in the case of those who then returned and those who are now flocking back to the land of their forefathers. While in the former instances, whether under Pagan, Christian, or Muslim masters, they were, as all history shows, equally the subjects of extortion, oppression and contumely; now they are beginning to hold a position of comfort, independence and power. This remarkable change is in itself significant, and the whole movement should surely be watched by the student of prophecy with eager and expectant attitude.

"The writer cannot doubt that Israel's partial restoration marks an all-important epoch. Mr. Bickersteth has well said, "The restoration of the Jews is the warning note on the clock of God's providence that the mystery of God is about to finish. . . .

"It may be asked, are there any signs as yet of the commencement of this momentous work? A residence of some years in the Holy Land, and an intimate acquaintance with what is now passing there, leads me unhesitatingly to answer that such

there are. The last four or five years have witnessed a return of the Jews to Palestine from all parts, but more especially from Russia, which has been altogether unprecedented. The Hebrew population of Jerusalem is now probably double what it was some ten years ago. In 1872 and 1873 such numbers came to reside in Saphed, one of the four holy cities of the Jews in the mountains of Galilee, that there were no houses to receive them, and building was for a considerable length of time carried on all night, as well as all day—this, be it remembered, in the East, where “the night” is emphatically the time “in which no man can work!” Great accessions continue daily; and whereas ten years ago the Jews were confined to their own quarter in Jerusalem, the poorest and worst, they now inhabit all parts of the city, and are always ready to rent any house that is to be let. Notwithstanding this happy change, want of accommodation still being felt, building societies have been formed, and many of their simple tenements are now rising outside the city to the north-west. Even before these many Jewish houses have been built in two little colonies outside the Jaffa Gate. Moreover, the Jews in Palestine are certainly acquiring possession of landed property in the villages and country districts. I believe the Hebrew population of Palestine proper must now be stated at 30,000, of whom more than half reside in Jerusalem.

“To some a population of 30,000 may seem comparatively a slender number, still it assumes a real importance when we consider the circumstances of Syria. This return is to a country ruined and depopulated, and where those who now form the bulk of the people—the Muslim Arabs—are entirely ignorant, and in every way unfit to form a dominant body. The Jews, therefore, are at this moment, in considerably greater numbers than any other civilised nation in the Holy Land.

Three causes, of which I believe little

cognisance has yet been taken in England, have, in the providence of God, mainly contributed to bring about this marked return to the Land of Promise, first, new land laws affecting Palestine; secondly, new laws of military service in Russia; thirdly, new civilisation throughout the East. The passing of new land laws directly affecting Palestine must be placed first amongst the causes mainly conducive at this time to Israel's return. It has often been asked, Why have not the wealthy Jews purchased back the possession of their forefathers? It has long been, comparatively speaking, empty of inhabitants. The “great forsaking in the midst of the land” during the past three hundred years of Turkish misrule has fatally progressed. Its price too, some few years ago, owing to the great and increasing poverty of the private owners, was almost nominal. Probably one wealthy Hebrew family was itself alone possessed of means sufficient to have bought the greater part of the soil. Cherishing, as we know, an undying desire to return, how came it that they failed to do so? The answer is simple. They could not, until quite recently, have acquired a legal title to a single *dimeh*† of land without becoming Turkish subjects. As the law formerly stood, none but *rayahs*, or subjects of the Porte, could hold real property in any part of the Ottoman empire. Now, Turkish corruption and misrule is a very terrible affair, even to the favoured Muslim population. But for a Jew to have become a *rayah* in this, the worst governed province of the Porte, would have been at once to lose all protection to life and property. No English, German, Russian, or indeed any other European Jew, could therefore reasonably entertain the project. It is true that by a legal fraud some lands were acquired, even in those days, the purchase being made in the name of a Turkish subject, commonly some man of straw, who then secretly conveyed the property to the real purchaser. This was not recognised by law, and the legal estate continued to be vested in the *rayah*.

† The Arabic acre, which is less than ours.

Some nine years ago, however, a most important alteration took place. In June, 1867, an Imperial Rescript (*Hatti humaium*) gave to all subjects of foreign powers, a right to purchase landed property in their own name. It was a part of that marked improvement in the position of foreigners in Turkey, the commencement of which dates from the time of the Crimean War. How great the change in this instance may be best understood when we remember, that it was only six years ago it was thought prudent to give this privilege to aliens even in free and enlightened England.

No sooner was the law passed, than many began to avail themselves of the right, and plots of ground for building were purchased in and around the principal towns of Palestine. At first men found it hard to believe, that safe possession would be guaranteed, and that those, who but a few years before were greeted in the public streets with opprobrious names and shameful ill-treatment, would be allowed by the haughty Muslimin to become in peace the lords of the soil. But as time wore on, and one villa and cottage after another arose outside the walls of Jerusalem, where the owners lived in safety, new confidence was inspired, and more became desirous of possessing a portion of the sacred ground. In the country districts whole villages, with lands around them to the extent of over 3,000 *dimems*, have been bought—lands which, though unmanured from year to year, unimproved in any way, and cultivated with the least possible amount of labour, are immensely productive.

Already land in the neighbourhood of several towns has enormously increased in value. To my knowledge one plot of ground close to Jerusalem was sold, three years ago, for twenty times the sum which was paid for it by the owner. This increase in value has arisen in a great measure in consequence of the right of foreigners to purchase real property.

In the second place, new laws of military service in Russia, coming into operation

shortly after the promulgation of the new real property laws in Palestine, has greatly tended to lead Israel's weary steps back to their own land. Formerly in that vast country they were not, as a body, compelled to take arms, but were allowed, if they chose, to pursue their usual peaceful avocations; now, however, this has all been changed.

In 1874, Russia adopted the German system, and all Jews throughout the empire are now required to be enrolled and drilled at the age of twenty-one. Israelites are not, as a rule, devoid of courage, as their ancient wars with the Romans will attest; but long years of grinding oppression have told upon them, and rendered them in many parts of the world singularly averse to the calling of arms. They have, therefore, very naturally taken alarm at the terms of the new system, which for the first time compels them all to military service. Moreover, they are especially disinclined to fight for Russia. In that country they have suffered much—in common with all who differ from it—at the hands of the Greek Church. Many persecuting laws have been passed against them, more especially in Poland. Now, in Palestine they are still entirely exempt from service in the army. A trifling poll-tax, amounting I believe, to about a *mejeedy* (four shillings) a head, is taken from Jews and Christians in Syria in lieu of their liability to conscription. They have, therefore, decided to leave Russia when and how they can. This is not easily managed, for such are the despotic laws of that State, that in many cases their preparation for departure would be a ground for their imprisonment. Still, it is well known in Syria that great numbers of them are now arriving, and they already form a very new element of wealth and influence in the Holy City. During the years 1871-4, every steamer from Russia brought her large quota of Hebrew passengers, and those whose business it was to meet travellers at Jaffa and conduct them to Zion, marked with astonishment

the great crowds that came by these ships. This state of things, it is said, still continues. I have myself repeatedly heard from their brethren in Jerusalem, and from Turkish officials in that city, who were in a position to know, that the Russian Jews as a body have, ever since the adoption of the German system of military service in 1874, anxiously sought to leave Muscovite territory, and settle in the Holy Land. They cannot, if they would, escape all at once. The stream of emigration, however, is now slowly, but steadily, flowing towards Emmanuel's Land, and will, there is every reason to believe, continue to flow—the more speedily as the dark war-clouds now impending settle down on Europe—till Russia is emptied of a Hebrew population that probably numbers one-third of the whole nation of the Jews.

But we have yet to notice the influence on this movement of a new civilisation in Syria. Neither the facilities for acquiring land in Palestine, nor the dread of military service in Russia, would have been inducements strong enough to have led back European Jews to the country as it was some thirty years ago. In those days Jerusalem could not be entered save in Eastern costume, the Jews were shut up in their own unwholesome quarters, and it would have been death to live among the Turks. No man could venture alone outside the walls of Jerusalem after dark, much less live in any country house. A Jew of highest position, walking through the *Suk* (bazaars) was liable to the greatest insult, for which there could be no redress. For instance, a Turk would take off his shoe, throw it at the poor fellow, and hailing him as a dog, bid him fetch it, an indignity to which he was bound to submit. Fanaticism, violence, ignorance, and dishonesty had everything their own way. Such was the state of things in the towns. In the country districts the land was wholly uninhabitable for Europeans. The heads of several of the leading native families, such as the once much-dreaded Abu Ghosh, were at the best of times

directors of banditti, that infested the mountain districts as highway robbers; and at the worst, ringleaders in the widespread rebellion, during which the towns were brought into a state of siege. There was not a single road in the country, and when it is added that the Bedawin Arabs at harvest time swept across the unprotected fords of the Jordan, to rob the threshing-floor and levy black-mail, we have a true outline of the terrible picture of ruin presented by Emmanuel's Land at the commencement of this century. Now, the change that has taken place in all this is indeed very striking. Turkish misrule will assuredly remain Turkish misrule to the end of that sad chapter of human history. To its latest hour the Ottoman Empire is called, with awful significance, the "second woe;" but even the passing traveller can testify how great the contrast between the present state of things and the past.

Amongst other agencies of civilisation, next to the work of the missionaries, must be enumerated the establishment of consulates in various towns of Palestine, by which means most of the leading nations of Europe are now represented. This too has been a very important step. Not only has the presence of these European representatives, many of them diplomatic agents entrusted with considerable powers, been in itself a great check upon the general lawlessness which preceded their coming, but it has rendered it possible for all subjects of their respective nations to live in comparative comfort and safety. Thus no Jew who is the subject of a foreign power can now be arrested save by an officer of his own Consulate, or tried before any other court than that of his own Consul.

Nor must we omit to mention amongst the causes of the present improved condition of the country, the annual influx of a very great and increasing number of visitors. The entirely new and healthful mode of travelling it necessitates, with all the excitement and pleasure of camp life, the deep interest of its hallowed spots, the

wide field it affords for exploration, and the wild beauty that still lingers everywhere on its natural features, combined to make Palestine a place of resort as soon as the modern facilities for travelling brought its shores to within an easy fortnight's distance from our own. Of late years, from the commencement of December to the beginning of the following May, but more especially during the delightful spring season, crowds have thronged the ordinary pilgrim ways. Royal personages have been conspicuous among the number. In consequence of the arrival of some of the more distinguished of these travellers, and particularly the royal personages already alluded to, the principal roads have been repaired, and in some cases made anew. The improvements in this direction during the last three years has been very marked. Again, some who have visited the country have come to stay, and amongst others most notable, are the highly respectable members of the German community known as "The Society of the Temple," also called familiarly "The Hoffmannites," from their leader, Dr. Hoffmann. These, a band of piously-disposed Germans, to the number of about a thousand, have in the last few years settled as colonists, principally at Jerusalem, Jaffa, and Haiffa, where, as tradesmen, mechanics, and domestic servants they have helped most materially to improve the condition of the country.

All these influences, as may well be supposed, have not been at work in brain. They have modified the whole character of life in Palestine, and have rendered the country in every way more civilised and fit for the residence of Europeans.

Particulars without number might be given of these improvements, but I will mention only a few. First, then, the fortress-like character of several of the towns has ceased. During the early part of my residence in Jerusalem the gates of the city were all shut at sunset, and were not opened, except to the privileged possessor of a special pass, until the next

day. This highly inconvenient practice came to an end some five years ago. In answer to the petition of the numerous European residents, the Jaffa, or *Khulil* gate, was thrown open all night, by order of the Pasha, notwithstanding the angry remonstrances of bigoted Muslimin, and has remained open ever since. So great, indeed, is the change in this respect at Jaffa, that by command of the Governor the massive town wall, an extensive fortification has within the last few years been pulled down, and some of the stones were bought as building material for a new school-house in connection with Miss Walker-Arnett's excellent work.

Shops have of late sold European commodities; so that some of the comforts of Western life may now be procured. Some twenty years ago, however, horticulture—once, as we may gather from constant Scriptural allusions, a great feature of life in Palestine—began to revive by a Jewish proselyte at a little valley, *Wady Urtas*, some six miles south of Jerusalem.

Taught by his success, the Arabs, who possessed irrigated gardens, have taken to similar cultivation, and now Jerusalem has a most abundant and cheap supply of excellent fruits and vegetables. It may be mentioned that the cultivation of the olive, too, in ancient times perhaps the chief source of wealth in the Holy land, is receiving new attention, and in the neighbourhood of Bethlehem wide tracts of hitherto waste lands have been planted, and carefully enclosed with stone walls.

The great decline of Turkish fanaticism, due doubtless, in no small degree to the decline of Turkish power, must not pass unnoticed. Both Jews and Christians of all denominations can now reside, as I have said, without inconvenience in the Turkish quarter of Sion. Nor is this all. If men of position in their own communities, they are actually called by the Muslimin *Effendi*, and are treated with every mark of great respect. I am well aware that in Muslim towns like *El Khulil* (Hebron), *Nablous* (Shechem) and those

parts where Europeans are yet unknown or few in number, a very different state of things still exists, but the change in this regard in Jerusalem and Jaffa forms a marked feature of the new amenities of more civilized life.

But, perhaps, there is no better illustration of the improved order of affairs, than the recent organisation amongst the Jews in Jerusalem of as many as three of those modern institutions, called "Building Societies."

An interesting account of these had been lately presented by that venerable and distinguished pilgrim, Sir Moses Montefiore, in a little book giving an account of his journey to Palestine in 1875, the seventh time he had visited the Holy Land. He says in one place: "In the evening I received an invitation from the Building Committee of the little colony called *Meah Shearim* (Hundred Gates), to lay the foundation stone of a new row of houses. 'The Company,' they said, 'on whose behalf we crave the honour of your presence, numbers now 120 members. . . . The object is to build, every year, not less than ten houses, which, on completion, are to be allotted to ten members. The Company was established but two years ago, and there are already twenty houses built and inhabited. There will be a synagogue, college, and school, likewise a public bath in the centre of the square, and a very large cistern for the supply of water.' On my enquiry whether they were the Building Society in Jerusalem, they replied, 'No, there are two others: one bears the appellation of *Eben Yisrael* (Stone of Israel), and numbers forty-five members.

. . . . They build every year not less than six houses, and are expecting, at the expiration of seven years, every one of the members to have his own house. The society was established in the month of Iyar, 5635 (1875), on the same principle as the *Meah Shearim*. The other Building Society, called *Beth Jacob* (House of Jacob), numbered seventy members. . . . They propose building every year,

not less than ten houses. Their property is situated near that of *Meah Shearim*, so that, altogether, there will be 235 of our brethren, in a few years, proprietors of most comfortable houses in a very salubrious locality outside the city," (pp. 106-7).

In another part of this book, we read of a further deputation, who "communicated their intention of securing land for the building of eighty houses, a synagogue, *Beth Hamidrash* (college), and a public bath. They had already, they said, decided to purchase for that purpose a plot of ground near the city wall, measuring 26,000 builder's square yards" (pp. 134-5). In the conclusion of the book, after an earnest appeal to his co-religionists to assist their brethren in Palestine, to which he supposes them to answer, "What scheme do you propose?" occurs this remarkable passage:

"I would reply, carry out simply what they themselves have suggested, but begin, in the first instance, with the building of houses in Jerusalem. Select land outside the city; raise, in the form of a large square or crescent, a synagogue, a college, and a public bath. Let each house have in front a plot of ground, large enough to cultivate olive trees, the vine, and necessary vegetables, so as to give the occupiers of the houses a taste for agriculture. If the amount of your funds be sufficient, build houses in Safed, Tiberias, and Hebron, on the same plan, . . . and should you further prosper, and have £30,000, or £50,000 to dispose of, you will without difficulty, be able to purchase as much land as you would like in the vicinity of Safed, Tiberias, Hebron, Jerusalem, Jaffa, and Haifa. And you will find in all those places a number of persons, who would be most willing to follow agricultural pursuits. And if now you address me, saying, which would be the proper time to commence the work, supposing we were ready to be guided by your Council? My reply then would be, commence at once; begin the work this day if you can." (p. p. 146-8).

Yet one more instance of this new civili-

zation must be considered, the most significant and remarkable of all, viz. : the ordnance Survey of Palestine. This important work, in preparation for "Israel's Gathering," was commenced simply as a matter of scientific research, in aid of Biblical criticism, by the Palestine Exploration Fund, in the autumn of 1872.

It is impossible to over-estimate the interest and importance of this noble work. On an average, in every part of the country, seven names have been added for every one that is to be found in Van de Belt's map, the best hitherto published. Every village, ruin, mound, sacred tree, or heap of stones that bears a name, has been carefully set down on the scale of one inch to a mile. Every valley and hill is here, for the first time in its true position. In a word, a survey of all Palestine, from Dan to Beersheba, in some ways more complete than the Ordnance survey of our own country, will probably be achieved before the summer of next year. In crowded England this survey was one of the latest results of many hundred years of progress. In desolate, empty, ruined Palestine, it has pleased God to give it at the very outset.

The feeling seemed everywhere abroad that the time has at last arrived to restore the desolation of Zion, and to rebuild the waste places of the land of Israel. The very existence of "The Syrian and Palestine Colonisation Society," which is but a year old, constitutes a striking expression of such a sentiment. This society, according to its prospectus, has "been formed to promote the colonisation of Syria and Palestine, and the neighbouring countries, by persons of good character, whether Christians or Jews." This it proposed to effect by obtaining information for intending settlers, and making arrangements for their transport and reception ; by assisting approved applicants with advances ; and by making arrangements for the purchase of land by emigrants, or securing suitable tracts of Government waste lands under

certain guarantees ; and by exerting themselves to improve the communications.

The want of thorough protection to life and property, so long as Palestine remains in Ottoman hands, is greatly against any emigration scheme that does not include European government for the whole colony. Hence the evident wisdom in such a case of the plan put forth by Captain Charles Warren, C.E., in a pamphlet, published last year, entitled, "*The Land of Promise, or Turkey's Guarantee.*"

This officer, who has an intimate acquaintance with Syria, derived from his able work there on behalf of the Palestine Exploration Fund, proposes that, if only as a solution of the pecuniary embarrassments of the Porte, Palestine should be handed over to a company similar to the old East India Company, to be farmed and governed by such an association for a period of twenty years. He suggests that such a company should pay to Turkey its present revenues, and to the creditors of Turkey a proportion of the interest due to them, taking for itself six per cent. on its capital, and expending the remaining revenue in improving the country. What he considers the ultimate future of the land we learn from his own words. "Let this" (the above arrangement) he says, "be done with the avowed intention of gradually introducing the Jew, pure and simple, who is eventually to occupy and govern this country. Let the Jew find his way into its army, its law, its diplomatic service. Let him superintend the farming operations, and work himself on the farms. I do not say let him find his way into the mercantile community, into the trade, for he is there already." When Captain Warren penned this pamphlet, such an ultimatum, save to the patient student of prophecy, seemed indeed remote. Recent events, however, have entirely changed the face of affairs, and now that to Turkish bankruptcy has been added an awful outbreak of Turkish barbarity, the crisis has come, and the dread settlement of the Eastern question can, it is felt on all hands,

no longer be delayed. Concerning what that settlement, is in part to be, I can profess no doubt, because I feel none. It is written over and over again in the word of God. When "the river Euphrates," the symbol of the Turkish power, is dried up, it is that "the way of" the Jews, "the Kings of the East may be prepared." Israel

are to return to their own land. This event, in its incipient stage, I have shown to be now actually taking place. That which is yet to be looked for is the public recognition of the fact, together with the restoration, in whole or part, of Jewish national life, under the protection of some one or more of the Great Powers."

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN ECCLESIA, No. 128.

"Exhort one another daily."—PAUL.

WHEN Jesus instituted the memorial supper which we have met this morning to observe, he was surrounded by his disciples in an upper room in Jerusalem, where he had met them by appointment to keep the feast of the passover. That feast was part of the Mosaic appointments. The meeting was on the basis of the law of Moses; for Jesus and the disciples were all Jews, born and bred under that law, which had been in force for 1,400 years. It was the last time they met together on that foundation, but not the last time they will eat the passover together, for he said: "With desire I have desired to eat this passover with you before I suffer; for I say unto you, I will not any more eat thereof *until it be fulfilled in the Kingdom of God.*"

The feast had been observed on countless previous occasions, and with an ostentation not to be found in that upper room among those quiet thirteen men; but never had there been such a momentous celebration of it. The whole law, of which the passover was a part, was converging for its finish in the one sorrowful man who was the centre of that group, "Christ our passover, sacrificed for us" was about to absorb in himself the significance of all that Israel had observed for ages in obe-

dience to the law of Moses, and therefore of the passover which he was now about to eat for the last time as a mortal son of Abraham.

The passover was instituted on the eve of Israel's deliverance from Egypt. It was not merely a celebration of deliverance, but a means of it, which it is well to bear in mind in judging of its fulfilment in Christ. The angel of Jehovah was about to pass through the land for the purpose of destroying the first born in every Egyptian house, that the Egyptians might be made to consent to Israel's departure. But there was a possibility that this destroying visitation might extend to the houses of the Hebrews as well. To avert this possibility (we need not stay to inquire in what way), every family in Israel were required to slay a lamb, sprinkle its blood on the door post, and eat its flesh before the morning. The destroying angel seeing the sprinkled blood would *pass over* the household so protected, for which reason it was called passover, as we know. Afterwards Israel were to keep the same passover in their generations, in celebration of their deliverance, first from the destroying angel and next from the Egyptians.

Before the sacrifice of "Christ, our passover," we have here himself eating the

passover with his disciples, in token of the fact that he was involved with them in all their woes, from which his own blood, the blood of the anti-typical passover would deliver them all, for though it harmonises not with orthodox conceptions of the sacrifice of Christ, it is the truth that the "God of peace brought again from the dead our Lord Jesus, that great shepherd of the sheep, *through the blood of the everlasting covenant.*" (Heb. xiii., 20.) The passover was a memorial of the deliverance effected in Egypt, and a typical foreshadowing of the deliverance to be effected in Christ. It looked back and it looked forward. In both, Jesus was concerned. As the "son of David, the son of Abraham" (Matt. i., 1), he was as much interested retrospectively in the Egyptian deliverance as his disciples, who were to be considered as having come out of Egypt in their fathers; as the son of Mary, partaking of their common sin-caused mortality (for death entered into the world by sin—Rom. v., 12), he stood in as much need as they of that redemption from death, which he finally attained through the shedding of his own blood, as the anti-typical lamb of Jehovah's passover. (Heb. ix., 12—omit ital. "for us," also chap., v. 7.) Where he differed was in the mental state resulting from the fact that God was his father in the generative sense. He was God's well-beloved son, in whom God was well pleased, because he abode in his commandments, and did always those things that were pleasing unto him. (Jno. xv. 10; viii. 29.) He also differed in the Father's abiding presence, in the fulness of the spirit in the vessel so prepared. He was the Father's human manifestation in the midst of Israel for the purpose of laying the foundation of human salvation in harmony with the principle of the Father's supremacy which required in the blood-shedding of such as partake of human mortality, the declaration of the Father's righteousness as the basis of the remission of sin unto life eternal to those recognising and submitting to it. The work was accom-

plished in his death and resurrection, by which he became "the first begotten of the dead," (Rev. i., 5) and a name by investiture with which men may be saved—the only name given under heaven for this purpose (Acts iv. 12.)

When Jesus observed the passover, the time was at hand for his own offering up by which the significance of the typical feast would be superseded. He, therefore, takes occasion to appoint another institution by which the anti-typical accomplishment itself would be kept before the minds of believers "until he come." Beautifully enough, he finds the elements of the new type in those of the old, for both had their ultimate significance in the same thing. He took bread from the remains of the passover feast and broke it and said, "This is my body which is given for you: this do in remembrance of me." This saying which must have been enigmatical to the disciples at the time of its utterance, was illustrated on the following day, when Jesus surrendered himself to the cross on which his body was cruelly and publicly impaled, underneath an accusation which was no disgrace, but the utterance of the simple truth: "This is Jesus the King of the Jews." This agonising Tragedy, so far as the human aspect of it was concerned, was the divinely arranged public condemnation of sin in the flesh—the declaration of the righteousness of God in the offering of the body of Jesus once for all—a body which was at once the condemned nature of Adam and the sinless Son of God, in whose death, the righteous law of God had its execution, and in whose resurrection, the perfect righteousness of Jesus had its vindication, and by which double event, a man was provided through whom came the resurrection of the dead without any nullification of any of the ways of God. All this was involved in the words of Jesus, "this is my body given for you." The whole arrangement was "for (or on account of) those who shall be saved," but of course included in its operation Jesus himself, who is the "first-born

among many brethren." (Rom. viii. 29.) By His accepted offering, all are sanctified who come unto God through him, confessing their sins, humbling themselves in the obedience of baptism which ceremonially introduces them to the death of Christ.

The same glorious lesson comes out with equal clearness in connection with the cup, which he took after the bread, saying, "take this cup and divide it among yourselves . . . this cup is *new Testament in my blood* shed for the remission of the sins of many." If this must have been a strange saying to the disciples at the time of its utterance, it did not remain so, for it was the topic of conversation after his resurrection. And it is not strange to those in our day who scripturally understand the truth, for it has been the subject of exposition in the apostolic writings. But put it to the common run of Christians: "the new testament (or covenant) in my blood." What understanding have they of its meaning? Ask them a plainer question: What is the new covenant? What are the covenants of promise to which believers are no longer strangers? (Eph. ii. 12.) What are the promises made unto the fathers which Christ came to confirm? (Rom. xv. 8.) To these questions there is no response on the part of the common run of Christians, or on the part of their teachers, the so-called "Rev." gentlemen of all denominations. If the new covenant itself is not known, how can its relations in the blood of Christ be discerned?

We have learnt from the Scriptures what the new covenant is. Its name, as the *new* covenant, involves an allusion to the old one that was established at Sinai when God, by the hands of Moses, promised to bless Israel in the land to which they were *going*, on condition of obedience: and Israel, on their part, undertook to submit to whatever was required of them. This old contract or agreement or covenant, (ratified by the sprinkling of the blood of sacrificial animals) pronounced a curse on every one who should not observe its

obligations in every particular: and these were very numerous and entered into every relation of life. Such a rigid and absolute observance being impossible in the infirmity of human nature, Peter styles it "a yoke which neither we nor our fathers were able to bear." (Acts xv. 10.) No one rendered the exact obedience it required but Christ. It served its purpose, however. God did not make a mistake in appointing it. It was "a schoolmaster:" it established the first principles of Godliness in the midst of Israel, viz., that obedience to God was the first law of human well-being, and that man was unable to bless himself. Still, so far as practical results were concerned, it cursed all who had to do with it, since none but Christ was able to comply with its requirements in the perfect manner required. This old curse-bringing covenant was about to be done away when Christ ate the passover for the last time with his disciples. It was about to be done away in him by his dying under it after having perfectly obeyed it, and rising again from the dead because of his righteousness under it; and in him, thus triumphant over the old covenant, the new covenant was to be established and offered—a covenant, says Paul "established upon better promises." (Heb. viii. 6.) These promises, he styles, "promises made to the fathers." (Rom. xv. 8.) What these are we have learnt: They are contained in the writings of Moses and the Prophets. They are promises of future blessedness on earth to Abraham and his seed (Gal. iii. 16)—a blessedness connected with the inheritance of the land of promise and involving the bestowal of everlasting life. The new covenant is based upon these. It is a more beneficial covenant than the old. It is an agreement that if we have faith in what God has accomplished in Christ, and bring ourselves into connection with it in a humble, loving, obedient disposition, our sins will be forgiven, and we ourselves made heirs of the blessedness promised to Abraham and his seed.

But why should this covenant be offered

in blood? Why should Jesus, taking the symbolic cup of wine, say, "This is the new covenant *in my blood*?" There is a simple meaning to this, which we shall get at by a few questions. In what character is blood brought forward in the Mosaic shadow from which much of the phraseology of the new covenant is derived? Lev. xvii, 12-14, answers this question: "The *life of the flesh* is in the blood thereof: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh atonement for the soul." Blood then, is sacrificially employed to represent life, which it is: for withdraw the blood and you withdraw the life of any creature. If blood represents life, then the shedding of it represents death. To pour out the blood of any thing sacrificed, was to cause its death: when a worshipper approached God with the blood of a slain animal, (having placed his hand on the head of the animal before it was slain), it was a confession that before God, as a sinner, he had no right to live, seeing that "Death is the wages of sin," and that death hath passed upon all men through Adam. It was in fact a typical declaration of the righteousness of God, with which God was pleased to be approached; but only typical because there was no natural connection between the slain animal and the consequences of sin; consequently, "the blood of bulls and of goats could not take away sin." (Heb. x. 4.) The type pointed to the purpose of Jehovah to provide a perfect declaration of His righteousness in the shed blood of an actual wearer of the nature condemned in Adam, who should be acceptable to Him in all things, and whose resurrection could therefore follow His blood shedding. This anti-typical lamb, as we know, was the Lord Jesus, who though made in all things like unto his brethren as regards mortality of nature on account of sin, was himself absolutely free from sin in his own character. Here was the lamb of God without spot or blemish, and yet a suitable sacrifice in the posses-

sion of the very nature which had come under condemnation, because of sin in the beginning. In the shedding of his blood, there was a "declaration of the righteousness of God." (Rom. iii, 25-26.) He was not destined to return to dust: it was therefore necessary that his blood should be spilt and that death should follow, as the ceremonial declaration of Jehovah's righteousness in the public condemnation of sin in the flesh (Rom. viii, 3) as a basis for the offer of free pardon to all who should recognise the declaration and identify themselves with it and come unto God with confession and faith in the name of the crucified Jesus, as the one great sacrifice through which alone man can acceptably approach God.

In view of all these things, it is evident what force there is in the words with which Jesus introduced the memorial cup to the notice of his disciples: "This is the new covenant in my blood shed for the remission of the sins of many." The new covenant or agreement, which ensures coming blessedness to the fallen sons of Adam, is in the blood of Christ and nowhere else. There can be no blessedness without covenant, because, apart from the addition of special covenant on the part of God, who only has the power to bestow blessedness, we are shut up to what we have by nature, and that is, a poor mortal body that will wear out in due course and disappear in death. And there can be no covenant without sacrifice, for so has God willed, and we can no more get past his will in this matter than we can in the constitution of heaven and earth. And there is no sacrifice but one with which we can approach God for covenant, and that is the one great sacrifice accomplished in Christ. And there is no way of becoming associated with that sacrifice but by enlightenment in the promises on which the covenant is established, and faith in the blood in which it is offered, and legal contact with that blood in baptism, which is the divinely-appointed mode of association with the death of

Christ. The root of the whole matter lies first, in the greatness, and then in the goodness of God. God is a great and dreadful Majesty, to whom the earth and all flesh belong, for He has made them out of his own energy. He is not only great, but He is holy, and jealous of His supremacy. He has been disobeyed on earth, and has in consequence given us over to death; and will not be approached by us except in the manner he has appointed. But He is good, and He will forgive and bestow everlasting life if we humble ourselves and come to him in the way appointed. The way appointed is through the shed-blood of a perfectly righteous wearer of our nature, in whom sin was condemned on our account. He will forgive us if we come in this way: not because that bloodshedding pacifies him or gives him any thing or pays any debt: for then it would be no forgiveness.—But because His righteousness is declared, and His prerogative recognised, and our position acknowledged in the acceptance of the slain lamb of His appointing.

We endorse and proclaim all these glorious things every time we take this cup into our hand and drink it, and say "Amen!" at the giving of thanks for "the new covenant in the blood of Christ shed for the remission of sins." This breaking of bread signifies our acceptance of God's way, and is a testimony to the world that they have no hope outside of this way. We find great comfort in that way ourselves, and we would extend that comfort on the right hand and on the left. But we find many obstacles in the imaginations and high thoughts that exalt themselves against the knowledge of God. (2 Cor. x, 5.) We have even earned the bitterest odium it is possible for men to bear—the reputation of being illiberal and uncharitable and narrow minded and bigoted—because we maintain the teaching of Christ and his apostles on this most vital matter. What can we do but accept the result with resignation? It is a result that has always more or less attended

the testimony of the truth. It is no new thing for "the preaching of the cross" to be productive of offence. Paul speaks of it in his letters. He says, the preaching of the cross was to the Jews a stumbling block and to the Greeks foolishness. He accepted the reproach incident to such a situation; he refused to glory in anything save the cross of our Lord Jesus. We are in the best of company when we are in the company of Paul, and we are undoubtedly in his company when we are accused by the modern Greeks (the scientists of every grade) of being behind the age and badly informed, and old fogey and sectarian; and by the Jews, of being worse than the Christians in the rigidity of our insistence on the original teachings of Christ, and by Christians, of being gloomy retrogressionists, the slaves of a dead letter, and strangers to the broad life and charity and the true spirit of the gospel. To each and all, we can but say, "We accept Christ because he rose from the dead: and we accept the apostles, because we accept Christ; and we accept the New Testament writings as the standard of truth because we accept the apostles; and we challenge you all to deny that the conclusions which we maintain are the teachings of these writings. It would be pleasant to come on to your broad platform and to join in your charitable spirit and to share your freedom from the narrownesses and restraints that undoubtedly hamper the profession of the gospel, as originally delivered, as regards the present evil world. We should have your pleasant society, and your encouraging recognition, and your advantageous patronage, and your general enjoyment of the broad fields of human culture, and pleasure, and good fellowship. But wherein should we be the gainers in the day when Christ arrives to sweep away the present order of things, and to re-organise affairs in harmony with divine principles only, and to give glorious place in his house to those only who do the will of his Father, as written in his revealed word of truth? We should

have a poor staff to lean on, in a respectable world which will then dissolve in terror before his face. No: we have made Christ our portion, and for better or worse, we will accept the isolation and the odium that result from the consequential exclu-

siveness, confident that experience, shortly to be apparent, will justify an uncompromising adherence to the written word as the only enlightened policy that can be pursued."

EDITOR.

THE APOCALYPTIC LECTURES.

BROTHER GARSIDE, Ormskirk.—"The *Apocalyptic Lectures* are simply glorious. I have not yet gone through, but the dim light I already had of the Apocalypse brightens with every page."

BROTHER ASHCROFT, Birkenhead.—"The Apocalyptic Lectures are a treasure indeed, even to those who have 'Eureka.' Sister Ashcroft was ambitious to get a look at them at once, and joins me in an unqualified appreciation of their excellence." (*In a subsequent letter*) "The *Apocalyptic Lectures* appear to be exciting great interest and admiration among the brethren in various places, from all I hear. I take it as a great goodness of God that he caused this volume and "Seasons of Comfort" to be placed in our hands—both within so short a period. We are much advantaged."

BROTHER TODD, Galashiels.—"The *Apocalyptic Lectures* have reached me. I have not read much of them yet, having lent them to an old brother, but what I have heard read from them is really all that could be desired. The Lectures, indeed, supply a long felt want. 'Eureka' is a master-work, but by reason of its very elaborateness it is quite beyond the grasp of the majority of the brethren; and the time necessary for a systematic study of the Dr.'s great work is not at the disposal of many of the 'poor of this world'—the class to which Christ's brethren belong. Your 'Lectures' therefore supply this felt want—the book being within the reach of almost any one as to price, and capable of being understood in a general way by the simplest mind."

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 HAMILTON, of Collingwood, Australia.—"May I ask you to write a suitable discourse with proof texts, to be read at the interment of a worthy brother or sister. You do not need anything of this sort in Birmingham, or where there is a good speaker, but in isolated places we are charged by others of a different hope, with burying our dead like dogs."

[We may comply with this request in course of time, should the present form of things continue.—EDITOR, *Christadelphian*

DAVID HANDLEY, Makdon.—"I see in the intelligence from Mumbles for the pre-

sent month, in speaking of what you term Renunciacionism, you say 'its principal support is in the grave;' true, 'its next has gone over to sceptical Unitarianism;' this may be true, 'its next has become a Josephite.' Supposing you to refer to me as the third, I write to deny the assertion."

The writer proceeds to explain that though disposed at one time to dispense with Matthew and Luke's accounts of the miraculous conception, he came, on reflection to see that there were other portions of scripture which could not be reconciled with the idea that any man was the real

father of Jesus. He adds "I believe Jesus to be the Son of God, miraculously conceived in Mary by the Holy Spirit."

Brother J. S. HAWKINS, New South Wales.—"Another year having nearly passed, I again write for the *Christadelphian* which we cannot do without in this land so unfruitful in spiritual matters. The people here are either Priestridden, absorbed in making money, or in the cares of this life. Our witness for the truth seems to be of no avail as far as our neighbours are concerned. There is no addition to our small Ecclesia, and some we regret to say, have gone out from us, still holding the truth theoretically but not liking the straitness of the gate and the narrowness of the way as shown in the word. There is, however, a few still in this place who hold fast 'the hope,' for which we are thankful, and while we mourn over the 'fallen' on this part of the field, we rejoice to hear that in Sydney (about 100 miles from us) there is an increasing interest and several have been added to the Lord's people. We are also refreshed with the pleasing intelligence from Great Britain and other parts. The work of 'making ready a people prepared for the Lord' is progressing, and we are looking for the complete fulfilment of all our Father's promises, when the whole earth shall be filled with His glory. This is our confidence for He is faithful who hath promised."

Brother J. CODDINGTON, Brooklyn, U. S. A.—"I was glad to see announced your intention to print a series of tracts, useful for distribution at meetings and among the alien in general. So far as I personally am engaged in sowing the good seed, I have much felt the want of tracts, each setting forth a straight line of doctrine pointedly. Men in mass are mentally stunted in youth, and grow up dwarfed, utterly spoiled through philosophy and vain deceit, after the traditions of men. Thus they are mentally incapable of receiving at once a general comprehension of the Deity's great plan of reconciliation and redemption through the name exalted for that purpose. A series of cheap tracts setting forth each line of the doctrine pointedly, for general distribution, would, I believe, more simply and strikingly attract the notice of thoughtful aliens. Every faithful witness for the Deity performs much work that does not show immediate results either for or against the principle. To work with all diligence for the Lord, and not stop and wait for

results is a plain command; they of the truth work by that rule. Such a series of tracts persistently distributed with intelligence among the people, must, however, show results in due season. I intend to try the plan in this 'city of churches' to persistently distribute suitable tracts, through mediumship of suitable persons engaged for that purpose. To begin that work please send me \$2.00 worth of the most suitable tracts for that purpose."

Brother EVANS, Guelph, Canada.—"As another (and colonial instance,) of those recognitions of the press of matters to which you refer, on pp. 566, December number, I submit the following concluding portion of an article in the *Toronto Bystander*. (Professor Goldwin Smith,) on the anti-Semitic movement in Germany: 'That their (the Germans) alarm is at all events real, and that they are not feigning excuses for religious persecution, may be believed; for they are the most tolerant as well as the most good-natured of mankind. To rejoice in subjection to superior genius might be magnanimous, but from the days of the Egyptians downwards such magnanimity has been rare. Yes, let optimistic philosophy say what it will, there have been not only great calamities in history, but calamities the effect of which have endured, and are likely to endure. The dispersion of the Jews is one of them. Its evil effects were felt as keenly by the Roman world which knew not Christ, as by the most fanatical communities of Mediaeval Christendom. We should have had a Greek dispersion also, and another train of the same evils, if Greece had not been given back to its own people. *The restoration of Palestine to the Jews, which is now perfectly possible, might at all events be a partial remedy.* Three thousand Jews are said to be on their way from Roumania, where they have incurred the bitter enmity of the people by their extortionate practices, to the United States. If Palestine were theirs, they would be on their way to Palestine. At New York they will ply the same trades which they ply in Houndsditch. On the hills of Judea they would be planting the olive and the vine.'

Brother J. J. ANDREW, London—"Here-with I send a Blue Book on the condition of Asia Minor and Syria, in continuation of the one issued in the spring. It presents a very gloomy picture of that part of Turkey. The insecurity of life and property is largely on the increase, and the

miseries of the people are intensified by the wretched administration of the laws, and the ineffective operation of new laws. Added to this there appears to have been during the past fifteen or eighteen months exceptional destruction of animal and vegetable life by severe weather and locusts. In one place locust eggs had been gathered by the people to the weight of over 6,000 tons, and still there were large numbers left. Truly the vial which God has poured upon Turkey is a heavy one. Everything appears to be conspiring against her. Those operations which work quietly are quite as effective as the demonstrative ones, in undermining her whole political and social system. Sir Charles Dilke was quite within the mark, in his speech on Monday night, when he said that it would require great efforts to prevent Turkey committing suicide. As a counterplot to the disintegrating process, it is interesting to notice that Syria is attracting attention as a field for investment—*vide* the prospectus recently advertised of a Land and Mortgage Company of Syria.

“In lately looking through a volume of the writings of John Foster, the celebrated essayist and Baptist minister, I came across a letter, written in 1801, containing the enclosed reference to the stirring events of eighty years ago, which you will see were viewed by him, though somewhat timorously, in quite a scriptural light. The extract from John Foster is as fol-

lows:—‘January 29, 1801. The interest I have taken in the stupenduous events on the continent since I saw you, has been intense, and often of a complaisant kind; because methinks I descry, following on the track of victorious armies, a legion of potential spirits, brandishing besoms instead of arms, preparatory to the solemn approach, appearance, and advance of a new order of things. If the catastrophe which Providence intends could ever be augured from the first acts and scenes, surely the present aspect of things are most luminously prophetic of events too mighty for any but the later and revolutionary ages of the world.’”

BOOKS TO THE STATES.

REMITTANCE NOW BY P.O.O.

Books can now be sent through the post direct from Birmingham; and the price may now be remitted from the States to Birmingham by Post Office money order. Hitherto it has not been so. An alteration in the working of the American Postal system on both points has removed a considerable barrier to the transatlantic supply.

BUFFALO.—If brethren here will call at 218, Miami (or Miami) Street, they will find several brethren newly arrived from England. Ask for brother Reeve.

The Christadelphian.

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

FEBRUARY, 1880.

THE first month of the new year has been a month of tempest in both the natural and the political world. The trying weather finds its counterpart in the state of politics. Ireland in a state of revolution, legislation obstructed in Parliament to the

exploding point, the prevalence of want in Britain from bad trade, revolt against British authority in South Africa, and the threatening complications in the east, form a gloomy situation to those who see only as man sees. They form, on the contrary, a situation full of hope and cheer to those who believe in “the Lord God of the holy prophets” who has revealed to them the things shortly to be done. It is a situation called for by the nature of that revelation. We live in the time of Christ’s return—an event which was to be preceded by the things we see going on. We know neither the day nor the hour, but the era may be discerned in ways known to those

who know the truth. Consequently, in the midst of the storm, we can rejoice at the prospect of long-promised redemption, while groaning with deep sorrow at the countless evils that meanwhile prevail.

THE SIGNS OF THE TIMES.

IMMINENCE OF WAR BETWEEN TURKEY
AND GREECE.

GRAVE SITUATION OF EUROPE.

CYPRUS AND THE COMING STRUGGLE.

THE ANTI-JEWISH AGITATION AND ITS
POSSIBLE MEANING.

THE latest news at the moment of writing points to the certainty of war between Turkey and Greece. Supreme efforts have been made by the Powers to prevent it. France in particular has taken the lead, because she in particular dreads the outbreak of a struggle which all fear may drag others into it and become general. Her proposal to both powers was to submit their dispute to a court of arbitration of the powers. The French Foreign Minister, in a circular which has caused great sensation throughout Europe, appealed to both of them with an emphasis not usual in diplomacy. The circular opens with this sentence: "The consequences of the struggle which there is reason to fear may be engaged in by Greece and Turkey at the commencement of next spring would be so serious and threatening that we feel it incumbent on us to occupy ourselves most energetically with that important question, and not only to draw the attention of the two interested parties to this subject, but also that of the European Cabinets."

Before concluding, the writer makes use of the following language:—

"Considering the present state of things

in those parts of Europe—from East Roumelia as far as the Bosnian frontier, and from the Dobrudscha to the Epirus and Albania—it is permissible to believe that the campaign will not be confined within the limits of the Turko-Greek frontier. It would be without doubt a dangerous illusion to imagine that if the fire were once kindled by irreconcilable passions and boundless ambitions it would not extend over the whole of the Balkan Peninsula, and these regions in flames, Europe would find itself compelled to endeavour to extinguish the conflagration and to take part in the general quarrel. When once war, with all its disasters and horrors, has burst out, it will spread all over the Continent. Naturally, this prophecy cannot be made with absolute certainty, but no one can guarantee that any part of Europe will escape the contagion.

"It is to discuss this vital point that we appeal to the discernment and foresight of the Cabinets. It would be a sufficiently great misfortune if war broke out between Greece and Turkey, but, without being egotistical, we do not hesitate to affirm that the calamity would assume for a greater proportion if it were to spread over all Europe. The consequences would be terrible for all civilised nations, and they would even extend to Asia. We should be glad to turn our eyes away from such terrible prospects, but to avert a danger it is not sufficient to deny its existence, and it is because we see it so clearly and in all its horrors that we come forward to point it out to the other powers. Turkey and Greece would naturally be the first victims, but each of us would have a share in the catastrophe—not the same share, but nevertheless each equally terrible. We shall not be taxed with exaggeration by those who are acquainted with the present position of affairs in Europe. The picture is doubtless a dark one, but we have not drawn it with too deep shadows, and our anxiety is too real for us to desire to hide or attenuate what is a fact. The peace of Europe is at stake."

The circular concludes by appealing to Greece not to persist in a course which will "deliberately drag with her the whole civilised world into the abyss."

When a responsible minister talks in this language, the gravity of the situation may be inferred. The Constantinople correspondent of the *Daily News* says, "I

regret to say that scarcely any one in Constantinople believes that war with Greece can be avoided. It is inevitable if the European Powers do not intervene. The Turks are confident in their military superiority, and, though they are a little doubtful of what their fleet can do, fully believe that their armies will be able to march through to Athens. Every available resource is being devoted to preparations for war. Recruits are being poured into the capital as they were three years ago. A part of the fleet has already passed out of its winter quarters in the Golden Horn into the Bosphorus, and two of the largest vessels have passed the Dardanelles. There are rumours of numbers of torpedoes having been laid; and every sign, as well as the testimony of all classes of inhabitants, shows that there is settled belief that war is unavoidable."

The Editor of the *Daily News* refers to the subject as justifying the "gravest apprehension and concern." He says: "Never has the Eastern Question assumed a more critical phase than now. It is no longer one of intervention on behalf of an oppressed nationality, or of preserving the balance of power, or even of friendly interference to prevent a disastrous struggle between two nations. We are now face to face with the fact that Turkey is in a state of hopeless anarchy, and that war, whether she be victorious or not, can only result for her in complete disintegration, entailing horrors and misfortunes which will convulse the civilised world. The Turks themselves appear fully to recognise this fact, and are setting about the struggle as one of life and death."

"HOPELESS ANARCHY IN TURKEY."

The following extracts illustrate the "state of hopeless anarchy" in Turkey referred to by the editor of the *Daily News* :—

"A private letter received from an American gentleman living in Constantinople, says :—'All business is suspended, and a feeling of uneasiness and suspicion

prevails. Murders are of frequent occurrence in the streets, and burglaries and robberies are so common as not to attract any longer the least attention. The Greek residents, of whom there are 40,000 in Constantinople alone, are very uneasy, and the richer portion of them, who have money to lose, are packing up and getting ready to leave. They know that if hostilities should break out between Turkey and Greece their position here will be anything but comfortable.'"

The *Daily News* Constantinople correspondent says :—

"Persons outside Constantinople can hardly realise what is the terrible condition to which misgovernment has reduced the country. Every month since the conclusion of war, has increased the disorder which everywhere prevails. The financial condition of the Government naturally grows worse. The provincial governors have received orders to forward half the amounts collected for local purposes to the capital. No creditors are being paid, and every piastre which can be collected is applied to war preparations. The result is that the *zaptiehs* and local officials, whose salaries have been many months in arrear, are unpaid, and in too many cases they are probably in league with brigands and thieves. Distress prevails among the merchants and community generally because the Government is unable to meet its engagements, but the greatest of all evils, resulting, in part at least, from financial embarrassment, is the want of security for life and property. In Constantinople itself not one-fourth of the people are seen in the streets at night that might have been seen four years ago. In fact after dark the streets are almost completely deserted. Every local newspaper that one takes up contains a list of crimes with hardly any set-off in the way of detections. Throughout the whole of Asia Minor the amount of insecurity is almost incredible. Villagers are afraid to plough their fields and sow them. The provincial correspondents of the Constantinople newspapers speak of brigandage everywhere, and in the case of Asia Minor the suffering is one which falls quite as much on the poor Moslem population as upon the Christians. In Armenia the distress consequent on the want of security is as great as that caused partly by famine last year, while the devastation committed by the Kurds and

the cruelties inflicted on the Armenians and Nestorians are worse than ever.

"Perhaps the province of the Empire where disorder is most rife is Macedonia. I could fill a whole copy of the *Daily News* with extracts from provincial correspondents' letters sent within the last three months descriptive of the anarchy which prevails. Bands of brigands are everywhere.

"The situation in Turkey itself is one of the most complete sadness. Men who have honestly believed in the capacity and the intention of the Turk for reform, who entirely disapproved not only of the war made by Russia, but of the agitation four years ago in England, have almost lost all heart and hope of anything being done for the better government of the country, and are ready enough to admit that if anything can be accomplished it can only be through the assistance of Europe. No one doubts the good intentions of the Sultan, or his desire to see the country prosper. The conversations he has had with many persons known to me, and, as your columns announced recently, with Mr. Pender, go far to show that he is desirous of seeing his country make progress, but he has fallen upon evil times, and the bad traditions of the past, the incapacity, intrigue, and mal-administration of the Pachas are too strong for him. Every attempt at reform, whether suggested by any European Power or not, has utterly broken down, and it is this failure which renders men, who were recently philo-Turks, hopeless. What has at length dawned upon all men is the fact that the Turkish Pachas are themselves incapable of initiating any reform whatever, and that if the country is to be saved from becoming the land of constant anarchy and a perpetual danger to the peace of Europe, it can only be by European interference. It is worth while noting the fact of the entire change of opinion among the English community here, because three years ago I had to point out how strongly philo-Turk that opinion was. The belief no doubt honestly existed that the Turkish Government was able to reform itself. The experience of the last two years has completely dispelled the illusion. I do not believe there is an Englishman here who, in his heart, would not admit that the pressure of United Europe, or of too many countries as can be found to unite their pressure, is the only means by which reforms for the benefit of the people of Turkey can be effected."

RUSSIA AND THE IMPENDING STRUGGLE WITH GREECE.

There is a general concurrence of opinion in the press that the result of the impending struggle between Turkey and Greece must be the disappearance of Turkey from Europe. Time will tell. The time is at hand for the completion of the providential "drying" process of which she has been the subject for half a century past, "that the way of the kings of the east may be prepared." Meanwhile, Russia works warily in the background. While professing unity with the other powers in efforts to prevent the conflict, it is understood that her wish was to see it come on, and that she has found means to let Greece know that she may reckon on her if the worst comes. In addition to several assurances of friendship on the part of General Ignatieff, it is said that Turkey has received "secret but authentic warning" that Russia and Persia have agreed to operate against Turkey in Asia Minor when war with Greece breaks out. "Nevertheless, the war preparations on the part of the Porte continue to be pushed forward without any abatement of energy. Further extensive purchases of arms abroad, especially from the United States, are again reported. The report which Osman Pacha has just presented on the condition of the Turkish land forces is couched in the most warlike language."

RUSSIAN MOVEMENTS IN ASIA.

The Russian campaign against the Turcomans is in full progress at the present moment. M. Vambéry, a European politician of some reputation calls attention to its significance. He says in a communication addressed to a German paper—"However stubbornly the desert horseman may defend the cradle of their national independence, the fall of the Tekke Turcomans is inevitable, and the banner of the White Czar will fly unchallenged to the frontiers of Afghanistan. While the Dulcigno comedy and the deplorable condition of the Ottoman Empire were absorb-

ing the attention of Europe, the Russians have accomplished a piece of business on the eastern coast of the Caspian Sea which can challenge its like in all the annals of Asiatic conquest. A turning point in the history of the Asiatic Continent has been reached beneath the walls of the Turkoman citadel."

CYPRUS AND COMING EVENTS.

Cyprus looms into view. The *Standard* says:—"The High Commissioner has just held a Levée, at which he depicted in glowing language the advance in material prosperity, in social order, and in legal authority, made by the Island since it came under the administration of the English Crown. The inhabitants, thanks to the fact that the Island occupies a neutral position, are able to devote themselves wholly to peaceful pursuits. Fortunately, too, the plentiful rains and the favourable weather have assured abundant crops, both of corn and cotton. Sir M. Biddulph, indeed, was quite safe in prophesying for Cyprus a future of ever widening happiness and welfare; but there is a political as well as an economical side to the value of Cyprus. The Eastern Question, as the French Minister of Foreign Affairs has recently reminded us in such grave language, has not yet had pronounced upon it the final word. Greece is in arms ready for attack; Turkey is in arms preparing for defence. Europe beholds this menacing spectacle with uneasiness and displeasure; but it does not at present seem able to remove it. At any moment disordered ambition may make the eastern shore of the Mediterranean the arena of conflict and bloodshed, and should there be a general war England cannot be too near the amphitheatre of strife. We may form what virtuous resolutions we will, but it is certain that this country will not be able to avert its attention from the East of Europe, should Crescent and Cross again flame against each other in sanguinary rivalry. It is still as true as when Lord Derby made the observation, that the last word of the Eastern Question is, Who shall have Constantinople? Moreover, the future of Asia Minor is still shrouded in dangerous darkness. For these reasons the proximity to the seat of struggle given us by the possession of Cyprus is invaluable. At present it is an island of peace, and we hope it may

long remain so. But should the hope be disappointed, it is eminently fitted to be, as Lord Beaconsfield more than two years ago described it, a place of arms of immense importance to this country."

PALESTINE AND THE JEWS.

There is enough for one month on this subject in the article appearing on page 63 (present number). "The Brightening Horizon:" an article full of good cheer, and making the heart leap for joy at the manifest approach of the day of Christ. However, a few further items may not be unacceptable. First, the Montefiore Testimonial committee have advanced £2,600 to a building society in Jerusalem. The amount represents a much greater sum in Palestine than it would be spent in England.

Next, Mr. Oliphant's book has appeared, advocating the formation of a Jewish settlement in the land of Gilead—a scheme likely to be forced on the attention of the British Government by the irrepressible march of events in the direction of Turkish downfall and Russian enlargement. The *Jewish Chronicle* says of Mr. Oliphant's book:—

"We are inundated with books and pamphlets on Palestine; the air is thick with schemes for colonising the Holy Land once more, but none of the projectors are more enthusiastic, or at the same time more practical, than Mr. Oliphant. We have already given a summary of Mr. Oliphant's proposal, which is, stated briefly, to establish a colony of Jewish immigrants to the East of the Jordan. If Jews were happy in every country where they are resident, if they were nowhere oppressed and maltreated, if they were everywhere received on the most friendly terms by their neighbours, had no grinding disabilities in commerce to encounter, and were vexed by no galling insults in social life—we might, in spite of the hallowed associations of our race with the land of Canaan, dismiss Mr. Oliphant's scheme as Utopian, and say it is a pretty fancy with which we have nothing to do. But as we have, on the one hand, contumely, cruelty, and barbarous outrage, and, on the other, fertile fields, wide pastures, and wooded mountain slopes, as we have on the one side the op-

pressor who cries "get thee out," and, on the other, lands which seem to ask for any cultivator to press them ever so lightly with the plough that they may laugh into a harvest, Mr. Oliphant's scheme comes out of the limbo of visions into the clear broad sunshine of statesmanship, and is honestly worth exposition and consideration—may prove well worthy also of prolonged and concerted action whether by Jews alone, or by Jews and Christians acting amicably together. The "Land of Gilead" is a book of travel written with all the brightness and picturesque force of the pen which described London life in "Piccadilly," and Paris after the Commune. It is the work not merely of a graphic penman, but of a trained diplomatist and coloniser, who looked with an eye disciplined by experience in both hemispheres upon the rolling plains of Gilead and saw, like the sons of Reuben, that the land was fair.

"Mr. Oliphant found everywhere in his travels through Syria the idea prevalent that an English occupation of the country was imminent. The traveller himself was looked upon as a pioneer, whole villages turned out to receive him, the voices of hundreds of men and women sang welcome to one who represented to them a hoped-for period of order and prosperity. The administrative corruption of the Government under which no man, except the favoured few who are under foreign protection or can afford to bribe the local governors, can hope to reap the fruits of his labours has produced a general disgust for the present rulers; and any change would be welcomed with exultation. More especially popular would be an English Protectorate to which, indeed, the people have begun to look, since England showed sufficient interest in their fate to set aside the Treaty of San Stefano and substituted the various agreements that followed it. The English world-betterers who joined in the convention then made have excited vague hopes throughout the East to which their successors in the British Ministry have not had leisure to respond. Yet, but a slight exertion of the English Cabinet would give incalculable benefits to countries and races now oppressed. Mr. Oliphant points out that the secret of reform in Turkey lies in the decentralization of rule. Armenia and Syria, for example, should each have provincial councils and local rule under Satraps immovable for a term of years. Armenia looks to Russia, and Syria to Great Britain, and unless some step is taken to strengthen

and consolidate resistance in Syria, a Russian army on the march from the new frontier of the Czar in Upper Armenia would pass through Syria on the way to Egypt and the Suez Canal as easily as a knife passes through cheese. It is no further from Russia's lines beyond Kars to the Bay of Alexandria than it is from her frontier on the Danube to the Dardanelles. Mr. Oliphant, comparing the difficulties of seizing Constantinople with those of marching to Suez, writes: "Instead of the Treaty of Berlin and sundry more or less independent states intervening between the Asiatic-Russian frontier and Alexandria, there is the Christian nationality of Armenia loudly calling for foreign interference, a Moslem race of Kurds in a state of more or less chronic insurrection and aspiring to complete independence, and a mixed Christian and Moslem peasantry in a condition of extreme destitution and suppressed discontent. These all constitute invitations rather than obstacles to an advance in this direction. But the temptation to the Russian proposition to embark in a campaign in Asiatic Turkey would not be the prospect of a port on the Mediterranean for the relief of an oppressed population, but the fascination of a religious one which should have for its object the conquest of the Holy Places at Jerusalem. Every year about 4,000 Russian pilgrims, composed largely of discharged soldiers, make painful and laborious journeys to visit the sacred shrines.

"The secret, then, of Mr. Oliphant's political motive is that the Holy Land must be garrisoned against invasion from the North; the burden of his economical teachings is that already cultivation on a large scale by influential capitalists is remunerative in Syria."

THE ANTI-JEWISH AGITATION AND ITS POSSIBLE MEANING.

The *Times*' Berlin correspondent says:—"The anti-Jewish agitation continues with unabated fury. In my last despatch I referred to some disgraceful scenes of disorder and violence in connection with the Jew-baiting which ushered in the new year, and every day brings its fresh crop of persecutions. Nor is the movement confined to the rude unthinking masses; it is gradually permeating those who claim to be cultured and refined. The principles of both are in the end reducible to one

great motive—enmity to the capitalists. A singular display of anti-Semitic fury this evening derived its chief significance from the fact of its being exhibited by a large concourse of the youth who are now in training to become the intellectual leaders of the nation. Handbills had been posted about by the central committee, inviting 'all students of German origin' (of whom the holidays have brought large numbers hither from most Universities of the Fatherland) who have joined the national movement against the Jews to meet and discuss the anti-Hebrew petition to Prince Bismark, still in circulation for signature, and to deliberate on the further positive aims of the movement. Several hundreds readily answered to the summons, all being required on entrance to sign their names and assure the door-keeper of their answering to the description of those invited. As the British people, to whom I belong, have an undoubted right to regard themselves as of 'German origin,' I had no scruple whatever in appending my name to the entrance list and taking my place as a passive spectator of the proceedings, which, to say the least of them, were most painful and disappointing to any one who takes a sympathetic interest in the social and intellectual progress of Germany. In the same breath almost with love of country the most rancorous antipathy to the Jews was expressed and stormy applause greeted particular sallies against the hated race. The old arguments against them were advanced, the stock accusations were again urged, and the agitation scenes of the last few weeks both in and out of Parliament were re-enacted, but with the fire and intensity peculiar to academic and enthusiastic youth. At the doors all kinds of Anti-Hebrew literature were exposed for sale, prominent being a pamphlet entitled 'The Jews' share in the Crime,' and other edifying effusions. It is hard to see why the Socialist law should not apply to an agitation which is daily gaining in force, and which unquestionably aims, if perchance unconsciously, at compassing some of the ends inscribed on the openly confessed programme of that party, against whom the repressive decree of October is still in force."

The grounds of this Jewish antipathy are evident in a natural sense. It is stated that "there are more Jews in Berlin than in the whole of England, or in the

whole of France. The Mayor of Berlin is a Jew, so was the late President of the German Parliament. Two-thirds of the Berlin lawyers are Jews; the whole of the so-called Liberal press is in Jewish hands; and the bankers, financiers, and leading shopkeepers of the capital are of the same race. In the watering-places and health resorts of Germany, the people who live in the best hotels and most luxurious villas, drive the finest equipages, and wear the most extravagant raiment, are Jews." It is not merely their number and prosperity that excite hostility, but the fact that they prosper at the expense of the Germans. The agitation has spread to Austria where a paper says:—

"Since the dawn of 1866, (mark the date,) when equal rights were granted to all, (irrespective of creed) the Jews have completely taken possession of the money-market, and their method of dealing has wrought real desolation among the possessors of property, and thorough confusion as regards moral notions.

"The Hapsburg monarchy is, in fact, exposed to considerable peril. Jewish usury has completely eaten up Galicia and Bukowina. For many years past the charges on landed property in Galicia have increased at the rate of eight millions of florins annually, and the third part of this property is already in the hands of Jews; while in the Bukowina in the year 1877, 82 per cent. of the private mortgages were, according to official tables, held by Jews. The introduction of the right of division of landed property, and of the patent of exchange has put the peasantry—who in all matters of social economy are little better than children—completely in the hands of Jewish usurers; the people in the towns are also suffering in the same way, and pauperism is gaining the upper hand.

"In Galicia the number of peasant properties sold by public auction was 164 in 1867, but in twelve years the number has risen to 3,164, a twenty-fold increase, and it was almost exclusively Jews who brought about these sales. The Deputy, Dr. Rydzowski, declared in Parliament, 'There exists among us a kind of bondage for debts, as of old in ancient Rome—the usurers' bondsmen, who in the sweat of their brow must toil for their oppressors.'"

"Matters are beginning to assume the same position in Hungary. In 1878 nearly 220,000 properties changed hands, and in 16,000 of these cases the sale was compulsory. By far the greatest part of these properties came into the hands of Jews, who were the mortgagees. Hungary is at present one of the countries in which hatred towards the Jews is shown in the most dangerous form. Within the last few months, six Jewish usurers have been murdered, and Deputy Istoczy has called for the formation of anti-Semitic societies in order to bring about a movement which the Hungarian Parliament has already had under discussion. As many as seventy-eight such societies have sprung up. The one in Pesth numbers 2,800 members, and an anti-Jewish literature is continually fanning the flame."

The possible meaning of this outburst of hostility to the Jews is unwittingly hinted at in the remarks on Mr. Oliphant's scheme, quoted above from the *Jewish Chronicle*. It is still more plainly put in the following remarks:—

"If there were a nook on earth from which Israelites would not be expelled, a place where it was a matter of right, and not of sufferance to call oneself a Jew and practise the faith of one's fathers, much would be gained for oppressed Israelites. In every country the Jews labour under this limitation, tacit or express, that if they become too numerous or too distinguished, they are pretty sure to rouse the feeling of jealousy always latent, often manifested in the United States and in Germany, not quite hidden when election quarrels in England lower the customary high tone of our public life. To found in Palestine a colony that would offer an always open home to Jews who sought peace and quiet rather than great wealth; and to manifest

by its good order and concord that Jews were excellent citizens collectively as well as individually, would be to do no slight service; and if the most powerful impulse to this end comes from a Gentile writer like Mr. Oliphant, we, who have given so much in morality and religion to the Gentile world, can afford to learn something in our turn."

The same idea comes out incidentally, but in a very marked manner, in a notice of the death of George Eliot, the authoress of *Daniel Deronda*. Speaking of the scheme broached by a Jew character in that book, for the revival of Jewish nationality, it remarks:—

"The idea is grand enough to make a satisfactory finale to the tragedy of Israel's history. And its practicability is attested by works like Mr. Oliphant's 'Land of Gilead.' As for its desirability, recent events must give serious reflection to every thinking mind. The Red Spectre of the *Judenhetze* has arisen in turn in America and England; it stalks through Germany and has reached France and Italy, while in Russia and Africa it is perpetually brooding. If it were unhappily to become international, it would be hard to see any alternative between a total renunciation of Judaism and a return to the Holy Land. Every Jewish heart will know which would be the alternative chosen by Israel."

This, then, may be the meaning of the wonderful outcry that has arisen almost everywhere against the Jews because of their prosperity. God is predisposing Israel for that return to their land, for which the way is opening, but which they might be unwilling to perform apart from some pressure of circumstance rendering it desirable in their eyes.

INTELLIGENCE.

BIRMINGHAM.—During the month, the truth has been obeyed in baptism by the following persons:—

WILLIAM HILL (37), jeweller, formerly Wesleyan; MARGARET HIPKINS (18), daughter of brother Hipkins; ROSE GLOVER (18), and CATHERINE ALICE

GLOVER, daughters of brother Glover; THOMAS THOMPSON (27), formerly attached to the Plymouth Brethren; JOHN THOMAS GETHING (21); ELEANOR JANE GEORGE (22), previously Presbyterian.

The Mayor has refused to grant the use of the Town Hall on Sundays. Conse-

quently, the special course of lectures will take place as at first arranged, viz., on the first three Thursdays in March and the last Friday.

On Monday, December 27, the usual Christmas tea meeting for the children of the Sunday School was held in the Temperance Hall. About 250 scholars were present, and in addition to these, about a hundred of the brethren and sisters attended after tea. There were the usual prizes for attendance and behaviour during the year; also for daily reading of the Bible for a whole year; also for the best answers in the written examination which took place two weeks previously. After the distribution of prizes, there was an exhibition of dissolving views.

On the following Tuesday, the largest ordinary tea meeting of the brethren and sisters ever held took place in the Athenæum Hall. The place was crowded. After tea, brother Roberts presided, and a variety of interesting addresses of a spiritual character were delivered, also hymns and anthems sung at intervals. The meeting was thoroughly edifying and helpful in the difficult path that leads to the kingdom of God.

On Thursday, January 6, the quarterly business meeting was held for the reception and confirmation of accounts, and also of the minutes and acts of the Managing Brethren.

The name "Frederick P. Richard" in the list of immersions last month ought to have been Frederick Richard Phillips; also the name of sister Ball ought to have appeared among those whose return with brother Franklin was announced last month.

Death has unexpectedly removed sister Jardine who, some time ago, burst a blood vessel when just on the point of leaving home on a railway journey which she never took. She was absent from the meeting several years consequent on the Renunciation schism, but had returned a year ago to her great satisfaction. Brother Jardine is left a widower a second time.

The lectures for the past month have been as follows:—Jan. 2. "The position of Christ in the Acts of the Apostles"—(brother Roberts). 9th. "The work of the Apostles; its Nature, effects, and upshot"—(brother Roberts). 16. "The Bible confirmed by profane history and exhumed monuments"—(brother Shuttleworth). 23. "The Pentecostal beginning of the Apostolic witness"—(brother Roberts).

On behalf of the brethren meeting in

Ward Hall, brother Thomas reported in December (too late for insertion) that one had put on the saving name in baptism. Special efforts had been made during the month in the shape of lectures by brethren Hutchinson, of London, J. Andrews, R. Roberts, and Bland, of Kidderminster. A similar report for January invites the presence of speaking brethren on Sunday mornings.

CREWE.—Brother Malliber reports that the brethren continue to hold forth the word of life, but find it weary work talking to empty benches. (They must remember it is part of their own discipline.) The lectures for the month of December have been by brethren Atkinson, Warmby, Marsh, and Burden. There was a social gathering on Christmas Day, when 20 adults and 27 children partook of tea, and afterwards spent a very profitable evening, addresses being given by several of the brethren, interspersed with singing of hymns.

CUMNOCK.—Brother Haining reports that by the request and recommendation of brother Scott, of New Cumnock, FLORA STEEL (33), wife of David Gibson, of that village, was baptised here on the 12th inst. Brother and sister Scott having been alone for some time, this addition will be a source of comfort to them. At a general meeting of the ecclesia on 3rd November last, brother MacDougall was appointed secretary.

Brother MacDougall reports the addition of two since last report, viz., GILBERT SINCLAIR (38), and his wife, CATHELINE McVANE (30), formerly of the Church of Scotland, and residing in Auchinlick, who, after earnest search together for a considerable time, applied for assistance to be united to Christ in the way appointed. They were both baptised on the 25th Dec. after testifying to their apprehension of the things required to be believed.

[Sister Dalghesh denies that she was withdrawn from, alleging that the withdrawal was on her part by a letter dated a considerable time before the act of the brethren, setting forth the ground of her retirement. Brother Robertson writes on the same subject, alleging that his standing aloof is not out of sympathy with sister Dalghesh, but for other reasons which he mentions. We cannot make the *Christadelphian* a medium for the ventilation of personal misunderstandings. They are hurtful to all concerned, and will be regretted in the day of Christ.]

DERBY.—Brother Chandler reports that at the quarterly ecclesial meeting, it was decided to have readings from the *Apocalyptic Lectures* at the week-night meetings. The ecclesia have been encouraged during the last month by visits from brother Shuttleworth (Birmingham), and brother S. Richards (Nottingham). The former delivered a lecture on December 19th, at the Albert Street Lecture Room, on "The Coming One Thousand years Reign of Christ on the Earth;" and the latter, on January 9th, in the same place, on "The Divine Nature, what is it? Can we attain to it? and how?" On December 26th, we held a social tea meeting in our meeting room, and by short addresses and singing of hymns and anthems, we passed a nice evening together. On the following day the Sunday School children (numbering about 40) had tea, after which prizes were distributed for regular attendance.

DUNDEE.—Brother Gill reports: Our lectures are still pretty well attended, but no fruit appearing as yet. Sister Isabella Crichton was united in marriage to brother C. Gabriel, of Glasgow, on December 20th, and left the same day for Glasgow where they intend to reside. This makes a loss of nine by removals, and one by death to our small ecclesia during the last twelve months. We feel the loss of so many, but changes are inevitable under the present arrangement of things. They lead us to long and prepare for the good time coming.

EATINGTON.—Brother Randle reports the immersion of RICHARD EDDEN (23), labourer, of Halford Bridge, formerly Church of England. On Christmas Day, the brethren had a profitable day together in the house of brother Taylor, the leading features of the programme being thanksgiving in prayer, edifying addresses and singing. Next day they met at the house of brother Randle for the breaking of bread; after a few solemn words from brother Taylor (who presided) on these last times, brother Randle read an address from *Seasons of Comfort* which was followed by the breaking of bread. There have been no lectures during the month, owing to the want of a room: nevertheless, the brethren sow the seed as opportunity serves.

EDINBURGH.—Brother Grant reports the obedience of JAMES CHISHOLM (42), draper, formerly belonging to the United Presbyterian body, but for a long time

dissatisfied with the prevailing systems of religion. Brother and sister Burns have removed to Belfast, and although we are sorry to lose their association, we hope that they will augment spiritually as well as numerically the small ecclesia there. Our lectures for January are as follows: Sunday 2nd, The doctrines of immortality of the soul and going to heaven at death destructive of the gospel. 9th, The restoration of Israel indispensable to the setting up of the Kingdom of God. 16th, Absent from the body and present with the Lord. 23rd, The future government of the world. 30th, Expiration of the prophetic periods, widespread expectation of Christ's appearing.

GALASHIELS.—Brother Todd reports a visit from brother Ashcroft, on the 13th and 14th of December, who gave two masterly lectures on "The all-absorbing questions of immortality," and "The kingdom of men" *versus* "The kingdom of God." The benefit and refreshing experienced by the brethren was an offset to the smallness of the public attendance. There have also been lectures by brother Alexander of our own ecclesia, and brother Grant, Edinburgh. The brethren had a social meeting on December 25th, when about 28 brethren and friends met together, including several brethren from Edinburgh. A pleasant evening was spent in harmony with the requirements of the truth. We have received an addition to our number in the person of sister Mary Ann Campbell, who has come to this district from Edinburgh. Bro. M'Kelvie's death, noticed last month, ought to have been marked Galashiels intelligence, *not Stov.*

GLASGOW.—Brother Nisbet reports the addition of Christina Culbert, daughter of brother Culbert, by removal from Ayr, to a situation here, and, on the other hand, the loss by removal to West Kilbride, of brother Oneil. The recent lectures have been as follow: Dec. 19th, What is man? (Brother T. Nisbet.) Dec 26th, The narrow way. (Brother James Nisbet.) January 2nd, The nature and duration of future punishment. (Brother D. Campbell.) Jan 9th, The truth and its obedience. (Brother T. Nisbet.) Jan. 16th, Abraham's faith and hope. (Brother James. Nisbet.)

GREAT BRIDGE.—Bro. Attwood reports that the lectures for the past month have been as follows: Dec. 19th, World

burning. (Brother Hardy.) 26th, The truth as it is in Jesus. (Brother Attwood.) Jan. 2nd, Universalism. (Brother Bland.) 9th. The World turned upside down. (Bro. Millard.) Since brother Hollier's last report, we have lost, by removal, brother and sister Poole, of Moxley, who are with brother Parkes, at Bilston; also brother and Sister Poole, of Great Bridge; also brother Cooper, of Bradley—all having gone to Bilston. We have also lost by removal, brother and sister Hillman, of Prince's End, who are gone to Mold, Flintshire. We have had an addition in brother and sister Aston, formerly of Dudley, who are now living at Great Bridge.

HALIFAX.—Brother Hanson reports that the annual tea meeting in connection with the Sunday School was held on New Year's day. Over 125 sat down to tea, including several brethren and visitors from Huddersfield, Elland, Rastrick, West Vale, and Greetland. After tea there was a service of song, entitled "Christ, the desire of all Nations," by the teachers and scholars. The singing was interspersed with scripture readings by brother Charles Firth. After the singing came the distribution of prizes by the Chairman of the meeting, brother Wm. Darlow, which consisted of beautiful and interesting books. The prizes were given for best answers to scripture queries and for best attendance during the year. A very pleasant and profitable evening was spent. Our school now consists of 2 superintendents, 2 secretaries, 12 teachers, and 56 scholars.

HUDDERSFIELD.—Brother Heywood reports the obedience of CHARLES WILLIAM LORD (21) warper, formerly local preacher among the Wesleyan Methodists at Todmorden; JOHN SUTCLIFFE (34), cotton warper, and ALICE SUTCLIFFE (32), his wife, formerly neutral. The two first work in the same mill with brother Cheetham, to whose conversations their enlightenment is largely due. Brother Heywood remarks: "These additions make the present number of our ecclesia 24. Perhaps you will remember that at your last visit to Huddersfield, some eight or nine months ago, we were only 11 in fellowship; by God's blessing on that occasion and since, we have to record with thankfulness our present increase. An effort is being made to set forth the truth in cottage houses in a village near the town."

KELSO.—Brother Lothian writes: "I am happy to inform you of a young man, ARNOLD WALLACE, having obeyed the

command of the Lord Jesus, to be immersed into His name after an intelligent understanding of the gospel, and the things that concern the name of Christ. He has for three years been in fellowship with the class known as Doweites. He had a clear understanding of all the first principles of the faith, when he joined with them except resurrection and judgment."

KIDDERMINSTER.—Brother Bland writes: Since writing to you last month our number in Kidderminster has been reduced to twelve by the removal of Sister Miles to Birmingham. She has gone there to reside with Sister Wall, and we have no doubt will be greatly benefited by the new privileges put within her reach. We greatly regret, however, parting with such an earnest and loving sister, and our prayers go with her to her new home, that "all things may work together for her good." We have no additions to report, but we are thoroughly convinced that a spirit of enquiry exists such as has not existed before. Several are anxiously seeking the truth, and much larger meetings have lately been the result of our efforts. Our quarterly tea meeting was held on the Tuesday after Christmas Day, when a profitable meeting was held. The business meeting of our ecclesia was held on Monday, Jan. 10th, when the officers for the year were elected. The lectures for the month have been as follow: Dec. 19th, "The passing away of the heavens, &c." (Brother J. Bland.) December 26th, "Jesus Christ, the future King of the whole earth" (Brother T. Betts, of Bewdley.) January 2nd, "The possibilities of 1881, with, or in relation to the Divine purpose" (Brother P. Hall of Birmingham.) January 9th, "Resurrection and the Judgment to come" (Brother J. Bland.)

LEEDS.—Brother W. H. Andrew writes: "On November 16th two of our number—brother Cowperthwaite and sister Maria Briggs—were united in marriage, and are now residing at Wakefield. They usually break bread with the brethren at Normanston. One of the latter, brother Warwick, was amongst the injured passengers in the railway collision which occurred at the Leeds junction on December 21st. He was able to proceed home the same evening, but has since been confined to the house, in consequence of his nervous system having received such a shock. His other injuries were not severe. On December

27th we had our annual fraternal gathering, when we were cheered by the company of brethren and sisters from Halifax, Huddersfield, Elland, Keighley, Wakefield, and Blackpool. Nearly 100 sat down to tea. At our annual business meeting the secretary's report showed a decrease of seven in our number during the year, principally caused by the removal of brethren and sisters to other towns, and only two additions taking place during that time. The lectures since my last communication have been as follows:— November 21st, 'The Parable of the Vineyard; or, the Kingdom of Israel as it was and as it will be' (brother Andrew.) Nov. 28th, 'Christ, the Great Teacher: His first lesson to the sons of men' (brother Mitchell.) December 5th, 'The Mammon of Unrighteousness and the True Riches' (brother Greenwood, of Keighley.) Dec. 12th, 'The Coming One Thousand Years' Reign of Christ upon Earth' (brother Shuttleworth, of Birmingham.) December 19th, 'The Things necessary to be believed for Salvation' (brother Mitchell.) December 26th, 'The Bible Teaching concerning God shown to be subversive of orthodox views' (brother Hirst, of Huddersfield.) January 2nd, 'The Saints of the Most High: What is their present condition and future work?' (brother Mitchell.) January 9th, 'Man's Greatest Enemy: Its cause and cure' (brother Silverwood, of Keighley.)

LEICESTER.—Brother Dixon reports withdrawal from brother Noon for disorderly walk. The lectures have been as follow: Nov. 28th, "The Resurrection" (brother Dixon.) Dec. 5th, "Christ as a Man of War" (brother Gamble.) Dec. 12th, "The Mosaic Law" (brother Burton.) Dec. 19, "The State of the Dead" (brother Collyer.) Dec. 26th, "Jesus, the Child Born" (brother Dixon.) Jan. 2, "The Ten Virgins" (brother Gamble.) Jan. 9th, "World Burning a Delusion" (brother Burton.) Brethren visiting Leicester should remember that the ecclesia meets in the Central Hall, Silver Street.

LINCOLN.—Brother Roberts reports: On the 12th inst. Miss NELLIE TAYLOR (38) after giving satisfactory account of her understanding of the one faith, rendered obedience to the same by immersion into the one body. Sister Taylor became a member of Mint Lane Baptist Chapel during the enterprise of the Rev. G. A. BROWN to this city. Afterwards by visiting sister Hinch, who first lent her *Twelve*

Lectures, she also read "Elpis Israel" and other similar works. Continuing to visit, read, and converse with sister Hinch for some months, she came to see that her former baptism by the Rev. G. A. Brown was invalid, and that his position was a compromise between truth and error. Six lectures have been delivered at the Corn Exchange by brethren J. Burton, H. Sulley, S. Richards, W. Mabbott, and F. Hodgkinson. The lectures were well attended, for the most part apparently by anxious and attentive listeners. We know that some are reading and examining the Christadelphian works with the Scriptures of truth. The 3rd of January being Bank Holiday we had our first fraternal gathering for tea. We spent a very happy and profitable evening. It is a day of small things with us, which we know the wise will not despise.

LIVERPOOL.—Brother Collens reports for last month (but by some oversight his report was not used) that the following immersions have taken place, viz.: on October 23rd, HENRY G. M. HEMMING (29), foreign correspondent, and MARY J. E. HEMMING (36), his wife, neutral; on November 3rd, JAMES W. JACKSON (27), steam-hammer man, formerly Church of England; and on November 10th, WILLIAM B. RANGLES (26), labourer, also Church of England. Our number has also been increased by the removal of sister H. M. Young from Warrington to Birkenhead, while sister C. Lucas, whose name has been for a long time on our books in the expectation of her return, has taken up her residence permanently in London.—The Ecclesia has been obliged to withdraw from brother F. Daniel Parry on account of disorderly walk, also from brother and sister Milne for continued absence from the table.

I have now to report the immersion, on the 17th November last, of ALFRED WILSON LONGBOTTOM (46), formerly Wesleyan, of Orrell, Wigan, who will meet for the most part with the Ormskirck brethren.

LONDON.—Brother A. Jannaway writes: The date of sister Prideaux's immersion should have been November 14th and not October 14th as stated in last report. Our number has been further increased by the immersion on November 28th of EDWARD BOLT MEDLICOTT (18), brother in the flesh to brother Medlicott of our Ecclesia, oil and colourman, and formerly neutral; December 5th, SARAH ANN PITTMAN (65),

and on December 26th, her husband, HENRY THOMAS PITTMAN (67), iron-monger. Both were previously connected with the "Disciples" commonly known as "Campbellites;" also by the removal from Bristol to London of brother Gunter. On the other hand, we have lost brother and sister Caldicott, who have returned to Birmingham; brother J. J. W. Barnes, who has left for the United States; and brother and sister Dunn, by removal to Stockport. An interesting item in connection with the truth occurred on December 12th. Brother Atkins delivered a lecture on "The Origin, Nature, and Destiny of Man," at the Eleusis Club, Chelsea, to a crowded meeting who attentively listened with a mixture of incredulity and astonishment at our brother's handling of the question. The "Eleusis" is a democratic club, but free lectures are given every Sunday evening, and a platform offered for the discussion of any subject of human interest. Brother Atkins dwelt particularly upon the fact that the teaching of the Bible is in accord with the teaching of science but at variance with popular theology, and further that the Bible speaks with authority upon the destiny of man—a subject upon which science can say nothing beyond the grave. A storm of questions followed the lecture, after which a debate ensued till nearly eleven o'clock. The commotion caused by this lecture, together with those just ended at the Vestry Hall, has been the means of bringing the truth before the Chelsea people in a way which, I think, bids of good results.

A course of six Sunday evening lectures, embracing all the elements of the truth, is now being delivered, in the Wellington Hall, by brother J. J. Andrew for the purpose (chiefly) of attracting to our regular meeting place any who may have been interested by the effort. These lectures have attractive titles and are printed on a bill similar to that referred to in the Nottingham intelligence of last month. The lectures at Stratford for the month are as follows: 2nd, "The Spirit in Man, what is it?" (brother Atkins).—9th, "Some of the Religious Errors of the Nineteenth Century" (brother Boshier). 16th, "The Gates of Hell—When will they be Opened?" (brother G. F. Thirtle). 23rd, "Nebuchadnezzar's Dream" (brother A. Andrew). 30th, "Man Mortal" (brother Elliott).

Brother Glover of London says: "I received a letter from brother Boyley of

Natal, last week, and he requested me to let you know that brethren Ker, Crichton and two sisters, and brother Sutherland, also brother and sister Andrew had arrived safely."

Brother William Owler reports: On January 3rd the first distribution of prizes in connection with the Sunday School took place in the Upper Street Lecture Hall. The children, along with their parents, were invited to tea, and about sixty young people and twenty old folks responded to the invitation. After tea, the superintendent (brother J. J. Andrew) took the chair, and discoursed to the children on the advantage they enjoyed in being taught the truth at an early age; and on the progress made since the school was established. Some years ago it would have been impracticable to have established a school, owing to the scattered residences of the brethren in the great city. The prizes were distributed by brother Boshier. The distribution of prizes was succeeded by a number of views descriptive of incidents recorded in the first thirty-seven chapters of Genesis. Several hymns were sung during the evening. The children have learnt four of the hymns, and as an encouragement we give illuminated cards to those who repeat them perfectly. We also give large scriptural cards on review days (of which there are two in a quarter) for marks earned.

MANCHESTER.—Brother Barlow reports the holding of a debate on "Eternal Torments," between Mr. J. Poulton, a Primitive Methodist, and brother G. Waite (Stockport). The debate was well attended and the chairman at the conclusion said, he had heard things put that night in (*to him*) a new light and should be glad to hear the discussion continued. It has been agreed (D.V.) to meet the wishes of the chairman and the audience; and to discuss the subject of immortality.

MUMBLES.—Brother W. H. Jones reports that since he last wrote there have been five additions, namely, THOMAS MORGAN, ELIZABETH and MARY RACHEL JONES (daughters of sister Jones), CHARLES WILLIAMS (husband of sister Williams), JOHN KNIGHT CLEMENT (son of brother W. Clement). They all put the sin covering name in baptism.

Brother D. Clement reports on the matters referred to last month. Space is so occupied this month with intelligence from all parts that we are obliged to curtail. The first meeting of the united

ecclesias for the breaking of bread was held November 20, 1880. Many an eye was dimmed with a ear—not of sorrow but of joy. Brother Roberts agreed to give us the joy and profit of a visit from him, and I am sure that his words of warning, reproof, exhortation, and comfort will never be forgotten. He delivered a course of lectures, which was announced by placard, and commented upon by the local paper (enclosed). Already is to be seen the advantage of brethren dwelling together in unity. The Lord has added six to our number by immersion, and several by a return to fellowship. We have adopted the daily readings by the *Bible Companion* and the advantages are manifest even now, for our minds are *all* occupied at the same time with the same subject, and we can talk together of these things in a way we could not before. We have been employed on Sunday evenings with lectures by various brethren since brother Roberts's visit, and the result is satisfactory so far. We are now looking out for a visit from brother Ashcroft, who has promised to give us a lecture on the Monday following his Sunday visit to Swausea, January 22nd.

The following are extracts from the newspaper notice referred to by brother Clement: "The extraordinary quiet of an extraordinary quiet time has been considerably disturbed lately at the Mumbles, by a Christadelphian muster at this village, forgive me, I should, perhaps, have said fashionable watering place). Considerable excitement has been created by the announcement of the bills that 'Christ is coming.' The interest was, no doubt, increased by the announcement in the placard that 'the friends of the truth at the Mumbles are now re-united, and that the villagers are invited to come and hear their testimony.' It appears that for some years past there has been two meeting places at the Mumbles, not on the best of terms with each other on matter of doctrine, and this fact, doubtless, somewhat hindered the progress of the work. It now is made known that for the future there will be one meeting instead of two, unity being strength, we are quite prepared to believe that considerable activity and earnestness will be seen in the carrying on of their work for the future. The Christadelphians make no secret of the fact that they consider the various religious bodies of the Mumbles have left the old faith of the Scriptures, and are now believing

doctrines out of harmony with the Bible, and they contend that their mission is to call attention to what God has been pleased to reveal in his Word, as the Truth whereby men are to be saved, and we are certainly called on to respect at least their earnestness in dealing with Biblical topics. Their inaugural meeting was held in the Christadelphian Synagogue, the body of which was quite filled. I have been told that the number of the members of this body (in Mumbles) are about 60, and that over 100 were present at the meeting we are now speaking about. At the night meeting, December 19th, the chapel was literally crammed, and it was difficult to obtain a seat. After the singing, reading, and prayer, Mr. Roberts was called on to deliver his first lecture—'Christ is Coming.'—The lecture was a very clear and able defence of the teaching that the Lord Jesus Christ will come again in power and great glory to this earth, to reign as King. The second lecture was well attended, the subject being 'What Christ was coming for?' Mr. Roberts contended that it included the Resurrection—the subsequent reward of the righteous, and the reign of Christ. The last lecture was on the prophecies connected with the Turkish Empire, and the return of the Jews to Palestine."

MATLOCK.—Brother Sulley of Nottingham writes "The seed of the word has been scattered at intervals in this place for more than a year past by certain labourers in the vineyard, whose efforts have been chronicled in the *Christadelphian* from time to time. Brother Smith (now of Derby, but formerly residing at Matlock), as you know, organised these efforts, which are the outcome of a desire to show the light in the midst of surrounding darkness. In the result attained there is some encouragement to brother Smith and, also to those who have laboured with him. Should the work endure unto everlasting life, there will, indeed, be cause of rejoicing that a carpenter was the means in the hand of God by which two, who have now become brethren, are delivered from the bondage of Gentile superstition. Our new brethren are JAMES SMITH and MICHAEL WRIGHT. They were both connected with the communities professedly religious, but which we know to be but the outgrowth of the apostacy. The former belonged to the Campbellite and the other to the Wesleyan section of that unmeasured court of Gentiles. Their immersion took place in a

swimming bath situated upon a hill side, and supplied by a spring of tepid water. The surroundings gave unusual interest to the scene."

NEATH.—Brother Gregory reports the obedience of CHARLES MILLER (29), formerly member of the Baptists for sixteen years; also his wife, ALIAS MILLER (26.) On the day of their immersion, brother Wm. Clement, in addition to a vigorous exhortation at the breaking of bread, lectured in the evening to a good company on "The Kingdom of God, and the One Way into it." On Sunday, January 2nd, brother Dan Clement lectured on "The Coming Great Musical Festival," and on January 9th, "Is the Gospel that was Preached to Abraham now preached in the Churches and Chapels of our day?" In the afternoon of the same day brother Clement delivered an address in the Assembly Rooms, Briton Ferry (three miles distant) "Is Christ Coming to the Earth Again?" We found over two hundred assembled to hear the "Good Tidings of the Kingdom of God."

NEWBURGH (FIFE).—Brother Paterson reports the removal of brother and sister Baker from Brecon (Wales), to Lady Bank, a rising village about six miles from this place, making the number of the brethren here eight in all.

NOTTINGHAM.—Brother Kirkland reports the death of brother Lovett, after a severe and painful illness. He fell asleep December 20th, 1880, aged 57 years, and on the 23rd was interred in the general cemetery in the presence of a number of brethren and sisters. Brother Richards directed our attention to the only (yet real) source of comfort available on such occasions. As we turned from his open grave we felt convinced his sleep would be short, and that in a little time we should see him again. Brother Lovett had been connected with the truth for some years, and was perhaps more extensively known by the brethren than any other brother in Nottingham. He was regular in his attendance at all our meetings (unless prevented by sickness), and ready to help in every good work connected with the truth.—Our brother Lake having removed from Windsor has returned to Nottingham, and is again numbered with us; also sister Jeffries, having returned from Sydney, is united with us in fellowship. Since the lecture given by brother Roberts in the Mechanics Hall, Nov. 16th, 1880, our Sunday evening lectures in the Peoples' Hall

have been much better attended than at any time previous. A goodly number appear to be deeply interested, and we have reason to hope there will be fruit in the obedience of some. The lectures since that date have been: Nov. 21st, "Gospel Regeneration" (brother Shuttleworth.) Nov. 28th, "A Great Wonder in Heaven" (brother Ashcroft.) Dec. 5th, "The Times and Bounds of Man's Habitation (brother Richards.)" December 12th, "The Abode of the Dead" (brother Sulley.) December 19th, "The Cross and the Crown" (brother Hodgkinson.) December 26th, "The Second Appearing of Jesus Christ" (brother A. Andrew.) January 2nd, "The Man of the Spirit" (brother Richards.) January 9th, "The Blood of Christ and the Covenants of Promise" (brother Ashcroft.)

SHEFFIELD.—Brother Boler, after some good remarks, which space compels us to omit, reports that on Monday, December 27, the brethren sat down to a good cup of tea, prepared by some of the daughters of Sarah, after which they had an intellectual repast of hymns and anthems and short addresses by a number of the brethren. There were a few strangers present on the occasion. Brother Thomas Shemild and sister Emma Ward were united in marriage during the Christmas holidays.

STOCKPORT.—Brother Waite reports the removal of brother and sister Dunn from London to this place. We had a fraternal gathering on Christmas Day, and were pleased and edified by the presence of brethren from Manchester, Miles Platting, Oldham and Warrington. Fifty brethren and sisters sat down to tea in the afternoon. A varied and very pleasing programme of addresses and anthems followed in the evening. Brother Waite mentions that the ecclesia has been considerably reduced in number by removals to other places. Brother and sister Barber to Barnsley; brother and sister Robertson to Blackburn, and brother and sister Evison to America.

SWANSEA.—Brother Randles reports the immersion of the following into the one faith. January 5th, EMILY PETERS (18), daughter of our brother Richard Peters; January 12th, WILLIAM C. GOLDIE (19), son of brother Goldie; JAMES MARTIN EVANS (17), and DAISY EMMA EVANS (14), son and daughter of brother Evans. Though these brethren and sisters are all young in years they made the good confession intelligently. On December 19 the united

body of brethren and sisters in Swansea broke bread at the Mumbles on the occasion of the visit of brother Roberts. The lectures for the month have been as follows: Sunday, December 26th, "Jerusalem, its Wonderful Past, Wretched Present, and Glorious Future" (brother S. Davies.) January 2nd, "Was the Kingdom of God set up on the Day of Pentecost?" (brother R. Goldie.) January 9th, "The Nature, Character, and Destiny of Mankind Scripturally considered" (brother W. Clement.) On Tuesday the 10th inst. we held our annual tea meeting, when the brethren from the Mumbles, Skewen and Neath, joined us. After tea the report of the Sunday school was read, and the scholars who had been successful in the examination received prizes. The rest of the evening was devoted to exhortation by several brethren and a little singing.

TRANENT.—Brother Mar reports the removal of brother and sister Balmain to the vicinity of Edinburgh, with the brethren of which place they will now meet; also the death of brother John Reid (sen.) on the 21st Dec. after a lingering illness.

AFRICA.

GRAAF REINET. — Brother Maartens writes:—"The Cape Colony is in great disturbance, all the natives on our front are rebellious against Government. Scarcely is the Zulu war over than another much greater begins. Our colony is surrounded by black races, except the west. Two brethren who lived here in the neighbourhood, and who often visited me, are now gone away on duty, and I am again alone. I have seen in the *Christadelphian* that several brothers and sisters have arrived in Natal. How delighted must brother Boyley be that his prayer has so evidently been answered. I hope that he will not forget me, nor all the brothers and sisters with him. The darkness begins here and there to receive a ray of light. I am going to send "Elpis Israel" to a minister. He has been an offence to his colleagues, because his eyes have been partly open for the truth. It is the same person of whom I have formerly written, who has held lectures over the 'Unfulfilled Prophecies.'"

AUSTRALIA.

BALMAIN.—Brother J. J. Hawkins says—"The last lot we received was entirely

saturated with sea water, being in the stranded 'Sorato' steamer, on the rocks near Adelaide. However, we dried them and they are readable by those don't mind the truth in a soiled book. They are all disposed of, and we are anxiously waiting for the lot last ordered. I am glad to say there is such a demand for them at present that I now send you an order for more. This demand has arisen (to some extent) through the recent additions to our number here, for each has a circle of friends to whom he recommends the truth; and there is, perhaps, no better way now than by circulating the works you publish. This seems generally felt. It is now my pleasing duty to inform you that the following persons were immersed for the remission of sins, upon an intelligent confession of the Truth as it is in Jesus, viz.: 19th of August, GEORGE EVERITT (17), son of brother James Everitt; 25th of September, WILLIAM MITCHELL BAYLISS (32) and DAVID HOWELL (52); 2nd of October, JAMES JOHN RINGLAND (24) and LUCY RINGLAND, his wife (23). These were formerly Episcopalians. October 17th, HENRY HAVARD NEALE (46), formerly neutral; THOMAS J. B. CLARK (36), formerly neutral; CHARLES HACK (41), formerly Episcopalian. We now number 31 all told, with prospects of two or three more soon. We may also state for general information that we have just adopted a constitution and rules on the Birmingham plan; that is, the same 'statement' of the faith as a basis, and a modification of the rules to suit our circumstances; and we hope that such action will prove a means of keeping the unity of spirit in the bond of peace."

BEECHWORTH (Victoria).—Brother Lads-on writes:—"We have had the pleasure of welcoming one more to our number during the past year—FANNY FAULKNER (18), formerly Independent; but, chiefly through the labours of sisters Longmore, had the veil removed from her understanding, and has lovingly laid hold of the 'Hope of Israel,' and now awaits the advent of the 'Just One.' We are now six in number, and meet every first day of the week to keep in mind those things which contact with the world always has, and, as long as its present constitution remains, always will tend to weaken and obliterate, unless its influence be counteracted by contemplations of the 'world to come' as presented in 'the Word,' and assembling together in obedience to the command of

'that world's' ruler. The ecclesias at Buckland and Wandiligong, 45 miles distant, have not been increased, and most of the members have been called upon to endure much trial in the way of sickness and pecuniary perplexities. Brother Hepburn met with an accident (he was a gold miner) which incapacitated him from work for a long time; and sister Hepburn met with an accident just about the same time, and has not been well since. But, notwithstanding all obstacles, they still 'hold fast.' In fact, to those who are wise, the more bitter their experience of evil, the more tightly will they cling to the 'hope' which connects them with a time and condition of things in which 'evil,' either moral or material, shall no longer have a place. We much wish that some qualified brother were amongst us to publicly proclaim the truth; but there is but little inducement to any one to emigrate to this colony just now, as we are unfortunately being governed by a band of demagogues and adventurers, whom the unreasoning masses have elevated to power. We are, in fact, repeating the mistakes of New Zealand (alluded to by a brother in that place some time since); but perhaps even in this distant part of the world providence may be working amongst the ruling powers, bringing things into that condition of universal confusion and chaos which will eventuate in the 'time of trouble,' to be followed by the rising of the 'sun of righteousness,' who shall 'speak peace to the nations.'"

BRISBANE (Queensland).—Brother John Paterson, after writing of the immersion of brother Byrne (reported some time back), writes of brother Byrne's wife that she, too, has made the good confession, and submitted to the obedience of faith, being assisted by her husband, so that they now rejoice together, not only in one faith, but in *the* one faith. Sister Byrne, in writing to brother and sister Paterson, says she now realises and understands, having the substance and not the shadow, for previously she did not understand anything of a substantial nature.

MELBOURNE.—Brother Gamble reports an addition, by the union in fellowship, of sisters STILLARD and COUZENS, who have been residing in the neighbourhood for some little time past. "We have been further strengthened by our brother Gordon, from Kangaroo Flat (Sandhurst), who is now residing amongst us, expecting within the next few days to have his

sister, wife and family down. We also rejoice in the fact that two immersions are pending, particulars next month. On the other hand, our number has been reduced by the return of brother Cookson to England in the steamship 'Orient.' We have had several meetings of late to consider the best means of spreading the truth, which has resulted in a course of six lectures in the Temperance Hall, Russell Street, City, by brother Evans, who has returned from Adelaide. The rent of the city halls are very high, but, through the liberality of a brother, we were enabled to take the step. The attendance has not been large, partly owing to the wet weather; but an interest has been awakened, and having made a start, we purpose continuing to proclaim the truth in a public manner to the alien, and to spread the truth in another way, by having a reprint of the 'Declaration of the Truth' for gratuitous distribution and sale."

CANADA.

GUELPH (Ont).—Brother Evans reports the obedience of two; first, HARRY BURTON (40), machinist, who had been more or less enlightened for some years in Guelph, but removing to Vaughan township, his case dropped out of sight, when brother Packham received a pressing request to hasten down and immerse him, adding that he was very ill. Brother Packham was afraid the matter would turn out a kind of orthodox "death-bed repentance." However, in a few days brother Packham went and complied with his request. Our new brother has two sisters who are in the faith, and a third possessing some knowledge of the truth, which is also the case with his wife. The second case is that of GEORGE KING, farmer and milkseller, formerly a Wesleyan, who on the 7th of December became numbered with Abraham's seed in the scripturally appointed way. A few others also are becoming enlightened in the things of the spirit.

WALKERTON.—Brother Gunn reports the death of sister Campbell, wife of brother Peter Campbell, of the township of Bruce, which took place on the 25th November, ult., after a long and painful illness, which she bore with great patience, fortitude and resignation. Sister Campbell was a native of Airdrie, Scotland, where she was born in 1819; her maiden name was

Mary Brown, and her father was a watch-maker in Airdrie for 60 years; she was a most amiable, meek, intelligent, and earnest woman—well-grounded in the truth, aided by the teachings of Dr. Thomas, and zealous in the discharge of the duties involved in the acceptance of it; she was always most regular in her attendance at the meetings of the Ecclesia—and no kind of weather, nor condition of road, even in the early years of the settlement, no amount of snow, slush, or mud, in the fall and spring of the year, ever kept her at home—and she generally had to walk a mile and a half each way, to and from the meeting, on such a road as you never see in Britain.

NEW ZEALAND.

DUNEDIN.—Brother Judd, now in England, who met with the brethren in Dunedin for some time, while speaking well of brother Holme's zeal for the truth, confirms the "notification" contradicted by brother Holmes last month. We cannot open the *Christadelphian* for the discussion of the matter.

Brother A Miller announces the addition of Mrs. W. C. BROWN, wife of brother Brown; and Mr. GREIG, formerly netural.

Brother Lawrence has gone to Riverton. EAST INVERCARGILL.—Brother W. G. Mackay writes—"Just a few lines by this out-going mail to inform you of the progress of the truth in this corner of the earth. We have been very much rejoiced recently by the addition of four other members to our little ecclesia here, namely, HENRY JAMES, (30), printer, formerly Presbyterian; WILLIAM WALTER BUTLER, (30), ironmonger, formerly Church of England; JOSEPH J. SCHNERDER, (40), tailor, formerly sceptical; and his wife, HELENA. Our Sunday evening meetings held for the exposition of the truth are, on the whole, well attended, and encouraging attention paid to the word of life. Several are interested, of whom we have hope that they will lovingly put on the divinely appointed, sin-covering name of the Christ. The signs of the times are both cheering and becoming fulfilled, indeed I may say daily before our very eyes, conformable to the sure word of prophecy. In my understanding of the Book of Daniel, the seventy-five years are not included in the 1260, which ended in 1866, but are added to the 1260, there are additional information given to

Daniel, during which the Holy Land is to be cleansed from the Turkish desolation—and the judgments of God executed on *east* and *west*. One thing is certain, and that is, that we are now in the last few years of the times of the Gentiles."

Sister Mackay, after speaking thankfully of her husband's recovery, says—"An interesting field of labour is opening up here. Every Sunday we get a good number who give earnest heed to the things spoken of old time, and the bible class on Wednesday night is always a good meeting. Our four new brethren are of the right material, earnestly desiring to be workers in the vineyard. A 'Rev.' has promised to deliver a sermon, *against us*, to prove the immortality of the soul. After which a public lecture in the town will follow *in reply*, but you will hear more of the matter."

UNITED STATES.

BALTIMORE.—Brother Trezise writes that since he last wrote the number of the brethren has been considerably reduced by death and removal, and by an uncompromising advocacy of the truth. In the midst of all their adversities however, the Lord has used them in taking out a few more for his name,—WM. BUSEY, JAMES PARSONS, SAMUEL and GEORGE WHITTINGTON. The brethren have had a very pleasant and profitable visit from brother Dr. Wm. Reeves, of Springfield, Ohio, who lectured for us twice, had a fair alien attendance, and the brethren much edified.

CHICAGO.—Brother Spencer writes: "Though our brethren hear very little of us as an ecclesia, they will be glad to hear there is a little company of believers here, who hold fast the truth amid a crooked and perverse generation who know not our God, nor respect his word, but prefer oratory and a fine show to a 'Thus saith the Lord.' During the present year our little company has been increased by brethren from other places, so that we usually number 14 at our first day's meeting for breaking of bread. Our meeting for worship is Room 37, Central Music Hall; time, 3 p.m. We shall be glad to see any brethren of like precious faith, who may happen to visit our city."

JEFFERSONVILLE (Ind.)—Brother Gresham reports the obedience of JOHN R. TABB (23), painter, formerly of Baptist ideas, though unconnected with any de-

nomination. (He is now on a sick bed.) This triumph for the truth after several years' steady opposition in the City, is cheering to brother Gresham. Several others seem now to wish to learn.

LOUISBURG (Kans.) — Brother White reports several additions to the little number here in the course of last year, viz., SUSAN THUFFMAN (19), formerly Methodist; JAMES R. LONG (22) and ALICE LONG (16), neutral; ANGY DEY (27), Campbellite, and CHARLES P. THUFFMAN (24). We now number ten, and meet every Sunday to commemorate the death of our dear Saviour until he comes.

LANESVILLE (Va.) — Brother L. Edwards writes: Against great odds, in this time of evil, we have to fight the battles of the faith as it is in the Jesus of the Apostles, and the Christ of the Prophets. As in all parts of a battle-field, there are successes and reverses, and we cannot always make a favourable report; so now, in relation to our ecclesia, we have to report no enemy slain, none bowing down to the influences of the gospel of "Peace on earth and good-will to men,"—none willing to yield obedience to the benign sceptre of the Prince of truth, righteousness, loving kindness and tender mercies, whose precepts and example have only the tendency to elevate a sin-corrupted human being to the pure and divine nature of Him who "inhabited Eternity," but who condescends to be called the God of Abraham, Isaac, and Jacob—the Yahweh of Israel; all seeming to prefer the present world with its perishable gods—Mammon the head—ambition, pleasure, and many minor ones, who, with all their worshippers, make their cradle in corruption and their bed in the dust. All that we can do, dear brother, is to be faithful in the advocacy of the Christadelphian doctrines, which so far as a name or word is significant, I regard as the synonym of the truth of God, and let others do as they list, I think, under the blessing of God, you may count me an ally, to the best of my ability, while life shall last, and though fully conscious of our weaknesses, and remembering that "It is of the Lord's mercy we are not consumed," we may safely trust in Him for the final result. Truly the "righteous shall scarcely be saved," but "the mercy of the Lord endureth for ever." "The mercy of the Lord is upon them that fear Him," and *always* extended to such as keep His covenant, and remember his command-

ments to do them. With but little means externally, and less, perhaps, in mental force, I continue to declare the "whole counsel of God," as I understand it, from the prophets and apostles, "Whether they will hear or whether they will forbear (Ezek. 2-5), for I earnestly desire when I shall have gone, they may remember that they had a *witness* amongst them. I am now 63 years old, and I expect to tarry but a little longer. I became acquainted with brother Thomas about 1835, and that acquaintance, until his death, was almost intimate. With very few unimportant exceptions, I have been enlightened, and have endorsed him while "he talked with us by the way, and opened to us the scriptures," "beginning at Moses and the prophets, expounding to us the things concerning our Lord Jesus Christ." Let the caviller or the fool deride, and say that I place Dr. Thomas in Christ's stead; I can only pity the ignorance. Brother Roberts and his aids have fallen into line, and I have a like appreciation of their labours for the honour of Yahweh Elohim of Israel, to whom, and to his inexpressibly glorious Father, be the praise for the Aion and beyond."

ROCHESTER (N. Y.)—Brother Tomlin reports that brother Alfred J. Boddy died, July 7th, 1880, after a very distressing illness of many months duration. He was mild, gentle, and unassuming in his manner, and a most persistent student of the word, besides a constant attendant at all meetings; his example was worthy of imitation. During the summer, brother Reeves, of Springfield, delivered seven very instructive lectures, which were highly appreciated.

RIVERSIDE (Iowa.)—Brother Williams reports that since last writing, there have been two additions: MRS. KATE WICK and MRS. H. HOPE, who gladly received the word. We continue earnestly to contend for the faith privately, and sometimes publicly. We have had a four nights' discussion with a Campbellite—J. H. Painter. The time was too short to do justice to the subjects, but we did the best we could. Subjects: 1st, "Was the kingdom of heaven established during the first century?" 2nd, "Man in the death state totally unconscious." The matter created quite an excitement, and brought together a crowded house.

SPRINGFIELD (Ohio). — Brother Reeve writes: "I know how to sympathise with

you in the work that we see proper to do, regardless of consequences from friend or foe. I have suffered with you in the evil courses of some. My tour lasted six months, during which I visited nearly all the Ecclesias (worthy of visiting) in Western Canada, Ohio, Michigan, New York State, Jersey, New England, Baltimore, and Washington City. I found the brethren in all those places separated from the distracting associations and teachings that have sprung up in the last decade, and that have wrought such division here and in many places as may not be righted before the judicial Master's coming; but those that have come through the conflict without the smell of fire on their garments, I found zealous, warm hearted for the truth, and willing co-operators in the work that seeks no aid from *mere men*. I shall never forget the kindness of those very dear brothers and sisters in Christ; no, their labour of love with me shall ever be remembered, and be my consolation in my future walk to the kingdom under difficulties and sadness only fully known to myself. The hearty love and co-labour of true brethren is, indeed a sweet and comforting offset to the machinations of the evilly disposed toward the truth and its friends."

WASHINGTON.—Brother Boggs says: "Please announce to the brethren in the United States, that we have had the 'Declaration,' and 'who are the Christadelphians?' reprinted in this city, and will furnish to the brethren, who are not able to purchase."

WATERLOO (Iowa).—Brother Bickley reports that during the year brother Thomas Williams, from Riverside, Iowa, made two visits and delivered about twenty lectures to interested audiences. Brother Geo. Moyer, of Clarksville, Iowa, visited five or six times and did efficient work for the truth. We have a bible class every first day, and on Friday evening of every week, we meet for practising singing and reading the Scriptures, &c. On the 25th of November, it being our National Thanksgiving Day, we had quite a profitable social gathering of brethren and friends in the shape of a tea-meeting. During the year there were six additions by immersion, viz.: Miss BELLE MCKEINLEY (30), formerly Wesleyan Methodist, and afterwards

First day Adventist; ANICE PAULING (36), formerly Calvinistic Baptist; ANNIE BURNHAM, wife of brother Burnham, of Parkersburg, (whose immersion was reported last year,) all of whom were immersed May 5th, 1880; JOHN PAULING (42), by occupation tailor, husband of sister Pauling, formerly Calvinistic Baptist, immersed July, 1880; Mrs. SUSAN PITCHER (42), and Miss EVA PITCHER (22), daughter and grand-daughter of our lamented brother Goodwin, whose death we reported a year ago, who like Timothy of old, having heard the truth from childhood, yielded faithful obedience in October, 1880. There are still quite a number investigating. We number now about twenty-five, peace and harmony prevails, and a lively interest in the truth manifested by all."

WORCESTER (Mass.).—Brother J. Jones: "Since I wrote last, we have been visited by brother Dr. Reeves, of Springfield, Ohio, who gave two lectures to the public, and a goodly number of the alien were present to hear some of those glorious things that will be the theme of all people and nations, when once Israel's King is enthroned in Jerusalem. Now in relation to this blessed kingdom and its royal city, Jerusalem, we find the people have no faith, and their blindness is as complete as Israel's, who rejected their King and Redeemer so long ago. Hence they must be punished with the terrible judgment of God as well as the Jews, as it is written: '*Tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile.*' (Rom. ii, 9.) In view of this, every sensible man who is called to be a saint, will look to his ways more closely, and buckle on the whole armour of God, that they may stand and not fall in an evil and dark day. To this end we labour, that we may be accepted when we stand in the presence of the great Judge, and have it proved that we have 'not run in vain, neither laboured in vain in the Lord.'"

WHITE OAK GROVE (Mo.).—Brother Murphy reports that JOHN A. TISDALE, one year ago last September, obeyed the truth. Brother Tisdale is an intelligent member of the one body. The non-appearance of the report of his obedience was an oversight.

The Christadelphian,]
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The Christadelphian.

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

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

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Vol. XVII.

THE REJECTION OF ERROR WORTHLESS WITHOUT THE ACCEPTANCE OF THE TRUTH.

BY DR. THOMAS.

WE have found men exorcised of the immortal soul demon, yet spasmodically jerking upon the parched and arid strand of Advento-Methodism, like fish gasping for water on the shore. They could ridicule immortal-soulism; and speculate upon Louis Napoleon as the eighth head of the beast; and had some vague and confused notions about the personal and speedy advent of the Jesus endorsed by the Laodicean Apostasy; but of apostolic christianity in its faith, obedience, and spirit, they were as ignorant as the craftiest leader of the blind could wish. These we have had to teach the first principles of the oracles of the Deity. Having got rid of immortal-soulism, to that extent they have had much rubbish scavengered from their hearts, and the conviction of the truth facilitated. When this got possession of their understandings and affections, in so doing Christ entered into them, and they found that to demonstrate error was not necessarily to exhibit the truth. They discovered that some can reduce men, women, and babes, to the level of perishing beasts, but cannot exalt them to equality with the angels of God. Some can convince men that they are no better than dead dogs, but cannot demonstrate to them how they may attain to joint-heirship with Israel's future king. Failing this, they are left gasping for life upon the shores of universal confusion and doubt, and really in a worse plight than before: for in this life where ignorance is bliss it is folly to be wise, if the wisdom acquired fails to show us any good. It is better for a man to believe that he

is immortal and that he will go to heaven at death if he is good, than to believe he is like the beasts, without knowing how the Deity has decreed that the desirable consummation of immortality may be attained. We do not care to convince men of error unless we can also convince them of the truth. Men without restraint are wild beasts; better therefore that they be restrained by superstitious dread than not restrained at all. This is the providential arrangement under which the world exists. God knows that in the absence of his power in manifestation anarchy would be universal, and violence would fill the earth if mankind were not subjected to their fears. Hence, till the establishment of the dominion of the saints he leaves the masses in subjection to strong delusion ministered by the spirituals of wickedness in the heavenlies. By this agency they are restrained. They fear hell-flames, they fear the Devil, they fear the clergy, and they fear the myrmidons of the law. They

fear all these as the ministers of God; and in this sense they fear God. They are afraid of him with a fear that hath torment. They are restrained from perjury, robbery, murder, and adultery, not because they love truth, are naturally honest, humane, and chaste; but because they fear the flaming torments of an endless hell, which it is the special business of their clerical guides, whose mission is to lead them into the ditch of perdition, to enstamp in sulphurous and livid characters upon their minds. We would not withdraw them from this influence if we could. Better that mankind should live in terror of "the Devil and his Angels," than that they should fear neither God, devil, nor man. We labor to pluck brands out of the fire—to bring men to the obedience of the gospel of the kingdom, that in being emancipated from the world's terrors, they may be constrained by the love of Christ which surpasseth the knowledge of the natural man.

Herald. 1861. p. 574

THE MEANING OF DR. THOMAS'S CAREER.

A correspondent, addressing Dr. Thomas in the *Herald of the Kingdom* for 1861, truly says:—"I have made myself acquainted with you in a very quiet way, which has given you no extra trouble, though the advantage has been all on my side, as would have been the case, doubtless, had the acquaintance been made in any other way. I have read attentively several volumes of the *Herald of the Kingdom*, etc., and others of your works, and among them the fourth volume of the *Apostolic Ad-*

vocate, so that I may say I have been acquainted with you since 1837. In the last named work, as well as in the others, I have found much to admire, and much in which I now rejoice. Your sincerity, decision, and loyalty to the truth, in those early days of inquiry and investigation, are no doubt, the qualifications which, through divine providence and protection, secured you from the seductions of error.

"Why, my dear brother, were you allowed to pursue, in spite of the

universal prevalence and power of ignorance and deviation, the way that led to the development of the faith of apostles and prophets—a faith so simple and easy, and yet so hard to find? so plainly revealed, yet so hard to see? which lies on the surface, and yet must be dug for and searched after? The time had arrived, in God's plan, in which some instrumentality must arise to unfold his truth, for so many centuries almost lost to the world. He never lacks means or agents to accomplish his work, and therefore, as God did not design that the light of truth should always be concealed, as "under a bushel," the entanglements of Campbellism were not competent to hold you. Sectarianism could not bind you, though it has bound thousands of intellectual Samsons. Why did not God make use of A. Campbell to open his sealed book? He who was, to all appearance, in the road to the true gospel of the kingdom once. Once it is evident he was an earnest seeker after truth. Did he refuse to take it after he came within reach of it? So it seems.

"But your condition portended, to appearance, nothing but defeat and disaster. Your friends who knew and prized the truth, few, weak, in some instances, and vacillating; your opponents many and powerful, with that singular and temporizing genius, A. Campbell, at their head. But that weapon in your hand, of truer temper than any old *Damascus* blade, which you wielded so persistently and stoutly, proved too much for them all—more than they could stand. It proved to be 'the sword of the spirit,' and it put to flight the armies of the aliens. The truth, as revealed by divine inspiration, apprehended and held by a simple

and reliant faith, and faithfully used, is a most formidable and invincible weapon indeed. And this weapon, faithfully used by you, rendered you, though in humble attitude, more than a match for the magisterial bearing and subtle sophistry of the power-loving A. Campbell.

"And for this work, which God has wrought by you, though you have not been able to operate, 'through mighty signs and wonders, by the power of the spirit of God,' (Rom. xv. 19,) many are moved to thanksgiving to God, and to esteem you highly for your work's sake. The Apostles received the ministry of the New Covenant, and were able expounders thereof, (2 Cor. iii. 6,) but confess that their ability or sufficiency was of God, (ver. 5.) who revealed direct to them the principles and provisions of the covenant, whose spirit ministry they have received, (ver. 8; iv. 1,) and uttered to the men of their time those things in which the holy Spirit taught, and which conveyed the idea of the Spirit's ministration (1 Cor. ii. 13.) Hence Paul could say, 'We know.' (2 Cor. iv. 14, v. 1.) They could say, 'We are always confident, *knowing*, etc.' (ver. 6, 8.)

"Dear brother, you have but followed Apostles in what they *knew*, and as you have followed them, you *know* what you could not have known, had not they preceded you and written what they *knew*, and had not the ministration of the Spirit been committed to them, they could not have 'believed and therefore spoken,' for the 'mystery,' the 'hidden mystery which God ordained before the world unto' the saints' 'glory' (1 Cor. ii. 7) is 'the *unsearchable* riches of Christ.' (Eph. iii. 8.)

"Excuse me for mentioning these

things, known so long and so well to you. The ministry of the Spirit given to the Apostles, by which they were made 'able ministers of the new Covenant,' included their inspiration, and that inspiration which in them uttered the truths of the new Covenant, as we find them written, affords the 'light of the knowledge of the glory of God.' It has been your inspiration. It is ours. It is the inspiration of 'as many as are led by the Spirit of God.' But other spirits have had dominion over us. Yes, and 'other lords,' as the prophet confesses for Israel. (Isaiah xxvi. 13.) And another gospel blinded us, so that we believed not. Paul's gospel was hid to us. (2 Cor. iv. 3.) We were both hoodwinked and kidnapped. We had eyes, but we saw not, we had ears, but we heard not. But thank God, we had some reason and judgment left, some discretion and prudence, enough, at least, when certain things we presented, claiming support from holy writ, to set our wits and judgment at work to compare, to judge, to discriminate, to search, and a little decision and firmness, sufficient to make the needed sacrifice. And now you, the very report of whose fame was once odious, because 'everywhere spoke against,' we, I, hail as a

brother beloved, a teacher in Christ.

"May God help us to follow you, but only as you follow Christ. We have seen too much of human frailty to suppose that perfection can be found in any man. The sun, even, that enlightens the entire earth, through all time, has its dark spots, and the most beautifully polished steel may be easily defaced by the corrosion of dark spots of rust. Therefore, while we love, and must always deeply respect those by whose labours we have been blessed, and to whom for this cause, we are debtors, while we obey the 'new commandment' of Jesus Christ, which is, that we 'love one another,' and give honor, not grudgingly, to whom honor is due; we may not, nevertheless, 'glory in men.'

"But when that which is perfect is come, then that which is in part shall be done away,' and then it will no more be necessary that we should exercise that kind of charity towards each other described in 1 Cor. xiii 4-7, the imperfections, which now demand its vigorous exercise, then being removed. Till then may we be patient, and love as brethren, and imitate the Lord Jesus, who loved the true Church, and gave himself for it." *Arcald. 1861. p. 70*

IMPENDING CHANGES IN HUMAN AFFAIRS.

(THE SUBSTANCE OF A LECTURE BY BRO. ASHCROFT.)

It will be our present endeavour to outline the principal changes which are required, in order that the world may be brought into harmony with the mind of God. No thought-

ful person possessing the smallest acquaintance with the Scriptures of the Prophets, could regard the present constitution of human society upon the face of the earth as furnish-

ing even the rudiments of a condition in which God would be well pleased, It is a state of ignorance and superstition, and poverty and selfishness, and deceit and violence, and manifold woe, which fairly sickens the heart that tries to realise it, and has learned to long for the great salvation of God.

Take the realm of *politics*, and see the need which exists for sweeping changes in this department. There never has been a nation upon the earth able to boast an entirely satisfactory form of government, except one. And the reason why *that* government was satisfactory was because the human element was absent from its constitution. We refer of course to the nation of Israel. If all the nations of to-day got their laws from the Lord God of Israel, what a different state of things there would be! Think of the vast multitudes of statutes that would require to be abrogated, and the tens of thousands of lawyers who would find their occupation gone! In the first place, all the rulers would be divinely appointed. They would not mount their thrones for any such reasons as those which would be considered satisfactory in this barbarous era. God did not choose Moses or Joshua or Samuel or David, and put them in authority over the house of Israel, because they were elected by ballot, or because they were the legitimate descendants of some illustrious family of chieftains. Human government is a very unsatisfactory affair, whichever way you go to work. Suppose you have an autocracy as in Russia. There you have despotism embodied in a single individual, who can show no good reason why he should exercise it—great power in the hands of one man

who would be incompetent to wield it rightly were he a hundred times wiser than he is. Suppose you have a limited monarchy as in England. In that case you have a figure-head—a piece of human decoration at the summit of your affairs—a human being put upon a throne from ancestral reasons, by a number of other human beings who really themselves hold the reins of power, some of them by inheritance, and some because they have managed, by hook or by crook; by the help of squire, parson or beer barrel, to get the largest number of votes at a mob election! Suppose you have a Republican form of Government as in America or France; even then, the counsels of your nation are not sure to be controlled by wisdom, for the chances are that the intelligence and real worth of the country will be outnumbered at the place of voting by consummate boorishness and downright rascality.

But suppose God wished to provide a Government for the Nations after his own style. Would He be likely to let ignorance and swinishness, and rowdyism, and selfishness, and mere blood determine the matter? Would He not rather say beforehand to those whom He might call to so high a distinction—"Now I promise in due time to exalt you to inherit the earth; I promise to give you authority over cities, and power over the nations, provided that you will just do my Commandments, and submit to present dishonour and evil in obedience to my will." Well, God *does* intend that the world shall be governed—not by tyrants, nor yet by the polling booth, but "by that man whom He hath ordained." Accordingly, you are invited to become candidates for a place of honour and authority in His kingdom, and this invitation is

the message of the gospel which is so little understood in these days.

And not only is the mode in which men now become rulers unsatisfactory; they also are unable to do the work that requires to be done. Their inability arises from a variety of causes. In the first place, they are all fallible men, and however well-disposed they may be they are continually brought face to face with problems that defy their skill. Our judges are bound to be guided by the sight of their eyes, and by the bearing of their ears. Society needs judges who can give an accurate decision without waiting to hear the evidence—just such as He who is spoken of in the eleventh of Isaiah. When the power is in hands like His, there will occur none of those distressing episodes which show how possible it is for the innocent to be condemned, while the real offender is enabled to escape. That king is the person to whom the woman of Samaria spake, when she said to her fellow citizens, "Come see a man who told me all things that ever I did." He will have access to the most secret chapters in human history, and so be able to dispense with all the cumbrous and creaking machinery by which law is now administered.

Then it often happens that excellent measures are obstructed and put aside lest their adoption should interfere with some vested interests or other. Many plans for the good of the commonwealth that have engaged the sympathy and confidence of eminent men, cannot be proceeded with, because other men are not wise and philanthropic enough to give them their support. And so it comes to pass that huge anomalies, and shameful statutes are handed down

from generation to generation. There needs a Government that can simply dash all these obstacles aside, and send all selfish monopolists empty way, and put into immediate operation whatever scheme may be necessary for the welfare of the society at large.

The Kingdom of God completely answers the requirement: for when Christ returns to the earth, he will make short work with all who stand against Him. Imagine a Ruler to whom the whole earth belonged—the absolute Proprietor of all its broad acres and waving forests, the Lord of all the fowls of the mountains, and of all the cattle upon a thousand hills—One who owned every square yard and every solid brick in the centre of any desired improvement, and one who needed not to consult a second party as to what should or should not be done, and whose wisdom and beneficence were equal to His universal Proprietorship and irresistible power! No one can deny that the advent of such an one would be an incalculable boon. It is our privilege to proclaim (what you cannot hear from the pulpit) that in the person of the Lord Jesus Christ, now at the right hand of God, an ample provision of this very kind is awaiting the appointed time. He will scatter all the proud in the imagination of their hearts—the riches of the Gentiles shall be poured out at his feet, and there shall not remain a spot upon the face of the whole earth that shall escape the sceptre of his righteous and beneficent rule.

And this bears upon the general question of the world's wealth. How unequally it is distributed at present! A large proportion of it is in the hands of men who either consume it

upon their lusts or hoard it up for heirs who long to see them dead. The very Bishops take care that their "personalities" shall be sworn by the help of several cyphers; and only the other day one of them was reported to have given the astounding amount of £5 to the relief of the distressed in his City, out of an income of £5,000 per annum—and to have entertained his friends one night during the late terrible frost, at a grand ball in his palace! This is but part of a measureless crying evil, which no legislator feels competent to approach.

"The famished crave in vain their fill
While teems the fruitful earth."

People go through the principal streets of these large cities, and think them wonderfully grand places—but let them extend their survey, and pass along the courts and alleys and general back-slummery to be found in all great centres of population. Keep in the fashionable circles of society—have brilliant gas burners, and thick curtains over the drawing room windows, and a bright fire in the grate, and plenty of sumptuous fare on the table—don't go among the poor and the degraded, and such as have no helper—and you will probably cherish a very comfortable conception of things in general, and regard the world as a very prosperous and attractive institution. Alas! in what monotonous, grinding, bitter, toil the myriads pass their days: and for their unremitting labour what a miserable pittance do they receive? The much-needed change will embrace such sore evils which are done under the sun, and it will inaugurate a day when man will everywhere love his neighbour as himself, when life will be freer, purer, and more

noble in every sense—when the power of the oppressor will be broken, and all evil doers shall receive a fatal wound in their hairy scalp. (Psalin lxviii. 21.)

Consider too how that your very best type of human statesmanship is subject to ultimate removal by death. Even if there were Rulers capable of accomplishing some of the good we have described, the world would have to lose them after a time. But the impending change in politics will bring with it an order of Rulers who will enter upon their work endowed with all "the power of an endless life." They won't be here to-day and in the coffin to-morrow. They will have reached the condition which the Lord Jesus has already attained, of which condition Paul speaks when he says "Death hath no more dominion over Him." (Rom. vii. 9.) When the world gets a man to conduct its affairs who reveals great capacity for his office, it wants to keep him as long as it can. But by-and-bye death comes and does not respect even the persons of eminent and useful statesmen, but ruthlessly bids them descend from their seats of power, and hands them over to corruption and the worm. Your John Bright's and W. E. Gladstone's 'do they live for ever?' God, however, has purposed to provide the earth with incorruptible Rulers. Rulers whose energy will never know abatement, and whose judgment will never err through weakness, and whose thrones will never be made vacant by the hand of Death. But the honour will not be indiscriminately bestowed. It will only be the portion of such as have done the will of God in their respective generations, by a hearty belief of His testimonies, and obedience of His word.

(To be continued).

THE VISIBLE HAND OF GOD

IN

MIRACLES, SIGNS AND WONDERS:

The nature and design of such operations and their necessity to the accomplishment of the work of God in the earth.

No. 3.

If a message were to arrive from God to-day by the hand of an angel, it would be considered a miracle. In a sense it would be rightly so considered; it would be an act of God out of the common run of our experience. In another sense, the term might seem inapplicable. For evidently, in the abstract nature of things, it must be as natural for God to signify his mind, whether by an angel or by the power of the spirit, as for a man to do the same, by messenger or by letter. However, adopting the common idea that it would be a miracle, we may say that the next miracle after the fabrication of Eve from Adam's rib was the command delivered to Adam, as recorded thus (unless the command was delivered prior to Eve's appearance, which is immaterial): "The Lord God commanded the man, saying, 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."

We will not stay to discuss the wisdom of such an interdict or the need for it. Such a discussion would be foreign to the particular object of these articles. Such a discussion, too, is unnecessary, in so far as the prohibition being proved a divine one (as it is in so many ways), it must needs have been needful and wise. We can even go further than this, and say that the prohibition is so self-evidently suited to the needs of the case as almost to exclude discussion. It exercised Adam in that subjection to the will of God which was the first law of his being. In the absence of that or other form of divine authority brought to bear, Adam would have been left to develop a life of creature enjoyment merely, which would have been foreign to God's object in creating him, and obstructive of the highest joy of which Adam's nature was capable. God formed him for his own glory and pleasure (Rev. iv., 11), which are realised in man's intelligent recognition and affectionate submission; and in these also are realised the highest satisfaction and well-being possible to man. David speaks of "God my exceeding joy." (Psa. xliii, 4.) This expresses the experience of man in his normal state. The present is not man's normal state. He has been banished into the darkness, so to speak, to take care of himself, in consequence of which, he has in his generations, sunk and degenerated till his original nobility is scarcely recognisable at all in the vast mass of the race. This view is of course at variance with the accepted notions of scientific circles. Nevertheless it is demonstrably true. Man has been formed for God; and until man is reconciled to God and in loving friendship with him, man can never be happy. God is working out a plan for this reconciliation, and it will succeed in the long run with a sufficient number of the whole race to people the earth with man in the right relation to God.

But we must not digress. We return to Adam. In his innocent and "very good" state (sin having not yet entered into the world), the authority of God was brought to bear in expressed command. Have we not here an evidence that in the perfect state to which we are hoping to be introduced at the completion of Christ's work on earth, there will still be commandments to obey? Yea, this obedience will be the "exceeding joy" of the perfect state. In the workings of present love, do we not find its most congenial exercise and expression in complying with the wishes of those we love? How much more with the highest of all loves, and the highest of all powers to carry it out. It is written of the angels, to whom we hope to be made equal, "that they do his commandments, hearkening unto the voice of his word." (Psa, ciii., 20.) In this we have a manifest sanction to the idea (reasonable on its own grounds), that obedience will be the law and delight of the perfect state, and that therefore, as in the case of Adam, though without the contingency involved in his case, the authority of the Creator will be brought to bear in the form of things commanded to be done, and perhaps, commanded not to be done. But this is digressing again.

The miracle (so-called) consisted in God speaking. God can speak in various ways; not now including those ways that leave us to infer his voice, or that may be figuratively described as his voice, but speaking of those only that are actually his voice. Three ways are illustrated in the scriptures.

1. He can speak directly so as to cause his voice to be concentrated on any point in the atmosphere and be audible to those in the neighbourhood of that point. Of this, we have an example when Jesus in the course of conversation with the Jews in the courts of the temple concerning the Father, said, "Father, glorify thy name. Then *came there a voice from heaven*, saying, I have both glorified it and will glorify it again. The people, therefore, that stood by and heard, said that it thundered. Others said, an angel spake to him. Jesus answered and said, this voice came not because of me, but for your sakes," (John xii. 28-30). Another example may be found in the voice, proclaiming on the banks of the Jordan, when Jesus was baptized, "This is my beloved Son in whom I am well pleased," (Matt. iii. 17). Men of the world, a generation ago, would have pronounced this impossible. Within recent years, their sceptical dogmatism has been rebuked by the discovery of laws by which sound can be transmitted great distances, so that, incredible as it may appear, the sound of the tramp of a fly's feet on glass (inaudible under our noses) can be heard at a great distance. What though this require carefully-adjusted mechanical appliance, does it not show the existence of possibilities to which no man can set the bounds? What man can do by wires and funnels, adapting themselves to the laws of God's power in its passive form, God can do with the naked power which is part of himself, so to speak, so that when need be, he can cause his voice actually to be heard in any part of his universe. What a glorious contemplation does this open up to the mind concerning the ages to come. The cases in which he has so spoken have been few and limited to those occasions that were suitable for such a signal honour and such a sublime occurrence. But what may we not hope for when the besotted generations of the wicked have for ever ceased upon earth, and the earth is the quiet and glorified

habitation of his children, the meek of all generations for whom it is being prepared by all the vicissitudes it is now passing through? There is a depth of meaning which experience alone could qualify us to apprehend in the Apocalyptic description of this finality: "and there shall be no more curse, but the throne of God and of the Lamb shall be in it, and his servants shall serve him and they shall see his face and his name shall be in their foreheads. And there shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever." (Rev. xxii. 3-5.)

2. Next, God can speak through men. That is, he can so lay his hand upon them by the Spirit and so control their thoughts and utterances as that the man's voice, though, in a mechanical sense, the man's voice, is yet actually the voice of God in so far as God uses the man's voice to express God's own ideas without the man understanding or even knowing what he says. This is the case of the prophets, of whom it is testified that "they spake as they were moved by the Holy Spirit." (2 Pet. i. 20.) "Prophecy," the same authority informs us, "came not in old time *by the will of man.*" It was not, so to speak, secreted in the brain tissues of the men called prophets by the spontaneous working of impressions naturally derived, as in the case of a man's own thoughts or dreams; it was stamped there by the direct action of the Spirit of God, as in the case of one man mesmerically controlling the mind of another who may be subject to his influence (which is in fact the same operation on the human and infinitesimal scale). Having this origin, the prophets themselves were external to the word they spoke. What they said was no part of their own mentality, except mechanically, and for the time being. There was mixture but not amalgamation between the mind of the prophet and the Spirit of God upon him, so that when the vision had passed, and the prophecy had been uttered, a prophet was himself a student of his own utterances. This is what Peter informs us: "The prophets have enquired and searched diligently who prophesied of the grace that should come unto you, *searching what or what manner of time the Spirit of Christ which was in them did signify* when it testified beforehand the sufferings of Christ and the glory that should follow." (1 Pet. i. 10-11.) As prophecy "came not by the will of man," so the Spirit of God that brought the prophecy was a power which the prophet could not resist. This is illustrated in the case of Jeremiah, who felt inclined to repress the impulse on account of the scorn which the utterances of the prophecy brought upon him. Thus he writes: "Because the word of the Lord was made a reproach unto me and a derision daily, then I said, *'I will not make mention of him, or speak any more his name:* but his word was in mine heart, as A BURNING FIRE SHUT UP IN MY BONES, and I was weary with forbearing; *I could not stay.*" (Jer. xx. 8-9.) The same is illustrated in another way in the history of Saul, of whom it is related, that when he went in hostile pursuit of David, what happened to three successive bands of messengers he had sent before him, happened to him also: "The Spirit of God was upon him also, and he went on and prophesied until he came to Naioth in Ramah. And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they say, Is Saul also

among the prophets?" (1 Sam. xix. 23-24.) In this case, an angry man, starting out full of evil purpose against Samuel, who had given refuge to David, is taken a helpless captive by the power of the Spirit of God, and brought and laid at Samuel's feet, in the most humiliating of conditions.

The action of the Spirit of God, operating through the infinitudes of space, is as quick as lightning. This is shown in the case of Isaiah's visit to Hezekiah, when he was sick. Isaiah's words were not comforting to the suffering king: "Thus saith the Lord, set thine house in order, for thou shalt die and not live." Receiving this message, the king turns his face to the wall and gives himself over to a transport of grief and prayer, upon which Isaiah takes his departure. "And it came to pass *before Isaiah was gone out into the middle court*, that the word of the Lord came to him saying, Turn again, and tell Hezekiah, the captain of my people, Thus saith the Lord, the God of David thy Father, *I have heard thy prayer, I have seen thy tears, behold, &c.*" (2 Kings, xx., 4.) Here is a fact perceived at the incomputable distance of the universe's centre, and a message transmitted from that centre concerning the fact, in a minute or so of time. There are many other illustrations, but this is sufficiently striking by itself. It gives point to the declaration that Jehovah, by His Spirit fills heaven and earth, (Jer. xxiii. 23-24; Psa. cxxxix. 7-8,) and that he is near to every one of us, and discerning of all our ways, even "the thoughts and intents of the heart," (Acts xvii., 27-8; Heb. v., 12). As in the matter of voice, so in this matter of quickness of operation through space, the discoveries of modern investigation have silenced the foolish scepticism that would have said, "I don't believe it possible," and have shown that "there are higher things in heaven and earth than are dreamt of in the common run of human philosophy." The rapid journey of light, the instantaneous flash of the electric current—(facts familiar but impossible to be conceived in their *modus operandi*)—helps us to receive this highest of all facts wherein all facts have their root and power: that the Spirit of God is everywhere present, and that in it, we are under the shadow of the Almighty and close to His ear, and that our lot and portion are a mere question of His will. The fact belongs to what the common run of people call "miraculous;" but in truth, it is as much a fact as the sun or the harvest, or the beautiful fresh air. The only difference is, that these are seen: while the other, in the present state of things upon earth, is only to be intellectually discerned. By-and-bye, when Christ at his return confers the precious gift of immortality, intellectual discernment will be supplemented by living perception and glorious experience which will bring with it a comfort and joy of being which we may now only dream of.

3. God can speak through the angels. This is not so direct a speaking as when he himself speaks; but it is more direct than when he speaks by the prophets. It is so much more direct that while in the case of the prophets, their messages are always prefaced by the intimation that "thus saith the Lord," in the case of the angels, such a form rarely happens; the message is almost always given without preface and in the first person as when the Almighty speaks directly. There are many illustrations of this. Let one or two suffice. When Israel, after their national settlement in the land of

promise under Joshua, began at the first (after Joshua's death) to go astray. "An *angel of the Lord* came up from Gilgal to Bochim and said, *I* made you to go up out of Egypt and have brought you into the land of which *I* swore unto your fathers, &c," (Jud. ii., 1). Again, "The *angel of the Lord* appeared unto him (Moses) in a flame of fire out of the midst of a bush, and . . . he said, *I* am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob," (Ex. iii., 1—6). Again the angel which spake to Moses in Sinai (Acts vii., 38; and Heb. ii., 2) always speaks in the first person without preface; e.g. "I am the Lord thy God which brought thee out of the land of Egypt." (Ex. xx. 2.)

In these cases, the angels speak as if they were God himself. What is the explanation of this? It is doubtless to be found here, that when the Spirit speaks by an angel, it speaks by an organism that is part of itself so to speak. Man is of the earth, earthy; he is an animal organism which though subsisting in the Spirit, as all creation does, is not organically in unity and sympathy with it. He is, therefore, separate from the Spirit in all that constitutes his characteristics and sympathies as a living being. But angels are spirits (Heb. i., 7); that is, they are spiritual natures, spiritual bodies, organizations affinitised to all that characterises the Spirit in its eternal subsistence of wisdom, goodness, and power. When, therefore, God, the Eternal sole universe-filling Spirit, speaks by them, he speaks by a vital apparatus that is, so to speak, part of himself. Considered in relation to the ineffable Father himself, they are separate from him and ministrant to Him: but considered in relation to man to whom they are His representatives, they are One in him and therefore speak as He, when he wills they shall speak. By the one spirit dwelling in them all, he fills them all, and is therefore "all in (them) all." They are in relation to man the One Majesty of heaven and earth in plural manifestation, though the distinction between the media and the power manifested through them is well marked, though not always. It is this form of things doubtless that explains the grammatical peculiarity of the Hebrew, of which Dr. Thomas alone has suggested any reasonable solution, viz., that while in the description of the acts of God, the verb is always in the singular, the nominative is more frequently plural than singular. The universal rule of grammar that the verb must be of the same number with its nominative is disregarded in the matter in question. The name *Elohim* is plural; the verb is singular. It is as if we were to say, "Powers is agreed;" "Governments has made war;" "*Elohim* (powers) *yommer* (he said) let there be light" We can understand this when we keep in view that while the one Eternal Father Spirit is the doer of all things, he performs his work by the multitudinous agency of the angels, who are His spirit incorporate, so to speak, in many glorious worshipping persons. The plural agents (*Elohim*) do *his* (singular) pleasure; yet are He and they one by the Spirit, as Jesus prays it may be so with his disciples (and what he prays for will be granted) "that they all may be one; I in them and their Father in me, that they also may be one in us." (Jno. xvii. 11, 28.)

But we have strayed far from the garden of Eden while keeping close to the matters it presents to us for consideration. God spoke to Adam there. It must have been by one of the modes we have looked at. That it was not the

first—the voice of the Almighty made audible as in the case of Christ)—we may gather from the fact that the voice in the case was associated with a “presence” from which Adam hid himself. It was not the second (speaking through a man) for that the “presence” was not a prophet is self-evident. It was not by inspiration in himself that the voice addressed him; for the voice which spoke to him was a something external to himself, as we learn by the intimation that after disobedience, he “heard the voice of the Lord God walking in the garden in the cool of the day,” and hearing the voice, “Adam and his wife hid themselves,” which would be inconceivable on the supposition of the subjective inspiration. There remains but the third—the angelic, which harmonises with all the features of the narrative, and is entirely consistent with the peculiarities of Divine discourse in the form already pointed out. It explains the local “presence” of the Lord God in the garden. It imparts a precise meaning to the form in which human creation is proposed. “Let us make man *in our image*” (Gen. i. 26.) and it throws light on the otherwise dark record of verse 22 (chap. iii.) “And the Lord God said, Behold the man is become as *one of us* to know good and evil.” It is customary to understand this of “The Trinity;” but this is untenable on every ground. Even if the idea of a Trinity in the fountain head of Deity were not excluded by the testimony of the absolute unity and supremacy of the Father “out of whom are all things,” who is the head of Christ (1 Cor. xi. 3.) and to whom Christ himself is subordinated (1 Cor. xv. 28; Jno. xv. 10.) the fact that the consulters of verse 22 once “knew evil” is proof that they are not the Deity in the primary sense. Such a thing may be understood of the angels easily enough, for the angels hold their existence of and in the Father, and as the human journey to equality with them is through the path of probationary evil, it is easy to receive the idea that they also tasted evil before attaining to their present wonderful exaltation.

The idea of the angels visiting the garden of Eden places the Edenic chapter of the Divine work on earth on a par with all its subsequent recorded phases. We have the angels visiting Abraham (Gen. xviii.); Lot (Gen. xix.); Moses (Ex. iii.); Israel (Josh. ii.); Gideon (Jud. vi. 11); Manoah (Jud. xiii. 3.), &c., &c., in all which cases, their utterances are attributed directly to God as in Gen. iii. The same harmony is to be seen in the prominence of the angelic service in the work of Christ at his birth (Luke ii. 9-13), his temptation (Mar. i. 13), his crucifixion (Luke xxii. 43), his resurrection (Matt xxviii. 2), his ascension (Acts i. 10), and his coming again (Matt. xvi. 27). A final harmony is furnished in Christ's allusion to the intimate relation of the angels to the day of his completed work on earth, “Ye shall see angels ascending and descending on the Son of Man” (Jno. i. 51).

The appearance and speech of angelic visitors can only be called miraculous by those who have not been privileged to experience the fact—a description as yet applicable to the whole of the present generation. In its own sphere, it is as much a natural occurrence as anything else. The angels live as much as we do, and more; for we are only half alive and rapidly tending to dissolution. They live a higher life than we do; for it is written “Thou

hast made man a little lower than the angels" (Heb. ii. 6 7.) They are already incorruptible, immortal, powerful, and glorious, which we only hope to become on attaining equality with them (Luke xx. 36 : 1 Cor. xv. 49.) But though thus immeasurably higher than human nature, they are not less real. They can be handled (Gen. xxxii. 24-32 : Hos. xii. 4) and seen (2 Sam. xxiv. 17) and fed (Gen. xviii. 8) and talked with (Zech. i. 9.) They have powers of locomotion by the Spirit, which we have not in the present grub state : but this does not argue miraculous independence of the laws of nature according to the popular conception. It shows higher power. They have a command of nature which we have not ; but this is not through any separation from nature, but through an intimate relation to its powers by their affinity with the primary power in which and by which it exists and from which it has received its constitution. The angels being alive and powerful, their appearance is not a prodigy or a miracle in the vulgar sense, but merely a supremely interesting fact, not as yet within the experience of any now living it is true, but a fact of the past as credibly testified as any astronomical phenomenon and much more decidedly confirmed. The recurrence of the fact is an imminent contingency ; for the evidence is strong that Christ is near, and when he comes, he is attended with a multitude of the angelic host.

To the naturalist, again we are in the region of myth in dealing with the subject of angels. His notion on the subject we may dismiss as a prejudice resulting from contracted knowledge. He will not accept what he has not seen for himself : consequently this branch of knowledge remains out of his range. Nay, he is not so consistent as this. He will admit that no man is able to see all facts for himself. He does, as a matter of fact, receive much knowledge from secondary sources. He relies on the recorded experiments of other investigators in fields of nature which he hasn't time to work for himself, and his faith in the experiments is not weakened by the fact that the experimenter may be dead. (Faraday, to wit.) He puts much faith in class books, though the authors may be in their grave. He accepts history enacted ages before he was born, and relies on the evidence of long-dead witnesses in the working out of conclusions as to eclipses or other astronomical occurrences. Why, then, is he so shy of the testimony to the work and nature of angels ? The evidence as evidence cannot be touched. It is the nature of the thing given evidence to that excites his invincible intellectual repugnance. Angels he places with mermaids and houries and fairies. There is not the least parallel whatever. These are the mere fictions of fancy, unsupported by any kind of evidence—unconnected with anything serious or rational under the sun. But angels are part of the Bible, part of Jewish history—part of a great work which beginning in Judea in the first century, has already revolutionized the world. They cannot be put aside. A man may exclude them from his individual recognitions by isolating himself from the facts that establish their existence ; but the facts,—great and serious and noble—remain to be seen by every earnest mind in diligent quest for truth irrespective of the form it may take.

There is nothing in the idea of angels in the abstract calculated to excite incredulity or aversion. On the contrary, it is in harmony with reasonable

presumption, suggested by the contemplation of the universe. It is reasonable to assume as a matter of scientific induction that there are higher forms of life than we now see upon the earth. The universe is too vast and grand to allow of the supposition that it exists only for such a poor abortive creature as dying man. An immortal organism is not out of the range of even scientific conception. Huxley himself, in his last work, points out that there is no reason in the abstract why there should not be such an equipoise between the processes of waste and reparation in the animal tissues as that an organism thus perfectly balanced should go on working for ever. What modern science thus dimly gropes after as a pleasing but useless speculation, is seriously revealed by the Bible. There are higher beings than man, to whom God, by Christ, has given man the hope of becoming equal. They have often been seen upon earth and will be seen again. Their first recorded appearance was in the Garden of Eden—an event which the dulness of modern thought compels us to speak of as a miracle. There we must leave them for the present, hoping to have to make their closer acquaintance in future chapters.

EDITOR.

THE JEWS AND THE CRISIS DEVELOPING IN EUROPE.

Avenue Road, Grantham,

Jan. 11th, 1881.

DEAR BROTHER ROBERTS,—

In a very striking and lucid article, by a writer who signs himself H. N. Hyndman, which occupies the first place in the January Number of *Nineteenth Century* under the title of "The Dawn of a Revolutionary Epoch," appears in the summary of forces which are marshalled in elucidation of his subject, the following passages among others upon the Jew's place as a great power in the frame-work of modern society, and his bearing towards it. Cast up from the lower ranks of the subject races, increasing in numbers, by the inelastic heavy hand of persecution having been withdrawn for many years—sharing in such educational advantages which have resulted from toleration, and by his quiet persistence pushing himself into the foremost rank; with his great natural gifts also of intellect and genius, he has become a factor in the sum of political eventualities (as politicians say), which cannot be ignored. It may be that an era of persecution is again to be his heritage; if European nations think they can do without him, it is fair to suppose, for human nature does not change under present organisations, that the attempt will be made.

If this should be the case, how formidable will be the power of the Jew, if with his prodigious wealth he is driven to play into the hands of the members of his race whose political energies are pronounced on the side of revolt. To establish Government the revolutionary army will be financed, it will possess all secret information, all concentrated intellect for its uses and guidance; and thus the purposes of Jehovah in the overthrow and casting out of the Gentiles will be accomplished.

A reviewer in *The Spectator* of Jan. 8th, says :—" Mr. Hyndman, in this article, tells us nothing which we did not know beforehand." If this be so, there is a foregone conclusion among politicians of a mighty break up; such a political earthquake among Gentile nations, as that among the Jews, when the Romans came and took away their place and nation. The Gentile sands are near their final ebbing out, and men are wise who seeing the coming storm, "flee for refuge to lay hold upon the hope set before them in the Gospel."

Yours, in this hope,

JNO. HAWKINS.

P.S.—I have added a striking summary of the conditions of political life under which the great conquering German state

exists from the same article. Those who can see this article for themselves will profit by having the whole subject brought into one whole, a summing-up of the surging volcanic ingredients which go to constitute the strength of mighty states.

J.H

THE DAWN OF A REVOLUTIONARY EPOCH.

“There have been several periods in the history of Europe when all thinking men have felt that remarkable events could not long be postponed. The first French revolution and the upheaval of 1848 were preceded by changes which betokened a serious shock to existing institutions. But never has the certainty of approaching trouble been more manifest than it is today. The issues are more complicated than ever before, and it is not credible that they can be settled without grave disturbances. With the whole Eastern Question—re-opened in a most dangerous shape—with Russian Pan Slavism and German ambition to reconcile—with Italian aspirations, and French yearning for the lost provinces, to gratify—all the nations being armed for war as they never were before—it will be strange indeed, if the next few years pass over peacefully. The era of re-distribution of territory and power has perhaps even yet barely begun.

“The social danger which underlies and intensifies the political, is becoming more difficult of solution every day. The schemes of Fourier, Saint Simon, Owen, Lassalle, Marx, and others, are no longer the mere dreams of theorists or the experiments of misguided enthusiasts: they have been taken from the dreamer's closet into the street, and move vast masses of men to almost religious exasperation against their fellows: an election, a strike, a prohibited meeting, show what men are thinking of, and the consequent difficulties of statesmen. These questions go down to the very foundation of all social arrangements. It is no longer a mere barren argument about the rights of man to political representation; it is a struggle to change the bases of agreements which have hitherto been held absolutely essential to the prevention of anarchy. Those who hold these opinions are gaining in numbers and strength day by day. Ideas which years ago would have caused laughter or contempt, now arouse fear and indigna-

tion, and to-morrow will stir up hatred and ferocity. These ideas may vary with race and climate; the principle is everywhere the same, and it is one which, if pressed to its logical conclusions, must shake the whole structure of modern society.

“It can scarcely be doubted, at any rate in Germany, that there are all the elements of a conflagration ready to hand. This has of late been so apparent that we may fairly take it into account in estimating Prince Bismark's policy. But the growth of the party of social democrats in Germany is in itself a remarkable fact in modern politics. For there alone have the theorists begun to organise themselves with a definite object, and there alone are they sufficiently educated, and what is more to the purpose, sufficiently trained in military affairs, to be really formidable. This militarisation of the mob, however viewed, is a strange piece of business in itself. On the one hand strong repressive measures have been passed which keep Berlin in a permanent state of siege, which render it impossible for workmen to form any union, to publish any paper, to hold any meeting, to canvass for political purposes. At the same time, the factory laws which had been carried to restrain the undue employment of children, and to prevent abuse of their power by capitalists, have been gradually set aside. The pressure of the times has rendered the position still more grave than it would otherwise have been. And yet, with men thus exasperated at the denial of all freedom and the underhand suspension of laws passed with difficulty, for their benefit, the military conscription is still in full force. The malcontents are passed steadily through the army opposed to the hated Prussian discipline at the hands of that hard-handed and hard-headed Junker class whom they are learning to look upon as more bitter enemies than any foreign foe, and return to their homes—such of them as do not seek refuge across the Atlantic—to remember that a million more trained soldiers hold the same opinions that they do, and await only a favourable opportunity to show their real strength.”

POSITION OF THE JEWS IN CONTINENTAL POLITICS.

“But now comes what is the most remarkable feature in this continental

movement. Much has been said from time to time of the power of the Jews in modern society. Lord Beaconsfield, always proud of his race, has pointed out their superiority in many directions, and all would admit that in money getting, and in music, they are in some sort inspired. But the influence of Jews at the present time is more noticeable than ever. That they are at the head of European capitalists, we are all well aware. The fact that during a long period they were absolutely driven into money dealings as their sole business, seems to have developed an hereditary faculty of accumulation which, money being the power it now is, gives influence in every direction. In politics many of the Jews are in the front rank. The press in more than one European capital is almost wholly in their hands. The Rothschilds are but the leading name among a whole series of capitalists, which includes the great monetary chiefs of Berlin and Amsterdam, Paris and Frankfort. They have forced their way into the nobility of every country, and into all the vast financial schemes of recent years the hand of the Jews has been felt both for good and evil. That their excessive wealths used as it has been, acts as a solvent influence in modern society, cannot be questioned. The barriers of religion and caste prejudice melt away before it. But while, on the one hand, the Jews are thus beyond dispute the leaders of the plutocracy of Europe, holding in large as well as in small matters, in the great centres as well as in Russia and Roumania, the power of the purse, another section of

that same race form the leaders of that revolutionary propaganda which is making way against that very capitalist class represented by their own fellow Jews. Jews—more than any other men—have held forth against those who make their living not by producing value, but by trading on the differences of value; they at this moment are acting as the leaders in the revolutionary movement which I have endeavoured to trace. Surely we have here a very strange phenomenon, whilst the hatred against one section of Jews is growing in Germany, Russia, Roumania, and, indeed, all through Eastern Europe, to such an extent that they are persistently persecuted, and the question even in educated Germany threatens to become a political danger, the more the others remaining poor, and trusting only to their brains for influence, are gaining ground on the side of the people. In America we may note a similar state of things; the dislike of the rich Jews is increasing among all the well-to-do classes, while the revolutionary Jew from Germany and France has been at work among the artisan class in the great cities. Those, therefore, who are accustomed to look upon all Jews as essentially practical and conservative, as certain, too, to enlist on the side of the prevailing social system, will be obliged to reconsider their conclusions. But the whole subject of the bad and good effects of Jewish influence on European social conditions is worthy of a thorough investigation. Enough, that in the period we are approaching not the slightest influence on the side of revolution will be that of the Jew."

**SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA, No. 129.**

"Exhort one another daily."—PAUL.

"As often as ye eat this bread and drink this cup, ye shew forth the Lord's death until he come." Such is Paul's remark concerning the institution we have assembled this morning to observe. We have

considered its meaning so far as the showing forth of the Lord's death is concerned; let us fix our attention for a few moments this morning on the last three words, "until he come."

There must have been a suggestiveness in these words to the first generation of believers that we may fail to apprehend in our late day. The "He" of the sentence would stand before them with a vividness to which we are necessarily strangers. We have heard of Christ; but they, many of them, had seen him, and if they hadn't seen him, they had seen many who had, and were living so near to the time when he had been on earth as to feel him a contemporary friend so to speak, whose return to them would have none of the dimness about it that the interposition of eighteen centuries is apt to make us feel. The immediate disciples of the Lord, particularly, must have enjoyed the advantage of this position. The Lord's person was as intimate a figure to them as ours is to one another. They had been much in his company, had sat often at the same table, knew his deportment, were familiar with the contour of his countenance and the tones of his voice. He was to them a well-known friend, tenderly loved and deeply feared, as real and practical an object to their mind as anything under the sun. They had travelled and worked with him for a considerable time; they had communed with him in the quietness of the desert, and borne with him the jostle and inconvenience of the crowd. They had hung upon his words and marvelled at his works, and adored his deportment. They had exulted in the prospect of his kingly exaltation in Israel; they had seen him crucified; they had tasted the anguish of the grave's triumph which, though momentary, they did not know to be momentary at the time. They had experienced the gladness of seeing him alive again, and holding converse with him for the considerable period of six weeks. They had seen him, at the end of that time, ascend visibly from their midst to the right hand of power. They had received the consoling assurance "This same Jesus shall so come in like manner as ye have seen him go." When, therefore, they assembled round the table at the breaking of bread to "do this

in remembrance" of him, "until he come," it would be with a lively interest such as is scarcely possible with us who have had no personal relation to the facts of the case.

Still, the facts of the case are not altered or diminished by our personal insulation from them. The words, "until he come," have the same force in the abstract as if we had all been personal companions of the Lord. Some had to be in our position, of loving without seeing, and it has fallen to our lot. Our business is to accept it cheerfully—yea, thankfully, and make the best of it. Consider the countless thousands who are not privileged to know Christ at all. Even as compared with the Lord's personal disciples, our position may not be one to be much dissatisfied with. The Lord seems to intimate a special blessedness for those who in the absence of personal witness, have been believing and obedient. His words to Thomas amount to this: "Thomas, because thou hast seen me, thou hast believed; blessed are those who have not seen and yet have believed." The parable of the labourers in the vineyard, also, though relating to a different matter, bears in the same direction. The labourers last hired were first rewarded and on equal terms with the first.

The Lord's return is as much due, so to speak, now as at the first time the disciples broke bread together after his departure. Nay, it is more so. Many things had to happen before the disciples could hope to see him again. These have all happened so far as their general outline is concerned. In a peculiar sense, the ends of the aion have gathered on our generation. More numerous are the reasons than they have ever been before, for "looking for his appearing." We know neither the day nor the hour; but many converging indications tell us that the time is near, even at the door. The rate at which these indications are developing may be slower than we had been led to look for; but the indications themselves are clear and unmistakable. They are the indications supplied by the Lord himself, apart from which, we

should, of course, have been without any clue. Having them, we have a clue. It is clear he intended us to rely on them as affording such a clue. What other meaning is there to his words: "When ye see these things come to pass, lift up your heads, for your redemption draweth nigh!" These "things" embrace all that has been divinely revealed as characteristic of the time of the end. Much has been revealed on this head through Daniel, Ezekiel, and other prophets, and especially through John in the Isle of Patmos. Putting it all together, we are able to recognise our time as the time of the "end" when the vision shall "speak" in a manner that all shall listen to.

We look back upon past generations of believers and see them all more or less exercised in the same way. Probably, Daniel himself had sanguine expectations that the purpose of God was soon to be consummated. His study of Jeremiah had shown him that the then prevalent desolation of Jehovah's land and people was not appointed to extend beyond seventy years. The seventy years were nearly at an end; what did he know but the promised "Branch" would spring forth from David's roots at that time, and establish the blessedness of Israel and the nations, spoken of by all the prophets in that connection? There was nothing to correct any anticipation of this sort in which he might have indulged, until he received the visions recorded in his book, showing him that the vision was "yet for many days;" that the Messiah would after a long interval be cut off, and that after him, for a long time, Gentile desolation would prevail over land and people. No wonder the ampler information turned him sick with disappointment. We know as a fact that the disciples in the days of Jesus "thought that the kingdom of God should immediately appear," (Luka xix. 11), and we know that the ecclesias of the first century were full of expectation that the Lord would soon appear, till Paul (who was more deeply instructed by visions and revelations than

any of that age), wrote to the Thessalonians that certain preliminary events were indispensable. Paul did not know all for it was not till A.D. 96, that Jesus (who received the knowledge from the Father), vouchsafed a full knowledge of particulars. These were exhibited to John in the Isle of Patmos, and communicated by him to seven nominated ecclesias for the information of the rest. By these they were enabled to perceive that there was an extensive programme of events to be accomplished in the history of the world before the time could arrive for the kingdoms of the world to become the kingdoms of Christ. But even this information was communicated in a form that allowed successive generations of believers to hope for the appearing of Christ long before the appointed time. The *Thirteen Lectures on the Apocalypse* make manifest the peculiar structure of the vision by which the end is apparently reached several times, and yet only once finally reached, when the whole of the inner sections of the vision are drawn out telescopically, so to speak, one after the other. This peculiarity has led to the expectation of Christ's appearing being indulged in, apparently with good reason, by several generations of believers since the Lord's departure. It may strike you as strange that this premature expectation could be indulged in, in view of the periods of Daniel which reach down to the end of the nineteenth century; but then, we must remember that it was expressly intimated to Daniel that the vision shown to him was "closed and sealed till the time of the end," (xii. 9). When the hand of God is upon a matter, no man can see it, however visible it may be in a natural sense. Consequently, the brethren were not able to check and rectify their apocalyptically engendered expectations by the information contained in Daniel. There was a wisdom in this which we may see. It would not have been an advantageous piece of knowledge for the brethren to know that the time was far distant. Such knowledge

would have been calculated to depress and paralyse. They were, therefore, permitted to indulge in the hope of an earlier consummation of things that came within the scope of the divine purpose.

It may be suggested that we ourselves may be in a similar position. To a certain extent it has been so; but the state of affairs in the world forbids the idea that it can be so to anything like the same extent. There are too many elements in the calculation, so to speak, to leave room for error in the result. There are too many concurring periods—too many separate and independent signs to make it possible that our expectations can prove as premature as those of our brethren of past ages. The entire disappearance of Papal coercive power at the time appointed; the armed and arming state of the nations resulting from French influence and initiative; the increasing decrepitude of the Turkish Empire, the steady aggrandizement of the Czar of all the Russias, the eastern overshadowing position of Britain, the revival of the Holy Land and the emancipation of the Jews, and the many schemes for the re-union of both under British protection, make it certain that the hour of Christ's return is at hand. The only uncertainty is the exact time. This has been hidden. It was assumed that it coincided with the time appointed for the fall of the Temporal Power. Time has shown this assumption to be wrong, but it has also confirmed the general ground with which the assumption was associated, and has established the conviction immoveably as to the fact of the end having arrived, and the Lord's return in a general sense being "due."

It is easy to realise that it is good, the exact time of the Lord's appearing has not been revealed. Supposing it had been communicated that on such a day in such a month in 18—something or other, Christ would come, a variety of evil effects must have ensued. Those living in the first and ther early centuries would have been liable to feel it was a long way off, and would have lacked consequently some of

the stimulus that comes with the impression that the Lord's coming is a proximate possibility at any time. In fact, all believers living more than a generation before the time must have been more or less affected in this way to their detriment. Then as regards those living when the time came near, they must have been highly exercised in a manner that would have had more of sensationalism in it than that intelligent loving faith which is the basis of acceptable service. There would have been a large crop of mere sensationalists as the time drew near, and a scanty growth of robust believers in the earlier times. There would thus have lacked that completeness in the body of Christ, which will be secured by the plan that has been adopted. It will probably be found that this plan has secured representatives of every century, so that the body of Christ will, so to speak, be a living epitome of human history, from Abel outside the garden of Eden, down to the believers who are found alive at the Lord's coming, busy upholding his name in the earth, watching the signs and looking for his appearing.

The absence of sensationalism and unexpected lapses have had the effect of winnowing believers, and leaving those only whose adhesion is based upon sound principles of the truth independently of the mere transient phases of things involved in the signs of the times. We have seen this even in our own day, and it is in our own day perhaps that we are more particularly interested. Some of us can look back to the interest created by the signs of the times twenty-five years ago, and as we look round upon the present circle, we can think of one and another who have wearied in the attitude of waiting for the salvation of God, and surrendered to the secular influences that bear upon every one. Their lamps have gone out. They have been overcome of the world. Even those who have withstood the trying effects of apparent delay experience some of the quietude that comes with hope deferred. They are not so easily elated with the signs of the

times. They rejoice in the general drift of things, but they are prepared to wait. There is a danger of this mood going too far. Patience may degenerate to indifference. A middle ground is the ground pointed out by reason—looking for the Lord, watching the signs, and preparing for his coming by acting the part of his servants.

Jesus said, "In such an hour as ye think not, the Son of Man cometh." This was certainly true as regarded the expectations of those whom he addressed, for they had no idea that the events lay 1800 years from their day. But it may have an application in the closing scene. The delay, if further prolonged, may have the effect of engendering a sort of feeling that the Lord's coming is out of all calculation, and may lead many to resign themselves to secular aims. There may be a lull in the development of events to favour this tendency—to give emphasis to this trial. At such a time—"at such an hour as we think not"—when some may have made up their minds that the Son of Man is a long way off, he may be proclaimed in our midst. The parable of the ten virgins, though having a wider scope, may find an illustration in this closing episode: "They all slumbered and slept." "And at midnight, there was a cry made, Behold the bridegroom cometh, go ye out to meet him." Though all involved in the general slumber, as regards the attitude of attentive and eager watchfulness, there is a great difference between the different sections of the same class. The "wise" have "oil in their vessels;" and at the summons, it is a mere question of getting the lamps into burning form, but the "foolish" are without oil, and cannot light their lamps. It requires no recondite exposition to make the meaning of this apparent. We all know that light, as a scriptural figure, represents the enlightenment that results from the indwelling of the truth. The oil from which this light is combusted, is the instruction contained in the Holy Oracles. With this oil, the

wise have their vessels abundantly supplied, consequent on their obedience to the precept which tells them to let the word of Christ dwell in them richly. Whatever lack of success there may be in the public tokens of the Lord's coming, their love of Jehovah's testimonies in their daily readings is like David's. The foolish on the contrary, have neglected the daily reading and study of the scriptures, and find their vessels empty on the arrival of the crisis in which only visible signs interested them. Their minds are a blank and a waste in divine things. Having given themselves up to the present evil world, its literature, its pleasures, its honours, its friendships, and its pursuits,—they find themselves unfurnished for the relation of things which the Lord's coming introduces. They make a great and frantic endeavour to get into a state of readiness. "Too late" is the only suitable response to their excited appeals. Spiritual preparedness for the Lord's coming is not a thing that can be hurried up in a moment. It is a state reached by a process of growth, and that process is indicated by Peter when he says, "As new born babes, desire the sincere milk of the word, that ye may grow thereby."

What shall we say in view of these things? There is manifestly but one safe course. Whatever phase public events may assume, favourable or unfavourable as we may construe them, let us "walk with God," in the close adherence to the reading and meditation of his word which becomes increasingly precious as time hurries past and the vanity of all mortal things becomes the more and more apparent. Let us concurrently with this, addict ourselves to the assembly of his people, and to all those activities that have to do with the publication and the honour of his name, and the development and service of his people. In this line of things, we shall be fortified to endure any amount of waiting. We shall be prepared to wait. The waiting, so to speak, will sit lightly when our whole affairs are dedicated to the Lord, and used

as the means and occasion of a waiting stewardship. We shall even see that waiting is good. It is good in so far as it is preparing for us the zest of realised expectations. It is one of the principal elements of the joy of the coming salvation—that it has been waited for. It is a feature expressly mentioned in the prophets—"It shall be said on that day, Lo this our God, we have waited for him. We will be glad and rejoice in his salvation." How much greater our gladness will be than if we had not to wait; we can realise this if we compare our feelings now, after having waited and been made to appreciate and to long for what God has promised. Suppose it had come the year before we were enlightened, how totally unprepared we should have been. Therefore our waiting has a bright side: of course it is the dark side that we most readily feel. The weariness of the delay—the burden of "this tabernacle" which cleaves to the earth—the mental depression arising from the spectacle of so much evil around us—are all liable to weigh us heavily to the earth, and make us groan. Do not give in too much to the dejection. Do not think that "some strange thing has happened unto you." Remember it has been the experience of all the saints. Even David, as we find in the psalm this morning, has to rally himself on the subject. He had to ask himself "Why art thou cast down, O my

soul? Why art thou disquieted within me? Still trust in God. I shall yet praise him for the light of his countenance." Paul also, in the chapter read from Romans, exclaims, "Oh, wretched man that I am!" What also means the testimony concerning the Lord that he was a man of sorrows, but this, that cloud and sadness are the normal experience of this probationary time? True, there is an "always rejoicing" associated with it as an undercurrent. Still, sorrow has the larger place. It is by appointment. It is no accident. Yea, it is the inevitable adjunct of a state and a time when mankind is not in friendship with God. Let us recognise the fact. It makes its endurance easier than if we lug our burden with the idea that things ought to be different. Let us never give in. Let us bravely breast the dark billows. Let us remember that we are not alone in the storm. God is near us all the time; and what time our spirit is overwhelmed, let us fly unto him, whom David well describes as the Rock that is higher than we. He maketh light to arise in the darkness for the upright even now. He will not put upon us more than we are able to bear. After we have suffered a while, he will establish, strengthen, settle,—even now. And at the end of the dark journey, there waits a welcome whose sweetness and joy it hath not entered into our hearts to conceive. EDITOR.

THE TEMPLE OF EZEKIEL'S PROPHECY, No. 7.

There is a difference between a *measured* line and a *measuring line*, although the former sometimes becomes the latter. We have a good illustration of this in the first Book of Kings, chap. vii., 13; concerning the molten sea it is there stated that "a line (Rav) of thirty cubits did compass it round about." This is a primitive and natural method of determining the measure of a circular object. A *measured* line cut to a certain length is necessary for such a purpose, but is not necessarily a divided instrument of measure. Again, a line,

imaginary or real, must be laid down before any great distance can be measured, and such a line, when its length is determined, becomes the *measure* of the object to which it is related. A correct comprehension of these things helps us to understand the meaning of the testimonies which were quoted last month, for the figurative use of the word is based upon the literal.

The nineteenth Psalm contains the most remarkable instance of the use of the word *line* in a figurative sense. It is the use of

the word in this psalm, which of all others helps us to understand the nature of the line which the measuring angel holds in his hands. The first four verses read thus:—"The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is *no speech nor language* where their voice is not heard. Their line (Ray) is gone out through all the earth, and *their words* to the end of the world." Bagster's Bible gives "rule" or "direction" as alternative renderings of the word translated *line* in this passage, either of which express the figurative sense of the word as here used. But whose rule is it that goes out through all the earth? According to the first verse already quoted it is "The heavens which declare the glory of God and the firmament which sheweth his handiwork." And what heavenly firmament can that be? Is it the starry expanse above our head to which reference is made, or is there some hidden meaning in the language selected by David under the guidance of the spirit? Undoubtedly the latter, for although the constellations of the physical heavens do shew forth the glory of their creator, and demonstrate the divine character of the hand that fashioned them, yet they have no audible voice which man can hear, nor can it be said that *their words* go out unto the end of the world. We must therefore seek for the explanation of the matter elsewhere. Peter spoke of a certain heaven and a certain earth which was to be destroyed and to be superseded by a "new heaven and a new earth wherein dwelleth righteousness." (2nd Pet., iii., 7, 13.) He manifestly foretold the dissolution of the Israelitish constitution of things which then existed, and the restoration of things Israelitish under a new divine order. (Deut. xxxii., 1, 2; xxxi. 30; Is. lxx., 17—19.) The "heavens" who rule in that polity will be an immortal race of men. Most of its constituents are now sleeping in the dust, but shortly, at the appearing of Christ, they will be raised from the dead and united to their living faithful brethren in one grand galaxy. Jesus is the sun of this new constitution of things. The Apostles and prophets (and perhaps some who follow in their footsteps) are the brilliant stars which give beauty and variety to the new firmament, for Daniel describes the result of resurrection and judgment on this wise. "They that be wise shall shine as the brightness of the

firmament, and they that turn many to righteousness as the stars for ever and ever." (Dan. xii. 3.) Jesus also declares that "then shall the righteous shine forth as the sun in the kingdom of their Father." (Matt. xiii. 42.) Dr. Thomas saw the application, and points out the prophetic bearing of the nineteenth Psalm in the following words:—"These new heavens will 'declare the glory of AIL; and their firmament, or aerial, his handiwork. Day unto day will utter speech; and night unto night will show knowledge, and there will be no speech nor language where their voice is not heard. THEIR rule will go out through all the earth, and THEIR words to the end of the world.'" Paul has quoted these words in Rom. x., 18, as predictive of the apostolic proclamation of the kingdom. There was great significance in such an application, for they who made the proclamation will constitute the heavens and rule—the personal Son of Man on the throne of his glory, and the Apostles on the throne of David's house, with all the approved and glorified sharing in their administrations in the grand era of regeneration—Matt. xix., 28; Apoc. 11, 25; iii., 21" (Eu., vol ii., page 277.) There will be much cause of rejoicing when the above mentioned regeneration takes place, so much so that the former heavens will not be remembered nor come into mind (Is. lxxv., 17). Jesus who is the centre of the new system is, when compared to the most brilliant human potentate, as the shining of the sun in his strength to the gloom of an unfathomable pit. And his coadjutors, who will then be glorified and immortal, are comparable with human princes as light unto darkness. Jesus will then, as it were, HOLD IN HIS HAND *those saints who rule with him*, and they will be a *line* by which affairs of State will be administered in perfection. Is there a liar or a thief to be detected and punished? then the powers of which the Apostles tasted belong to the constituents of the line in full manifestation. (Heb. vi., 5; Acts v., 1, 10; viii. 18, 22.) Is there a nation which refuses to go up to the feast of tabernacles? These immortal men can compel obedience by withdrawing rain or disseminating disease. (Zack. xiv., 17, 11; 2nd Sam. xxiv., 15, 16; Heb. ii., 5.) Is there a nation disobedient to the commands of Jehovah? Then the all powerful King, by the agency of his sons, stretches out a *line* over that nationality, even as the eternal Father by angelic

agency cast one over Jerusalem and Samaria. (2nd Kings, xxi, 13; Ex. xxiii, 22; 2nd Kings, vi., 17.) Is it necessary to have mercy, and build up a people with great blessing? Then the *line* can be stretched over the places that are desolate and reconstruction and upbuilding comes to pass. (Zec. i., 16.) Is it necessary to build the temple of the Lord? Then the *line* in the hand of the measuring angel is manipulated by the holder. The immortal beings composing it go forth at their Master's command—They “fly as a cloud and cause the isles to wait upon the King in Zion. The sons of strangers are compelled to go and build up the walls of Jerusalem, and Kings are made to minister of their substance” (Is. lx., 8, 10). So masons, artificers, and wealth are provided in abundance. Stone already made accessible by the earthquake which rends the mount of Olives is fashioned, and the glory of the forests are used to beautify the place of his feet. (Is. lxii., 17.) Are Levites required to minister in the new sanctuary, and is an Israelitish community required to surround the temple in its temporal appointments? Then those that are taken out of the nations, and who compose the measuring line are set to work, and a present of all the remaining Israelitish stock is gathered to Jerusalem by their agency. (Acts xv., 14; Is. lxvi., 10.) THE LINE therefore is used to accomplish all things required to be done in the various operations which pertain to the new order of things.

But there is another Hebrew word translated *line* in the vision of Ezekiel (chap. xl., 3), namely the word *pathil*. This word is associated with another word, translated “flax” in the same verse, and this is the only place in the Bible where they occur in connection. Concerning the two words brother Thirtle says, “*pāthil*; comes from a verb meaning ‘to knot,’ ‘spin,’ and signifies a cord, thread or lace, and *pishtim* is the plural form of *pesheth*, ‘flax.’” The connection in which *pathil* occurs in various places bears out the idea expressed by the verb from which it is derived; hence the word “*lace*” is selected as most fitly representative of the constructive nature of the “*line*” held by the man of brass.

As to why the material *flax* should be selected for the construction of the *line* in figure, the writer is in some doubt. It may be in order to prefigure the *manipulation* necessary for the production of the con-

stituents of the *line*. It is worthy of note that the process by which the flax plant is transformed into a useful material is a severe one, and might well be selected as a figure of the tribulation through which the sons of God pass in their probationary career. Again, Parkhurst in his Lexicon says, respecting the derivation of the Greek word (*linea*), which occurs in Matthew chap. xii., ver. 20, (and is there used to translate the Hebrew word occurring in Is. xlii., 3) “that the abbé *Pluche* ingeniously deduces it from the Hebrew *lon* or *lyn*, to spend the night, and supposes this name was brought into Greece from Egypt, where, at the end of autumn, the inhabitants, being disengaged from the labours of the field, spent part of their nights in manufacturing their flax and linen.” Such an idea quite fits the nature of the *line*, for the Saints who compose it are manufactured in the night of Jew and Gentile darkness, and when brought forth at the advent of Christ will be ready prepared for combination after the manner indicated by the word “*pathil*.” As products of the earth, they are weak and beggarly elements in themselves, but they become strong in combination when energized by the spirit and all powerful for the accomplishment of anything which their Lord may require to be done.

THE MEASURING REED.

The first question which naturally arises respecting the reed is as to its length. Of this the writer is also in some doubt. If reliable evidence can be found to shew the length of the Hebrew Cubit, no difficulty will exist with regard to the length of the reed. It is a matter of importance to know all that can be known on this head, because some things revealed in the vision bear an important relation to the length of the reed. Any brother, therefore, who can forward information on this point may help in the elucidation of the matters we are considering. So far, however, as the drawing of a plan of the temple is concerned, there is no necessity to know the exact length of the reed. Any scale of measure may serve for the purpose so long as the proper subdivisions are used.

Now, although the reed seen by Ezekiel in the hand of the man of brass is stated to be a “measuring reed,” and is manifestly the instrument by which the size of the new temple will be determined, yet, in view of the highly symbolical character of the figure in whose hands it is seen, we may

be almost certain that a figurative meaning attaches to it.

When Jesus was mocked of the soldiers (Matt. xxvii., 27—29), a *reed* was placed in his hand, evidently as a symbol of regal power. A reed, therefore, is a fitting symbol of the exalted position which is delegated to the Son of Man in the age to come. Moreover, besides the temple which is to be built of stone on Mount Zion, there is a *spiritual* temple, the individual stones of which have long been in course of preparation. What that temple is, where it is to exist, and when its constituent parts will be united in one grand habitation for the spirit is so widely known amongst us that detailed exposition is not necessary. Paul speaks of it in the first and second chapters of his letter to the Ephesians, and Peter also in the second chapter of his first Epistle. Now this spiritual temple is con-

structed according to a certain *standard of measure*. That measure is CHRIST. For so Paul informs us in Ephs. chap. iv., 13; iii., 17; Col. iii., 10. A *measuring reed* therefore is an apt figure of Christ. Being the head of the body also, in whom all the treasures of wisdom and knowledge and all fulness dwells (Col. I., 13, 19); direction, rulership, and power are also all involved in the symbol as above indicated.

A man of brass then holding in his hand a line of flax and a measuring reed is an appropriate figure of Jesus and his brethren in visible, corporeal, and active manifestation during the building of the temple on Mount Zion. The Son and his House (Heb. iii., 6)—the Bridegroom and his Bride (Rev. xix., 7)—the *one NEW MAN* making peace (Eph. ii., 15, 22; vi., 13).

H. S.

MISCELLANEA.

The *Hill* of Zion lieth,
Beyond the *Vale* of tears.

On Calvary, death tasting :
In Heaven, joy waiting :
In Zion, law making :
On Earth, peace giving.

The rod of affliction
The measure of love.

Sowers and Reapers—
Co-operators—
Wage sharers—
Stubble burning,
Tears flooding.
But unquenching
Gehenna's fires.

As labour's wages is gold,
So Sin's wages is death.

Pride's neck,
Unbending—
Oft broken.
Humility
In speaking—
Unspoken.

Art dull of hearing ?
Curse not wisdom.
But if wise—
Consider ignorance !

A believer's calm,
A misbeliever's doubt,
An unbeliever's despair.

There be true Gentiles
And false brethren,
Wooden swords,
Broken reeds,
Shepherds
And shepherd dogs,
Flock leaders
And sheep drivers.

Man : superstition's slave,
Death his enemy.

F. H.

Norman Cross, February 10th, 1881.

A JEWISH ACCOUNT OF THE DESTRUCTION OF JERUSALEM

Brother J. W. Thirtle, writes :—I have thought that it would interest some of the brethren to read a brief account of "The Fall of Jerusalem," which I have copied out of a book, designed for Jewish youth, entitled, *A History of our People since Bible Times*. This little work is said to have been written by a Jewish lady of distinction—one of the Montefiore family ; and while some of the descriptive passages are characterised by a clearness of expression which makes them well worth reading, others have infused into them so much of the national feeling as gives them a peculiar value. Having described the cause of, and the preparations for, that war which, as we all know, resulted so terribly against the Jews—as the prophets of God long before said—it would—the writer of the book says :—

"It was a strong city and a beautiful one on which Titus gazed in his first slow ride around its walls ; and the strife and dissension which were causing its very

foundations to crumble were as invisible in the sunlight as the more direct, but not more deadly engines of destruction, which the Roman general plainly saw would soon be brought against it. I should like to be able to describe to you this city as it appeared to Titus, when he rode around it, so that you might understand how its very magnificence and its seeming impregnability helped to call forth all the keen and warlike instincts of a man who had determined to capture it.

The city, some four miles in circumference, was divided into three distinct parts, and was fortified by enormous walls which encompassed it on all sides, save where it was protected by natural ravines. The innermost wall defended the Hill of Zion, on whose heights the Temple towered in its golden glory ; the second environed the lower city ; and the third and outermost included all the immense suburb which was called Bizetha, or the new city. All the walls were of extraordinary strength, but this outer one, which had been begun by Agrippa, was considered by the defenders to be in itself impregnable. It might well have seemed so, for when I

tell you it was forty-five feet high and seventeen broad, and that it was built of solid blocks of stone hewn in lengths of thirty-five feet, you can form some idea of the strength of the masonry, and can possibly appreciate the feeling of security which animated the besieged defenders. There were over 150 towers built at intervals in these walls, some of which were of pure white marble, whilst all were furnished with pinnacles and battlements, and with vast reservoirs for stores and ammunition. As Titus gazed on this memorable scene, and glanced for a moment on the palace of the kings, the roof of which rose in dim splendour behind those bristling towers, we can imagine him calculating with the keen instinct of a soldier the strength of the defences as opposed to Roman battering rams, counting the cost, and apportioning the spoil. But, as he looked beyond what might first have caught his eye, and, attracted by the glory of glittering shining pinnacles, gazed fixedly upon the Temple itself, which standing high above the whole city, revealed even at a distance, its beauties of material and workmanship, we can fancy a softer wave of thought passing over his stern nature, and 'the pity of it' entering deep into his soul. There, on that peaceful spring evening, it stood in its unrivalled splendour—the pure white marble pillars supporting the high roofs of cedar, the tessellated courts with their 'borders of precious stones,' gorgeous in colour, marvellous in design, and the 'Beautiful Gate,' as the worshippers who entered its holy portals so proudly named it, sheeted with gold. Of all the many beautiful gateways, the porch of Nicanro, as it was called, had a special claim to admiration; for over it hung a golden vine, and the metal was cunningly massed in the shape of monster bunches of grapes, and each leaf and tendril, and every cluster of the golden fruit, had been the loving offering of willing hands. As Titus gazed, the wicked wantonness of destroying such a shrine more and more forced itself upon his mind. Now, at the very beginning of the siege, and even later on during its progress, when the bitterness of resistance had hardened and blunted the softer feelings of humanity, he would have spared the people for the sake of their Temple, if only they had been willing to yield. But this was impossible to them. Every higher feeling was thoroughly roused, and to the Jews of that time compromise would have seemed

cowardice of the worst sort. Life—the individual life—they held cheap and gave fiercely and unstintingly; but liberty, and religion, and national life were sacred possessions, and these they would not give up, nor endure to hold at the capricious will of the heathen. The scruples of the great Roman general were honourable to himself, but they were utterly wasted as regarded the enemy. Hope and despair alike urged them onward, and added fierceness to their courage and cunning to their skill. Suffering was teaching strength, and the terrible earnestness of their resistance was a fact that was soon recognised on both sides. Even when Titus first reconnoitred the city, he nearly lost his life by a stratagem on the part of the defenders. All seemed silent and safe as he approached close to the apparently deserted walls, when a gate opened suddenly behind him, and in a moment he was separated with a few followers from the main body of his party. It was a critical situation. Advance was impossible and retreat full of peril. But the courage of the Roman was equal to his fortune, and he reached the main body of his army, unhurt by the Jewish javelins, from which at least their owners rejoiced that he had been forced to flee. As the work went on the besiegers grew more wary, and the besieged more desperate. Parley became perilous, and quarter was neither sought nor given. Battering rams, which thundered day and night, were planted against the walls, and soon the first wall was abandoned and the defence was concentrated on the second. After four days' desperate fighting this, too, was taken; but the success cost the Romans dear, for on Titus hinting at capitulation, and offering to make a distinction between the people and the garrison, they all rose as one man again, and lined the breaches in the wall with their living bodies, to bar the conquerer's way. For three dreadful days they kept the advantage they had won, but hunger helped the Roman swords and the wall was retaken. Then came a short lull. Titus reviewed his troops, and thought that the sight of his numerous and well equipped legions might perhaps make the Jews take note of their desperate situation, and yield without further slaughter. Only the inner wall was now left to guard the Temple, and the ranks of the defenders were most fearfully thinned by famine. The fierce, sad prophecies of Deuteronomy were being literally fulfilled. 'In hunger, in thirst, in nakedness, in want

of all things,' were they enduring 'the siege and the straightness of their enemy'—and what that actually meant, in grim horrible detail, I cannot tell you. Suffice it to say, that even the stern Roman general was moved by the merciful wish of bringing their suffering to a speedy end, and, as a last effort, he desired Josephus to confer with his countrymen. But Josephus, as you may imagine, was not the legate who was likely to conciliate that starving multitude; and gaunt hollow-voiced men, and sad half-unsexed women stood forth in their misery to denounce and hoot at the apostate. No words could be welcome from such traitor lips, and peace and promise seemed to lose all gracious meaning when brought by such a bearer. He tells us, in his history, of his own persuasive eloquence; he gives us the lengthy speeches which were intended to induce his countrymen to yield, and he also tells us of the indignation which these overtures excited, and which he, with wonder—real or feigned—presumed to resent. He went back to his emperor, glad to have escaped with his life, and Titus had to give orders to recommence hostilities. And so the last scene opens, which was to leave us without a home and without a shrine. On the 7th of Ab. 3830, fire was set to the cloisters of the Temple, and all that night and all the next day it burned, throwing a lurid glare on the devoted band, who, encircled by flames, hopeless but steadfast, still clung to the sanctuary with the sheer force of despair. For awhile, the dull crushing weight of their misery simply numbed them.

They saw the flames slowly advance, and they patiently awaited the death and destruction which were inevitable. Yet once again their mood changed, and they rushed forth in a last despairing effort. It was in vain. The maddened, miserable, starving crowd was driven back to its last stronghold, and Titus held a hasty council of war to decide upon its fate. Some of the fierce Roman captains were for making an absolute end of the impracticable enemy, by the complete destruction of the only remnant of their nationality; but Titus seems to have wished to save the Temple; some touch of feeling perhaps for what had been so passionately defended, influencing his counsels. But the event was to be decided without respect to the wish of those who clamoured for its

destruction, or of those who longed to spare it, that the Roman eagle might be planted on its walls, or of those few, alas! who prayed that it might be saved, even as it had been erected, to stand as a monument to the honour and glory of the living God. It was again the evening of the fatal 9th of Ab, and the setting sun shone for the last time, lingering long, on the fair walls and roof of cedars, and on the borders of precious stones. Then the cold sad moon rose, and lighted up the blackened ruins of the half-burnt cloisters, within which a detachment of Roman soldiery was busily engaged in endeavouring to quench the flames. Perhaps the anniversary added its own excitement to the terrible time, and made inaction the one thing impossible. Unmindful of the repulse of the morning, once more the faint and famine-stricken garrison rushed forth to meet the fate which even then might have been averted. With fearful slaughter they were driven back to the very doors of the Temple. Firebrands were cruelly close at hand, and in the fierce confusion of the conflict, one was thrown in the porchway, and night closed on our Temple in flames. Roused with the awful news, Titus hurried to the spot, and strove with voice and hand to stay the flames. But the passions on both sides were now too deeply roused for prince or patriot to interpose. No single voice could be heard in that dreadful din, in which the death cry of thousands went up to Heaven in one sad wail! The lurid light of that most awful sacrifice streamed on the country for miles around; the sounds of the falling timbers, the shrieks and shouts of the dying and pursuing hosts echoed on the mountains far and wide; and the shadow from that light, and the silence that followed on those sounds, will be with us Jews for evermore."

The 9th of Ab, referred to in the extract, was a fast day among the Jews. On that day they commemorated the death of the rebellious in the wilderness (Numbers xiv, 35), and the destruction of the Temple by Nebuchadnezzar (Jeremiah lii, 12-13). To-day they also associate with the fast the demolition of the second Temple. As the extract just given shows, they were mourning the destruction of the one Temple when the second was set on fire. A

Jewish writer says of this day: "It is mournfully distinguished as the fatal day when all the glory of our nation was overthrown, the temples were burnt, and the people were carried away into captivity to Babylon and other places; and thus the Jewish kingdom was entirely destroyed. Aware of the extent of our loss, and sensible that the nation deserved such a punishment for the many crimes which they had committed, although repeatedly warned by the prophets of the Lord to repent, and cease to do evil; we at this day continue to lament the loss of our country and the extinction of our glory;

and every year, the ninth day of the month Ab is kept as a principal day of mourning and fasting and praying to God that he will restore us to our former station in the land of our forefathers." Jewish tradition says, that on this same day a Roman centurion had the ploughshare drawn over the site of Zion and of the temple, and thus was fulfilled the prediction: "Zion shall be ploughed as a field, and Jerusalem shall become heaps." (Jeremiah xxvi. 18). Pointing to Zechariah viii, 18, the Jews say that this "fast of the fifth month" shall yet become to them a season of gladness.

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, Bilsthorpe—"Brother J. Hage speaks as though he were very much pleased with the *Apocalyptic Lectures*. He thinks all may understand the Apocalypse now. I agree with him."

Brother OLIVER, Stathern.—"Troubles seem to be multiplying in almost all quarters, upon the English nation just now. The Mighty God of Jacob is our refuge; great watchfulness, self-denial, and prayer, will bring final deliverance to the Saints. But what of all the other class who make a mock of all these things? Nothing but ruin, overthrow, destruction."

Brother JOSEPH DORICOTT, Birmingham.—"The reading and study of such a work as the *Apocalyptic Lectures*, will, I am sure, afford all brethren and sisters, more or less, not only pleasure, but will greatly help many of us to a better understanding of the great and glorious things of which the book treats. I believe it is a work which will find many readers even in orthodox circles. There is another work which I should very much like to see published, viz.:—"Ways of Providence." I was very much interested and instructed in the perusal of your articles on the subject, and no doubt many can bear similar testimony. I am sure it is a work that would be appreciated generally. (We are

now engaged in the preparation of *Ways of Providence* for publication. The work will be done by the printer of *Seasons of Comfort*, and therefore, expeditiously and well.—EDITOR.)

Brother MULLIN, Irvine.—"We are glad to tell you that the *Seasons of Comfort* is of great benefit to us. We read one every Sunday morning, and feel much built up by doing so. It is just the thing for an Ecclesia that has not able speakers. When our meeting was formed we had nothing to spare for books, so we joined for the *Christadelphian*, and each one got it in its turn, and when the year was up, we got it bound, to be kept for the brethren's use. We have now joined for *Seasons of Comfort*, paying a little regularly, hoping that some of us will soon have copies to ourselves."

Sister COZENS, Victoria.—"I thank you heartily for the comfort and reproof of your earnest exhortations, so systematically and faithfully given. 'Cry aloud, and spare not.' I notice as the glorious dawn approacheth, your writings are more vividly impregnated with the importance of being steadfast and immovable in the Living Faith once for all delivered to the Saints. I thank God, through his mercy and long suffering, a spirit of enquiry and growing interest in

the written word has been awakened amongst some of the scattered brethren. I am afraid some err in wasting their time and opportunities in wordy arguments with the unbeliever, answering them according to their folly, instead of quashing all error, and destroying the strongholds of sin by a 'Thus saith the Lord.' Believers cannot grow polished stones meet for the Master's building, unless they teach themselves, by a daily reading of the word, meditating thereon, and reducing it to practise in the minutest details of every day life."

Brother A. LARSON, Mennominee (Mich.) — "Through the instrumentality of your "Twelve Lectures," and the works of our esteemed Brother T. L. Gage, formerly of Whitehall Wis. and Winona, Minn. I was brought out from the "thick darkness which covers the earth" and into the "light," which led to my immersion into the saving name last July. Being by birth a Norwegian, and for that reason a born Lutheran, Brother Gage considered it a great work done in turning me into the truth, which it is without question. Having for a long time seen the inconsistency of the Lutheran doctrines, I had almost turned to an Infidel, when Brother Gage began giving some of the ideas of the Christadelphians. They struck me at once as something reasonable and according to the Scriptures, and when I read your Lectures, I found that I at last had found the only sure faith. My disposition changed at once into a searching one, and since my immersion I have made such a headway in scripture matters, that Brother Gage thinks it is over all expectation. By the aid of different Christadelphian books and pamphlets, I have grown so in the truth, that I can measure swords with any "orthodox" I have yet come across. I have been disputing with a Lutheran minister, from the State University of Norway, for a long time, about the "Immortality of the Soul," and have also worked some amongst my country people. The object of my writing is for the purpose of letting you know that there is one of the Norwegians at least working for the truth; and also for the purpose of inquiring of you, whether you know one J. Matteson, a Norwegian, preaching in Norway now, who holds doctrines similar to ours, the Sabbath excepted." [We do not know of such a man.—EDITOR *Christadelphian*.]

Brother JAMES LAIRD, Galt, Ontario.—

"As the advancing years roll onward taking their appointed station with the ages of the past, how truly insignificant and evanescent appear the ambitions, hopes, fears, and pleasures of all those who know no other rule of action than the impulses or promptings of our weak and erring nature. Surely man, at his best, is altogether vanity, when compared to the Eternal One or any of His Elohistical creations. The thoughtful mind sobered, enlightened, and purified by a prayerful, studious contemplation of the Word of the Everliving Deity, realizes this truth, receives it, and profits by it. These alone, among the teeming multitudes, are undecieved by the manifold allurements of a wicked world, or the pretentious schemes and manifold benevolent institutions founded for the ameliorating the sufferings of the poverty-stricken and afflicted. Not all these combined, nor all else that the world contains added thereto, misleads them as to the estimation in which Deity holds the occupiers of the Unmeasured Outer Court. And though the voice of the scoffer is heard more tauntingly scornful than ever before, and many blaspheme that Holy Name they once revered and adored, yet we have a living and abiding conviction and faith in the sure prophetic word, and know that yet a little while and their godless lips shall be closed in dumb astonishment, and their proud hearts shall quail before the fiery indignation, and the righteous retributive judgments of Yahweh, then they will sink to the dust to rise no more, but perpetually remain in oblivion's nameless, unhallowed grave. Dear brother Roberts, though we have never seen your face, nor heard your voice, yet we love you for our Master's sake, and in spirit we are with you, and it is our earnest prayer that you and your co-workers may live until the coming of our Beloved Saviour; and month by month encourage, comfort, and strengthen the hopeful, trustful pilgrim through the dangers and temptations which beset us in our endeavours to tread in the narrow way that leadeth unto life eternal in the kingdom of the Deity. Be assured, dear brother, that here and there throughout our land, your labour of love for Deity is the cause of much thankfulness; your efforts are highly appreciated, and the *Christadelphian* dearly prized; and many of us wish that the waters of the wild Atlantic did not separate you from us, and us from you; and we consider the brethren

of England and Scotland have much cause for thankfulness, because of the increased advantages within their reach for their spiritual strength and advancement, and should not be too quick in exchanging their present lot for the uncertainties of a newer country."

Brother J. J. ANDREWS, London—
"Accept my thanks for the copy of *Apocalyptic Lectures* received the day after Christmas Day. I was glad to see it out, and hope it will be the means of making the last inspired prophecy better understood. It is of great importance that the brethren should not merely see it's general drift, but have a comprehensive and detailed acquaintance with it. It will strengthen their faith in the Divine promises of previous inspired writings, for, directly or indirectly, it confirms all that has gone before. Especially does it afford positive proof of the resurrection of Christ. The evidence afforded by Paul's conversion is strong, but that found in the Apocalypse stronger. Paul is dead, Christ is alive. It is universally acknowledged that the Apocalypse was not revealed before the crucifixion. It bears on the face of it the stamp of Divine authorship. To deny this is in effect, to say that it is the work not only of an imposter, but of a bad man. But this could not be, because the Godly tone which pervades it throughout could never have emanated from a godless man. This and other considerations necessitate it being recognised as from God. The channel of communication to the Apostle John was Jesus Christ. If still dead this could not have been. Therefore he was raised from the dead before the Apocalypse was given. The symbolic language with which it abounds does not weaken this argument; it simply entails greater labour in demonstrating its meaning. When this is once ascertained prophecy in symbol is quite as clear and forcible as that in literal phraseology. It is recognised that no greater proof exists of the veracity of God's word than the fulfilment of its prophetic portions. The Apocalypse predicts events not known in Apostolic times in reference to the Roman Empire, the Papacy, and the Turkish power, which have since been, or are being fulfilled. No one but God could have revealed them. He could not, and certainly would not, have represented His Son, Jesus Christ, as the medium of transmission is still in the death-state. Consequently, that portion of European history during the last 1800 years which is sym-

bolically predicted in the Apocalypse is an irrefutable witness to the truth of Christ's resurrection. "Quoterat demonstrandum."

"The recent trust-deed case in Chancery in connection with Ramsden St. Chapel, Huddersfield, has excited considerable attraction in the press. It may be the beginning of legal entanglements for Dissenters. The Church is hopelessly tied up in the bondage of civil and ecclesiastical law, and now the Chapel portion of the community is finding its theology legally fettered by what is called "the dead man's hand." To Christ's brethren it is interesting as one of those straws which show the direction of the wind—one of the many upheavings in the present state of society which portend the breaking up of the ecclesiastical monstrosities around us. The trust-deed, in this case, required the minister to hold and preach the "universal and total depravity of man," "predestination," and "the everlasting punishment of the wicked." To these tenets Mr. Stannard, who has officiated at Ramsden St. Chapel for several years, took exception. Whereupon the trustees, or rather a bare majority of them—for they were nearly equally divided for and against—invoked the law to enforce the trust-deed and expel Mr. Stannard, in which they have succeeded, unless an appeal to a higher court succeed in reversing the Vice-Chancellor's decision. Dr. Bruce, of Highfield Chapel, whose sermons I believe you have professionally reported, gave evidence in support of the trust deed, and testified that when Mr. Stannard was preaching at Highfield on one occasion he omitted, in reading from the Bible, the last clause of Ps. 145, 20, "but all the wicked will He destroy." Subsequently he explained that his usual plan was to read "all the wickedness of the wicked will He destroy." To what miserable shifts are the blind leaders of the blind reduced, through not knowing the truth! Your old friend, Mr. Joseph Woodhead, as a seat-holder, but not a member, of Ramsden Street Chapel, for the past six years, subscribed to an affidavit that he was of opinion Mr. Stannard's teaching was purely scriptural. Thus not only do the upholders of Apostate systems openly violate I. Cor. vi., 6, but the defenders of what they call "the living Christ in the Church" bring forward as witnesses in a civil court those who are not recognised as members in fellowship.

Rochester, December 10th, 1880.—A sister abroad, who unnecessarily says, "If you make use of any portion of this, withhold the name:—If we are co-labourers with Christ we must surely be willing that the *Christadelphian* be raised to such a price so that the publishing of it will not be overburdensome to you, and we must all admit that it is a necessary and useful work for the encouraging and building up of the household of faith and promulgation of the truth. If it were not for its regular visits what should we know of the gospel or of the cause of truth? If it were not for the information gained in its pages I should feel something as Elijah did when he exclaimed "and I only, I am left." The *Christadelphian* informs us that there are some who have not yet bowed the knee to Baal, and we persevere in the narrow way with renewed strength. Through its pages we can look across the water and smile with brother Roberts over his holiday trip, or we can mourn in bitterness of soul with brother and sister Wood, whose son so recently crossed the Atlantic so soon to find a grave on this side. We can look away over to the hills of Scotland and see brother Cameron in his long and tedious affliction, and we can pray that his faith fail not, and that it be so all sustaining that he may, like Paul, count *his* with these "light afflictions." Through its pages the widows and orphans have a share of our sympathy, and we also can know something of brother Ashcroft's lessons in humility, which are more profitable to the spirit man than a good paying business. Through its pages the dead yet speaks, and we are often thankful to those living who drink so deeply of the spirits teachings, and send them to us, sometimes in lectures, poetry, cooling sprays, rich and rare aphorisms ways, of Providence, and other forms. I am very jealous for that *Christadelphian*, and am sorry ever to see anything in it which will give dissatisfaction to brothers or cause its enemies to cavil, but error *always* persistent will sometimes array itself beside truth no matter how much we try to avoid it. All of us who have children can see the truthfulness of the sentiments, expressed by that sister in the States in the July number, "As the twig is bent the tree is inclined," and when we see the girls of Christadelphian parents attending orthodox Sunday schools and churches, and boys parading the streets smoking and in company with those of a *fast* countenance,

we are led to think that the twig has been *allowed* to grow in the wrong direction. These are days of increasing evil, dishonesty, and corruption, and so much of it is sugar coated that the young are easily ensnared if left to follow their own inclinations, I find it a good plan as we gather the goodly pearls of truth daily, to give them to the little ones, and their minds will become renewed and they will soon begin to appreciate them more than some may think it possible, but it must be an every day work, here a little and there a little, line upon line and precept upon precept, and I have found in dealing with my children they will be led in the right way a great deal sooner by using a scriptural argument than by any other. We can read to them of Eli who brought the judgment of Deity upon himself and house, because *he restrained* not his sons from doing that which was evil in the sight of the Lord, then apply the lesson to our own house. Or when they are given to anger we can show them the difference between their spirit and the spirit of David who was a man after God's own heart. He would not revenge himself upon Saul, but waited God's own time to take vengeance upon one who had sought his life so often, Saul afterwards died for his own transgression, and David was raised to be a wise and honored king. We can teach them of Christ's temptation in the wilderness and how the scriptures were used to make the tempter flee; or there is the story of the forgiving Joseph, and plenty of others which we can gather and have ready for daily use. A Christadelphian mother will be apt to do like Hannah of old: give her children to the Lord before their birth, and then afterwards do all she can to induce them to love the service of the Lord. Then if the gift is not accepted, if they die in infancy or refuse the truth in later life, we must conclude they were not fit for the Master's use. I am glad to see that there are still some being added to the Church, and I hope they may be among those who shall be saved; but the gospel plough makes such deep furrows of self-abasement which is contrary to the natural man, that many look back choosing rather to enjoy these sinful pleasures for a season than to fit themselves for the kingdom of God. I intended to re-write this, but think it will be too much for my weak condition, so will send it as it is. I have had nearly eight weeks of bodily illness, and now can

do but little more than wait on myself. How soon we can be brought from robust health to complete helplessness; merely cause and effect some will say, but a

child of Deity can say with David, "I know, Oh Lord, Thy judgments are right, and in faithfulness Thou hast afflicted me."

The Christadelphian.

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

MARCH, 1880.

HERE are the signs of the times, appearing below, brought to a focus:—Turkey, already at the last point of exhaustion, trembling on the verge of a struggle which threatens to prove the finishing blow to her existence; revolt fermenting in her Asiatic provinces: Russia, marching victoriously east and south, professedly to protect a commerce which her enemies say does not exist—in reality, to establish a position in which she will be able to effectually threaten England in India, and thereby work her will easily in Turkey in Europe; English fears re-awaking, on the revelations of Russian Asiatic intrigue; Palestine and Jewish restoration steadily coming with increasing distinctness through the haze.

It need not be said to the instructed reader (that is, the reader acquainted with what has been foreshown in the writings of the prophets concerning the latter days) that all these events are just what they should be at this time of the day. They are the events characteristic of the time of the end. They are formative of the situation of affairs in Asia Minor which witnesses Christ's return to the earth, and the accomplishment of Jehovah's wondrous purpose to overthrow all governments and bring all the world into subjection to the Son of David and his immortalized brethren, among whom believers are labouring to be included.

There are other signs in the background: prospects of the restoration of the French monarchy; continuous curtailment of

ecclesiastical power in the countries, earthquakes in divers places; distress and poverty everywhere; the sea and the waves of democracy roaring on all hand. Coupled with all these, the Lord's coming though much spoken about is everywhere, counted as a dream. A few are watching steadfastly, believing fervently, longing ardently, and preparing vigilantly. To such his coming will not be as a thief: nor will its delay meanwhile weary them. They wait as servants, knowing their Lord may be looked for, but not knowing exactly when.

THE SIGNS OF THE TIMES.

THE
THREATENED WAR BETWEEN TURKEY
AND GREECE.

VICTORIOUS ADVANCE OF THE RUSSIANS
IN ASIA.

ENGLAND AND THE RUSSIAN SECRET
CORRESPONDENCE.

THE PROSPECTS OF PALESTINE AND
THE JEWS.

As yet the war between Greece and Turkey, for which both countries are strenuously preparing, has not commenced. The Powers are exerting themselves with the vigour almost of desperation to prevent it; but there seems little hope of their succeeding. Greece stands sullenly on what the Berlin Conference decided was her due: and Turkey doggedly refuses to give up the most important of the districts recommended. Ambassadors are hurrying to and fro between the leading capitals of Europe: anxious consultations are being held; urgent interviews with the Sultan's ministers are almost daily occurrences.

So far, all is without effect. The threat to Greece that she may be left to the worst if the war should go against her has only deepened her determination to risk all in an appeal to the sword. She has so often relied in vain on the promises of Europe that patience seems to have given way to despair, and despair prompts to reckless effort to enforce what she feels she has a European sanction for asserting.

Europe looks on with breathless interest deeply tinged with anxiety. If it were certain that Turkey would hold her own in a struggle, there would not be the uneasiness that is felt everywhere at the present moment throughout Europe. With Greece alone to deal with, Turkey might hope to come out of the conflict victor: but so many agitations are fomenting in anticipation of the Greek outbreak, that diplomatists fear the collapse of Turkey and the European collisions likely to result. As a correspondent of the *Standard* says:

“It will be well for diplomatists to look facts in the face and bear in mind that the Turkish Empire in Europe, is now restricted to Constantinople, Salonica, and one or two other towns. The Sultan has been deprived of his ways and means; part of his territories from which he derived revenue, and those fertile districts round his capital which might have filled up the gap, are ruined and starved out. From a variety of quarters we hear of the Albanians showing a disposition to make common cause with the Greeks. There are renewed reports of Midhat Pacha's meditating making himself independent in Asia Minor. They may be exaggerated, but it would be rash to regard them as without foundation, when reflection shows them to be but the result of a long course of misrule aggravated by four years of disastrous war.”

The *Nord* says:

“It is but a small cloud as yet, but Russia is endeavouring to break up the Austro-German understanding, and taking steps to reassert her supremacy in the Balkans, that she has partially lost. It is not to be wondered at that M. Barthélemy St. Hilaire should view such a prospect with apprehension, and deprecate the commencement by Greece of hostilities which must indirectly bring Austria and Russia

into open antagonism and ultimately into actual collision.”

The *Globe* says:

“The Berlin military authorities consider, it is stated, that the severe winter in Thessaly and Epirus will prevent the outbreak of war between Turkey and Greece for a long time. But the Athens correspondent of the *Standard* maintains that Greece is standing on the very brink of war. ‘I fear,’ he adds, ‘she is already almost beyond rescue, and it would be folly not to recognise the fact that there is scarcely a Greek but believes that the interval which still separates his country from the outbreak of hostilities is at the utmost not greater than a week or two.’”

The Turkish dilemma is truly embarrassing. If the Sultan give in to the claims of Greece, he will so damage himself in the eyes of his Mahommedan subjects as to shake his already battered throne to its foundations. On the other hand, if he fight, he has the probability before him, almost amounting to certainty, of putting the finishing stroke on his already exhausted finances. His credit has gone: he can get nothing except for cash down, and his money is about as far gone as his credit. Desperate measures are reported from Constantinople,—such as a forced loan, the enforcement of five years' taxes in advance, &c., &c. The *Daily News* correspondent says, there will certainly be serious consequences if any of those measures are enforced. The Sultan's only chance seems to be in a successful war with Greece. No wonder if the Turkish Government should choose to risk all in this venture.

AFFAIRS GOING WORSE.

While affairs are thus critically situated for Turkey in Europe, affairs are going worse if possible in her Asiatic dominions. There is a widespread preparation for revolt, not among “Christians” but among the Moslem population against the rule of the Sultan. A Nottingham paper thus alludes to it:—

“We went to work at the Treaty of Paris in 1856, and the other day on the Treaty of Berlin in 1878, in securing the Porte against an attack on the side of

Russia. We have barricaded the front door; but what of the back? Ah! it has come at last. For months we have had rumours of discontent in Syria and Arabia, and travellers like Mr. John Blunt and others, have reported that the whole Hauran and Lebanon and even Mesopotamia were seething with disaffection. It was no longer the Christian tribes—Nestorians, Armenians, and others, who were ready to revolt, but now the Moslems themselves were ready to rise and throw off the yoke of the Padishah who sent his Pashas from Stamboul not to shear but to flay the sheep. If the news which we hear from the East (it comes through Berlin, and the source is not likely to be tainted) be correct, we are indeed drawing near the end. At last Sultan Hamid is seriously alarmed; he sees that the real props of his power are slipping away one by one, and he is at the mercy of his enemies when his long-suffering co-religionists in Asia Minor begin to dispute his claims as the true Califf. It is idle to regard this as a mere rising which can be put down as other risings before have been. If it means anything, it means much more than this. It means the profound disheartenment of Islamism with its professed head, the titular successor of the Prophet." It is not a question of the dismemberment of Turkey but her dissolution. We have taken security against the former, but there is none against the latter. We shall have now to change front, and to shape our measures accordingly. Mr. Goschen does not return to his post a day too soon."

That the gloominess of the prospect for Turkey is realised by the Sultan's Government is evident from the following extract from the Constantinople Court Journal, *The Osmani*:

"A Russian force is on the point of entering Kurdistan, on the pretext of protecting Persia from her rebel subjects. Once in Kurdistan they will leave it as little as they will leave Turkestan now that they have once established themselves in that important region. The Kurds, who, being Sunnites, would not obey Mussulmans, will then be forced to bow before foreigners; the Persians, who thought themselves entitled to oppress Sunnites, will then have to recognise the rule of non-believers. Thus matters will go on until Russia and England, the two Christian Powers that are conquering Asia,

will meet to strangle each other upon the mutilated corpses of Persia and Turkey previously murdered by them. Oh, that Persia and Turkey would act together, as they are commanded by El Islam and advised by ordinary prudence and interest."

VICTORIOUS ADVANCE OF THE RUSSIANS IN ASIA.

This allusion of the Sultan's paper to Russian movements in Asiatic territory is appropriate to the events now in active progress there. The Russians have been entirely successful in their expedition against the Tekke Turcomans. General Scobelev, who distinguished himself in the Russo-Turkish campaign, has captured the Tekke stronghold, Geok Tepé, after a desperate siege of some duration, for which he has received special honours at the hands of the Emperor. The significance of this triumph of Russian arms has been greatly obscured by the misleading reports as to the nature of the country circulated by the Russians, which ignorance of the country has prevented the English from neutralising. The subject is put in a very clear light by an English military officer, Major Butler, who recently travelled in these parts, and took a prominent part in advising and organising these very Tekke Turcomans with a view to withstanding the encroachments of Russia. He writes several letters to the *Globe*, which have been kindly forwarded by brother Hutchinson. In the first letter, written before the victory of the Russians, he says:

"Can our ignorance of the Turkmen and their country be wondered at, when every Government in power in this country recalls every English officer who endeavours to visit Turkomania, and the Persian Government are permitted by the British Legation at Tehran to seize on British subjects when crossing the Persian frontier into Turkman-land and march them back into Persian territory? Such has been the suicidal policy up to the present of our representatives at Tehran. Travelling in various disguises in 1878, I was enabled to take a rapid survey of the district about Akhol, and I hold a correct military survey of its neighbourhood

Further, I have before me a plan of Guek Tepé, the original one made by me for the Turkmen, and given to them for the defence and strengthening of that post, before which the Russians had to retreat under General Lomakin, and before which they are now fighting. Should the Russians penetrate further east, they will find two other posts equally well fortified as Guek Tepé, and defended by a gallant band struggling for life and liberty. In order to throw dust into the eyes of sleepy John Bull, the Russians have industriously spread abroad that the land of the Turkmen and everything north of the river Atrak (the sources of which I discovered near Meshed) are barren wastes, and that their only reason for marching towards Marv is to inflict punishment on the Turkmen robbers. All this is utterly false. They are trying to conquer a magnificent country—a country which will be a source of wealth on the one hand, and which on the other will supply them with a hundred thousand of the best fighting men in the world, out of Europe—a country with which any general can feel safe as a base of operations against Afghan and India—and the non-possession of which by Russia in 1878 prevented that Power from marching the columns she had organised for the purpose into India. An ill-timed timidity (as you have mildly put it) on the part of our Government in 1878 prevented my carrying further the survey to Marv, but in truth I can claim with pride that for two and a-half years, at least, by constructing the fortifications of Guek-Tepé I have helped a brave and heroic people to retain their liberty, prevented the wholesale outrages and disgrace on the vanquished which followed the campaign of Khiva; and kept back the Russian army from the frontier of Afghan and occupation of Marv.”

The fortifications referred to are those now captured by Scobelev, on the announcement of whose victory, Major Butler again addressed the *Globe* as follows:—

“Since I last had the pleasure of addressing you on the subject of the Turkmen and their heroic defence of Guek-Tepé, we have learned that at last General Scobelev has succeeded in capturing that fort, after nine hours' bloody fighting. What will Russia next do? Will she advance on Marv? And having subjected to her sway the whole of Turkomania, from the Caspian to the Mourghab, what use

will she make of this her greatest, most remunerative, and to us most ominous, of all her later conquests? These are matters which every thoughtful Englishman at the present hour (who has interested himself regarding the future of our Indian Empire) feels weighing heavily upon his anxious thoughts. The disinterested action and intentions ascribed to our Russian friends by a certain section of Englishmen—and I am sorry to say also by some of our public men, who, if they do not know better, should at least refrain from misleading, however unintentionally, their countrymen—will, before many weeks have passed over, be exposed in their true light, and it will then be seen whether the attack on the Turkmen has been made simply to punish them and then retire from their country, or whether it is intended to annex it as far as and including the Tajend and Mourghab rivers, which will place at their mercy Herat, Cabul, and Northern Afghanistan. That such is their intention there is not the slightest doubt, and probably before this has appeared in your journal the cavalry of General Scobelev (if he has sufficient for the purpose) will have reached Ashkabad and Anno, the last villages worth noting of the Turkmen on the Russian line of march to the eastward. In this neighbourhood, if the chiefs have followed out my plan of defence, will be made their second stand; but I am inclined to think that the Akhol Turkmen will retire to the Tajend swamp, cover Marv, and there await events. From Guek Tepé to Ashkabad and Anno, about 40 miles, lies the most fertile of all the Turkmen country through which the Russians will have passed; and I can well picture to myself the raptures of delight of the Russian soldiers and their officers at having at last reached the “land of promise,” and the irresistible impulse by which their General will be impelled to follow up his retreating enemy.

“I have read with utter astonishment the speeches of certain members delivered a few evenings ago in either House of Parliament; and the only way in which I can account for the utterly mistaken view pronounced by them with regard to the present Russian successes and their immediate consequences, is the total ignorance of the speakers as to the Turkmen and their country. Russia has never before added so much to her laurels; has never before, at least in the East, gloated over such a conquest, considered politically, and from

a military point, as this last one over the Akhal Turkmans. Her conquest of Khiva, Bokhara and Tashkent, our occupation of Candahar; all alike fade into insignificance, beside this one, which joins the Caspian to Afghanistan. What are the inevitable results, and what have we to face? A rival Power (ever intent upon intrigue) holding undisputed sway from the Oxus to Afghanistan, with Cabul and Herat at her mercy; the Caspian Sea alive with her steamers, by means of which she can transport her armies on to her new line of conquest (which leads direct to Afghanistan). A line in itself the most fertile and productive in all Central Asia, along which she has already finished a line of rail over the most difficult portion, and which can be completed to the frontiers of Afghanistan itself at the rate of one mile a day; a rival power which will shortly have added to her army in Central Asia an army of one hundred thousand brave and warlike soldiers, who have been brought up in the saddle from their earliest days, and to whom fighting is but a second nature; who up to the present, have possessed a breed of horses unrivalled for their powers of endurance—an inexhaustible supply, and fetching a great price in Turkestan and Persia; and also the finest camels on the face of the globe, for transport service, in immense numbers.

“Men, horses, and camels will alike in future swell the total of that army which Russia will without delay organise, and post along her new line of conquest; and then, when her opportunity comes to play out her game in Europe, she will have no England to fear, for England will have enough on her hands, and employment for as many soldiers as she can bring into the field, watching her energetic rival, and placing on the frontiers of India a force, the numerical value of which will deter either friends from within, or foes from without or both combined.”

Major Butler's views are shared by military men in Germany as is evident from the following telegram from Berlin:

“The Russian statement that the Tekkes had to be put down to protect the Russian trade to Khiva is untrue. No Russian caravans have ever proceeded to Khiva from or through those southern regions. The motive in subjugating the Tekkes is very clear. German military men estimate the Southern Turcomans at five hundred thou-

sand souls, or, what is equivalent, nearly one hundred thousand horse. With money and other benefits showered upon them, according to the plan entertained at St. Petersburg, they promise to make Russia invincible in her long-contemplated movement to the Persian Sea.

ENGLAND AND THE RUSSIAN SECRET CORRESPONDENCE.

The Russian success in Turkestan has re-opened the discussion of the secret correspondence between Russia and Afghanistan discovered on the British capture of Cabul. This correspondence has now been published, and it is no great wonder if some feature in it should have revived British uneasiness at Russian designs. For example, the Russian General Stolieteff wrote to the Afghan Foreign Minister at the close of 1878 as follows:—

“By the power and order of God, there is no empire equal to that of our great Emperor. May God make his life long. Therefore, whatever our Government advises you, you should give ear to it. I tell you the truth, that our Government is as wise as a serpent and as harmless as a dove. There are many things which you cannot understand, but our Government understands them all. It often happens that a thing which is unpleasant at first is regarded as a blessing afterwards. Now, my kind friend, I inform you that the enemy of your famous religion (Britain—Ed.) wants to make peace with you through the Kaiser (Sultan) of Turkey. Therefore you should look to your brothers who live on the other side of the river. If God stirs them up, and gives the sword of fight into their hands, then go on in the name of God (Bismillah); otherwise you should be as a serpent; make peace openly and in secret prepare for war; and when God reveals his order to you, declare yourself. It will be well when the envoy of your enemy wants to enter the country if you send an able emissary, possessing the tongue of a serpent and full of deceit, to the enemy's country, so that he may, with sweet words, perplex the enemy's mind, and induce him to give up the intention of fighting with you.”

In a subsequent letter, the same General wrote the Ameer as follows:—

“The Emperor considers you as a brother, and you also, who are on the other side

of the water, must display the same sense of friendship and brotherhood. The English Government is anxious to come to terms with you through the intervention of the Sultan, and wishes you to take his advice and counsel; but the Emperor's desire is that you should not admit the English into your country; and, like last year you are to treat them with deceit and deception until the present cold season passes away, then the Almighty's will will be made manifest to you, that is to say, the (Russian) Government having repeated the Bismillah, the Bismillah will come to your assistance. In short, you are to rest assured that affairs will end well."

PALESTINE AND THE JEWS.

Mr. Bryce, M.P., lecturing at the Jewish Working Men's Club, in London, on Saturday, January 23rd, spoke on "Asia Minor, its past and future." Describing the exhausted state of the country from the evil effects of Turkish rule, he said:

"The only remedy for this state of things was the overthrow of the power of the Sultan, which he believed was near at hand. The Arabs, who hated and despised the Moslems, were in a state of revolt; the other nationalities would follow suit; and then, by the establishment of local self-government, those who knew exactly the wants and requirements of the country would administer its affairs. The Greeks would take the seaboard, and there would be a gradual return of the Jews to Palestine. It was the wish of all men that Palestine should come back to the hands of its ancient rulers, the Jews, and to this end the first emigrants must be agriculturists, whose ranks could be recruited from the persecuted Jews of Roumania, Poland, and he was sorry to say Germany. The fertile slopes of Palestine would thus be again clad with vines, her now sterile deserts would become golden cornfields, and her wooded heights would overflow with oil. The world would look forward to the time when the Jewish race would again possess their ancient home, which, as a great and noble nation, they had a right to have."

The *Toronto Mail* says:

"That the day will come when the world's philanthropists will do something towards that repatriation of the Jews

appears certain. The subject is continually coming to the surface, but up to the present nothing practical on any scale of magnitude has been attempted. Among the latest to interest himself in the matter is Mr. Laurence Oliphant, the novelist, who in his forthcoming work, "The Land of Gilead," will, it is said, advocate repatriation of "God's chosen people" by the settlement, under the auspices of a land company, of a considerable number of Jews from Eastern Europe and Asia in an agricultural colony to be placed upon the territory once occupied by Reuben and Gad. Mr. Oliphant has travelled over large portions of the Turkish Empire during three visits, and last year traversed Syria, especially to obtain the knowledge necessary to the proposed colonization. Many letters have also been received in England from Jewish families in Roumania begging assistance to enable them to settle in Judea, asserting their ability to furnish one-half of the capital required, and engaging to repay any loan in instalments."

The *Daily News* says:

"Mr. Laurence Oliphant's book entitled "Gilead," revives in what is intended to be a business-like and matter-of-fact manner the dream which inspires the pages of "Daniel Deronda," and which finds its exponent there in the mystic Mordecai prophet and bookseller's assistant, who is the brightest figure in the record. The matter has now reached a stage in which it becomes the subject of a Parliamentary question to the Under Secretary of State for Foreign Affairs. Mr. Errington will next week ask Sir Charles Dilke whether there is any truth in the statement that foreign Governments are supporting a project, sanctioned by the Sultan, for establishing a Jewish colony in Palestine. We will not venture to anticipate the answer of the Under Secretary."

The question was duly proposed and received the following very cautious answer from Sir Charles Dilke:—

"Mr. Laurence Oliphant committed his scheme of colonization in 1879 to the Marquis of Salisbury, who gave him a letter of introduction to Her Majesty's Ambassador at Constantinople, and to the British Consular officers in Syria, requesting them to endeavour to obtain for Mr. Oliphant every facility for pursuing the enquiries on which he was engaged, but stating that his objects were of a private

character, and had not been officially adopted by Her Majesty's Government. We believe that the project in question has not been officially adopted by Her Majesty's Government. We believe that the project in question has not been sanctioned by the Turkish Government."

The form of this answer shows there is something going on which the present government do not wish to acknowledge. A myth would receive unqualified denial, unprelaced by the fencing phrase "we believe." Observe, too, the adverb before "adopted:" "had not been *officially* adopted"—which leaves the door open for the fact of an adoption in some other sense.

The following letter from Mr. Oliphant appearing in the *Jewish Chronicle* shows that gentleman's active interest in the matter:—

"SIR,—I understand that the Board of the Montsfiore Testimonial Fund are likely to take into consideration the appeal of the Bucharest Society for the Colonization of Palestine, at an early day. As perhaps you are aware, I ventured some time ago, through the columns of the *Jewish Chronicle*, to express my conviction that in the event of it being found inconvenient to furnish the money applied for from the quarter which has been appealed to, there would be no difficulty in obtaining it from extraneous sources, by which I meant sources unconnected with the Jewish community in England—provided no objection existed to receiving money thus obtained. My meaning seems not to have been clearly understood by the society at Bucharest, who are under the impression, apparently, that I am myself a co-religionist.

"I may here be permitted to say that, though not a Jew, I do not belong to any existing Christian sect, nor do I share in the theological views of any—but I have taken a great interest in the subject of the repatriation and colonization of Palestine by the race who are traditionally connected with that country, and I visited it last year for the purpose of selecting a suitable region for colonization, and afterwards went to Constantinople in the hope of securing special privileges, which for the present I am unable to obtain, though I by no means abandon the expectation of ultimately doing so. Meantime, I should be sorry to see any *bona fide* attempt made by Jewish colonists fail—which would in

all probability be the case if they arrived inadequately provided with funds, made a bad selection of land, or, through inexperience of the country, and the absence of advice and influential protection came in collision with the local authorities.

"There are two localities to the west of the Jordan which I should especially recommend. One is mentioned by Lieut. Conder, called 'The Breezy Land,' which lies on the southern slopes of Carmel, and which is situated within a few miles of the sea, at an elevation of 800 feet above its level. It is fertile and eminently healthy, and, on account of its sparse population, easily obtainable. The other is in the Caimaikamlik of Tiberias, not far from the southern shore of that lake; at present also unoccupied. I do not speak of the east of the Jordan, where, although the country is far finer than on the West, a colony would only be practicable on a large scale.

"I trust that the Board will not think that I am intruding in matters which do not concern me, but, besides the sympathy I feel for people who are compelled by persecution to seek new homes, the future of Palestine in the present state of eastern affairs is assuming an importance which renders it a matter of European interest that the process of its re-population should be wisely and carefully considered.

"As the Bucharest Society seem to expect an early answer from me, I should esteem it a favour if you would kindly inform me what has been decided in the matter, and should they determine to act, I would beg to assure the Board that it will give me great pleasure to render any assistance in my power."

BETTER DAYS FOR PALESTINE.

The *Baptist* says: "Are new and better days dawning upon Palestine?" This is the question that occurs to us as we read the pages of Mr. Oliphant's remarkable and delightfully-written book, "The Land of Gilead"; and certainly there is something in its tone, and not a little in its very appearance, to make us feel as if we were upon the verge of portentous—and possibly happily portentous—changes in the history of the ancient Hebrew race.

"The author is no stranger to us; long ago he made himself known by his account of Lord Elgin's "Mission to China," and since then, in the pages of "Piccadilly," he has shown to us sides of English life

which were perhaps as little known to non-Belgravian Englishmen as the state of the Chinese or the character of some of those out-of-the-way tribes and sects which he sketches in parts of the volume before us. Having in him not a little of the knight-errant, he has recently turned his attention to the capabilities of the Asiatic section of the Ottoman Empire as a field for colonisation. It does not appear that he had any original idea of a Hebrew settlement as being preferable to any other; but, by a procession of selection, he seems gradually to have come to the conclusion that Palestine was a likely spot, and that the Jews were perhaps the only people who, under Ottoman rule, were likely settlers.

"Among other reasons for the latter opinion the fact that Oriental Christians are split up into so many sects, each jealous of the others, and hence little likely to settle unitedly and peacefully; and this other fact, that the Jews already possess considerable privileges under Turkish rule, and are not likely to be regarded in their movements with any special jealousy. But Mr. Oliphant does not hatch schemes in his study and there end; he has gone to Palestine, and in this book we have an account of his visit and of the conclusions to which he has been led by it. As a mere volume of travel it is of immense interest; and, after all the many books which have been written upon the Holy Land, room still remained for this.

"One thing which strikes us is the fact that here we have a practical book on the future of Palestine. What shelves of literature have we on its past! How barren are our libraries, comparatively, in books which are devoted to any practical discussion of its future! Scarcely less noteworthy is it that the author does not seem to be specially concerned about the fulfilment of prophecy, and we should think he is probably somewhere about the Antipodes of the Millennium; yet his scheme, should it gain any measure of success, would only the more appear to be a literal confirmation of many Old Testament prophecies. It may perhaps be worth while to add that the present writer has made some study of later Jewish thought and feeling, and has recently prolonged opportunities of conversation with a member of the Jewish community in London, a man of position and high culture, and the impressions thus received lead him to the conclusion that, to whatever issue it

might tend, such a plan, if fairly attempted, could scarcely fail to be favourably received by the Jews themselves. The Jews are *not* looking now so much as their fathers for the advent of a personal Messiah; they *are* thinking perhaps more than ever of a restoration to their own land. All this, as indeed some extracts given in this book show, make us certain that we shall hear much more of Mr. Oliphant and his plan, and we shall watch with interest its future developments."

MANY PEOPLE NOW GREATLY INTERESTED.

In a new edition of *The Land and the Book*, the author, speaking of the project of making a harbour at Jaffa, says:

"It could be made, no doubt; and when the great Hebrew capitalists of the world purchase Palestine from the Sultan and restore it to the Jews, it very likely will be. If not till then, the prospect is dim and distant enough. We need not be too confident even of that. Some such project is persistently kept before the public by letters, essays, pamphlets, and lectures, pre-Millennial and others. And it is a fact not to be ignored, that many intelligent people, both in Europe and America, are now greatly interested in this subject and in this country with direct reference to such a consummation. Things more strange have happened in this land and in the world at large, than that the Rothschilds, the Montefiores, and their *confreres* in colossal wealth, should purchase Palestine; and so far as the bankrupt Government of the Sultan is concerned, the best use that could be made of the country would be to sell it."

A JEW ON THE PROSPECT OF RESTORATION.

The *New York Herald* of December 26, published the following report:—H. P. Mendes spoke yesterday at the Nineteenth street synagogue, taking for the subject of his regular discourse the question now receiving considerable attention abroad, that of the Restoration of the Hebrews to Palestine. Turning to the scriptural portion of the day, the Redemption from Egypt, he pointed out how at the darkest hour of Egypt's oppression when hope seemed most faint, our father's misery the deepest, and Pharaoh's power the strongest, the dawn of deliverance broke the bonds of the

morning and the sun of liberty rose for Jacob's sons. Passing to the seventy years' Captivity at Babylon, he remarked how many of the exiled Hebrews abandoned hope of restoration. Exclamations were heard, "Our hope is perished, our way is hidden from heaven's gaze, he hath forsaken us, aye, forgotten us." But when the conqueror's strength seemed strongest, his power was overthrown, and Cyrus declared the Hebrews free. Coming to the present day, he noticed those who relinquish hope of restoration, and echo the cries of the faint-hearted at Babylon. Taking for his subject the Doctrine of the Restoration, he asked first, do we want a restoration? 2nd, how is it to be effected?

Dream of the Patriot—hope of the exile—restoration is the word whose magic opens up a vista of happiness to which we have long been strangers. An end to the ancient curse which prophesied our being a proverb and a byword among the nations whither an outraged heaven would drive us—a curse whose full weight and bitterness we have experienced. Witness it ye blood-stained and tear-marred pages of eighteen centuries of history. Yet we are told there is to be no restoration. The promises of the prophets are declared unmeaning! The word is to be blotted out of the Prayer Book, the doctrine declared abolished, and ourselves bidden be satisfied with the country of our residence, and regard it as a Promised Land! Yes, ye our brothers in Germany, you must submit to tirades and stabs, be insulted by a party strong enough to command political attention, but smile and be happy under it; while ye, our brethren in Russia, must submit to deprivation of rights, police supervision, expulsion from chosen districts. But ye must laugh and be happy, for ye are in your Promised Land! And ye our co-religionists in Morocco, you must submit to official rapacity, extortion, imprisonment, but you must rejoice and be happy under all. And in the chosen land of freedom even here, where every summer exhibits ill-feeling and prejudice contemptible. It is true but very eloquent and suggestive, since time passes and shows that the authors are considered worthy of society's regard, and some of them looked upon as the lights of society. Even here, where a dominant sect rejoices if it obtain our children to train up in another faith, and petty insults multiply, even here we are told to smile and be happy for we are in a Promised Land!

"No! the restoration, which our prophets emphatically declare is to be for ever and the gathering of the scattered of Jacob, which is to be from the East and the West, shall yet come to pass, or Holy Writ is false—its promises mockery, ourselves the dupes the plaything of deceivers. Nor were there wanting men in Egypt to set the example of innovation on fundamental doctrine; nor were there wanting those in Babylon whose souls were dead to Patriots cry. But even were their successors esteemed many to-day, yet the throbbing hearts of six millions of our race would unite and prompt the cry: "So may the heaven's descend and become earth's pall before we abandon our hope of restoration."

THE PROMISED LAND.

As to how the restoration is to be effected, the preacher pointed out how it is already a subject for political consideration. When the disintegration of the Turkish Empire reaches its final stage, and the European Powers assemble for the great divide, the same clashing interests which before prevented European harmony in dealing with the moribund Sultan will be intensified when they have to consider Palestine. By geographical position of supreme importance in preserving the balance of power, and whose neutrality must be secured. If the restoration of our people were the solution of the difficulty, what would it be but the fulfilment of the prophesy; "Behold I will lift up mine hand to the Gentiles, and set up my standard to the people, and they shall bring thy sons in their arms and thy daughters shall be carried on their shoulders. King's shall be thy nursing fathers, and their queen's thy nursing mothers, and the sons of strangers shall build up thy walls and their King's shall minister unto thee, and they shall bring all your brethren for an offering out of all nations to the mountain of holiness, even Jerusalem." This is but a human interpretation, but if even a human perception discloses one so feasible, why shall we hesitate to believe that heaven can work its own way. But if even this be thought impossible, what then? Egypt and Babylon testify that which seems most impossible can actually happen when heaven wills it. But you will say, we cannot leave our avocations. We are established here in business, is it likely we will leave them to go to an unsettled

country and build up a new fabric, a new business? "Not at all, friends; it is a popular delusion that we are all to remain for ever cooped-up in Canaan like prisoners. The ancient Abrahamic blessing is yet to be fulfilled. We are not only to be a blessing to all the nations of the earth; but we are to have power in their gates: yes, in their cities—their towns. We shall have power gained by rectitude, honour, enterprise, and energy as we are gaining it. But the American abroad respects the laws of the land of his residence, and can become a respected and valued member of society, while looking upon his own land with undiminished love, so the Jew in another land than his own will respect its laws and become a respected and valued citizen, but yet shall his heart beat with affection when he thinks of Zion's Restoration."

DISCOVERY OF A TRIBE OF JEWS IN
RUSSIA.

Following the Ural mountains, south

west from the Artic Circle to the Russian provinces lying between the Black and Caspian Seas, we reach a district in which the Backir's or Bashkir's are found. On these Highlands a tribe has lately been discovered by W. J. Remirowitch-Dantschenko, a Russian traveller and journalist, which he describes in a lately published work, and believes to have been settled there for thousands of years. They are of a warlike temperament, and closely resemble the Cossacks in appearance, but there is no doubt that they are really Jews, for they strictly follow the Mosaic laws in the Biblical interpretation of them. They themselves affirm that they have lived in the same spot since the days of Shalmaneser. They are ignorant of the Talmud, and of the second temple, but have retained the old Jewish names in use in the days of the wanderings and of the first Kings. They strictly adhere to the Mosaic law, that a man must marry the deceased brother's wife. The name of the volume in which these interesting people are described is "Wojistweijusei Israil."

INTELLIGENCE.

All intelligence communications must be in Birmingham by the 15th of the month at the latest. Intelligence should not form part of ordinary correspondence, but should be written on separate paper, and marked "Intelligence."

Use note paper size and write on one side of the paper only. Do not use large sheets; write with good ink, and write all proper names very plainly.

ARBROATH.—Brother Robertson reports that he has now been able to begin a course of lectures in Market Place Hall. Two lectures have already been delivered—one on the 6th and the other on 13th Feb. The subjects were "Christ, the future King of the World," and "The Burning up of the Earth." In addition to these lectures, brother Robertson has given "Elpis Israel," "Twelve Lectures," "Bible Vindicated," and several smaller works to different individuals to read.

BILSTON.—Brother Parkes writes that here Wesleyanism and Romanism prevail, consequently, the spreading of the truth is uphill work. Only a few avail themselves of the Sunday afternoon class, and the attendance at the Sunday evening lectures has considerably fallen off." We have been incidentally informed that the ministers of the various denominations have advised

their people not to attend. It will only be by persistent effort, and varied tactics, with the blessing and aid of God, that we expect to succeed in storming their citadel of prejudice and Priestcraft, and of establishing in their midst the standard of truth and righteousness."

BIRMINGHAM.—During the month obedience has been rendered by the following persons:—ROBERT JONES (18), son of brother John Jones; EDITH FLORENCE SMITH (21), daughter of brother C. Smith; PRISCILLA ROBERTS (21), neice to brother Roberts; R. JARDINE (18), schoolmasters' assistant and son of the late sister Jardine; BLANCHE BROMLEY (22), upholstress; ELLEN THOMPSON, wife of brother Thomas Thompson; JOHN LEAVER (53), broker, formerly neutral.

Death has again paid a visit to the Birmingham ecclesia and taken sister Bready

in childbed, and brother Wm. I. Campbell, seal engraver, through the effects of a stumble, which injured his leg. The former was interred at Witton, on Friday, Feb. 11, and the latter at the Old Cemetery, Hockley, on Saturday, Feb. 12. They wait with many others the great crisis in human destiny which will arrive with Christ's return.

Arrangements are now complete for the delivery of the Town Hall lectures. They are announced by 100 flambeaux (immense strips on the wall with the words "The Return of Christ to the Earth," and a brief allusion to the time and place of lecture) 500 large posters; 10,000 window bills and 25,000 folded advertisements. The announcement is as follows:—

TOWN HALL, BIRMINGHAM.—*Return of Christ to the Earth.*—Arrangements have been made for the delivery of a course of four week-night lectures in the Town Hall, Birmingham, by Mr. Robert Roberts (author of *Twelve Lectures* and other works) as follows:—Thursday, March 3, "The Return of Christ to the Earth, an event fixed in the Divine purpose as declared by Christ himself when on earth 1,800 years ago, and reiterated by the Apostles whom he sent with a mission to the nations after he had gone away to heaven." Thursday, March 10, "The Purpose of His Coming, as involving the overthrow of the present order of things upon earth, and the establishment of one universal government which will bless all nations with righteousness, love, peace, and plenty." Thursday, March 17, "The Signs of His Coming, the state of the political world now and for thirty years past indicative of the fact that we are now in the neighbourhood of this great and much-to-be-desired revolution in human affairs." Friday, March 25, "The Personal Bearing of the Matter: 'Does death end all?' or some [things] concerning the nature and destiny of man which must be recognised before the doctrine of Christ's return can be seen in its proper light and relation." The chair to be occupied each evening by (late "the Rev.") Mr. R. Ashcroft, of Birkenhead, who renounced the clerical office on coming to understand the scriptures. Mr. Ashcroft will deliver a brief opening address each evening. Doors open at 7 p.m., to commence at 7-30. There will be no charge for admission and no collection, as the object is simply to call attention to the teaching of the Bible, which the bulk of Birmingham people

rightly regard as the word of God. Admission to the orchestra by ticket. The lectures would have been Sunday evening lectures if the Mayor had seen his way to grant the use of the hall."

The folded advertisements (an idea borrowed from Nottingham) besides the foregoing announcement, present the following

QUESTIONS TO THE PEOPLE OF BIRMINGHAM.—1. Are you prepared to accept the Bible as the word of God? 2. If so, how can you be satisfied with a theology with which the bible cannot be harmonised? (Read the bible and see.) 3. If you do not accept the Bible as the word of God, how can you rationally account for four things which may be said to be God's four great witnesses in the earth—at all times visible and contemporary, viz:—*a.* The Bible itself. *b.* The ascendancy of the name of Christ in the earth. *c.* The scattered Jewish race. *d.* The desolate land of Palestine. 4. Do not these four actual things prove in their logical combination and construction that Christ rose from the dead? 5. If Christ rose from the dead, is he not thereby proved divine? 6. If Christ is divine, does not his endorsement of the writings of Moses and the Prophets (Old Testament) establish their reliability as the word of inspiration; and are not the writings of the Apostles (New Testament) proved divine by the same facts? 7. If the writings of Moses, the Prophets, and the Apostles are of a reliable character, ought we not to listen to what they tell us of the purpose of God with the earth on which we dwell? 8. More than a hundred Bible prophecies of events now passed have been fulfilled (and none have failed), is not this a guarantee that Bible prophecies of coming events will be fulfilled also? 9. If you entertain the conviction logically flowing out of these premises, is it not worth your while to come and hear the lectures advertised on the other side of the sheet?—It is proposed to make a liberal distribution of *Finger Posts* and other things on the occasion of the lectures. The brethren have made themselves very busy in the distribution of the bills through the town in a systematic manner.

The lectures for the month have been as follows:—Jan. 31. "Does death end all?"—(brother J. J. Hadley). Feb. 6. "The miracle performed by Peter and John"—(brother Roberts.) Feb. 13. "The

arrest of the Apostles"—(brother Roberts.) Feb. 20. "Christ's coming and Millennial Mission"—(brother Shuttleworth.)

Brother Thomas for the brethren at the Ward Hall reports the obedience of ALBERT VICTORIA SREASBY (18), draper, formerly Campbellite. The meetings are well attended, and several are searching for the truth.

BLANTYRE.—Brother Wilson reports that the ecclesia has been reduced, by the removal of sister Heaps to Canada, (London, County Lewis); also that arrangements have been made for a Thursday night class, for the reading of the *Apocalyptic Lectures* (following the example of the Derby brethren.)

BLACKPOOL.—Brother Greenhalgh reports the baptism on Feb. 8, of DAVID ALLEN (41). For many years he had been estranged from all the sects, through the insufficiency of evidence as to their genuineness. All this time he had been in a state of uncertainty, but throughout had steadfastly clung to the Bible alone, and found refuge in passages he could fully comprehend. However through a merciful Providence, he obtained a glimpse of the "Marvellous Light" by reading one of the *Finger Posts* (entitled "Popular Delusions") about three years ago. Since then he has thoroughly examined many of our publications and compared them with Scripture, and attended some of our meetings also. He will be a great help to us in many ways, especially as regards singing, of which he has a good knowledge."

CARDIFF.—Brother Rees reports that his brother R. REES has been initiated into the all saving name upon an intelligent confession of the one faith, and was received into fellowship on January 30th. Two others have made up their minds and are expected shortly to be immersed.

CUMNOCK.—Brother McDougall reports withdrawal from James Dalghiesh on the ground of unscripturalness of doctrine.

DERBY.—Brother Chandler reports: The effects put forth in this town are continuing to bear fruit. On January 18th, two more added to the number, viz., BENJAMIN WEBSTER INGHAM and MARY INGHAM (his wife). Both these have been looking into the truth some time, and at last have been brought to see the glory of the Gospel. February 6th.—Brother J. J. Bishop, of Birmingham, in addition to a most encouraging address at the morning meeting, lectured in the evening in the Albert Street Lecture Room to a

very attentive audience on the following subject: "The departure in the early ages from the truth resulting in the adoption of religious fables and strong delusions; the necessity of a return to Apostolic faith and practice."

DUDLEY.—Brother Hughes reports the obedience of JOHN POULTON (27), formerly Wesleyan. This is encouraging after the severe loss the ecclesia has sustained from removals. We are further encouraged by an article we have seen in one of our weekly papers, entitled, 'The Smallest Congregation.' I enclose the article which sets forth some of the first principles of the truth. Our lecturers for the last month are as follows: "January 23, "The Judgment," brother E. J. Woolliscroft; January 30, "The return of the Jews to Jerusalem and its meaning," brother W. Taylor; February 6, "The descent of Christ from heaven, and the events that will follow," brother W. Smith; February 13, "The blood of Christ; its place and meaning in the Christianity of the Bible," brother A. E. Davies.

The following is an extract from the article referred to in the foregoing communication. (It appeared in the *Dudley Herald*):

"Roundabout Papers: No. 1. — *The Smallest Congregation.* — Many of your readers will have noticed in your columns, during the past few months, weekly announcements of a course of lectures upon Spiritual subjects, to be delivered in the Temperance Hall of our town. From these announcements there is very little of an explanatory nature to be gathered as to the objects, the "why" and the "wherefore" of the lectures; the names attached to the various subjects are not those of men widely known to fame—indeed, generally speaking, they are totally unfamiliar to our ears; and from the titles of the lectures themselves is little to be learned. These three facts, we should think, are likely to operate adversely in their results. We are not ourselves altogether free from prejudice against such discourses, and have found it rather hard to overcome, sufficiently to allow our natural curiosity to move us to the acceptance of the cordial invitation which is attached to the announcement referred to. Last Sunday evening, however, we turned our steps in that direction. Up a narrow passage adjoining the Assembly Rooms, we observed several members

of the genus "rough," kept at bay by a stalwart doorkeeper. To this latter we directed an enquiry, "Is the room full?" and receiving a reply in the negative and an invitation to enter, found ourselves at once among the smallest congregation we ever remember to have seen. The room is not a large one, but even in its limited space the few worshippers (for the so-called lecture is in truth a meeting for worship) who had assembled appeared thin to attenuation; about thirty souls—or, to speak in accordance with the views of the little assemblage, thirty *beings*—adult and infantile. At the extremity of the room a raised platform stood, with baize-covered reading desk for use of lecturer and chairman. Upon entering we had a hymn book placed in our hand by the vigilant and obliging doorkeeper, and, turning to its title-page, found that we were among the members of the Dudley branch of the Christadelphian Society. We can imagine many of our readers asking, as did our friend Barnacles, who accompanied us, "Who on earth are the Christadelphians?" Well, so far as we know of them, the Christadelphians are a religious fraternity partaking slightly of the tenets of other bodies, as the Unitarians and the Baptists, but with a doctrinal code in other respects peculiarly their own. With the former they share the belief in the unity of God; with the latter they practice adult baptism and immersion. They deny the immortality of the soul; they deprecate the popular conceptions of the resurrection and the judgment, of heaven and hell, and of the personality of the devil. For these they substitute a visible and literal kingdom upon earth, with Christ for its head, and Jerusalem for its seat. Read in the light of prophecy, the second advent of Christ is to be contemporary with the return of the Jews to Palestine, its existence co-equal with the Millennium—a thousand years. The reward of the just is to be found in a participation in the honour, glory, and power of this universal kingdom, as associates and coadjutors of Christ; the condemnation of the wicked, in death eternal. At the time of our entrance, the congregation were joining in a hymn. At its conclusion, the Chairman briefly called upon the lecturer for his address, which for this week was announced to be, upon the return of the Jews to Jerusalem and other points. For his matter, it was a simple workmanlike address, the mainstay being his elucidation of Ezekiel's

Vision of the Dry Bones, and his application of it to the views of his associates: "There was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above . . . and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army." This, our lecturer explained, had its fulfilment in the movement which years ago manifested itself among the Jews, the sinews finding their similitude in the upspringing of the Jewish Associations, and their covering in their final amalgamation, a dozen years ago, into one compact association, covering the universe in its operations. The removal of the disabilities of the Jews was as the breath of life to them, and there wanted but the final accomplishment of the promise to restore Israel to the land, a consummation rapidly in progress. Two competing movements to this end were in operation, and the Jews were fast leaving the land of the Gentiles and flocking to the region between the Mediterranean and the Dead Seas. Remembering the old old story of the first exodus, how the spoiling of the Egyptians preceded that event, we almost fell into the views of the speaker, and endorsed his belief in the proximity of a second exodus. We listened with some interest to his simple oratory, and after a brief prayer and the singing of another hymn, we retired well pleased with our casual visit to the smallest congregation in Dudley."

EDINBURGH.—Brother W. Grant reports the obedience of ALFRED TOD (19), brother in the flesh to sister Cornwall, Tranent, and JANET GORDON (19), daughter of brother and sister James Gordon. They were both immersed on Tuesday, 1st. Feb. The attendance at the lectures has not been so good of late, presumeably owing to the inclemency of the weather). The subjects for February are as follows:—6th, "Christ," 13th, "The Wicked," 20th, "Immortality," 27th, "Return of the Jews."

ELLAND.—Brother R. Bairstow reports of another candidate for glory, honour, and immortality, viz., brother J. H. Riley's wife (Mrs. EMMA RILEY), who obeyed the truth on Saturday, the 15th of January last, at brother Wm. Jagger's house at Rastrick. The lecturers during January have been brethren James Briggs, of Halifax, John Mitchell, of Leeds, R.

Marsden, of Rastrick, Z. Drake, of Elland, and brother C. Firth, of Halifax—subjects as in the 12 lectures. The attendance at our new place of meeting has been so far encouraging. Brother Humphrey Howe, having removed from Greetland to a part of West Vale, nearer Elland, he and sister Howe and sister E. J. Howe will in future meet at Elland.

FROME.—The secretary reports: "In conjunction with our Radstock brethren we spent the Monday evening following Christmas Day in the manner customary among the brethren. After partaking tea the time remaining was occupied, if we may judge by the expressions of the guests, in a manner that was profitable—the object of the "assembling together." We numbered altogether about thirty. Two interested strangers from Radstock were there, who have since been baptised. Radstock doubtless will report."

GLOUCESTER.—Brother Rogers reports the immersion of Mrs. ANN WOOD (41), formerly neutral, wife of brother Wood. She was baptised on Feb. 10th. Sister Wood has long been associated with us, and her obedience has given great satisfaction. Also the death of brother Clement J. Harvey, aged 38. He fell quietly asleep on the morning of Jan. 16th, after a long and very weary illness, borne with great fortitude and with a lively anticipation of the "being with Christ" in due time. He was buried on the following Friday, many of the brethren being present, bros. Taylor and Wilson taking the leading part. On January 16th we had the pleasure of another visit from brother Hadley of Birmingham who, besides speaking with great acceptance at the breaking of bread in the forenoon, lectured in the evening on "A Night with Paul." Owing to the very inclement weather only a small number of people were present, but their earnest attention argues well for the ultimate good of some of them. On January 23rd brother Taylor lectured on "Death." Is it the Gateway of life? On the 30th January he lectured again on "Popular Views of Christ's Character and Mission not in accordance with Scripture," and on February 6th upon "The Signs of the Times." The attendance at our meeting room still continues generally very good, and we hope shortly to effect a more widespread knowledge of the "Things of God" throughout this benighted but somewhat awakened city."

GALASHIELS. — Brother Robertson reports that during the month lectures have been delivered as follows:—January 9th, "Popular Doctrines Destructive of the Gospel" (Brother Smith, Edinburgh); 16th, "The Bible and the Eastern Question" (Brother Alexander); 23rd, "The Mission of Christ" (brother Todd), 30th, "Abraham and his Seed" (Brother Alexander); February 6th, "The Reward" brother Todd, 13th, "The Devil" (bro. Alexander.)

HALIFAX. —D. Brother Wadsworth, Stoney Royd: "The brethren and sisters meeting in Regent Place held their annual tea meeting, as usual, on December 25th, when about 125 brethren and sisters, after partaking of an excellent repast, were furnished with a few stirring addresses from the visiting brethren who earnestly exhorted to duty and good works. The visitors came from Blackpool, Elland, Huddersfield, Keighley and Sheffield.

HUCKNAL TORKARD.—Brother King, of Nottingham, reports for the brethren at Hucknall Torkard, that they have had another addition to their little number. The addition is that of JAIRUS BUTLER (33) coal miner, who was formerly a Wesleyan Methodist. He was buried in baptism by brother Sulley of Nottingham, on the 5th of February. There are encouraging signs of others following shortly.

KIDDERMINSTER.—Brother Bland writes: "During the past month the following lectures have been delivered: January 16th, The divine scheme of Redemption. (Bro. J. J. Bishop, of Birmingham.) January 23rd, Misrepresentations of the Origin, Nature and Mission of Jesus Christ by professing Christians. (Brother T. Betts, of Bewdley.) January 30th, Paradise: What is it? and Where is it? (Brother J. Bland.) February 6th, Mind: Carnal and Spiritual, scripturally considered. (Bro. Millard, of Blakenhall.) February 13th, War in Heaven: When it occurred, the Heaven it was fought in, and who the devil was that was cast out; considered in the light of scripture and tradition. (Bro. T. Betts.) It has been the painful experience of brother and sister Tidman to lose their little child since I last wrote. Our brother and sister have had the sympathies of each member of the ecclesia."

LEEDS.—Brother W. H. Andrew reports the obedience of ARTHUR DUXBURY (25), formerly Primitive Methodist. On Feb. 13th, we had an excellent lecture by brother

Richards, of Nottingham, on "the Doctrine of the Trinity: Its origin; Does it agree with the Bible teaching?"

LEICESTER.—Brother Dixon reports that the lectures for the month have been: January 16, Mortal Souls. (Brother J. S. Dixon.) January 23, The 1,000 years reign of Christ. (Brother F. R. Shuttleworth.) The Abolition of Death. (Brother J. S. Dixon.) February 6, A reply to strictures on bro. Shuttleworth's lectures by a correspondent to the "*Leicester Daily Post*." (Brother T. W. Gamble.) February 13, The Patriarchs: the Lessons of their Failings; the record of them an evidence of the genuineness of the Bible. (Brother J. S. Dixon.)

MUMBLES—Brother W. H. Jones reports the obedience of MIRIAM LLOYD, daughter of brother H. Lloyd; and MARY MORGANS, daughter of sister Morgans. A sister who has for some years been out of fellowship has returned.

NOTTINGHAM.—Brother Kirkland reports the return to fellowship from the Renunciationists, of two more, viz.: sister Catherine Richmond and sister Sarah Ann Turney. The lectures during the month have been as follows: Jan. 16. "Looking unto Jesus"—(brother Sulley.) Jan. 23. "The day of Vengeance"—(brother James U. Robertson, of Liverpool.) Jan. 30. "What must I do to be saved?"—(brother Mabbott.) Feb. 6. "The coming thousand years reign of Christ on the earth"—(brother Shuttleworth, of Birmingham.) Feb. 13. "Gospel Salvation"—(brother Fidler.)

RADSTOCK.—Brother Henry Young writes: "This is the first report from the little ecclesia at Radstock. We are a poor and despised little flock. We oftimes sing the 178th Hymn, which is very appropriate to us: 'Few in number little flock, by the world despised, forgot,' &c. But we have the comforting words of our Lord and Master: 'fear not little flock, it is your father's good pleasure to give you the kingdom.' We have met with much opposition from the great mass that are travelling the downward road that leads to destruction, which is an easy road to travel. The young man with few talents, may soon gain a great name among them. We have had an addition to our little number, of two, who put on the saving name of Jesus Christ, January 2nd, viz.: JAMES HEAL (44), formerly Wesleyan, and CHARLES LATCHEM (46), formerly Reform Methodist. Our ecclesia now numbers

eleven. We meet at brother John Young's every Sunday morning for the breaking of bread, in remembrance of our Lord and Master; and at brother John Young's, Sunday evenings, for setting forth the truth to the best of our ability."

AFRICA.

NATAL.—Brother Rees writes: "I am happy to inform you sister Vimpeny (from Birmingham) is settled in her own house. I have also had the pleasure of seeing a telegram, saying that three brothers and two sisters had landed safely on Christmas Day. Brother Boyley went down to Durban to meet brother and sister Sims and brother and sister Curry (of Bristol); who the third brother is I don't know, but when they come to Maritzburg, they will make the number of our ecclesia twenty, in addition to brother and sister Crichton at Durban, and brother and sister Kelley, at Camberdown, twenty-four in all. There are others whom we expect to see shortly. There is every prospect of a large ecclesia in this place. The desert has blossomed like the rose.' For myself, I thank God I am here, where the watchers can wait for their Lord, without the worry and anxiety to live, which is so troublesome at home. The way now seems to open again for free passages, as you will see by the enclosed letter."

AUSTRALIA.

INSKIP POINT.—Brother Byrne writes: "I am very happy to inform you that my wife has now accepted 'Christ's doctrine of Eternal Life,' and was baptized by me in August last. Yours and Dr. Thomas's books are now of inestimable value to both of us, and as we live on the sea coast with no opportunity of fellowship, we look for instruction in all that we should do to render ourselves pleasing to God, to the *Christadelphian* expositions of the Scriptures; and as we read, things that hitherto have been a mystery, are made quite intelligible."

NEW ZEALAND.

EAST INVERCARGILL.—Sister Mackay: "The work of the Lord is making some progress amongst us. A notable event of the month has been, the delivering of some special sermons by a 'Rev.' to prove the

natural immortality of the soul, and considerable interest on the subject was excited. Taking advantage of this, a Lecture (as per enclosed bill) was advertised; the result being a very large number attentively listened to the truth. It was decidedly the best meeting I have seen outside Birmingham, and very little else has been talked of in the town since. To-night, a long letter appears in opposition in the evening's paper. Our new brethren are very enthusiastic as to the result. The next thing will be, God willing, the hiring of a hall, for our Sunday meeting, in the town of Invercargill. The Spiritualists are at work here, too, and have given an opportunity for the insertion of a number of letters, against their form of "abomination" in the papers here. Brother Mackay is specially favoured by the editor, from personal acquaintance, not because he 'cares' either way. And so 'the earth helps the woman' until the contest is ended, and the 'devil' no more deceives the people. Oh, that the Deliverer were come out of Zion! Then will our 'fightings without, and fears within' for ever cease in the presence of the King,—if only we are counted worthy to stand before him."

UNITED STATES.

BALTIMORE.—Brother A. Packie, junr., writes:—"Our little body in Baltimore continue to worship in peace and harmony, and in the unity of one faith. In the witness for the truth, we have been greatly encouraged during the past year by the obedience of the following, viz.: SAMUEL E. FORWOOD, and wife M. M. FORWOOD, formerly Presbyterians, WM. THOMAS, formerly Church of England, and GEORGE CARR, and wife MARY CARR, formerly Methodists. Their confession of faith was most satisfactory. Upon the commencement of the new year, I would extend to you the hearty words of cheer, that can alone come from those of a like precious faith, rejoicing in your faithful adherence to the grand truths of the gospel, and unflinching advocacy of the 'one faith' without fear and favour. As watchmen upon the walls of Jerusalem, may the end find us faithful and diligent; our lamps brightly burning with the oil of truth, and

our garments unspotted from the world, Disappointment may meet us in our ideas and calculations of the manner and time of the development of God's plans in the great conflict to come, and consequent realisation of our glorious hopes. Gradually, yet most surely are the nations being moved toward the consummation we so devoutly wish for. Let us ever be watchful, and by no means wavering or doubtful, 'though we need have patience, for after we have done the will of God we shall receive the promise.'"

OSWEGO (Tex).—Brother Oatman writes: "Since our last report from this point (Valley Home Ecclesia), we have added to our number by immersion: JANE BUNTON (about 60), formerly Campbellite, and MARTHA FORD (74), formerly Methodist. The latter states she had been a member of the Methodist Church for fifty-six years, but not until she came to know the truth had her eyes been opened and her understanding enlightened. It was really a gladdening sight to the few faithful ones to witness these two old mothers, disregarding the opposition of friends and rejoicingly putting on the glorious name. While gladdened by these additions, we have to mourn the loss of several removed, viz: brother Banta and family, brother and sister Mitchell, brother L. A. Livingstone to Llano; and brother and sister Williams to Hot Springs, Arks. Sadder still, death has taken from us two, dearly-loved by all for their intelligence and devotion to the truth: sister Dora Livingstone and my eldest son. They died about the same time and were buried together in the same cemetery. It was a sad day, but we had strong consolation that they died in the faith."

SHENANDOAH (Penn.).—Brother Brittle reports the death of sister Eliza Blanche Schultz, wife of Dr. P. H. Schultz, of this place. She gave evidence that the truth is a solid comfort in the hour of death. She died Jan. 10, and Jan 12 her home was filled by friends and brethren to attend the funeral. Brother Brittle addressed them for about an hour. The attention and audience were better than could have been secured by public lecture; many having come to hear what could be said by Christadelphians in the event of death.

The Christadelphian.

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

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

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Vol. XVII.

THE PHILOSOPHERS, THE CHRISTIAN WORLD, AND THE APOSTLE PAUL.

BY DR. THOMAS.

PLATO was the pupil of Socrates, and “ flourished,” as they say, three hundred and forty-eight years before Christ. It is chiefly from his writings that the opinions of Socrates are learned. He is thought by his admirers to have improved upon the principles of his master ; and his fame is considered by all Laodicean authorities, as transcending that of all other philosophers in the department of theology and morals. He taught that,

“ The universe was governed by a being of glorious power and wisdom, possessed of perfect liberty, and independence. That there were a certain invincible malignity and corruption in matter, inseparable by the power of God. That the human soul is an emanation from God, and therefore necessarily immortal ; that evil must necessarily exist from the union of matter and mind in the human person ; that Demons were an order of beings inferior to the Deity, but superior to men, and that they governed the world ; consequently, that they should be worshipped because of their agency in human affairs. Some of them he viewed as mediators, ‘ carrying men’s prayers to God, and his answers to men.’ In his Timæus he declares, that ‘ it is neither easy to find the Parent of the Universe, nor safe to discover him to the vulgar when found.’ He therefore taught that in matters of worship, his disciples ought to govern themselves by the law of their country. This was the maxim of Socrates, and to it Plato agreed. In his lib. viii. de Rep. he orders, ‘ worship and rites to be performed to the gods, and to

demons, and to Esculapius, lest he should too much shock the prejudices of the vulgar."

Dr. Taylor Lewis of the University in New York city says, "we believe that in this age there is a peculiar call for a deeper knowledge of Plato. Some acquaintance with his doctrine of ideas seems needed as a corrective to the tendency, so widely prevalent, to resolve all knowledge into an experimental induction of facts, not only in physical, but also in ethical and political science. . . . Plato should be studied, if for no other purpose, as a matter of curiosity, to see if there may not possibly be some other philosophy than this noisy Baconianism about which there is kept up such an everlasting din; or that still more noisy, because more empty, transcendentalism, which some would present as its only antidote. In place of all this, we want the clear, simple, *common sense* philosophy of Plato, commending itself when rightly understood, to all the *koinai ennoiai* or universal ideas of the race, in distinction from that mis-called common sense which is only *the manufactured public opinion of the moment*; a philosophy most religious, most speculative, and yet most practical; most childlike in its primeval simplicity, and yet most profound. We speak with confidence upon this point (says Dr. Lewis.) The young man who is an enthusiastic student of Plato can never be a sciolist in regard to education, a quack in literature, a demagogue in politics, or an infidel in religion. Our main object, then, in publishing this translation of Plato's Tenth Book of the Laws "is to recommend this noble philosopher (who he says, 'lost himself in the fifth book of the Republic, and produced something

which was neither allegory nor reality, neither philosophy nor legislation') to the present generation of educated young men, *especially to our theologians.*"

This "noble philosopher" is also styled by "Christians" of Dr. Lewis' type "the divine Plato." He was a great authority with those who Laodiceanized the Ecclesia of Christ into the Synagogue of the Satan, and made it what it is at this day. He is likewise now a great authority with our contemporary representatives of original Laodiceanism, as evinced in the case of Dr. Lewis himself, and the clergy at large. The *Platonic Theology* was the current and most respectable wisdom in the days of Jesus and the apostles. It was as popular with the old heathens as with the heathen of modern times; and all that would be necessary to constitute its author and illustrator, Socrates and Plato, "reverend" divines, would be to say they believed in Jesus. Being already divines and pious, to say this would convert them into as good Christians as the university professor of Greek. They were sound on the ecclesiastical goose, and only required a little modernising to qualify them for the "sacred desk," and "the administration of ordinances."

But Paul had not the same admiration for the philosophy of this "noble" divine. He treated it very unceremoniously; and warned his brethren to beware lest they should be spoiled by it—Col. ii. 8. It was in his estimation a spoiling thing. Something that would spoil a Christian if he entertained it. It was that wisdom of the wise that he heartily despised, and incessantly preached and wrote against. He despised it because

God despised it, and denounced it as foolishness. "I will destroy," says God, "the wisdom of the wise, and will bring to nothing the understanding of the prudent." "Hath not God," says Paul, "made foolish the wisdom of the world?" This is equivalent to saying, "Hath not God made foolish the philosophy of Socrates and Plato?" Hath he not by the revelation of the mystery as exhibited in our preaching, proved the folly of the heathen philosophy concerning God, concerning "the invincible malignity and corruption in matter," the immortality of the soul, and so forth? In condemning the wisdom of the wise to destruction because it is folly, God condemned these things also which are elements thereof. Here, then, is a direct issue between God and the world. The world hath its wisdom and its wise ones. The system they glorify is *the thinking of the flesh*, to which the thinking of the Deity is opposed in all its particulars. Plato's philosophy was nothing else than the thinking of the flesh. This was its alpha and omega, its beginning and ending; and therefore in its conceptions could never range beyond the imagination of the evil heart of man. Paul condemned it, and predicted that a time would come when it would be abolished. That time has not quite arrived yet, for "the folly" is still cherished as wisdom by an insensate and besotted world which calls darkness light, and evil good. But we wait for it; and in praying "thy kingdom come," petition the Lord to come quickly, and destroy the folly, and establish that "wisdom which is *first* pure and *then* peaceable, gentle and easy to be entreated, full of

mercy and good fruits, without partiality and without hypocrisy." Even so, come Lord Jesus, come quickly. Amen.—*Herald*, 1861.

SYSTEM OF THE STOICS.

The Stoics as well as the Epicureans withstood Paul at Athens. It may therefore profit the reader to know what was the basis of the arguments they would adduce against the doctrine he proclaimed.

The first teacher of the stoic system of fleshy thinking was Zeno, who flourished in Greece two hundred and sixty-four years before Christ; about half a century after the conquest of Medo-Persia by Alexander.

"The Stoics regarded the Deity as a corporeal being united to matter by a necessary connection, and subject to the determination of an immutable fate. This fate is, however, explained by the Stoics to be the wise counsels of their sovereign, to which he is obliged to conform, and from which he can never depart. When the Stoics say, Jupiter is subject to fate, they mean he is subject to the wisdom of his own counsels, and must act in conformity with his supreme perfections. They said that the existence of the soul was confined to a certain period of time. They looked with indignant contempt upon effeminate vices. Simplicity and moderation were carried to the extreme of austerity, and external good and evil were viewed with haughty contempt."

THE CYNIC PHILOSOPHY.

The Cynic Philosophy of the old Adam was first taught as a distinct

species of sectarianism by Antisthenes. Its moral discipline was very similar to that of the Stoics. The sum of the teaching that characterised his sect is as follows :

“Virtue alone is a sufficient foundation for a happy life. Virtue consists, not in a vain ostentation of learning, or an idle display of words, but in a steady course of right conduct. Wisdom and virtue are the same. A wise man will always be contented with his condition, and will live rather according to the precepts of his country. Wisdom is a secure and impregnable fortress ; virtue, armour that cannot be taken away. Whatever is honorable is good ; whatever is disgraceful is evil. Virtue is the only bond of friendship. It is better to associate with a few good men against a vicious multitude, than to join the vicious, however numerous, against the good. The love of pleasure is a temporary madness.”

The following maxims and apothegms are also ascribed to Antisthenes, “as rust consumes iron, so doth envy the heart of man. That state is hastening to ruin in which no difference is made between good and bad men. The harmony of brethren is a stronger defence than a wall of brass. A wise man

converses with the wicked as a physician with the sick, not to catch the disease but to cure it. A philosopher gains at least one thing by his manner of life, a power of conversing with himself. The most necessary part of learning is to unlearn our errors. The man who is afraid of another, whatever he may think of himself, is a slave. Antisthenes being told that a bad man had been praising him, said, “What foolish thing have I been doing?”

THE ECLECTICS.

“The Eclectics supposed that many things were unreasonable and absurd in all the systems of philosophy, and therefore set about forming a new system, comprising, what they supposed, the most reasonable tenets and doctrines of all the sects. This eclectic philosophy was taught with great success in Alexandria in Egypt, at the epoch of Christ's birth, and Philo the Jew, who was a member of this sect, represents it as very flourishing at that time. The Eclectics held Plato in the highest esteem, yet they made no scruple to join with his doctrines whatever they thought conformable to reason in the tenets and opinions of other philosophers.” *Herald, 1861. p. 190*

THE RETURN OF CHRIST TO THE EARTH.

MEETINGS IN THE BIRMINGHAM TOWN HALL.

IN accordance with the announcements that have appeared in the *Christadelphian* for the past three months, four meetings have been held in the Birmingham Town Hall, on the subject of the return of Christ to the Earth. This hall is one of

the important public buildings of Britain. It is of great size and of influential association. To hear the orations of John Bright it is usually crammed with an audience of 7,000 or 8,000 people, but in that case the central seats are removed, and the people

stand packed together on the floor. In ordinary circumstances it gives comfortable sitting accommodation to an audience of about 3,000 people, including the orchestra, which seats about 400.

To engage such a hall is a costly affair, for even a single night, especially when the measures necessary to an adequate advertisement of a meeting in such a place are adopted. To occupy it four nights was a great effort for a feeble folk, but to fill it with an audience in respectful hearing of the truth was felt to be a result worthy of the effort. The Birmingham brethren were relieved from all responsibility in the matter through the liberality of a brother and sister in the country, at whose instigation the meetings were held, and who insisted on bearing the entire cost. The brethren could not stand in their way in the matter. They, however, made themselves fellow-labourers in the matter, not only in the diligent distribution of 40,000 printed announcements (in which old and young, rich and poor, took part alike), but in the spending of nearly £30 in the free circulation of tracts and pamphlets, and in certain other measures conducive to the effectiveness of the effort.

The meetings began in the midst of very broken weather, but the first, whose success or otherwise, governed the rest, was favoured with a fine dry night, which allowed a large audience to convene. The vast hall was filled in every part, and many were standing in the passages. It was a noble spectacle to see such an ocean of human life collected at the name of Jesus—a spectacle that will be gloriously common enough in the age to come, but that meanwhile is a rarity, though becoming less so, as the time goes on. The orchestra was occupied by the brethren and sisters, who number close on 400. Their collective assembly in one part of the hall enabled them to engage in those privileges of the house of God (praise and prayer), which would be out of place in a promiscuous assembly, while their occupancy of the orchestra in the face of the immense

audience enabled them to add to the influence of the testimony to be given by the exhibition of a host of living believers, and to identify themselves with its presentation in a striking manner.

The general subject of all four lectures was "The Return of Christ to the Earth," subdivided among the four evenings as follows: (1.) "The Event Itself; (2.) "Its Object"; (3.) "The Signs of its Nearness"; (4.) "The Practical Bearing of it on the Present Time." By request of the brethren, who desired thereby to give increased weight to the effort, brother Ashcroft consented to preside on each occasion, and to deliver a brief introductory address.

The first meeting took place on Thursday, March 3. It commenced with the singing by the brethren of the hymn on page 153, "Hear, hear, O Earth." This was followed by a brief but impressive thanksgiving by brother Ashcroft. Then another hymn, "Thy Kingdom Come, O Lord," page 121.

Then brother Ashcroft spoke as follows: Respected friends:—The present gathering has its origin in the conviction, which has possessed its promoters, that the first principles of Divine truth are unknown to the crowds who frequent the various ecclesiastical structures of the day. It is very commonly assumed, that as the Church has been the Patron, the Translator, the Custodian of the Bible, so the Bible may be accounted responsible for the general doctrinal characteristics which at present appertain to the Church.

But it is our unpleasant contention—and we have implied it in the *Circular* announcing this Lecture—that the churches uphold a theology with which it is impossible the Scriptures can be harmonized. Such an assertion—however staggering to those who hear it for the first time—comes at length to be regarded as indisputable by those who take the pains to inquire into the grounds of it; and with them it takes rank among other soberly-acquired convictions—as a thing too self-evident for their serious discussion.

Having ourselves tried pretty industriously to find church doctrine in the Bible we are at liberty to proclaim the

result to those who care to hear it. It is comparatively few who have the slightest interest in such a matter. The majority of our religious contemporaries are quite content to leave Bible subjects to the professional treatment of a select and salaried class, just as they don't care to study law or medicine for themselves, but employ some one else to do this for them. They as a matter of course hand over "the cure of their souls" as it is called, to the man of their particular choice. This type of mind would have been Roman Catholic in the middle ages: in the present day it is variously allied—in China and India, to Buddhism—in Turkey, to Mohammedanism—in England, to Papal or Protestant Christianity as the case may be. The pious multitudes are the professors of a set of religious ideas they have never carefully examined in the light of the Scriptures. A child born into the family of a Romanist grows up and remains a Papist till the day of his death. And so with the offspring of a Methodist, or Episcopalian, or Baptist. Religion in most cases is as much a matter of inheritance as is the child's pronunciation of certain words. Very few entertain religious fears, or indulge religious expectations which are the result of an independent, a diligent, an unprejudiced examination of the Bible; and the man who has the courage to overhaul his creed, and, if need be, renounce the religious convictions of a life time, is generally regarded with a mixture of pity and mistrust, and is looked upon as having some screw loose in his cerebral machinery.

It is taken for granted that all which has gained ecclesiastical sanction is sealed and sacred against the popular enquiry or challenge. But pray what gives any man the right to *assert* anything on the subject of religion without *proving* it? On what ground is it fairly expected that I should listen to him with meek, submissive, unenquiring attitude? I could understand such a demand if he were a Prophet like Moses, or Isaiah, or Christ, or Paul, divinely commissioned to speak in Jehovah's name. But where is the man to be found in these days capable of supporting such lofty pretensions? There is, unfortunately for mankind, no Prophet upon the earth at the present time, and as far as Divine thoughts are concerned, we are entirely shut up to the Bible. If any man now living knows anything about God, or

Christ, or the future, he has got his information from the Old and New Testament Scriptures, which are accessible to us all. Has there been any inspiration since the days of the Apostles? We have no evidence of it; but on the contrary, we have much evidence that points the other way. The fact, therefore, that a man is held in high repute by his contemporaries, is no reason why we should follow him with closed eyes—especially when we can go straight to God's own testimony written by his own messengers, and made doubly sure by many an infallible proof. There were many devout Pagans in Paul's day, whose eyes he was sent to open that they might receive the forgiveness of sins—"good and great men," though some of them might be considered, they yet needed the ministry of the Apostle of the Gentiles that they might know the way of life. If men are believing what Paul preached, and doing what he in Christ's name commanded, they are right; but if not, they are *wrong*, however learned or devout they may be.

Were you to look into the matter you would discover that the gospel, according to Paul, bears no resemblance to the gospel according to the Churches. What does Paul's gospel offer us? It offers us *new bodies*—just what we need—powerful, incorruptible, undying natures, in exchange for our present weak and perishable ones. It offers us an inheritance of glory and honour in the Kingdom of God, when the affairs of the nations shall be administered under the auspices of infallibility, and subject to the irresistible and benign administration of the Lord Jesus, and those whom he is not ashamed to call his brethren. What has the Church to offer you? Well, it all depends which Church you refer to. If you are a Romanist the Church offers you deliverance from Purgatory for a certain consideration in cash! If you are an orthodox Protestant, the Church supplies a powerful apparatus for your salvation from a similar condition, though one of much longer duration. If you are a Broad-churchman you are ecclesiastically assured that no man knows exactly what is coming—but that things will all adjust themselves satisfactorily in the long run—that God is a Being of boundless "good nature," and that no man need feel afraid of Him!

The Bible, however, speaks with no such inharmonious or uncertain sound.

Its utterances are uniform and clear and sublime and unmistakable, so much so that it is a notorious fact that *children*, who never can be made to understand Church Theology, readily and swiftly acquire that elementary acquaintance with Divine things, which it is the object of these lectures to give. But if you elect to listen to the Church, you will have first to decide *which* Church to listen to, seeing they do not speak with unanimous voice. And when you have made up your mind as to this first step, and open your ears, you will know as much about the purpose of God at the end as at the beginning. The Bible contains an almost endless variety of positive statements which the Church in her teaching emphatically contradicts. Let me give you just one example from the book of Ecclesiastes—"The dead know not anything." Is that considered sound clerical doctrine? Let Canon Bowlby, or Mr. R. W. Dale, or Mr. Mursell preach it in their pulpits for a fortnight, and then see! A friend of the Church called it "Damnable Heresy," the other evening. To affirm that a dead person has no knowledge, is to contradict no less illustrious a person than the Bishop of Liverpool, who recently declared that—"*The infant of a day by merely dying knows more than the wisest philosopher that ever lived.*"

If you search, you will find that the Bible speaks of a man very differently from the style which the Pulpit and the religious Press use in their reference to his nature and destiny. Its descriptions of him in the death-state are as opposite as possible, to the rhapsodical utterances so common to funeral orations. It never comforts survivors with the ideas and assurances that are universally resorted to on such melancholy occasions. It has nothing to say about "immortal souls" but much about "mortal bodies," and graves, and "death by sin," and resurrection of the dead. It has spoken to us abundantly about the great event to which the lecturer is about to call our attention. I have perfect pleasure in mentioning his subject and name, and very confidently request that you will accord him a patient and respectful attention.

Brother Roberts then spoke as follows :

RESPECTED FRIENDS AND NEIGHBOURS, to whom I address myself as those who in the bulk may be taken for granted as accepting the Bible as the standard of Divine truth, the question we have met together

to consider this evening, is not a question that appeals to popular interest like the majority of subjects that are discussed from time to time in this hall. For a variety of reasons it is out of the range of popular sympathies. Other subjects much more readily excite interest and command attention. A demonstration on behalf of female suffrage, a petition against coercion for Ireland, a resolution in favour of local option, and such like schemes and movements, have nothing to encounter in the way of popular apathy. They are all matters that belong to the passing hour, and matters in which the people have a present lively interest, and from attention to which they anticipate a present tangible advantage. With the subject of the coming of Christ it is much otherwise. It is a subject which the people instinctively feel to be outside the category of practical subjects. They feel as if it were distant, shadowy, spectral, unreal—a something about which no definite ideas can be entertained, and from which no practical benefit can arise—a something worse than that; a something fanatical; the crotchet of narrow minds, the craze of such as lack the regulative influence of education and experience.

We are here to-night to consider whether this is a reasonable view of the case or not, and whether, in point of fact, the subject of the return of Christ is not rather the only real subject,—the only matter containing promise of practical remedy for all the evils that the world groans under, and from which the various public movements are but efforts (unavailing efforts as they must appear) to deliver themselves. To properly discuss this question we must look at the facts of the case. These facts are of a simple nature, and such as are within the sight of every man living in a community like the English nation. They lay hold of the very constitution of things around us. They deal with matters of fact to which no man can shut his eyes, though he may fail from pre-occupation to discern and properly estimate them. There is no more unfounded prejudice than the notion that the subject of Christ is an affair of sentiment or superstition. There are four things that keep the subject before the eyes of mankind, whether they heed it or not.

1. We have the name of Christ in our midst. Now here is a great fact that brings a great conclusion with it. It is the boast of most Englishmen that they belong to a christian nation. It is the

glory of the professing christian that civilization is the attribute of Christendom only. What means this being a christian nation? What signifies this description of Europe as Christendom? Whatever else it may mean, it means that the name of Christ is written indelibly in the constitution of the world. It shows us the name of Christ ingrained in the system of things in which we live. It presents this to us as a matter of fact—a matter of history—something palpable, something before your eyes—something you cannot deny. Now, here is a question: how came that name to be written there? It is written there: once it was not written there: by what means came it there? When that question is rationally answered, you have an historical Christ before you—a Christ that actually appeared on earth—a Christ that wrought miracles,—a Christ that was crucified: a Christ that rose from the dead, a Christ that ascended to heaven; and what though his name has become to a certain extent tarnished through association with an ecclesiastical system that has nothing in common with his teaching, yet His name remains in its own pure glory. The hope of mankind is bound up with it, and to its majesty yet, every knee will bow and every tongue confess throughout the bounds of the habitable globe.

2. Next, we have in our midst a wonderful book, far more wonderful than the inattention of the people allows them to know. Unfamiliarity is the result of their inattention; and their inattention is largely due to a dominant theology which prevents it from being intelligible. This wonderful book ought to receive far more attention than it does among those who profess to be christians. Perhaps it would receive more attention if its glories were not hidden by the obscurations of a traditionized priestcraft, and its meanings were not wrested by the exigencies of a false theology. Now this book is a fact: it is not a notion: it is not a myth. It is a document—a voluminous document, a powerful document, a historic document. It is not a doubtful document. It is the monument of a nation's history. It is commended to us by every rule that governs the reception of historical documents. It is proved by every consideration that affects the law of evidence. It is ancient: it is authentic: it is noble: it is pure, notwithstanding the cavils of a shallow and malicious criticism. It is a book whose existence and character are

unaccountable, except on its own hypothesis. It is a book with the stamp of God upon it. It is the book of Christ pre-eminently, displaying him historically and doctrinally in the New Testament and prophetically in the Old Testament. For a man to know the Bible is to know Christ.

3. Then we have in our midst a nation which is the nation of Christ. True, the Jews rejected him, and the Jews are despised as was foretold and appointed; but you all know that Christ belonged to them, as far as his human derivation was concerned. He was born of a Jewish mother, brought up in a Jewish home, educated (in so far as the Son of God can be said to have been educated) under Jewish institutions; lived a Jewish life, died on a Roman cross because he said he was a Jewish King. The accusation written over his cross was "Jesus of Nazareth King of the Jews." Now here is this Jewish race in our midst, in Birmingham, in London, in Paris, in Berlin, Vienna, St. Petersburg, across the Atlantic—everywhere in the civilized world. They are not an extinct or decaying race. They have not disappeared from the scene like the Chaldeans, the Medes, the Romans, and other of their historical enemies. They are not dying out like the Turks. They are in our midst, before our eyes, an active, thriving, prosperous race, whose very success in various countries at the present moment is as you know exciting jealousy and opposition. They are the voice of Christ to us. He said they would be led captive among all nations until a certain time; and here they are: his words have been fulfilled.

4. There is a land on the face of the globe which we cannot contemplate intelligently without seeing Christ. It is the land in which he was born, the land in which he lived and worked out his wonderful mission, the land in which he was crucified and rose from the dead: the land from which emanated the wonderful movement that in a certain way has already civilized and Christianised the world. It is a desolate land, but it speaks of him for all that. Nay, its very desolateness is its testimony to him: for he told them that because of their rejection of him "Your house is left unto you desolate:" and he said "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Had the land been prosperous since that time, we should have had some cause to doubt his word. It was very

unlikely at the time that Christ uttered the words that Palestine would become desolate. It was far more likely that it would continue as it was—a fertile, populous, prosperous country. Its position at the junction of Europe, Asia, and Africa made this a matter of high probability. But it has turned out as Christ said. The land has been desolate. I call attention to this as exhibiting an evidence for Christ in that very desolateness in which people find cause for disparagement. Desolate or otherwise, *there* is the land. Who has not heard of Jerusalem, of Bethany, of Bethléhem, of Nazareth? Who can hear of them without thinking of Christ. They are places that exist to-day. You can go to them any year by one of Cook's or Gale's excursions. They speak to us of Christ. They tell us of his having been on earth, and when you have realised this fact, you are in the path of conviction concerning that other fact, that Christ is coming again.

Thus we have Christ palpably before us, in a variety of ways, whether we believe or not. We have him in the social constitution of things around us; we have him in the book that occupies the commanding position in the world of letters. You have him in the race of the synagogue that defies destruction or suppression; and you have him in the field of geography. Therefore in dealing with the subject of Christ, we are dealing with a very palpable, a very real matter. It is not an affair of theory; it is not a matter of opinion. It is not a subject in the least intangible or doubtful. It is a matter of fact—a matter of history—a matter that stands visibly before us in the state of the world and the organisation of mankind. Nay, it even goes into the country house and the private boudoir. An invoice cannot be issued—a letter cannot be sent, without Christ appearing on the face of it in the shape of the date which tells to what A. D. "year of our Lord," it belongs.

So much for the historic reality of Christ. I now invite your attention to the serious grounds we have for expecting his re-appearance in the world. In considering these grounds, I ask you to dismiss from your minds the unreasonable objection which some people try to raise in connection with the failure of premature expectations as to the time of his coming. Do not be drawn into complicity with the class to whom Peter refers as mockers who should arise and say, "Where is the

promise of his coming?" There is need for this caution. The mistake is a natural one which is made by a gentleman whose name I do not know and do not want to know, who has returned through the post one of the folded advertisements scribbled all over with answers to the questions which appear on the back. He says that Christ has often been looked for in ages past and has not come: and that there is no more reason for attending to the matter now than there was then. It only needs a very little reflection to see the absurdity and danger of this position. The subject itself is not responsible for the mistake that people have made about it. The train that people have been expecting before the time, because of their misinterpretation of the time table, will come in to the station in due course. We are not concerned to-night with the question of the time table. It is not the question of the hour, but the question of the train.

Will Christ come again? The grounds on which we may boldly say, Yes, to this question are connected with his first appearing. I must therefore ask you to look for a moment at that first appearing. Realise, first, its actual nature. It is before us in the New Testament. We are so familiar with the New Testament that we are apt to fail in realising how valuable it is in a historic sense. Remember that it is an account written by the actual companions of Christ and that their competence for the work is proved by the narratives themselves, while their faithfulness is established by the fact that they suffered persecution for their testimony. Realise that the book (the New Testament) circulated throughout Christendom to-day is the very book that was in the hands of believers in the first century. This is proved by the fact that the oldest copies in all languages are identical one with another, and that the extracts made from the New Testament in all the writings of the early centuries agree with the New Testament as we have it. I emphasize on this fact presented in this simple way: because it enables us to feel a force and a freshness in the narrative which we may fail to see if we think of the New Testament merely as an ancient ecclesiastical document. The lapse of 1800 years has made no difference to the facts it records. It is as true now that these things happened as it was at the time. It will be as true 1800 years after this that we held this meeting on the 3rd of March, 1881, as it is

to-night. I say this to help you to estimate the narrative of Christ's appearance on earth 1800 years ago, as it ought to be estimated: because out of that appearance we get the material out of which to form our hopes and conceptions of his second appearing.

Realise, then, the REALITY of the person of Christ as presented in the apostolic writings. It is a picture of an actual life as any we ever knew. Born a babe in Bethlehem, as really as any babe: brought up in subjection to his parents at Nazareth, as really as any of us brought up as boys: following the occupation of carpenter or builder with his father, as really as any Birmingham artisan: baptized at thirty as really as any of the crowd that came to John's baptism; appearing before the Israelitish public, as really as any public man appears before the public in our day—You have the spectacle before you of a REAL MAN, (though more than man, even the manifestation of God in man).

The works he exhibited to Israel were real. His miracles were very actual and very beneficial. They were not like the tricks of magicians or the ambiguous and useless phenomena of modern Spiritualism. He required no dark room, no appliances, no accomplices. He stipulated for no "conditions." He performed his works in the open air in the open light of day, by the simple power of his command, and they were often done at the distance of many miles. When John the Baptist, languishing in an unexpected imprisonment and doubting at the unexpected delay of Christ's manifestation in kingly Messiahship, sent messengers to Jesus, saying, "Art thou he that should come or look we for another," we read (Luke vii, 21) "In that same hour, Jesus cured many of their infirmities and plagues. . . . Then Jesus answering, said unto them, Go your way and tell John *What things ye have SEEN and HEARD, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, &c.*"

Here the lecturer proceeded to show that the wisdom of Christ was very practical: that his death was actual and literal, and that his resurrection was bodily and material in the utmost sense. He laid emphasis on the fact that Jesus submitted himself to be handled by his disciples after his resurrection, and ate food provided by them in

proof of his reality. (Luke xxiv: Acts i, 3: x, 41.) He laid stress on the fact that he remained with his disciples forty days after his resurrection (Acts i, 3) and that he was seen on many occasions and by a great variety and number of witnesses (1 Cor. xv, 3-11.) He then invited attention to his departure, reminding them that it was not mysterious.

Christ did not simply cease to be seen any longer after a certain time. He did not vanish into air. He took as formal leave of his apostles as any man going off by train does of his friends.—Having told them to remain in Jerusalem till that effusion of supernatural power should occur, which should qualify them to be his effectual witnesses to the end of the earth, "he led them out as far as to Bethany, and lifted up his hands and blessed them. And it came to pass while he blessed them, he was parted from them and carried up into heaven." (Luke xxiv, 50). Since that time, he has been absent from the earth. He has been seen no more among men. The reality of his existence, however, was several times illustrated after his departure. He appeared to Saul of Tarsus, an energetic persecutor of his disciples, while on the way to Damascus, under a public commission. The appearance of his personal glory was above the brightness of the sun. (Acts xxvi., 13.) The effect of his appearance was to throw the whole retinue of officials to the earth, and to smite with blindness Saul, who, after the evidence thus afforded him of Christ's reality and truth, became a zealous propagator and defender of the faith he once sought to destroy. To this same Saul (afterwards called Paul), Jesus appeared several times in the course of his work. (Acts xviii., 9, 10; xxii., 18.) Sixty years afterwards Jesus communicated with his beloved disciple John in the Isle of Patmos, and imparted to him for the benefit of his friends everywhere the wonderful message, and prophecy contained in the last book of the New Testament—the Revelation, otherwise known as the Apocalypse.

Now that he is coming again is as plainly shown to us as the fact that he has already been. He himself frequently declared it. He frequently spoke of his departure as a thing approaching, and his absence for a time as a thing that must be. We read of his telling the Pharisees who questioned him on the subject of the disciples not

fasting, "the days come when the bridegroom shall be taken away from them, and then shall they fast in those days." (Matthew ix., 15.) To the disciples themselves, he said, "The days will come when ye shall desire to see one of the days of the Son of Man, and shall not see it" (Luke xvii. 22). So it has come to pass as we know. What would we not give for a single hour with the Son of Man? It cannot be—not yet. But he spoke also of his coming. He spoke of the two things together thus: "The Son of Man is as a man taking a far journey, who left his house and gave authority to his servants and to every man his work, and commanded the porter to *watch*." Watch for what? "Lest coming suddenly, he finds you sleeping." Is he coming then? It would follow from this, if there were nothing plainer: but he spoke much more plainly. He said, "the Son of Man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works" (Matt. xvi. 27). He spoke this parable on the subject: "A certain nobleman went into a far country to receive for himself a kingdom and to return . . . and it came to pass that when he was returned having received the kingdom, then he commanded his servants to be called unto him" (Luke xix. 12, 15). In his farewell conversations with his disciples, he said, "I will come again and receive you unto myself" (John xiv. 3.) "Ye now, therefore, have sorrow, but I will see you again, and your heart shall rejoice" (Jno. xvi. 22). These are the things he said while yet upon the earth. But after his departure, in that same wonderful message already referred to, which was sent to John in the Isle of Patmos, he frequently refers to his coming. In fact, it is the first declaration in the book and nearly the last. "Behold he cometh" (Rev. i. 7). "Behold I come quickly, and my reward is with me, to give every man according as his works shall be" (Rev. xxii. 12). It is in the middle as well: "Behold I come as a thief" (Rev. xvi. 15). The whole scheme of the apocalypse will be found to revolve around the return of Christ to the earth in power and great glory. Look into it and see. Do not be intimidated by the popular tradition that we cannot understand the book of Revelation, and that is liable to turn our heads if we could. Rather be influenced by Christ's own words on the subject, "Blessed is he that readeth and

they that hear the words of the book of this prophecy" (Rev. i. 3). The book has hitherto not been understood because the truth of which it is the final and most difficult illustration is not understood. If you would see it made plain by the truth, you may find some help in the *Thirteen Lectures on the Apocalypse* just published by the present speaker.

Modesty might forbid this reference, but modesty may be carried too far. It is better you should know of help at hand than that delicacy should conceal the fact.

But to pass on. Not only did Christ himself plainly foretell his second coming; it was placed beyond all misconception by the precise words of the angels to the apostles, just after Christ's departure when as yet they had not realised the idea of his departure and future coming. "Ye men of Galilee, why stand ye gazing up into heaven? *this same Jesus who is taken up from you into heaven SHALL SO COME IN LIKE MANNER as ye have seen him go*" (Acts i. 2). "Shall so come in like manner;" here is a definition of the manner. What was the "manner" of his departure? Personal, visible, literal, actual. Such will be the manner of his second coming; for so the Word of God by the angels declares. Why not? Whence the invincible repugnance of professing Christians to the idea of Christ's return? Was it not a good thing to have Christ on earth before? Was it not a beneficial thing to have the glorious reflection of Divine light and life actually in the world? and will it not be good to have him again? Ay; it is what the world requires, though it may not want it. Without Christ, it can accomplish nothing good. It requires a strong master who is not only kind and wise, but who has an arm strong enough to enforce his wise and benevolent will. And such a master God has provided in Christ, as Paul told the Athenians on Mar's Hill: "God hath appointed a day in which he will judge (rule) the world in righteousness by the man whom he hath appointed, whereof he hath given assurance unto all men in that he hath raised him from the dead" (Acts xvii. 3).

After the angels, we find the apostles speaking of the coming of Christ in their speeches and epistles. Peter, shortly after the day of Pentecost, addressing a crowd of Jews in the temple precincts, said, "*God shall send Jesus Christ* who has been preached unto you, whom the heaven must receive UNTIL the times of restitution of

all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts iii. 20). This same Peter speaks plainly on the subject in his own epistles: "Praise and honour and glory at the appearing of Jesus Christ" (Pet. i. 7). "Favour to be brought unto you at the revelation of Jesus Christ" (verse 13). "The chief shepherd SHALL APPEAR" (v. 4).

After Peter, Paul stands before us prominently as a teacher by mouth and pen of the second coming of the Lord Jesus. Writing on the subject to the Thessalonians he says, "Remember ye not that while I was yet with you I told you these things" (2 Thess. ii. 5). In the immediate context, he speaks of "the brightness of his (Christ's) coming" (ii. 8). He says plainly in chap. i. 10, "He shall come to be glorified in his saints and admired in all them that believe." In Heb. ix. 28. "To them that look for him shall he appear the second time without sin unto salvation." Of himself he says, "Henceforth, there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day and not to me only, but unto all them also that love his appearing." (2 Tim. iv. 8). If you read his epistles carefully, you will find many other such like plain allusions to the return of Christ.

Finally, the prophets make large allusion to it. We have evidence of this, if there were no other, in the simple words of Peter, "Yea, and all the prophets, from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days" (Acts iii., 24). But actual proof is found in the very utterances of the prophets themselves. The time is too far gone to make large citation from them. Let a few suffice.

The Redeemer shall come to Zion and unto them that turn from transgression in Jacob.—(Isaiah lix. 20)—quoted by Paul as an unfulfilled prophecy in his day.—(Romans xi. 26).

"When the Lord shall build up Zion, He shall appear in His glory."—(Psalms cii. 16).

"Behold your God shall come, even God with a recompense. He shall come and save you. Then shall the eyes of the blind be opened."—(Isaiah xxxv. 4.)

"Behold the name of the Lord cometh from far burning with His anger, and the burden thereof is heavy, and His lips are full of indignation, and His tongue as a devouring fire."—(Isa. xxx. 27).

"Behold the Lord will come with fire, and with His chariots like a whirlwind, to render His anger

with fury and His rebukes with flames of fire."—(Isa. lxvi. 15.)

"Let the heavens rejoice and the earth be glad . . . before the Lord, because he cometh, He cometh to judge the earth. He shall judge the world with righteousness, and the people with his truth."—(Psalms xvii. 11.)

"One like the Son of Man came with the clouds of heaven . . . and there was given to him a kingdom, glory, and dominion."—(Dan. vii. 13, 15.)

"The Lord my God shall come"—(Zech. xiv. 5.)

"And it shall be said in that day, Lo this is our God, we have waited for him."—(Isa. xxv. 9.)

"The Lord cometh forth from his place to punish the inhabitants of the world for their iniquity."—(Isa. xxvi. 21.)

"Our God shall come, and shall not keep silence."—(Psalms l. 3.)

"The Lord of Hosts shall come down to fight for Mount Zion."—(Isaiah xxxi. 4.)

This question of the coming of Christ may fail to strike you as it ought. You may feel it to be strange, unpractical and uncertain. Resist the feeling as an illusion of the senses. Realise that the return of Christ is part of a great programme that has already filled a large place in the history of the world. Reflect that its being outside the circle of our daily experiences in no way detracts from its reality. The purposes and appointments of God are as independent of human feeling as the rising and setting of the sun. Christ appeared ages before we were born. His wondrous words and works were a living power in the world when as yet the interests and pleasures and anxieties that govern us so strongly at the present moment were nowhere under the sun; and his coming will not be prevented by our state of mind whatever it may be. Our secular engrossments, however profound, our scientific speculations, however plausible and fascinating; our indifference to divine ways, however stolid or complete, will be powerless to interfere with the purpose of God as the morning vapour to stay the course of the sun. Yea, we ourselves are the vapour. We must, in the natural course, disappear from the scene. By and bye the grass will grow over our graves in the cemetery, and the ages will march onwards without us and bring shortly in their course the gladdening vision of Christ returned. (This apart from signs.)

Ought we not to adjust our minds to this manifest truth rather than suffer ourselves to be victimised by appearances

and feelings? Christ will return at the appointed time, however unlikely it may seem to our dull senses; and his coming is a matter of the mightiest moment. Christ has invited men, by the hands of the apostles 1800 years ago, to have a place and a share in the glorious day when he will be supreme on earth, and when the affairs of mankind will be organised and conducted on principles of true enlightenment, yielding satisfaction and joy to every living soul. The invitation is recorded in the apostolic writings. It is unrecalled to the present hour. It is in force to-night. Men are offered the forgiveness of their sins and resurrection to immortal life at the coming of Christ, on condition of believing and obeying him. Is it not a glorious matter? Is it not worth a sensible man's supreme attention? Nay, what else is worth the labour of a lifetime? Business is all very well in its way, but what is it? At most a fever, that wastes and consumes the better part of man in a struggle in which every man tries to scramble over the heads of his neighbours, and if need be, tramples them mercilessly in the mire. What are its best results worth when life is over, and God's

future alone remains for a man? Science is all very well in its way; but what can it do to stop the decay of our powers as age creeps on, or to rescue us from the universal grave that opens to receive even a Thomas Carlyle? Art is all very well in its way; but what is it beyond the passing gratifications of the sense of the fit and the beautiful? What can it do for us in the day of weakness and failure—in the day of death? Politics have much attraction for a certain class of mind, but what are they in the day of blighted hopes in the day of weakness, in the day of death? What are they in the present life? At the best, they are a pastime for men of health and wealth, a diversion to those who enjoy the bustle and the friction of public contest. The nations reel in a perpetual and futile struggle, class against class, in the vain assertion of rights that cannot be defined or satisfied. In one direction alone is true light and hope to be discerned. True well being, for nation or individual, is to be found alone where God has placed it. It will be realised only in the return of Christ to the earth, and in all the glorious things clustering around that glorious event.

SECOND LECTURE.

THE PURPOSE OF HIS COMING AS INVOLVING THE OVERTHROW OF THE PRESENT ORDER OF THINGS AND THE ESTABLISHMENT OF ONE UNIVERSAL GOVERNMENT WHICH WILL BLESS ALL NATIONS WITH RIGHTEOUSNESS, LOVE, PEACE, AND PLENTY.

After the singing of the hymns on p. 127 and 111, with prayers between, Brother ASHCROFT said:—

Respected Friends,—The lecture this evening is in continuation of last Thursday, on the all-important subject of Christ's return to the earth. We were then skilfully conducted along the very interesting line of evidence which lands us at the conclusion, which the Lecturer to-night will assume as foregone—the conclusion that Christ's reappearing amongst men is an event apart from which there could be no reasonable explanation given of his former presence on the earth—now more than 18 centuries ago. It is customary to speak of what he then did as "His finished work."

And no doubt there was an important sense in which he could say to the Father, "I have finished the work thou gavest me to do." When he was here before, he finished the work of prophesying to the nation of Israel, for which Jehovah raised him up. His *probation* was finished, and His career as "a man of sorrows and acquainted with griefs." But by far the greater part of His *work* remains yet to be done. Much of that work will be of a character not at all in harmony with popular expectation upon the subject. In many religious circles the hope of Christ's return to the earth is not entertained. My own former experience as a Congregational Minister enables me confidently to affirm that your average con-

gregation would be more embarrassed than delighted with the announcement that at the end of "The Times of the Gentiles" the desolations of Palestine and the down-treading of Jerusalem shall cease; and there shall be a restoration of the kingdom to Israel—a reconstitution of Israelitish affairs upon the earth under the personal Headship of the Lord Jesus Christ—when all mankind shall own His sway and the Apostles shall sit upon twelve thrones judging the Twelve Tribes of Israel. I am very sure that if I were again to become a candidate along with a host of others for the pulpit of a Pastorless church, I should eschew such topics as these in the selection of those *sample* discourses that would have to determine my fitness for the vacancy. There is, however, not the smallest possibility of such a thing—for reasons too numerous for mention here, but which may be summarised in the broad and general statement that some five years ago the present speaker abandoned the ministerial office on coming to understand the gospel, as expressed by the Apostolic phrase, "The Hope of Israel." Five years are a period affording plenty of scope for reflection on any step that may have been taken at the commencement of it. Does the chairman regret the act which deprived him of friends and honour and certain liberal emolument; and sent him forth to work with his own hands at unaccustomed occupation? 'Five years of toil and reproach and isolation from friends and kindred.' You might have avoided it! Would you do the same thing again? The only possible answer is—'Yes, but much more promptly than before.' This, however, is one of those things that cannot be done more than once. No man who gains the knowledge which centres in the Lord Jesus Christ can be otherwise than hopelessly disqualified for a peaceful and prosperous occupancy of the modern pulpit. I say not this to wound the religious feeling of any present, but simply as a matter of sober, intelligent, devout conviction. You would only need to call to mind the nature of that "Hope of Israel" for which Paul was bound with a chain, in order to perceive what ground there is for such an assertion. Had you been living in Apostolic times, and met with Paul, and asked him what "the hope of Israel" was—he would doubtless have answered in some such way as this—'The Hope of Israel, is the hope of the promise made of God to

the Israelitish fathers, particulars of which are contained in the writings of the Prophets. Our twelve tribes instantly serving God, day and night, hope to come to the very same promise that forms the basis of my accusation by the Jews.' 'And pray what was the general scope of that promise, Paul?' 'Why, the promise made to the fathers was to the effect that God would raise up unto them an Anointed One in conjunction with whom they should possess the earth for ever, and govern all its affairs in harmony with the Divine mind, at a time when it shall be filled with his glory, and men shall no longer walk after the imaginations of their evil hearts.' Further questioning elicits the declaration that 'except in the line of these covenants of promise,' Jehovah has no intention of interfering on behalf of the families of the earth; and that ignorance of such matters while calculated to excite commiseration, can yet procure for none a place in the Commonwealth of Israel—that God indeed requires from all who would be saved in his way, compliance with the terms he has been pleased to ordain for the purpose.' 'And what are those terms, Paul?' 'In the first place men are required to believe these glad-tidings, which they cannot do so long as they refuse to believe that the Lord Jesus will return from heaven to carry forward to its glorious completion the work whose foundation was laid in his humiliation and death.'

We are not therefore about to listen to what is not of vital importance to us all. The enterprise expended upon the promotion of these lectures, is not put forth in the furtherance of non-essential things. We believe, with all our hearts, that apart from the gospel which Paul preached, Gentiles have *no hope*, however much *piety* and *morality* they may have. The return of Christ is a prime element of that gospel. What he is coming to do, you are presently to hear. There are many in the present day who profess a belief in his coming the second time, but who do not seem to possess very well-defined ideas of the *object* of his coming.

He once upset some money-tables and made a liberal use of a whip. Perhaps there are some here who would hardly be prepared to welcome him in such a character. But be assured, my friends, that he will place a strong hand on many a cherished institution, and down it will come to rise no more for ever! Professed

believers in His second advent, how do you relish the thought of his coming to abolish churches, and uncrown monarchs, and unmitre Bishops, and unrobe judges, and everywhere put down the mighty from their seats, and exalt them of low degree—and substitute for what now prevail, divine Institutions—Immortal Kings and Priests—Infallible Teachers—and laws that will make the heart of the righteous dance within him for joy! There is unfortunately nothing *Israelitish* about the expectations which some cherish (devoutly enough) of Christ's second coming. These lectures are intended to present this feature which is absent from such efforts to proclaim the fact, as gain ecclesiastical approbation. We believe that Christ is coming to overthrow the present multitudinous refuges of lies—to demolish the existing Gentile civilization, and to reconstitute society after the model of the old Mosaic law, which was a shadow of good things to come. Without, however, keeping you longer from the rich treat before us, I at once call upon Mr. Roberts to give us the lecture announced for this evening.

BROTHER ROBERTS: RESPECTED FRIENDS AND NEIGHBOURS, — Our attention last Thursday evening was devoted to the consideration of the fact that it is the purpose of God to send Christ to the earth again. This evening, we have to make some endeavour to realise what Christ is coming to do. There are various ideas afloat in the public mind on the subject. We need not so much occupy the time in discussing what may be mistaken ideas, as in exhibiting what is revealed in the scriptures of truth on the point. What is revealed is in reality very plain and easy to be apprehended. It exhibits a prospect full of interest, full of sublime interest, and perhaps in certain relations, full of terror.

The second coming of the Lord Jesus Christ will affect mankind as no event has ever affected them before. There have been great events in the past, events that have impressed to the point of stupefaction by their greatness and unexpectedness. The capitulation of Sedan struck the world dumb with amazement; the victory of Waterloo removed a load of apprehension from the heart of civilization, and enabled men to breathe once more freely at the dispersal of the Napoleonic terror. The massacre of St. Bartholomew thrilled Europe with horror and fear. There

have been other events, not so dramatically impressive, but which have vastly affected generations coming after. Such has been the signature of the Magna Charta, the invention of printing, the discovery of steam. But no public event that has ever rivetted the attention or affected the condition of the world, comes near the terrible greatness and immense significance of the crisis that will be inaugurated by the announcement that the Son of God who departed from the earth 1800 years ago, and with whose name the world has been ringing ever since, is once more upon the scene. Even his first coming, momentous as was the work it accomplished, was nothing compared to his return in power and great glory. His birth was undistinguishable from a contemporary host of similar domestic incidents, save in the discernments of a few who were divinely made privy to the nature and significance of the event. His life till thirty years of age, was buried in the obscurity of a Galilean mountain village of which it was a proverbial question, "Can any good thing come out of Nazareth?" He was known only as the quiet, synagogue-attending, law-abiding pensive son of Joseph the carpenter. His ministry, after his baptism in the Jordan, truly attracted the notice of thousands, and the fame of his miracles filled the country; but it was merely a local event as far as the world was concerned. The knowledge of it was confined to an insignificant province of the mighty Roman empire; and even there, it would have been only as a nine days' wonder, soon forgotten and at an end, had it not been subsequently rescued from oblivion by his resurrection from death, miraculously attested by the apostles and a multitude of other witnesses in all parts of the Roman empire. The apostolic movement that succeeded it was the most important and influential the world has ever seen; but after all, it was only an appeal to voluntary submission to declared and attested truth. It left the majority at liberty to disregard a phenomenon which they did not understand, or to treat with indifference a summons which they were not inclined to obey.

The return of Christ to the earth will differ from all the past experiences of mankind. It will exercise the minds of men as they never have been exercised, and it will exercise the minds of all men, high and low, rich and poor, learned and

ignorant, civilised and barbarous. It is an event for which there has been an unparalleled preparation of more than eighteen centuries. Christ will arrive as a thief, but not as a stranger. Though the world is not looking for him, the world has been talking of him ever since he went away. It has talked of him as it has talked of no one else. All classes have talked of him. The Jew has cursed him, the sceptic has laughed at him; the blasphemer has scorned him; the ignorant multitude have superstitiously feared him; his friends and brethren have loved and longed for him. Civilisation has honoured him in her buildings and institutions: learning has lavished its highest culture upon him; polemics have exhausted their utmost resource of subtlety and vigour in the discussion of him; war has unsheathed the sword in vindication of pretensions supposed to be springing from him. The world has groaned under oppression inflicted in his name but not by his authority; the soil has reeked with blood in the turmoil he has caused. So true is it, as he said "That he came not to send peace but a sword." Matt. x. 24.

All this has developed a situation in the earth that will invest his return with an interest, painful and thrilling and fearful, without parallel in human history. The ordinary course of human feeling will be arrested by its occurrence. The man of business will be brought to a stand, perplexed and afraid; the man of science paralysed with a half sceptical wonderment that knows not how to deal with a matter he has despised, but which now dawns on him as a sober reality; the man of artistic pre-occupations will stand bewildered in the presence of an event outside the range of his taste and accustomed mood, but of the seriousness of which education will have given some, though inadequate, an idea; the politician struck dumb, as by an event of evil omen, out of all his calculation; the aristocrat, the defiant, proud, arrogant and haughty, will practically learn the meaning of what is written in Isaiah (chap. ii, 2) "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day." The common people panic-struck in the shop and in the field. All classes of society will quail before the strange eventuality. A heavy apprehension will brood o'er the minds of men—a sense of undefined impending disaster—a

fear of the mysterious and supernatural, aggravated by the knowledge that Christ has been neglected, and that he is the appointed judge of human kind.

The fear will be amply justified in the events that will follow: for Christ comes to "tread the winepress of the fierceness and wrath of Almighty God" (Rev. xix., 15). He comes to terminate the long interval of forbearance and silence which men have misconstrued and abused. He comes to proclaim and administer the long-slumbering day of vengeance (Isaiah lxiii., 4). *Notwithstanding*, the ultimate sequel will be vastly and gloriously different from what common theology has led the people to look for. The people are looking for a conflagration of heaven and earth. They expect that when Christ comes, the ground will melt under their feet, and the starry universe dissolve in flame. They think Christ is coming to wreck and destroy nature—to withdraw his chosen to a distant ethereal heaven, and to consign his enemies to an indefinable hell of fire and brimstone. No such dreadful prospect clouds the vision of those who have become enlightened in the scriptures of truth, and who have consequently come to see that these ideas are part of a system of priestly fable by which the world has been deluded for ages. The prospect of the return of Christ to earth is terrible enough in its immediate bearings; but the burning up of the earth is no part of that terribleness. Such an event is an impossibility in view of the Divine determinations as declared. God has a far more beautiful and rational purpose with the earth than burning it up. He declares to us in Isa. xlv., 18, that he made it not in vain—that he formed it to be inhabited. He tells us by David in Psa. xxxvii., 9, that those for whose habitation it has been formed are those who wait upon him in the present time—the meek, of whom Jesus testifies (Matt. v., 5), that they shall inherit the earth. He has declared to us that as truly as he lives, he will fill the earth with his glory (Num. xiv., 21; Isa. xi., 19; Hab. ii., 14). His son was manifested to take away the sin of the world, and he tells us by John in the Isle of Patmos, that when that work is finally accomplished, there shall be no more curse and no more death, that sorrow and sighing shall flee away. It would be a strange consummation of such a glorious plan to make a bonfire of the earth as soon as it is delivered from all evil and made the

habitation of righteousness, life and joy. God has decreed the perpetual stability of the ordinances of heaven and earth. The nature of his plan involves it, for he has bequeathed the earth for an everlasting inheritance to Christ and his friends, as you may learn by consulting the passages referred to in the leaflets distributed to-night. (Finger post No. 18, *What Christ is coming for*).

No, no; whatever men may have to fear from the return of Christ to the earth (and there will be much to fear in the first instance), they will have nothing to fear in the shape of that "wreck of matter and the crash of worlds," which a certain well-known classical quotation has made people familiar with. There will be no catastrophe of nature to look for. The question is what will we have to look for. For what purpose does Christ appear in the world?

The answer introduces a programme in which there are several items. We will take the items in their order as revealed. The first item is what we may call a domestic incident—domestic; that is, in relation to Christ. He has a house to set in order of whom Paul says (Heb. iv. 6) "whose house are we if we hold fast the confidence and rejoicing of the hope steadfast unto the end." I would specially commend this saying to those who may have any concern in the subject of belonging to the house of Christ. It is an apostolic declaration as to who constitute the house of Christ—"whose house are we if we hold fast the confidence and rejoicing of the HOPE steadfast unto the end." Let each one thinking himself Christ's ask himself the question, "Do I hold fast the HOPE?" Paul says there is but "one hope" (Eph. iv. 4) and that we are saved by it (Rom. viii. 21). How can you hold fast the hope if you should happen not to have it? Ask yourselves, have you the hope? Investigate the question: What is the hope? Do not rest till you find it. Do not apply to a clergyman or minister in your investigations on the subject. They are unqualified to give a valuable guidance on the matter for the reason that they are the mere crystallisation of the traditions of a by-gone age of ecclesiastical corruption. They have been brought up in the system. Their intellects have been educated and stereotyped in a certain bent, and their temporal interests hold them in the twist and deter them from the exercise of an independent judgment. Investigate the

matter for yourselves. Listen to God's voice. We have it here (*holding up the Bible*). God never intended that any class of men should come between you and him. Coming to the Scriptures, you will ascertain what is the hope and be enabled, after embracing it, to hold it fast, and thereby acquire and retain a place in the house of Christ, which will first and specially engage the attention of Christ at his return.

Concerning the relation of Christ's coming to this house, Christ himself says, as you will recollect, in Mark xiii, 34, "The Son of Man is as a man taking a far journey, who left his house and gave authority to his servants and to every man his work." In Luke xix, 15, he tells us that "having returned, he commanded those servants to be called unto him." The purpose he states in his oft-repeated statement: "I will give to everyone of you according as your work shall be." In the light of this, we understand what Paul meant in 2 Thess. ii, 1, by "the coming of our Lord Jesus Christ and our gathering together unto him." It is a gathering together for the purpose stated by Paul when he says, "We must all appear before the judgment seat of Christ, that we may receive in body according to that we have done whether it be good or bad." (2 Cor. v. 10.)

The first thing, then, on Christ's arrival in the earth is the convening of his own people to his presence for judgment. The class so convened will comprise a small class and a very large class. The small class are those of Christ's people whom his coming may find alive. The large class are those of them who are in their graves, of whom Paul tells us that at this time they rise from the dead. "The dead in Christ rise first," before the living are dealt with. (1 Thess. iv. 15.) This is what Christ himself said of the dead: "This is the Father's will that of all that he hath given me, I should lose nothing, but should raise it up at the last day." (Jno. vi. 33.) Daniel also speaks of resurrection occurring at this time: "At that time, many of them that sleep in the dust of the earth shall awake, (Dan. xii, 2,) and in Rev. xi., 18, we read of this same crisis: "The nations were angry, and thy wrath is come and the time of the dead, that thou shouldst give reward unto thy servants the prophets, and to them that fear thy name, small and great, and shouldst destroy them that destroy the earth."

But with regard to this resurrection, it is probable the world in general will know nothing of it, for being confined to the responsible, it is a much smaller affair than popular theology has led people to expect, and the re-organisation of the dead from the dust need not leave traces of the phenomenon in the localities where it takes place. The feature of the matter of which they may become cognizant is that which is associated with the resurrection of the dead and coming after, viz. : the removal of the living element of the body of Christ from the various places where they may be living at his return. This will probably be the first indication that the world will have of the presence of Christ in the earth. The removal of those who are looking for Christ will be an incident calculated to excite public alarm, unless it be accomplished in a natural way, which is possible, (for there is no very precise information as to the mode of removal). If the removal is naturally effected, the movement will be scouted as a freak of fanaticism, and forgotten in a few days.

The length of time that will be occupied in the judicial inspection of the house of Christ is not revealed. It is a process that will occupy time and that will be conducted in a secluded part of the earth out of sight and interruption of the traffic of the world at large. We may gather this from the analogy of the transactions connected with the journey and organization of Israel in the wilderness after leaving Egypt, of which the world in general knew nothing. There are indeed scriptural reasons for believing that the same desert that witnessed the commencement of the Divine economy under Moses will witness its inauguration under Christ, and that the mountain solitudes of the Sinaitic peninsula will be chosen as the scene of the muster and judgment of the household of Christ, living and dead, before the setting up of the kingdom of God. The operation of the judgment is briefly defined thus: "That they may receive according to what they have done, good or bad." (2 Cor. v. 10.) Acceptance before Christ and a change of nature, assimilating their bodies to the glory and incorruptibility of his own nature, is the portion awaiting those found faithful, while the unfaithful are to be dismissed from his presence with shame and sent away among the nations over whom the judgments of God are impending, to share in that judgment in which they will miserably dis-

appear with "weeping and wailing and gnashing of teeth."

After a brief interval, during which the marriage of the Lamb (that is, the union of Christ and his people for an everlasting companionship) is celebrated, the curtain rises, so to speak, so far as the world is concerned. Up to this time, the world at large is unaware of what is going on, except in so far as wild and discredited reports may have informed them. Rumours of Christ being in the earth will only be treated as the expectations of his coming now are. Christ's return to the earth has not at this point come within the purview of the world's sight. He is in fact till now in preparation for manifestation; he is not ready for the work upon which he is to enter towards the world until he is complete in himself, and he is not complete in himself till his body is perfected and united to himself. We must remember that the Christ of the Bible is a multitudinous Christ, that is, a Christ consisting of a body and head, or by another figure, a bride and bridegroom. The head and bridegroom is the individual "Man Christ Jesus," now glorified in the heavens; the body and bride is the entire community of those who are truly his, and whom he will approve and choose and glorify in the day of his appearing. The judgment process in question is the preparation of the complete and glorious Christ community with Jesus of Nazareth in their midst as the immortal hierarchy by whom the world is to be governed in the age succeeding the tumults consequent on his appearing.

Having completed his preparation by the dismissal of the unworthy candidates for a place in his body, and by the acceptance and physical glorification of those whom he adjudges worthy to rule the world with him, in his kingdom, the next thing is to lay the foundation of that kingdom as a political fact in the earth. Up to this point, there is no such kingdom in the system of the nations. There has simply been a return to the earth of Christ with angelic retinue, a raising of his dead friends by the power God has given him, a gathering of those friends who may be in the land of the living, a muster of them all to an assize over which he presides as judge to dispense the most momentous awards. All this has been conducted out of sight and knowledge of the world. But now it has to be brought to bear upon the world itself. How is this done? What step is taken to begin his kingdom on earth?

To realize the scriptural answer to this question, we must ask another. What is the kingdom of Christ? Listen to the answer from the mouth of the angel who came to announce his approaching birth to Mary his mother: "The Lord God shall give unto him *the throne of HIS FATHER DAVID*, and he shall reign over *the house of Jacob* for ever, and of his kingdom, there shall be no end" (Luke i. 33). Hear it from Isaiah who foretold his coming: "of the increase of his government and peace, there shall be no end on *the throne of David AND HIS KINGDOM*, to order it and to establish it with judgment and justice from henceforth, even for ever. (Is. ix., 7.) Hear it from Jeremiah. "I will raise unto David a righteous branch, and a King shall reign and prosper and execute judgment and justice in the earth. In his days *Judah shall be saved, and Israel shall dwell safely.*" (Jer. xxiii., 5.) Hear it from Ezekiel: "I will gather Israel on every side, and bring them into their own land, and I will make them one nation in the land upon the mountain of Israel, and *one King shall be King to them all.*" (Ezek. xxxvii., 21., 22.) That these sayings refer to Christ is placed beyond all manner of doubt by the covenant God made with David concerning the succession to his throne, which David styles "an everlasting covenant"—"all his salvation and all his desire" (2nd Sam. xxiii., 4, 5; Psa. lxxxix., 34, 37), and which Peter by the Spirit on the day of Pentecost, applies to Christ. (Acts ii., 29, 30.)

The Kingdom, then, to be established by Christ at his appearing, is the kingdom of his father David (for David was Christ's ancestor by his mother's side, though God was his father). In view of this it is easy to comprehend the prophetic saying (Amos ix., 2) "In that day will I raise up the *tabernacle of David that is fallen* and close up the breaches thereof, and I will raise up his ruins, and I will build it as the days of old." If you read the prophets, you will find many such sayings, and if you are Christians truly, you will make it your business to be acquainted with the prophets, for so Peter desired the disciples to be (2nd Pet. iii., 2: i., 19) declaring that all the prophets had spoken of the times of restitution and salvation that will come with Christ. (Acts iii., 20, 23.)

Now, if Christ is to re-establish the kingdom of David on his arrival, must he not have to do with the land which was

the territorial basis of the kingdom of David? Must he not take possession of it, and revive it? and must he not gather together the people that formed the racial foundation of the kingdom of David? We should be justified in answering "yes" to these questions, in view of the premises before us, even if we had no information direct to the point, but we have information direct to the point.

Take for example a prophecy of Isaiah, which we have Christ's own authority for saying it applies to him. He read it on a certain Sabbath when in the synagogue of Nazareth. (Luke iv., 16, 21.) He only read part of it—so much of it as was accomplished in his first coming. He did not read it all, because he was about to say, as he did say, "This day is this Scripture fulfilled in your ears." He could not have said this had he read the whole, as you will see. What he did read was this (Is. lxi., 1, 2), "The spirit of the Lord God is upon me because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives and the opening of the prison to them that are bound. To proclaim the acceptable fear of the Lord." And here he stopped. But observe what it goes on to say concerning things having their accomplishment at his second coming, "AND THE DAY OF VENGEANCE of our God, to comfort all that mourn: . . . And they shall build the old wastes: they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations." There is much of the same sort in the prophets. Take two examples: "The desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, this land that was desolate is become like the garden of Eden: and the waste and the desolate and the ruined cities are become fenced and are inhabited" (Ezek. xxxvi., 34). "The glory of Lebanon shall come unto thee, the fir tree, and the pine tree and the box together, to beautify the place of my sanctuary, and I will make the place of my feet glorious. . . Whereas thou hast been forsaken and hated so that no man went through, I will make thee an eternal excellency, a joy of many generations" (Isa. lx., 13, and 15).

So much for the recovery of the desolate land of Palestine when the time comes for the re-establishment of the House of David

under Christ at his return. What about the restoration of the people and the seat of government when the work is complete? Is it any part of Christ's work to effect this restoration? What else could mean the question which the Apostles put to Christ just before his departure: "Lord, wilt thou at this time restore the kingdom to Israel?" (Acts i., 6). But some say the Apostles were mistaken in putting such a question: so we will take the testimony of the prophets. Jehovah addresses his son thus in Isaiah xlix., 6: "It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob and to RESTORE THE PRESERVED OF ISRAEL. I will also give thee for a light to the Gentiles." *"Also,"* in addition to—In addition to what? In addition to raising up the tribes of Jacob and restoring the preserved of Israel, Jesus is, therefore, before us in this prophetic oracle as a restorer of the Jews at his coming. There is very very much on this head in the prophets. Let this additional testimony suffice: "He shall set up an ensign for the nations, and shall assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth" (Isa. xi., 12). That this refers to his second coming, we may gather from the context, which exhibits Christ as a powerful ruler of the earth, governing with justice for the poor, and destroying the wicked, in the age when, as it states in verse 9, "The earth shall be full of the knowledge of the Lord as the waters cover the sea."

Just a word on the seat of government. You know where David reigned—in Jerusalem. Will Christ, who is "the Lord of Hosts" in manifestation, rule there also? We should be justified as a matter of inference in saying so; but we will not rest it on inference. Here are plain declarations of the prophetic word: "At that time, they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it." (Jer. iii., 17.) "Out of Zion shall go forth the law and the word of the Lord from Jerusalem." (Micah iv., 3.) "The Lord of Hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously." (Isa. xxiv., 23.) "The Lord shall reign over them in Mount Zion." (Micah iv., 7-8.)

Thus it is proved beyond a doubt the land and the people of David (that is Palestine and the Jews) are to be taken hold of by the Lord Jesus Christ at his coming, and made the basis of that won-

derful subjugation of the earth which he is to effect.

But at the point to which we had conducted matters, he is not in the land; he is not manifested to the world. He is in the seclusion of the Sinaitic peninsula (or some other seclusion), in the midst of the assembly of his chosen people. How does he first establish himself in the land? ("the promised land.") How does he first manifest himself to the world?

Here I must direct you to the 38th and 39th chapters of Ezekiel; the 3rd chapter of Joel; the 14th chapter of Zechariah, for an answer. I will ask you to read these chapters at your leisure at home. If you are in earnest, you will do so. If you are not in earnest, well, this matter is not for you except, perhaps, as a ground of condemnation in the day of visitation. If you read these chapters carefully (and their representations are confirmed by other portions of the word) you will find that at the time we are speaking about, the land is in the occupation of military hosts from the north. There is no difficulty in identifying these military hosts as those of Russia and her allies. She has at this time occupied Syria in her struggle with Britain for dominion in the east; and the British forces are at bay in the south-east corner of the country. Just previously to this situation, Syria had become partly re-settled with Jews under British protectorate; and Russia has now overrun the country and established herself at Jerusalem. The chapters will show you that while affairs are in this form,—while the Russian hosts are securely encamped in and about Jerusalem, and while the British forces are waiting for what may present itself as the next best move for them, Jesus and his brethren move into their midst, and taking their stand on the Mount of Olives, deal a blow at the invader not arranged for in military calculations. A panic seizes all ranks and destroys the results of the most established discipline. In the panic they fear and fight one another. "It shall come to pass in that day that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbour," (Zech. xiv., 13.) In addition to this, a new plague breaks out in the confused ranks; "Their flesh shall consume away while they stand upon their feet; their eyes shall consume away in their holes and their tongue shall consume away in their mouth," (verse 12).

The effects of panic and plague are aggravated by the fall of a bituminous rain from heaven, like that which destroyed Sodom and Gomorrah. "I will rain upon him and upon his band, and upon the many people that are with him an overflowing rain, great hailstones, fire and brimstone." (Ezek. xxxviii., 22). To complete the awful terror of the scene, the earth rends under their feet, and a giant chasm from Olivet to Azal receives the struggling and blaspheming thousands, while myriads more attempt a vain escape in a northern direction. "The Mount of Olives shall cleave in the midst thereof towards the east and towards the west, and there shall be a very great valley, and half of the mountain shall remove toward the north and half toward the south, and ye shall flee, &c." (Zech. xiv., 4). "Thou (Gog) shalt fall upon the mountains of Israel, thou and all thy bands of the people that is with thee. I will give thee unto the ravenous bird of every sort and to the beasts of the field to be devoured. Thou shalt fall upon the open field for I have spoken it saith the Lord God" (Ezek. xxxix. 4).

The enemy is driven out of the country. The way is cleared for the beginning of the kingdom. The banner of David's house is unfurled. Christ and his brethren are established as the Deified House of David (Zech. xii. 8). The Jews do not at this point know their deliverer. They only know they have been delivered by a mightily, surrounded Personage whom they welcome as their long-promised Messiah. Afterwards, they discover his hands are pierced (Zech. xiii., 6). They ask, what are those wounds in thine hand? Thus they are allowed to stumble into the discovery that Jesus of Nazareth, whom their fathers crucified, and whose action they approved, is truly the Messiah. The result is a great mourning in Jerusalem (Zech. xii., 10-11) such as the mourning of Joseph's brethren when they discovered their deliverer from famine in Egypt is their own brother whom they had in malice sold into slavery. In due time, affairs settle, the new kingdom is organised, the Jews increasingly gathered, the tabernacle of David raised again in the earth.

But what are the relations ensuing between the new and infant power and the states and monarchies of Europe? The Apocalypse instructs us that at this crisis, a summons is addressed to the nations—a new summons in the world of politics.

"Fear God and give him glory, for the hour of his judgment is come" (Rev. xiv., 7). In what form or shape are they called on to give glory to God? In a more tangible shape than singing *Te Deums*. "Kiss the Son" (Psa. ii., 12). What is this but "submit to him;" "Lest he be angry and ye perish from the way when his wrath is kindled but a little." How is the summons responded to? The answer is contained in Rev. xix., 19. The kings of the earth and their armies "gather together to make war" against its audacious utterer, as he will appear to them. What follows? You have the answer in the phrase, which is an apocalyptic phrase applied to this very time (Rev. xvi., 14-16)—"the war of the great day of God Almighty." War ensues between Christ and the nations. In this war, the Jews are made use of as a military instrument, as Jehovah's battle-axe and goodly horse—as you may learn from the following testimonies (Zech. x., 3-14; Jer. li., 20-22).

It may strike you as strange that there should be any war at all. War is usually conducted with the object of overcoming resistance. You may think it unnecessary that Christ should wage war for such a purpose seeing he has it in his power to put an end to all resistance with a word, after the example of the overthrow of the army of Sennacherib by an angel in a single night. If it were a mere question of overcoming resistance, the criticism would be unanswerable; but then it is not a mere question of overcoming resistance. There is a great moral purpose to be served in all the earth by the war—the dreadful and terrible war—that will take place. That object is thus expressed in Isa. xxvi., 12: "When thy judgments are on the earth, then will the inhabitants of the world learn righteousness." The war that will ensue will afford scope for those successive and indelible strokes of Divine judgment which will gradually break the rebellious heart of mankind and bring it into a submissive and obedient attitude. Those judgments will be sufficiently prolonged for this purpose. The struggle with Pharaoh lasted six months. As a question of breaking his power, a single night would have sufficed; but such a summary shock would have failed to make the impression intended, both on Israel and the nations,—the conviction, viz., that Jehovah existed and that he was creator and controller of heaven and earth. (Ex. vii., 4-6; ix., 16; Deut. iv., 35.) If six months were necessary then, a much

longer period will be necessary to affect all the earth which needs the lesson now as much as in Egyptian days. The events of the future times we are considering, are placed on a par with the Egyptian experiences. By Micah, God says "according to the days of thy (Israel's) coming; out of the land of Egypt, I will show unto him marvellous things.* The nations shall see that be confounded at all their might." (Micah vii., 15.) The cause of the fear which falls on the nations is indicated: "*They shall be afraid of the Lord our God and shall fear because of thee.*" We can understand the nations getting afraid of the Jewish nation when God is with them in terrible deeds, as he was when they came out of Egypt. They are to be among the nations as a lion among sheep (Micah v., 8), as a new threshing instrument among the sheaves (Israel xii., 15), as a battle-axe in the hands of a gladiator (Jer. li., 20), as an arrow of fire shot forth (Zech. ix., 13-14). All this means the breaking of the nations to pieces, in a political sense. It also means great destruction of life—much shedding of blood. Both features are plainly depicted in the following among many testimonies: Jer. xxv., 31, 33; Isaiah xxxiv., 1-3; Rev. xiv., 20. Men of all ranks will be thoroughly cowed in the presence of the terrible events of the time. "They shall go into the holes of the rocks and into the caves of the earth for fear of the Lord and for the glory of his majesty when he ariseth to shake terribly the earth." (Is. ii., 19.) People in our day do not seem able to conceive of such things as consistent with the character of God. They have sunk into a state of torpor in which their senses lack the power to discern all parts of truth. They echo the idea that God is love; they forget that God is something else as well. They forget or do not care to realise that "Our God is a consuming fire." (Heb. xii., 29.) Have they never read the words of Christ concerning his second coming? viz:

"As it was in the days of Noah, so shall it be when the Son of man cometh; they were eating and drinking and marrying, and giving in marriage, and knew not till the flood came and took them all away." People calling themselves christians must either have forgotten these words or they do not believe them. Doubtless there is more unbelief than forgetfulness. The vast majority have decided doubts whether there ever was a

Noachic flood; and such people profess to believe in Christ. Does it never occur to them that they cannot believe in Christ and reject Moses? that they cannot accept the New Testament and reject the Old? that if Christ was divine, his endorsement of the writings of Moses proves them divine also? that if the New Testament is inspired, so is the Old Testament to which the New makes constant allusion as the word of God which cannot be broken. Ask yourselves—Do you believe in Christ? If you say, No, then a different style of argument would have to be adopted in your case for which this is not the time. You would have to be asked (if that is your mind), "Do you know all the facts? Have you weighed the evidence? Or are you suffering yourselves to be misled by a second hand and perchance one-sided presentation of the subject? But let us suppose you say, Yes, (which would probably be the answer of the majority present), then consider this: Christ recognises the flood as a fact; therefore it was a fact. Consider what it was. A pitiless rain came down in torrents forty days, and the normal springs and fountains of the earth sent up an unnatural volume of water till the swelling flood covered all the habitations and refuges of men, and drowned every soul of the fine athletic population that at that time inhabited the earth. With whatever feelings, as human beings, you contemplate the scene, dare you deny the divine prerogative in the case? Has not God who created the right to destroy? Has not he who made alive the right to kill if he judge the case to call for it? Reason cannot falter. He saw fit to sweep a whole generation from the face of the earth. He saw fit to destroy Sodom and Gomorrah. He saw fit to give the seven nations of Canaan to the sword of Joshua. You cannot question it if you believe in Christ who commends to us the writings setting forth these facts as the word of God. Now remember this, that the God who is manifest in Christ—the Father who was enshrined in him in the days of his flesh, and in whom he now dwells in bodily fullness—is the God who did these things—the God of the flood, the God of Gomorrah's destruction—the God of the Canaanite conquest. And whether it suits the notions of men or not, the same God will show the same judgment on the regardless and disobedient generation that witnesses the mighty event of his Son's re-appearance on the earth.

When the whole world is prostrate at his feet, what then? "He shall come down like rain on the mown grass—like showers that water the earth" (Psalm lxxii. 6). His object in judgment is not to destroy the world, but to bring it into a state of preparedness to receive blessing. "He will speak peace to the heathen" (Zech. ix. 10). Every government overthrown, "the isles shall wait for his law" (Is. xlii. 4). There shall be but one king in all the earth (Zech. xiv. 9.) Then will be realised the picture presented in the words with which some portion of the public are so familiar: "He shall judge among the nations . . . 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" (Isaiah ji. 3).

It is revealed that a thousand years of this blessedness will end in a greater blessedness still—the abolition of death from the face of the earth (Cor. xv. 25-26), by the immortalization of the vast multitude who will have been led into ways of enlightenment, obedience, and righteousness, under the institutions of the kingdom of God (Rev. xx. 12-15.)

Such is the glorious issue to which the return of Christ to the earth will lead; such the glorious purpose for which he comes. It is a purpose that has been steadily announced from the very beginning of Divine communications with men. It was intimated in the brief declaration at the very beginning of human woe upon earth, that the seed of the woman would bruise the serpent's head. It was declared in the promise to Abraham that he and his seed should have the land of their pilgrimage for an everlasting possession, and that in him and in his seed should all families of the earth be blessed. It was formulated in the covenant made with David, that he should have a son who should sit on his throne for ever, whose day when it should dawn would open on the world as a morning without clouds. It was exhibited in glorious fulness to Israel in their generations in the messages of the Prophets, of whom Peter declares that they testified beforehand the sufferings of Christ and the glory that should follow. Finally, it was confirmed and made sure in the death and resurrection of the Lord Jesus himself, to whom the promises all referred, and it was heralded to the utmost bounds of the Roman habitable by the apostolic

embassage in the first century, by which men were offered the forgiveness of their sins, a resurrection to immortal life and inheritance in the kingdom of God to be set up by Christ at his coming.

It remains the one glorious theme of enlightened anticipation on the part of every one believing and receiving the Holy oracles of God. It may well engage their supreme attention. In what other direction can they look? It is the only true form of goodness attainable by the sons of men. It is the only solution of the impracticable problems of the present age, upon which some good men and many bad men vainly spend themselves. The day of Christ will bring good government, righteous laws, peaceful times,—plenty of well paid work and fruitful labour. It will clear away the impediments which only Christ's strong arm can remove. It will overthrow the present political and social system. It will put an end to separateness of governments and centralise all power in the hands of Jehovah's king and his brethren. In the execution of this reform it will recognise and respect no vested interests, but with iron hand break up irrational monopolies however long-standing, and destroy all unwise institutions however venerable in age. It will pull down the mighty from their seats and exalt them of low degree. It will parley with no enemy; it will compromise with no opposition. "It will break them in pieces like a rod of iron and dash them in pieces like a potter's vessel." It will pull down the present system of things in church and state. It will rebuild the fabric of human society upon a new and pure foundations. It will abolish a hereditary aristocracy; root up church officialism in anger, re-distribute the land under new laws that will secure everlasting peace and plenty to the population. It will put an end to fleets and armies, abolish national debts, dispense with workhouses and jails, and render unnecessary and obsolete all kinds of charitable institutions. It will deliver industry from the shackles of taxation; elevate trade into a benevolent work of supply, and enoble life in all departments. It will lift the mind of mankind towards God in circumstances of liberty, plenty and peace. Politically and socially, it will give us "new heavens and new earth wherein dwelleth righteousness." The public blessedness will distil to the humblest individual, and fill the humblest dwelling with joy. It is no dream. It is

the guaranteed purpose of God proclaimed for ages past. It is the state of things, prophetically contemplated in the song of

the angels on the plains of Bethlehem. "Glory to God in the highest, peace on earth and good will to men."

THE THIRD AND FOURTH LECTURES.

"ARE THERE ANY SIGNS THAT THE COMING OF CHRIST IS NEAR?"

"DOES DEATH END ALL?"

[These will not be published in the *Christadelphian*, as they will appear in a few days in the pamphlet referred to on the cover.]

A JEW ON THE DOWNFALL AND RESTORATION OF JERUSALEM.

Brother Thirtle contributes the following extracts from a work entitled *Religion Natural and Revealed*. By the way, there is no such thing as natural religion. Religion is a system of binding together again the broken relations of God and man. Nothing in nature can do this; nothing can do it short of what God himself has appointed and revealed, and that only is religion. The notions of moral conduct that men have formed out of their own heads are not religion. They are speculations and rules of their own devising, which are powerless to put an end to the alienation existing between God and every man in a state of nature. But for the extracts. They are from a work named as stated, by a Jew, Mr. N. S. Joseph. The work speaks thus of the anniversary of the siege of Jerusalem:—

"Perhaps human nature is so constituted that we may find it hard to lament the loss of what we, personally, never possessed; and thus many thoughtless people may smile when they are told to mourn for the loss of Jerusalem. But if you read in the Bible and in works of history and antiquities what Jerusalem was; if you read descriptions of her glorious temple, and call to mind that that temple was the place on all the earth chosen by God as His Holy House, the abode of the Divine *Shechinah*, the religious centre of the chosen people, the envy of surrounding nations, beautiful for situation, the joy of the whole earth, (Psalm xlvi, 2); when you remember that all this would now be ours, but for the sins of our forefathers

and the tardiness of our own repentance; when you call to mind that, instead of that glorious heritage, we have nothing left to us but the Written Word—no land of our own, no Temple of our own—and that on and near the site of the glorious Temple, church, chapel, and mosque rear their proud heads, but no House of God where the Jew can worship the One and only God—then, perhaps, if you are a fervent Jew, you may realise what you have lost. And the fasts which recall that loss may seem to you wisely ordained commemorations, inviting us to consider how best we may regain the City, and the Temple, and the glory that has departed from us; inviting us to consider how best we may contribute to the fulfilment of our prophesied restoration, speedily and in our days, by meriting that fulfilment. "For in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." (Joel ii, 32.)

Pursuing this last view, Mr. Joseph proceeds to write of the future of the long desolate city, thus:—

"When we read in the Bible the words of the prophets, we may rest assured that those who regarned them as prophets, in their own times, had good and valid reasons for so regarding them, and that they did not blindly accept their statements on trust, without previous evidence of their prophetic gift. But we, living in an age far distant from the time when these prophetic warnings and promises were uttered, have the best evidence of their truth; for time has verified nearly all of them in so wondrous a fashion, that we sometimes stand amazed at the coincidence of

prophecy, in all its smallest details, with accomplished facts. The prophecies relating to Palestine, Assyria, Babylon, and Egypt, have been all fulfilled, not only in their broad outlines, but even to the minutest particulars. Yet some prophecies remain unfulfilled, and what shall we say to them? If nine out of ten prophecies of one prophet have been realised, shall we discredit the tenth? Shall we not rather say, that the tenth is not yet ripe for fulfilment? And when we find the same unfulfilled prophecy foretold equally by several other prophets, the majority of whose predictions have also come true, is it not reasonable to conclude that, in the fulness of time, the as yet unrealised prediction in which so many prophets concur, will also come to pass? To us Jews, the question is a momentous one; for the unfulfilled prediction to which I refer is the prophecy of the restoration of Israel. We Jews, who love our religion, have hopes apart from the hopes of worldly success. Wherever the Jew is domiciled, he lives two lives—his life as a citizen, and his life as a Jew. He loves with tender love the land of his adoption, whose laws protect him and his property, and shield him from persecution. He is a patriot to the land which gave him birth, and gladly bears the burdens of citizenship, faithfully obeys the laws, and shares in his nation's joys and tribulations. But the fervent Jew has another country that he loves without detriment to his love for the land of his birth. He loves that land which was the cradle of his Faith, the home of the patriarchs, the glory of his nation; the land which contains Zion and Jerusalem. He thinks of it, not as it is, desolate, barren, and forsaken, its towns ruinous, its fields untilled, its holy places in Gentile hands; he thinks of it, as it was in the days of its pristine glory, and as it will be when all the prophecies regarding it shall have been fulfilled. Nor is his hope for the restoration of his people a mere insensate longing to repossess the land of his inheritance; for this world has fairer homes than Palestine; more fertile fields than its stubborn plains; more verdant slopes than its rocky hills; but the hope of Israel is for a spiritual restoration, which shall make Palestine once again the religious focus of the world, Jerusalem again the Holy City of the earth, Zion once more the mount of God—a spiritual restoration, which shall make the essence of his Faith

--the belief in the One and only God, and submission to His will—the religion of the world."

The author then goes on to examine the prophetic writings on the subject, observing on Deuteronomy xxx. i.-5, that the prediction there found is yet unfulfilled, that it did not come to pass at the close of the Babylonish captivity, for the ten tribes of the Kingdom of Israel were not included in the restoration under Ezra and Nehemiah; and therefore, a yet future restoration is spoken of. From Isaiah he quotes several passages and observes:—

"The restoration is to be heralded by the previous advent of him whom we style the Messiah, or the Anointed, not a god, but a man, a descendant of David, a man filled with the Spirit of God, worthy of being the harbinger of a glorious restoration (Isaiah xi.-1, -5, 9; ii. 2, -4.)"

Proceeding to comment on other passages, the Jewish writer says:—

"To the Jew, the restoration of the Holy Land is no empty phrase, and his prayers for the renewed glory of Zion are no unmeaning utterances; for with these hopes he associates the promised glories of the Messianic era and the regeneration of the entire human race; and thus prays not in selfish prayer for his own good, or even for the good of the chosen people alone, but, in the broadest spirit of philanthropy, prays for a condition of things which will embrace the happiness of all mankind—an era of one religion, One God. * * * * The Jew alone remains as he was, in spite of his lost nationality. Other nations springing from obscurity, rose, achieved greatness, became dictators of the world, then fell into decay and perished utterly, their grandeur and their monuments mingling with the dust. But the Jew survives them all. He sees, in the history of the past, his people exiled, plundered, tortured, massacred; but he sees also how Judaism outlived its persecutors, and even devised from persecution new vitality. Driven hither and thither about the world, first tolerated, then banished, then recalled, then driven again into exile, the Jew left his trace everywhere, like the wandering thistle down blown about from field to field, the sport of the winds, the plaything of the gales. In commerce, in literature, and in general knowledge, the Jew has achieved a high position. But

his greatest achievement has been that everywhere in his exile, through ages of persecution, he has held aloft the pure unalloyed Word of God as the standard of morality, and his pure belief in One sole God, to whom man is responsible, as the standard of religion."

We can well understand the patriotic warmth of some of these extracts; and we can also excuse those expressions which betray a little national pride. In reading the last paragraph we must, out of deference to truth, remember that all things are not as they should be. The restoration of Israel, and the renewal of the glory to Zion *should not be* empty and unmeaning phrases to the Jew. No; they should not be. But they certainly are so to many Jews. How many Jews are there who have no intelligent understanding of Israel's hope, and who have no acquaintance whatever with the prophetic Scriptures? It is only too frequently with them that orthodoxy is ignorance. Again, the divine plan and purpose is different in many respects from what an intelligent but unenlightened Jew, such as is the author of the last book quoted from, may conceive. There is Judaism and Judaism. It is not the Judaism of to-day that is to survive and have the influence stated by Mr.

Joseph. To be what his names implies, a Jew should be a "confessor of Yahweh." We know that, misled by their blind guides, the orthodox Jews of the first century rejected, and would not confess, him who came unto them in the name of Yahweh; they verily rejected one who, to use the words of Mr. Joseph, was "not a god, but a man, a descendant of David, a man filled with the Spirit of God." Judging after the flesh, they did not recognise in the prophet of Nazareth the Messiah of promise. Had they been spiritually minded they would have perceived that Jesus was the Son of God and the King of Israel. Time will reveal to them their error; and when the city of David shall be built up again, the entrance therein of him who once wept over it, and foretold its desolation, will be the signal for shouts of "Blessed is he that cometh in the name of Yahweh." Meanwhile the wise understand that which Israel after the flesh is ignorant of; and the true "Confessors of Yahweh," who are Jews inwardly, pray for the rebuilding of Jerusalem, and that the throne of David may soon be established therein.

J. W. T

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 RICHARDS, Montgomery.—"I may say Mr. Soley is greatly pleased with the *Apocalyptic Lectures*. He says he can hardly put them down to go to bed. Mr. Davies, in speaking of what he had read, said it was grand."

Brother LONGBOTTOM, Upholland.—"In reference to the length of the cubit there seems to have been three different lengths—the middle one an handbreadth longer than the shortest, and the longest a span more than the shortest. If the shortest was about 18½ inches the next longer would be about 20½ inches, and the longest about 25 inches; if so, and if the Reed of Ezekiel

was of the longest measurement, it would be some 12½ feet long.

Brother RUSSELL, Nottingham.—"We require another supply of books for our lending system. About sixty are out. There appears to be much interest manifested in the reading of them. Through the generosity of our brethren we are able to keep the table well supplied, and thus an effectual work is done to disseminate the truth. If the brethren in other towns could give it a fair trial, they might find, as we have found, it work to a very satisfactory issue. When a visitor takes away a book to read, it necessitates a second visit

in order to return it, and thus he is brought into further contact with the truth. I am pleased to inform you our meetings are better attended. Our book lending system costs money, but we subscribe it amongst ourselves. We commenced to receive the contributions in March, 1880, and have received up to March, 1881, over ten pounds in small sums. Twenty-eight of our brothers and sisters pay eightpence per month, and some fourpence. We have the books spread on a table at the end of the room, and the presiding brother announces, after the lecture, that if any one desires to investigate further the things they have listened to, they can have the loan of a book by making application at the end of the room. When application is made, we take the name and address of the applicant in a book we keep for the purpose, so that we know where the books are. We have found the system work well so far."

LEMIRA FENTON, Iowa, (U.S.A.)—There are no accidents happen to us. All is appointed. We may not see it now, but very soon Christ will explain. I am isolating myself this winter to avoid lung fever to which I am subject. Thus far I am successful, but do you think I am lonely? I consider myself one of the most favoured of mortals. My *Bible Companion* and piles of *Christadelphians*, a sweet-toned organ in my room, a good fire and food to eat, clothes to wear, your blessed exhortations to read. I would not give my hope for mountains of gold. Oh the love of God! the love and fellowship of Christ! Our surroundings show me that we are passing into the time of trouble that precedes our deliverance. This city is suffering fearfully from scarlet fever and smallpox, yet a dead apathy seems settled on the entire population. The cry is, "Amuse us, give us no time to think—balls, theatres, novels, masquerades—on with the dance of death!" Children and adults dying by hundreds. The clergy preach them to glory—all is well. Infidels smile at their credulity; and bless Darwin that they are better informed. Dear Brother Ashcroft, how I love his writings, like apples of gold in pictures of silver. I am looking forward to a wonderful hand shaking pretty soon. If you do not wish to read this, read part. You have got some mighty valiant men over there. Brother Shuttleworth, two Brother Andrews, and Brother Hodgkinson. Happy brethren, to sit and listen to such words of

love. But I get some of the crumbs every month. An't I hungry though? Devouring crumbs with tears of thankfulness. Dear Boanerges, may the blessed master when he comes find you slashing right, and left with the sword of the spirit. I expect he will send some one to find poor isolated Sister Fenton, down in West Davenport. I hope to be found ready and watching, and not look back like Lot's wife.

BROTHER VREDENBURG, N.J. (U.S.A.)—(To bro. Shuttleworth).—I have got a copy of the *Apocalyptic Lectures*. What an unspeakable treasure it is. I wonder if Brother Roberts has any idea what an aid to "Eureka" he has produced? I am satisfied that one-half of the brethren will read both the Apocalypse, and the Doctor's exposition with an interest and intelligence increased, yea, a thousand fold. Once, when I put the question to Brother George Ennis, of Troy, as to what value a college education had been to him, he replied by saying, "I learned how to do things." Brother Robert's Lectures help the believer in just that way. They teach him how to go at the study of the Apocalypse, and indeed, suggest the principles upon which all sorts of symbolism may be interpreted. And the patient, laborious brother will appreciate this help beyond calculation. Now he may learn in a few months what would otherwise take years to know. And not till the grand day of scrutiny, will my dear brother know the joy that he, by God's favour, has been the occasion of. I bless the Deity often that there are so many excellent brethren on the other side of the Atlantic, and though we may not know them face to face, yet our hearts have a common hope, binding us together by a tie which is closer than flesh and blood, and helps us to apply the statement of John, "We know that we have passed from death to life, because we love the brethren." Gracious testimony this, and oh! that it were realised by those who have taken on the name of the Christ. On the contrary, many called believers "are the enemies" of the cross of Christ, "through which he, for their sakes, was made a curse."

BROTHER R. H. ABBOTT, London.—I was greatly interested in the many encouraging articles in the March No. of the *Christadelphian* on the Signs of the Times. Every brother must perceive the remarkable combination of events that portends the end to be very near. The political clouds that

have long threatened the States of Europe are vastly thickening. The Greco-Turkish war-cloud has reached the limit of its tension, and may be expected to burst at any moment. Although this may not directly influence the course of more important events, it serves to further disturb the heavy-charged atmosphere. If a collision with Russia does not take place under the present administration, it is pretty certain that the rival interests will soon clash on the accession of the Conservatives to power. It was only last week that, at a Conservative meeting in Greenwich, under the presidency of Baron Henry de Worms, it was declared that the intrigues of Russia could only be checked by a war, and the sooner that war occurred the better. The House of Lords, in the debate on the Retention of Candahar, expressed themselves strongly on the same subject. The Jews are fastly returning. The schemes projected for the colonisation, by Jews, of the Holy Land are becoming themes of the public press. Events are developing, which are calculated to induce all classes of Jews to return; and it, indeed, seems essential that the rich (whose wealth is simply enormous) as well as the poor should return, else, what attraction will they afford to the Power of the North? Lord Beaconsfield's arrangements with regard to the Jews have, by no means, lost their influence. In a popular work, on the life of that remarkable man, I met with the following passage: "Who can say that the British protectorate in Asia Minor and the acquisition in Cyprus may not have appeared to him as steps in the path which may lead to the establishment of a Jewish nation, and the reign in Jerusalem of a prince of Jewish race in a palace more magnificent than that of Solomon?" Affairs in France are progressing favourably. The Bounaparte party has broken up, and some of its members have joined the Legitimists. The least occurrence, acting upon the impetuous character of the French, who have in turn set up three Republics and two Empires, may bring a restoration of the heir of the Bourbon line to the throne. The process of evaporation still operates upon the now weak and wretched, but once great Euphratean power. Shocks of earthquake are occurring in divers places, *e.g.*, the Transvaal, Afghan and Peru Bolivian wars. The seas and waves of democracy are roaring at Government and factions of men in consequence of distresses, poverty and

want. Kings' hearts are quailing in fear of attempts upon their lives and upon their thrones, on account of the desperate condition of their oppressed subjects (manifested in England by spread of Radicalism, Republicanism distress, (Irish) general discontent among the middle and lower classes on account of depressed condition of commerce). Notwithstanding, the return of Jesus Christ is treated as a myth by the millions. What can all this mean? The evidence is overwhelming. Christ's return must, indeed, be very, very near. It seems that not many years can possibly elapse before these events must reach their culminating point. There might be a short respite of calm, but it can only serve as a means of regaining strength for the great final contest—the contest which will result in the general fall and smashing up of Empires, Kingdoms, Powers, and in fact of all things as at present constituted. What a contrast is the present time of trouble, to the days of peace that Christ will bring! When all men shall dwell together in unity, when all shall fear the Lord, when the earth shall bring forth her fruits plenteously, when the lion and the lamb shall lie down together, when the child shall play at the nest of the wasp without harm. Great indeed is the reward of all that overcome the present evil state of things; and truly encouraging are these monthly reminders that the time is rapidly approaching.

Brother W.M. OWLER, of London, reports that he has received a long and interesting letter from brother and sister Ker, late of Dundee, writing from Pietermaritzburg, Natal, South Africa, on January 21. Sister Ker writes:—"On Sunday last (Jan. 16), we met in a hall of our own for the first time. Previous to that we broke bread in a brother's house; we have now got all arranged and a meeting organised for the first time in South Africa. Brother is very busy getting bills "set up" for printing; he will distribute these so as to make known the fact that the first public lecture on the truth in this Continent will take place next Sunday (Jan. 23), the subject being—"The resurrection essential to salvation." May God bless our humble endeavours in this portion of the globe, and if we are only able to turn *one* into the fold of the Good Shepherd we will not have come out here in vain. Do therefore pray for us; cheer us in our solitude. May the God of all the earth bless our little meeting, and may many yet be added

to his true church, of such as shall be saved." Brother Owler says: "I am sure the foregoing extract will be read with satisfaction by every one whose hand is still at the plough. The years of bread scattering performed by brother Boyley may yet after many days bear fruit. The Father has answered the prayer of his servant; and I have no doubt when bro. B. met the first batch of brethren from England he would, like Paul on meeting the brethren from Rome, thanked God and take courage. The Father doubtless has an object in view in drafting so many of His children to new lands; and it may be for the calling out of good and honest-hearted persons in whom the seed of the kingdom will abide. Persecution scattered the professors of the truth in apostolic days; want of work, bread, and in some cases, ill-health have forced many brethren in these "latter days" to seek a habitation in one of our many colonies. So we see in this history repeating itself.

Brother W. G. Burd, Omega, Ky., (U. S. A.)—"Having observed what brother Sykes, of Elmira, N. Y., says in the *Christadelphian* for Sept. 1st, 1880, (on the subject of the reconstruction of the image) I have concluded to drop a few more thoughts for the consideration of the brethren scattered abroad. I do not believe that either Germany or France is to become the western Iron leg of the metallic image of Dan. ii., but on the contrary, adopting Dr. Thomas's view, think Austria is the most likely of the three. Instead of the present timid attitude of Austria in the diplomatic councils being an argument against her becoming the ally of Russia, it only strengthens that view; for before she will seek an alliance at all, it must become a necessary means of assistance in order to support the claims of the church—whose protector she is—against Germany. And this also, in connection with the persecution of certain unauthorised sects in France, is what is likely to bring the Bourbons to the throne, the object of which will be to humble Germany, and ultimately set the image on its feet, as the result of the actual coalition of the Latins and Greeks, which will not only comprise Russia, Germany, Turkey, and Italy, but Austria, Spain, Portugal, Greece, Denmark, Belgium, Holland, Switzerland, Norway, Sweden, and Persia as well. Hence England, being left out, must fight the battle alone, until the lion of the tribe of Judah comes upon the scene with his

legions of holy angels or Elohim of the Adamic race, and strikes the image on its feet at Bozrah, in the north-easternmost corner of the Holy Land. Then goes forth the decree, 'Fear God and give glory unto him, for the hour (30 years) of his judgment is come,' (Rev. 14, 7.) Then goes the decree, 'whoso will not worship the beast and the image shall be put to death.' This latter is of course done in defiance to the 'audacious usurper,' as the allies under Austrian leadership, subsequent to the Armageddon conflict at Bozrah, will doubtless conceive Christ to be. Now it is evident that the image thus formed is symbolised by the image, beast, and scarlet-coloured beasts of Rev. 13 and 17, and constitutes at this epoch the beast that was and is not, and yet is. But the two-horned beast is representative of the coalition of the Latins and Greeks under the Russo-Austrian alliance which brings the Gogian hosts on the mountains of Israel, and thus cements the metallic image, and sets it on its feet in these latter days. This, when we consider the ulterior aim and effect, of the Russo-Austrian alliance, would seem to be the significance of Church and State becoming married again; and the lewd old mother wipes her lips (all polluted with the wine of her own fornication, by which she has made drunk the spiritually intoxicated nations), and exclaims, 'I sit a queen and am no widow.' It is for this blasphemous arrogance the blow is struck at Bozrah, which leaves but a sixth part of the Gogian allies, and turns them back upon the nations (Ez., 39, 2), but it must be evident to the student of prophecy, having regard to the light shed by the works of Dr. Thomas especially, that these symbols have been partially fulfilled in the history of the papacy or papal powers of Europe, and therefore only have their full and complete significance illustrated in what is yet to follow as imperfectly sketched above.

But there is another subject demanding attention, and that is the fact referred to by brother Sykes regarding the history of the toes of the image. It must be evident to the attentive student (as brother Sykes would seem to intimate), that the toes have as yet no history, and can have none until they 'cleave not together' for want of cohesiveness at the close of the hour of the long-stayed vengeance of God upon the nations. (Dan. ii., 43) (Rev. 14 7.) At this period the horns of the fourth beast and the toes of the image become identical,

and therefore occupy the territory exclusively of the papacy. Then the expurgating of the rebellious tribes having been consummated, the God of heaven sets up a kingdom which breaks in pieces and consumes all these (toe) kingdoms, and it shall stand for ever (Dan. ii., 44, Ez. 20, 37, 38), and Israel becomes Jehovah's battle-axe and weapons of war to break in pieces these ten separated nations, represented by the toes of the image, 'cleaving not together.' (Jeremiah 51, 20.) As to the beast being in the bottomless pit or helpless condition, that has been his position ever since the Franco-German war of 1870-71, and will continue to be his position until the Russo-Austrian alliance which brings Gog upon the mountains of Israel is consummated. But as for the collapse of the remaining six horns, I see no necessity, since the beast which gives them their power to blaspheme, by speaking arrogant words against the most high One, is destroyed or cast down into the bottomless pit of European nations, from which it is soon to arise, and go into perdition or final and irretrievable destruction. What I see is this, when the French Government, as at present constituted, carry their persecutions against the Jesuits and Ultramontanes to such an extent that it shall become a positive grievance in continental Europe, then, the alliance of Austria with Russia will be consummated in order to assist France and Italy to enforce the demands of 'the Church' against Germany. And hence the re-union of Church and State follows as a matter of course. The arrogance of the old mother becomes unbearable, and that man whom God has appointed, comes upon the scene, and smites the Colossus on its feet at Bozrah. Then, the West under Austrian leadership issues a decree to the nations to worship the image beast subsequent, however, to the announcement of the hour of judgment. For I understand this last alliance is formed to try and drive out Christ from the land which necessitates 'the war of the great day of God Almighty,' And at the close of this war, 'Peace on earth and good will among men,' will have been inaugurated which shall last a thousand years. But at the close of the millennium the Gogian hosts are again reorganised and come from the four-quarters of the earth and surround and besiege the beloved city; and fire comes down from God out of heaven and devours them. The final judgment sets, and results in the complete

redemption of the purchased possessions and adornment of the bride—the Alpha and Omega name."

Brother Gunn, Walkertown, Canada—
"I am very much pleased with your deliverance on the subject of election in the *Sunday Morning* for October. Many of our brethren, especially of those who come in contact with the dogma of Calvinistic Election—that terrible dogma,—allow themselves to view the doctrine of election as a dark and impenetrable mystery, and drift into an unnecessary and unsatisfactory state of mind in relation to this subject. For the sake of such, and for their relief and comfort, permit me, in addition to what you yourself have so well said, to refer to a few passages of Scripture, which, in my estimation, make the subject of election as clear as a sunbeam, always saving and excepting that love of God, which moved him to make choice of any of our sinful race—that part of the mystery we do not pretend to fathom. In connection, then, with what you have said, and keeping in mind the parable of the sower and its lessons, let the reader turn to Eph. i.—2, 3: 'Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love, having pre-destinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will,' &c. I. Peter, i.—1: 'Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus Galatia, Cappadocia, Asia, and Bithynia, elect according to the fore-knowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.' II. Thess., ii —13, 14: 'But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the spirit, and belief of the truth, whereto He called you by our Gospel.' Observe here how wonderfully God has connected faith and obedience on our part with the exercise of his own free choice in election. Rom. viii. —28: 'And we know that all things work together for good, to them that love God, and are the called, according to His purpose. For whom He did fore-know. He also did pre-destinate to be conformed

to the image of His Son, that he might be the first-born among many brethren.' In Romans, xii—2, the same Apostle says: 'Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what's that good, and acceptable will of God'—verse 29, chap. 8: 'Moreover, whom He did pre-destinate, them He also calls; and whom He calls, them He also justifies.' These passages are so plain and positive, so emphatic and comprehensible, that they require no comment.

Paul, referring to this election or choice, as applicable to believers in Christ Jesus, equally with the collective purpose of God, styles it (Rom. xi—5) 'the election of grace;' in other words, God's free favour, or gracious gift. Jesus, in that beautiful parable, so full of encouragement and hope for us, living in the end of 'The Times of the Gentiles,' clearly illustrates the Bible doctrine of election (Luke xiv.—16): 'A certain man made a great supper, and bade many; and sent his servant at supper-time to say to them that were bidden 'Come, for all things are now ready. But the servant was met with divers excuses on the part of those invited, who urged personal and selfish reasons for declining the invitation. 'So that servant came and showed his Lord those things. Then the master of the house, being angry, said to his servant, 'Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind; and the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges and compel them to come in; for I say unto you, that none of those men which were bidden shall taste of my supper,' manifestly because they refused to accept the invitation. 'Many are called, but few chosen.' Jesus further illustrates this great doctrine (John, vi.—44, 45): 'No man can come to me, except the Father who hath sent me, draw him.' And this is the way in which men are drawn. 'It is written in the prophets, and they shall be all taught of God. Every man, therefore, that hath heard, and hath learned of the Father, cometh unto me.' The Eternal Father, in His infinite goodness, mercy, and love, and of His own free grace and favour, hath prepared the feast, and spread the table, and in these 'latter days' the Gospel call, or invitation, so long stifled

through the Epheso-Diana roar of human philosophy, human tradition, and human doctrine, has reached our ears, and found in the 'highways and hedges,' calling 'to His kingdom and glory.' In whatever way men may act with respect to the invitation or call, whether they accept or reject it, we have the assurance of the Master that the house must be filled. And Paul, in Hebrews, chapters 3 and 4, while showing us that those who perished in the wilderness could not enter because of unbelief into the promised rest, the rest that remaineth for the people of God, at the same time declares that it is manifest that some must enter therein, and also indicates how this can, and must, be done, verse 11: 'Let us labour, therefore, to enter into that rest, lest any man fail, after the same example of unbelief; for the word of God is quick and powerful,' &c., verses 14, 15, 16. This is the way in which the Father hath been pleased to enable us to become the 'taught of God,' exalting us at the same time to the high and responsible position of co-workers with Him in the matter of the great salvation, exhorting us to work out our own salvation in fear and trembling, remembering 'that it is God which worketh in us, both to will and to do, of His good pleasure,' and so making our calling and election sure—in the one way of His appointment, the way indicated in the Scriptures of truth.

Such is the election found in the Bible—the election of grace—not the election of cruel necessity—yet an election as regards God, absolute, because based upon His fore-knowledge; but as regards man, conditional, because to be secured through sanctification of the spirit and belief of the truth—the whole arrangement harmonising with, and merging into, the programme of the Great King, 'He that believeth the Gospel and is baptised, shall be saved.' We thus see, as you observe in the discourse above referred to, how the purpose of God is according to election, 'how election is according to fitness,' and how fitness is according to the earnest endeavour of good and honest hearts to 'make their calling and election sure.' In view of the whole matter, we can only exclaim with the Apostle in Romans, xi—33, 'O, the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are His judgments and His ways past finding out! for who hath known the mind of the Lord, or who hath been

His counsellor? For out of Him, and through Him, and to Him are all things, to whom be glory for ever, Amen !”

A Sister concludes, her letter as follows: Job says, “When Thou hast tried me I shall come forth as gold.” “These chastisements are not joyous but grievous, but nevertheless afterwards it yieldeth the peaceable fruits of righteousness to them that are exercised thereby.” How we dread the struggle with death, and how nature shrinks from thoughts of the gloomy close confinement of the grave, the putrefaction and the worm; but the gospel hope, to those who possess it, is like the strengthening angel to our Master, and whispers that we “shall be delivered from the bondage of

corruption into the glorious liberty of the children of God.” Death in his tireless tramp has, as it were, passed me with a glance and a warning to be ready, went to the next house and selected a young man for his victim, then a middle-aged, then an old man; yet I am still here and recovering strength, and what for? Forbid that it should be to be cut down as a cumberer of the ground, or to be overtaken by the “falling away” which is sweeping so many into a spiritual death, but may it be for increased zeal in the cause of truth, a more thorough cultivation of the fruits of the spirit, “bringing into captivity every thought to the obedience of Christ,” and counting all things but loss that I may win Christ.

“ A LITTLE WHILE ? ”

JOHN XVI, 18.

Oh ! for the peace which floweth as a river,
Making life's desert places bloom and smile !
Oh ! for a faith to grasp the bright “for ever,”
Amid the shadows of this “little while !”

“A little while” for patient vigil-keeping,
To face the storm, to wrestle with the strong ;
“A little while” to sow the seed with weeping,
Then bind the sheaves and sing the harvest song.

“A little while” to wear the robe of sadness,
To toil with weary step through erring ways ;
Then to pour forth the fragrant oil of gladness,
And clasp the girdle of the robe of praise.

“A little while” to keep the oil from failing ;
“A little while” Faith's flickering lamp to trim,
And then the Bridegroom's coming footstep hailing,
To haste to meet Him with the bridal hymn.

And He who is at once both Gift and Giver,
The future glory and the present smile,
With the bright promise of the glad “for ever,”
Will light the shadows of the “little while.”

And when that happy time shall come of endless peace and rest,
We shall look back upon our path and say : It was the best.

Selected by J. P. P.

INSPIRED CHARACTER OF THE BIBLE.

One fact which strikes us in perusing the Bible is that it was written by men. It carries upon its face the impress of the distinct style and character of various human authors as plainly as any collection of books. It bears all the marks of having been produced by its numerous writers in the full exercise of their natural powers. Each book is as perfectly human in its individuality of structure and style as if God had nothing to do with its composition. No view of inspiration which does not fully recognise this fact can be satisfactory.

But, as while read the Sacred Volume, the evidence of a second fact forces itself on our attention, viz., THE BIBLE IS ALSO THE AUTHORSHIP OF GOD. Its human authors wrote under supernatural guidance. If we recognise its writers as honest and intelligent men, we are compelled to believe that a higher intelligence than their own guided their hands. These facts do not contradict each other, although we may not be able to explain how they meet in harmony in the same composition. Each is established by its own evidence.

There are two statements warranted, as we judge, by the facts and phenomena of Scripture, which appear to us to contain all that is essential to an adequate doctrine of inspiration, viz. :—(1). The sacred writers intended to give to mankind in their writings only what God had supernaturally given to them ; and (2), God enabled them by his special aid to do what they intended. In one word, the Scriptures have been so written that God has made Himself responsible for their contents. They are a supernatural record of a supernatural revelation. We do not say that all that the writers felt themselves impelled to write was a revelation from God in the highest sense of the term. It was not all new truth before unknown to man. What we mean is that the contents of Scripture were designed to be in such a sense from God that he would be as truly responsible for them as an author is for the subject-matter of a book which he writes. In order to this responsibility, originality of matter is not necessary.

When an author sends forth a new work some of his ideas and facts may be new, others may be presented in new relations,

and not a few of them may have been presented in substantially the same manner by others, but he deems it essential to his design to incorporate them in his book, or perhaps to stamp them with his authority. But this complex whole, in which things new and old mingle, he makes his own, and he becomes responsible for every part of it to the extent to which he sanctions it. In like manner, whatever may be the character of the truth to be recorded in the Sacred Scriptures—whether something made known for the first time, old truth presented in new relations, or familiar truth gathered by the writers under Divine guidance from common report, existing books, or public archives—the whole, moulded by Divine wisdom into a complex communication of truth where every part ministers to the design of the Divine author, was what the Scripture writers intended to give to the world. The entire subject matter which they designed to embody in their writings was God's message to men.

When, in the second statement, we assert that the sacred writers were enabled by God's special aid to do what they intended, we complete the idea of the Divine authorship of the Holy Scriptures. This gives us a supernatural revelation embodied supernaturally in human language. It is not enough for us to know that the truth was lodged in all its purity in the minds of the sacred writers, unless we are certified also that they were enabled to transfer it without error to the written page where alone we have access to it. An author must not only have correct ideas in his mind, but he must clothe them in such words as are fitted to convey them clearly and effectively to the minds of his readers. Those who are familiar with the endless disputes which arise from inaccurate language are not likely to undervalue this portion of an author's work. It may also be easily seen that in the case of writers subject to the prejudices, passions, and infirmities which cling even to good men we have poor security that, if left to themselves, they would not err seriously in attempting to give expression to the unfamiliar mysteries of a new revelation. The admission of such an undefinable amount of error in the record would certainly

deprive us of many of the benefits of a supernatural revelation as a rule of faith and life. Doubt as to whether the very words to which we appeal are not rather the product of human imperfection than of divine wisdom is a very different thing from a measure of uncertainty as to the correct reading of particular texts. In the one case the doubt can always be localised, and the uncertainty of one text can be supplemented by the undoubted teaching of another. In the other case the same uncertainty hangs over all, and in no instance can we be assured that we are not, at least to some extent, building upon what is human as if it were divine.

There are two features which necessarily distinguish any book or utterance of which God, in the sense we have defined, is the author, viz.: infallible truth and divine authority. Whatever shows that either of these characteristics attaches to any word spoken or book written by man proves its inspiration. These are attributes which can be predicated only of divine words. Whatever, therefore, makes it manifest that the Scriptures are clothed with such unerring truth and supreme authority that it is sin to disbelieve what they teach, or to disobey what they enjoin, establishes their inspiration in the only sense in which Christians need contend for it.

It is admitted on both sides of this controversy that the Scriptures are the only authoritative source of information as to their own inspiration. Ellis, a leading Unitarian divine of New England, and a strong opponent of plenary inspiration, declares "that the prevailing popular view of the authority, the inspiration, and the infallibility of the Bible has been superstitiously attached to it, that it did not originate in the Bible, is not claimed by the contents of the Bible, and cannot be sustained by any fair dealing with them." (*Half-Cent. Unit. Contr.*, p. 239.) Jowett, in his contribution to the notorious essays and reviews, says "that the nature of inspiration can only be known from the examination of Scripture. There is no other source to which we can turn for information."—(P. 381.) And he boldly asserts that "for any of the higher or supernatural views of inspiration there is no foundation in the Gospels or Epistles."—(P. 379.) This is a plain issue. What idea do the Scriptures give of themselves? Do they claim infallible truth and divine authority for their contents? Do they represent God as their author? In

thus appealing to the Scriptures for the evidence of their own inspiration there is no reasoning in a circle, as some worthy divines have dreamed. We do not seek to prove their inspiration by tacitly taking their inspiration for granted. For we do not appeal to the sacred writers as inspired, but as the credible historians of a divine revelation. We do not quote them as infallible, but as honest and trustworthy writers. Were the appeal made to a few isolated expressions employed by certain of the sacred writers, it might not be sufficient to establish the inspiration of the Bible. For in writers historically trustworthy we recognise the possibility of a measure of unintentional mistake, and perchance these isolated utterances might be the result of honest mistake or slovenly writing. But if it can be shown, as we think it can, that the claims to inspiration, direct and indirect, put forward by the sacred writers are so clear and numerous, and the testimonies to the infallible truth and divine authority of Holy Scriptures so emphatic and various that we cannot regard the authors as honest and intelligent men unless in very deed they wrote under supernatural guidance, then we think we can construct a rational argument for the inspiration of Scripture from writings which, up to this stage, have been viewed only as historically trustworthy. If we accept the writers of the New Testament as the credible historians of a supernatural revelation, the view which they give of the person of Christ, and of the manner in which He was endowed with the fulness of the Spirit's gifts, renders it certain that error could not have mingled with his words. They are an example, unique no doubt, but still an example of human words clothed with infallible truth and divine authority. This, however, is not the only example of the phenomenon which admits of no reasonable question. There are many special oracles which are introduced in a manner, or run in a style, which places their plenary inspiration beyond dispute. We are forced either to accept their inspiration or to maintain that the writer is not trustworthy. When we find Jeremiah describing his book as "The words of Jeremiah, the son of Hilkiah * * * * " "To whom the word of the Lord came," &c., and introducing his message by the statement, "Then the word of the Lord came unto me, saying," v. 4, and commencing a

second message with the words, v. 13, "And the word of the Lord came unto me a second time, saying"—can we suppose Jeremiah to claim anything less than that the words which he has written are at least in these particular instances the words of the Most High. In the 36th chapter Jeremiah is instructed by God "to take a roll of a book and write therein all the words which I have spoken against Israel," and when the prophet has obeyed we find the product referred to interchangeably as "the words of Jeremiah" and as "the words of the Lord," vs. 10-11. Can any one who regards Jeremiah as a thoroughly trustworthy writer fail to recognize this as an example of plenary inspiration? And if we repose confidence in the integrity of the sacred writers, how can we refuse this character to oracles introduced with the familiar formula, "Thus saith the Lord of hosts," or confirmed with the declaration, "For the mouth of the Lord hath spoken it." Numerous examples will readily occur to the readers of the Bible where at least certain passages are so marked out that no fair dealing with the language can eliminate the idea of plenary inspiration from them. We think that it is important to emphasize the position that the phenomenon of inspiration is undeniable. For whenever it is made clear that in certain instances, at least, "holy men of God spake as they were moved by the Holy Ghost," then a very large proportion of the objections commonly urged against inspiration falls to the ground. When inspiration is established as a fact it is a very bootless task reasoning against it, either as improbable, impossible, or as inconsistent with the individuality of the sacred writers. It only remains to ascertain the extent to which inspiration can be predicated of the Holy Scriptures.

The popular objection against the inspiration of the Bible, based on the fact that its writers do not use scientific terms in their references to nature, disappears when it is understood that they were at

liberty to use language with the same freedom as other authors. When it is said that the sacred writers, in speaking of the sun standing still on one noted occasion, and of his rising and setting daily, expressly contradict the facts of science, it is strange the objectors do not discover themselves, with unpleasant frequency, contradicting the facts of science when they speak of sunrise and sunset. It is stranger still that they have never observed that the most noted men of science are quite as much guilty of the contradiction as the sacred penmen. We turn to one of our greatest American astronomers, and on the first page of his book we read, "On the approach of the sun to the horizon in the early dawn his coming is announced by the grey eastern twilight." On the next page, "While this motion continues the sun [at noon, when culminating on the meridian, reaches each day a point less elevated above the horizon, and the diurnal arc or daily path described by the sun grows shorter and shorter."—(Mitchell's Pop. Astron., p. 1, 2.) And must we believe that this astronomer was in profound ignorance of the elementary principles of that science to which he had devoted his life, because, like other people, he speaks of "the daily path described by the sun?" Sir J. Herschel does not hesitate to write: "The sun, which at a considerable altitude always appears round, assumes as it approaches the horizon a flattened or oval outline."—Outlines of Astron., p. 34. If inspiration involves, as we have endeavoured to show, a two-fold authorship throughout of the Holy Scriptures, so that they are at once completely human and perfectly divine, no objection can be more futile than that which is based on the fact that the sacred writers use popular language in the ordinary sense in which it is employed by mankind at large, and even by our highest scientific writers.—*Prof. Maclaren* in a recently delivered inaugural address.

The Christadelphian.

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

APRIL, 1881.

The ecclesiastical world suffers from the

disquiet that reigns everywhere. It is in a state of unrest and upheaval. The national church is fermenting with questions—trifling questions—of ritual for which some of her clergy have been in prison, and are about to go again. Dissent is agitated by the trust deed question;

are or are not ministers bound to preach in harmony with the doctrinal definitions of the trust deed, under which the chapel exists and the preacher is engaged? In church and dissent alike, with all their activity, orthodox religion as a whole, has lost its power over the educated community. Mr. Dale has said something like this recently at Bristol, that Christendom has sunk into the condition that preceded the Lutheran reformation, a condition of formality and of corrupt and powerless doctrinarianism. He says that what is wanted is for men to enquire for themselves the will of Christ, and predicts if this is done that there will be a reformation transcending that of Luther within the next three or four generations. The testimony is true, but not the prophecy. A reformation truly lies ahead and within a shorter distance than that specified, but not a reformation that will come by the will or agency of man. In such a state of things as now prevails, Christ's voice only can secure that attention and obedience to God, which all men must render before there can be true blessedness on earth.

THE SIGNS OF THE TIMES.

ASSASSINATION OF THE EMPEROR OF
RUSSIA.

POLITICAL AND OTHER EFFECTS OF THE
EVENT.

THE IMPENDING WAR BETWEEN
TURKEY AND GREECE.

APPALLING STATE OF THINGS IN
TURKEY.

The assassination of the Emperor of Russia during the past month is undoubtedly a political event of first-class import-

ance and likely to have consequences favourable, in a distinctly marked degree, to the development of the situation of affairs appertaining to this time of the end. In the first place, it greatly aggravates the sense of mistrust and fear which have been slowly creeping over all ranks of European society for some years. The successful blowing to pieces of the first potentate of Europe, after a series of unsuccessful attempts spread over a number of years, will have the double effect of emboldening the secret infernal league who have taken king-slaying in hand as a deliberate business, and of destroying all comfort and confidence amongst occupants of the political "heavens," whose "powers" are thus being indeed "shaken." If the Czar of Russia were the only crowned head that had been aimed at, the feelings created by his assassination might not be so serious: but most of the European potentates have had their lives attempted within recent years by the same secret organization of conspirators. This event is likely to revive their king-killing determinations, and place royal personages in continual fear. The plotters have evidently many sympathisers and abettors throughout the world. In Paris, for example, at a banquet of Communists held March 18, we read that—

"Citizen Paton said all honour and glory to the Nihilists who killed the Czar, but the death of one tyrant was not enough. All must be slaughtered. After Alexander II., Alexander III. There was a tyrant now in France, and the great hearted citizen who should rid France of Gambetta would have his name inscribed in the page of honour of history side by side with the assassin of Alexander II. At the Vieux Chene, Quartier Mouffetard, Louise Michel swore by the blood of the political martyrs that she would not shrink, at the proper moment, from assassinating any tyrant. At one banquet Roussakoff, the assassin of the Czar, was elected honorary chairman. A Citizen Potier lamented the weakness of the Commune, which should have made everybody well off by taking the gold in the Bank

and appropriating the goods of the rich. A female voice remonstrated, 'That is organized pillage.' 'Yes,' replied the sturdy citizen, 'I advocate pillage, and glory in it.'

Again, in Chicago, we read of a meeting of Socialists passing a resolution of thanks to the assassin of the Czar, at which also speeches were delivered advocating the destruction of rulers in general.

A German Socialist newspaper, in an article headed "AT LAST" refers to the assassination as follows:—

"Triumph, Triumph! The word of the poet is fulfilled. One of the most horrible tyrants of Europe, whose destruction has long been sworn, and before whose withering and revengeful breath countless heroes and heroines of the Russian people sank into the grave or the prison—the Emperor of Russia *is no more*. As the monster was returning from one of the customary diversions, provided for him by blind hordes of blood-and-iron-slaves, the death-doom, long since pronounced, reached and smote him. Five times had it been vouchsafed to this Canaille to touch the boundary between Hither and Thither, and to chatter about the finger of God as having recently saved his accursed life, when the hand of the people stopped his mouth for ever. To the writer of this article the name of Rousakoff is only to be 'breathed with reverence,' and the last moments of the dying Czar seem to have been passed in reflecting on a 'life full of crimes.' The terrible news, according to the same authority, 'rang like a thunder-clap' in the princely castles wherein dwell the guilt-laden ones, who have a 'thousand times over merited a like fate.' The dwelling of the Emperor of Germany is specially designated as one of those in which 'howlings and gnashings of teeth' prevailed, and the Emperor is denounced as a Protestant Pope and soldier-'kaiser.' The ruling classes—'the moral rascaldom' of all countries have also felt a terrible shock, for they see in the death of the Czar more than a 'mere act of putting to death.' It is 'an attack full of promise upon *authority as such*,' and 'long-forfeited heads tremble from Constantinople to Washington.' The 'heroic deed' of assassinating the Czar is exalted to the skies; but the writer is not yet

satisfied. Such 'Brutus-like' actions are possible. Why then are they not performed more frequently? 'Why,' it is asked, 'is so-called tyrannicide so rare?' 'Could only one such crowned ragamuffin be destroyed per month, there would be slight desire in the future to play at monarchy.'

POLITICAL EFFECTS OF THE CZAR'S REMOVAL.

But it is the more immediately political effects of the Emperor's removal that most concern the watcher of the signs of the times. Alexander II. was a mild and peaceable Sovereign, and, by nature, little suited for the part to be played by the Russian autocrat in the closing scenes of the dispensation. The wars that occurred during his reign were forced on him by circumstances. He was known to be in firm alliance with the German emperor, with whom (commanding between them about four million bayonets) he had the virtual command of the situation in a peaceable sense. On this account, his life had long been looked upon as one of the guarantees of European peace; and, as he was not an old man, his life was naturally reckoned on for some time to come. His removal has always been looked forward to by politicians with apprehension on account of the known tendencies of his succeeding son in a different direction. Now that it has occurred, the probable effects on the European situation are the subject of much painful surmise. Those effects cannot, in the nature of things, become immediately apparent, but there can be no doubt that 12 months hence it will be seen that a "new departure" in politics has taken place in the assassination of the Russian emperor. The Czar's successor is a well-known ardent pan-Slavist, that is, a supporter of the policy which aims at the fusion of all the Slav races into one nationality, under the house of Romanoff, enthroned ultimately at Constantinople. With these views, he is in favour of a forward policy in Central Asia, so as to give Russia the power of controlling

England in Europe by making it easy to threaten India in case of England's resistance to her Constantinopolitan aims. The new Czar is a hater of the Turk and the German, and a man of marked character, blending ability with iron will. His life has already been threatened; but if, as seems likely, he is the man for the situation, he will be protected against Nihilists plots, and his life reserved for that great sacrifice on the mountains of Israel, which takes place at the return of Christ to the earth. He has issued a manifesto in which he avows his purpose to reign in accordance with "the political testament of our ancestors"—a probable allusion to the will of Peter the Great, whose authenticity may be a fact, though diplomatically denied.

The Berlin correspondent of the *Daily News*, referring to the political bearing of the event, says:—"This country (Germany) considers she has lost a good and true friend, and this sudden and terrible stroke which has deprived Russia of her Emperor may be the sign for the commencement of embroilments and troubles between the two nations which up to the present have been generally considered as far distant. I am no pessimist, but still cannot fail to observe the anxiety with which Germans, particularly Prussians, await the new régime in Russia."

The *Liberté* (French paper) says: The close personal relations which existed between the Czar and the Emperor of Germany are suddenly broken. Will Alexander III. maintain the same sympathy? What will be the attitude of the St. Petersburg Chancery in the great questions which preoccupy the Powers? On the other hand what will be the attitude of Germany and Austria towards the new Emperor? The curtain of the international scene falls on a frightful murder. Who knows on what intrigue it may rise?"

The *National* thinks the death of the Emperor of Russia revives the gravity of the Eastern Question by shifting influences and suspending the effects of a policy devoted to conciliation and tranquility.

THE NEW CZAR.

The *Manchester Evening Express* says:

"The proclamation which has just been issued in the name of the new Czar to the Russian people purports to be from 'Alexander the Third, Emperor and Autocrat of all the Russias,' and it is im-

possible that a personage who can thus truthfully describe his titular position should not exercise a momentous influence on the course of events in his own dominions and on great questions of international policy. Under these circumstances, it is not surprising to find that speculation is already busying itself with a minute analysis of what is known of the character of the New Czar, and is endeavouring by this means to forecast his future actions. What is the bent of Alexander the Third's disposition and policy, and how are these likely to be modified or accentuated by circumstances? This is a problem which time alone can fully disclose, but some sort of clue is furnished by what is known of Alexander the Third's demeanour and action when he was heir-apparent. That he is endowed with more than ordinary force of character and intelligence is generally admitted, and this being the case he will probably struggle to mould events rather than allow events to mould him. At the close of the Russo-Turkish war, in which he took a personal part, he insisted on a rigorous inquiry into the scandalous jobberies which were perpetrated, not only by fraudulent contractors, but by officers of high rank and under powerful Court protection. He himself occupied the position of President of the Commission, and had to encounter great obstacles both in respect to its appointment and its subsequent conduct. The strength of will which carried this task through to a successful issue is evidently likely to make itself decisively felt on great questions of national policy. But there is another aspect of Alexander the Third's character said to be quite as strongly marked as his desire for Constitutional progress, and that is that Russia should play a great part in the history of the world. He is represented as being an ardent Pan Slavist, and this, it is feared, may bring him, sooner or later, into military conflict with Austria and Germany. The deceased Emperor of Russia was probably rightly credited with specific tendencies, but if this were so, destiny was stronger than he, for under his reign immense tracts of territory were added to the Russian dominions, and the Eastern question was forced into sinister prominence. If all this took place under the rule of a monarch who was supposed to be constitutionally timid, or at least of an unwarlike disposition—and of whom Mr. Forbes, who interviewed him during the

late war, said that his eyes were like those of a "hunted deer"—what may be expected from a bold and enterprising successor, who is reported to be animated by a good deal of the old Nicholas spirit, at any rate as regards foreign policy?"

THE IMPENDING WAR BETWEEN TURKEY AND GREECE.

It is interesting at such a crisis to find an explosion on the point of taking place in connection with the Eastern Question. A war has not yet broken out between Turkey and Greece at the moment of writing, but affairs look as if it cannot be much longer delayed. Negotiations are still going on between the Sultan and the ambassadors as to what Turkey will give up to Greece: but the Sultan shows no disposition to comply with the demands of Greece which are based on the frontier "recommendations" of the Conference held at Berlin as soon as the Gladstone Government came into power. Greece has declared that if the negotiations are not concluded to her satisfaction by March 25, she will wait no longer, but proceed to take forcible possession of the recommended provinces. Meanwhile, the most strenuous preparations for war are going on, on both sides.

The Berlin correspondent of the *Standard* says:—"War between Greece and Turkey is becoming more and more probable. Encouraged by the division of the Powers, Turkey refuses to commit suicide by contributing towards the aggrandisement of a State bent, not upon the regulation of its frontiers, but upon the destruction of its neighbour. If she is to die, Turkey requires to be killed by others. The language held by the Turks on this delicate point differs remarkably from what it was a month ago; where the cession of an additional slice of Thessaly was formerly regarded as possible, the maintenance of the border stated in the October Note is now declared to be imperative. It has been found necessary to raise the taxes of a whole year in advance in the provinces and institute a capitation tax in the capital to compensate the metropolitan exemption from military service. The three million pounds Turkish expected to be raised in this way are the last extraordinary re-

source left. Of the other endeavours made to raise money none have succeeded. Is it to be wondered at that to put an end to the intolerable suspense the *Vakit* threatens Greece with invasion? In view of the approaching crisis Russia has thought it necessary to begin her diplomatic mobilisation against the intended victim. The Bulgarian Government has been instructed to complain of the ill-treatment of the Bulgarian race in Macedonia. In other words, the *casus belli* has been found and indicated."

A Correspondent of the *Daily News* writing from Constantinople on February 28, says:—"I believe that the Turks will not yield Janina, Larissa, and Metzovo, but that they will grant to Greece some more territory in addition to that they offered in their note of October 3 last. War preparations here are going on pretty actively. The financial condition of the Government is hopeless, but still the poor subjects have to bear the whole brunt of these preparations. Great violence is used in collecting the taxes from the provinces and orders have been sent to demand the full payment of the taxes for five years in advance. I have heard that in a village close by the capital the *zaptiehs* enter every house, and in the case of inability to pay cash they forcibly seize everything they can lay their hands on and sell it to make up the required sum. Many people have thus been deprived of their furniture, and even of their cooking utensils. I dare say you have already heard that the Government proposes to levy a poll tax on the population of the capital. This is altogether a novelty, as up to the present time the people of the capital have been exempt from paying any such tax; and it plainly shows to what an extremity the finances of the country have come. Such being the case, how puerile it is for any one to hope or expect that Turkey is going to introduce reforms. If no measures are taken at once and with a firm hand to introduce radical changes in the administration of the Government, the expected crash will come much sooner than people generally expect it; but it will bring with it a series of woes and miseries which, with a little more foresight and determination on the part of Europe might be avoided."

STATE OF THINGS IN TURKEY.

A gentleman who has just returned from Constantinople, and who knows the Turkish officials and speaks the language

of the country as well as any foreigner residing there, thus explains the political position as he left it ten days ago:—"All Stamboul, that is the officials at the Porte and in diplomatic circles, feel more anxiety than they dare express lest war should break out between Turkey and Greece. The country, bad as has been its past condition, was never in so bad a plight as at present, nor was there ever greater misery among the population. Such starved looks were never seen in the streets of Pera and Stamboul as are seen to-day. All the Turks whom I know, excepting a few military Pachas, hope to see the differences settled with Greece without a resort to arms, whatever the sacrifice may be. The soldier pachas in office are warlike, because all the revenues of the country in the way of cash are put into their hands, and of course Turk-like, as long as they can finger the *paras*, they care little for other consequences. The Sultan himself, I hear from civilians about him, is more afraid of war with the Greeks than his non-military subjects, but he is swayed by his military *entourage*, who threaten him with a revolt if he gives in to the Greeks. I am of opinion that nothing now but a speedy naval demonstration, at the Dardanelles will bring the Turks to terms. If the Powers trust only to Ambassadorial or diplomatic notes or advice, ere two months are over the war on the frontier will begin; and then if the Greeks do not get a province or two, there will be fields of devastation. The Turks will, I think, break down by sea. I hear from competent authority that to put the Turkish Navy in tolerable condition for sea would cost not less than a million of pounds."—*Daily News*.

PROSPECTS OF WAR.

"There has been much idle talk about the localisation of hostilities in case of war. That idea has been bandied about in certain public speeches, and in a portion of the press almost to the same extent as its utopian predecessor the European Concert. It is one of those delusive themes which serve to avert public attention from the true dangers of the situation. I cannot too earnestly invite your readers not to be led astray thereby. The eventual localisation of hostilities is quite as improbable as the maintenance of peace itself. There is just as much jealousy and animosity among the Powers as there was at the time when the French War Office

contemplated supplying Greece with arms, and when the British representative at Athens informed M. Coumoundouros that the Queen's Government no longer objected to the mobilisation of the Hellenic army.—*Daily Telegraph*.

The Constantinople correspondent of the *Globe* says:—"In the meantime both sides are arming, mobilising, and drilling with all their might. On that point, at least, there can be no manner of doubt. Redifs are being taught to march and shoot, troops are daily sent up to the frontier, and large consignments of war material of every sort continually leave the wharves, in the holds of spacious transports, native and foreign. Greece, we hear, is doing the like. Every nerve is being strained to the utmost, and every sacrifice willingly undergone to produce an army fit to meet the Turk. The system by which moneys are being levied is something excruciating, the stick of the tax-collector is busy—cattle, furniture, aye, even poor cooking utensils are seized to meet the crushing demands. Not only is the immediate payment of dues long outstanding—dues which the poverty of the native has prevented him from discharging—insisted on, but many taxes are being levied prospectively, some for one, some for five years. Picture to yourself the misery which this system inevitably occasions. And yet, what can Turkey do if she would not lose some of her best lands; and what course is open to Greece, whose sons have been promised this aggrandisement of territory, and who has been made drunk with ambition at the prospect of becoming once more a great nation?

"The tardiness and vacillation of the Great Powers is responsible for this extremity of woe, and it is most sincerely to be hoped that their present deliberations may bring matters to a crisis; even war is better than suspense. Sketches and instances innumerable of heartrending beggary might be given, but to what purpose? Enough, if I give the worst which has come to my knowledge. It is this: Cases have during the last month repeatedly occurred of Turkish peasants and small farmers sending their wives to the houses of the native gentry adjacent to beg for a *medjidie*—four and a half francs. These women, whilst tendering their request, removed their veils from their faces with their own hands. Enough has been said to tell you the

terrible price these starving wretches were ready to pay for the wherewithal to buy a morsel of bread; truly blood-money this. In Constantinople the beggars are outnumbering the dogs, and will soon dispute with them the offal on the rubbish heaps; whilst crime is on the increase, because starvation is staring many in the face.

"With regard to the chances of peace or war, the general feeling—apart from the ever varying belief of the hour, occasioned by this or that *on dit*—is that diplomacy will have to make way for the sword. "It must come," is what everyone says. The Turk, whilst preserving a calm exterior, is rapidly approaching that state of desperation when council and persuasion are no longer listened to. His sacrifices have been so tremendous, the additional strain on this country's crippled resources so cruel, and, rightly or wrongly, he so thoroughly feels that he is being bullied and baited, that he may well be expected to turn round and make a stand with the words. "Not an inch further, unless over my corpse; come on, and do your worst!" Let us, moreover, bear in mind that the Turk is above and before all a soldier, and

a brave soldier, too; and that his very creed and religion—and the Mussulman's religion forms part of his every action—rob war of most of the horrors which we attach to it. They have shown, time and again, how they can fight. Poor and ill-fed, they held proud Russia's army in check at Plevna, and would, who knows, have beaten her had they had more men like Ghazi Osman. It is not, therefore, likely that they will quietly give in now.

KINGS AND THE EXPLORATION OF PALESTINE.

The society for the exploration of Palestine has just added the Emperor William and the Crown Prince of Germany, the King of Wurtemberg, the Grand Duke of Mecklenberg-Schwerin, and the Prince Hohenzollern-Sigmaringen to the list of its members. Their donations, together with the liberal gifts from the Emperor of Austria, the Government of Wurtemberg and the Prussian Ministry of Instruction, will enable the society to speedily commence its researches and excavations in Palestine.—*Court Journal*, Feb. 26, 1881.

INTELLIGENCE.

All intelligence communications must be in Birmingham by the 15th of the month at the latest. Intelligence should not form part of ordinary correspondence, but should be written on separate paper, and marked "Intelligence."

Use note paper size and write on one side of the paper only. Do not use large sheets; write with good ink, and write all proper names very plainly.

ARBROATH.—Brother Robertson reports that a report of the lecture on "The burning up of the earth," which appeared in the local paper, and the circulation of over a thousand handbills has had the effect of bringing a number of persons to hear the other lectures. On the 20th February and 13th March, the Hall which is capable of holding from 150 to 200 persons was crowded, and a number could not obtain seats. Several persons seem interested, and a discussion on the "Immortality of the Soul" in all probability will be arranged for. A number of the finger-posts "Does it matter what we believe?" and "A Christadelphian's dying message" were distributed.

BIRMINGHAM.—During the month, the truth has been obeyed by **HEBER**

EDWARDS (27), fancy furniture maker, formerly Plymouth brother.

The Town Hall lectures have been very well attended, including many visiting brethren from a distance. Particulars will be found in the report commencing on page 148 in present number. Three thousand *Finger Posts* were distributed each evening, and at the last lecture, 2,000 *Declarations* were given away to the audience. On the same occasion the Campbellites tried to neutralise any favourable impression made by the lectures, by advertising copies of the tract published by David King, twelve years ago, entitled *The History and Mystery of Thomasism*—the last word of the title being now changed to *Christadelphianism*. The brethren had heard of the purpose to do this, and a circular was got ready and

distributed to the audience in advance, of which the following is the principal portion:—

“It is probable that as you disperse at the last Lecture, a Tract will be placed in your hands, the object of which will be to neutralise, if possible, any favourable impression the Lectures may have made. The Tract is entitled “The History and Mystery of Christadelphianism.” The title is a misnomer. It is not a history of the truth, but an unfriendly representation of certain incidents, over 30 years old, of no manner of moment to those who desire only to know what the Bible teaches. They are incidents connected with the visit of Dr. Thomas to Britain in 1848-9, incidents which were naturally galling to those whose fellowship he was leaving, but which in no way affect the question of Christ’s coming and Kingdom. They are incidents of which those who cherish Dr. Thomas’ memory need in no wise be ashamed. The Tract has been answered and the incidents explained long ago. The explanation will be found in *Dr. Thomas’s Life and Work*, which may be had where the other works are procurable.

“As for ‘mystery,’ there is none in Christadelphianism. It is the outcome of a reasonable and frank acceptance of the Bible as the word of God. Studying this for himself, Dr. Thomas discovered that its teaching was at total variance with recognised theology in all points and particulars. He set himself to work by voice and pen to make this manifest. Others examined to see if it was so. They found it was so, and they in turn have done the same towards others. In this there is no “mystery,” but a very straightforward and obvious operation of reason and truth. The writer of the Tract in question, probably inserted the word ‘mystery,’ to jingle with “history,” and make a telling title. But there is nothing in it. It is neither history nor mystery, but an attempt to hurt by prejudice that which cannot be touched by Scripture or true reason. It indicates the Scriptural impotency of the Campbellites, who make this effort, that their only answer to a Scriptural demonstration is an attempt to create personal prejudice.

“But it will be represented to you that it is not their only answer; that they have tried to bring about a debate and cannot. The facts of the case do not

justify this representation. They are these:

“Seventeen years ago, Mr. Roberts proposed debate with Mr. King. Mr. King declined, saying it was unnecessary to kill that which was everywhere dying out; but that if the Christadelphians, in Birmingham became as numerous as the Campbellites, he would think about it. In six years Mr. King having issued his *History and Mystery*, as an attempt to neutralise Dr. Thomas’ visit to Britain, and the Christadelphians having increased six-fold since 1864, Mr. Roberts again proposed debate. Mr. King again declined, on the score of the estimate which Mr. Roberts had formed of Mr. King. Ten years having again elapsed, and the Christadelphians having increased twenty-fold (some of the increase having come from Mr. King’s own body), Mr. King’s friends urged him to accept the proposal for debate that had been made years before. Mr. Roberts expressed his readiness to hold it, and he is now ready. But Mr. King proposes that there should first be an investigation as to the character of a certain letter, written by himself, and the time it was received by Mr. Roberts, seventeen years ago, which Mr. Roberts declared was unublishable, and which he still declares to have been so, as assailing the character of persons (now dead); which Mr. Roberts said he believed, as he still believes, Mr. King wrote with the express purpose of preventing the publication of the correspondence in which he declined debate, but which was published notwithstanding; and which Mr. Roberts declared, as he still declares, arrived after the other letters were all in type, and when the correspondence-pamphlet contained no space for it, even if it had been publishable. But all of which is of no consequence whatever to a living soul, except as furnishing Mr. King an excellent pretext for declining a controversy which he does not care to hold, but which, at the same time, he would not like his friends to think he has the least disinclination to.

“You will now understand and appreciate the pamphlet which it has been intimated to Mr. Roberts it is the purpose of the Campbellites to place in your hands. If the pamphlet is not placed in your hands, no harm will have been done in giving you this explanation; and if it is, then it is as well you should know the right version of the matter, in

case you might be biased against further investigation into a matter which is deserving of your very highest consideration, and which the Christadelphians have no object in inviting your attention to beyond placing within your reach the great boon conferred upon themselves in the understanding of the Scriptures. Their doing of this is a duty the truth itself has imposed upon them, which they cannot escape, and which they, with the help of God, will continue to discharge in spite of the intense and bitter odium it brings upon them at the hands of such (many of them pious people) as do not understand the Scriptures. If our neighbours accept the truth, the benefit will be all their own. If, unhappily, they reject it, nobody will be hurt but themselves."

The brethren have resolved upon the monthly distribution of 5,000 *Finger Posts* in the town of Birmingham. The cost will only be 25/- per month, provided out of the second collection. Forty brethren and sisters have given in their names as desirous of taking part in this work, which will no doubt effectually follow up the various efforts for many years put forth to exhibit the truths to public view in a population of 400,000 souls.

During the month, the Sunday evening audiences have been unusually large. The lectures has been as follows:—Feb. 27, The Release of Peter and John, (Brother Roberts.) March 6th, The Rector of St. George's sermon on "Christadelphianism," (Brother Roberts.) 13th, Re-arrest of the Apostles, (Brother Roberts.) 20th, Progress of the Apostolic Work, (Brother Roberts.) 27th, Who belong to Christ? (Brother Ashcroft.)

BLACKPOOL. — Brother ALLEN reports regular meetings for breaking of bread and lectures to strangers on Sunday and Wednesday evenings, and on Saturday evenings for practice of tunes in our hymn books. The meetings are becoming better attended, and several persons are specially interested. During the past month lectures have been delivered as follows:—(1) Christ, our example; (2) Manna, that was, is, and is to come; (3) The Covenants of God; What are they? (4) Why are we Baptized; (5) Resurrection and Judgment; (6) Signs of the Times. For the guidance of brethren visiting Blackpool, brother Allen reports withdrawal from the two sisters Kershaw, for the acceptance of the No-will, and now the pre-existent personal

Christ theory of Halifax origin; and from sister Davies for other reasons.

BRISTOL.—Brother BAKER reports a visit from brother Roberts, of Birmingham, "who, in the morning, gave a very sobering and practical exhortation, which the wise will not easily forget. In the evening the public were invited to hear him lecture on "The Eastern Question," in relation to the Jewish race, and the reappearing of Christ to the earth; and if numbers go for anything, our efforts were well rewarded. The room was crowded, and a good many were unable to find seats. At the close, 100 *Declarations* were given away, besides a quantity of other literature. Since then the audiences have been fairly good.—On February 27th, brother Apsey lectured on the "Millennium;" on March 6, brother Chandler on the "Burning up of the Earth;" on March 13, brother Elliott on "If a man die, will he live again?" Several are apparently much interested.

CARDIFF.—Brother REES reports the obedience of C. E. REES and his wife SARAH ANN, who make eleven additions since the opening of the Mission Hall, two years ago. The brethren feel much comfort in the fact, and thank God, and take courage. They would feel pleased to have the presence of any passing brother, with a proper letter of recommendation.—Brother George A. Birkenhead, referring to the same matters, says: "Although it is wearisome at times, still it is a pleasant duty—that of labouring in Our Master's vineyard. Having had two or three additions lately, I cannot help looking back at the time when I was the only brother within a radius of sixteen miles of this place. Five years ago I was alone. Since then, three or four brethren have removed to Cardiff, and we have immersed about twelve." Our present number is about fifteen."

CUMNOCK.—Brother Haining reports the obedience of JAMES MURRAY (53), railway inspector, formerly of the Free Church of Scotland, who was baptized on 19th ult. He adds as follows:—"Bro. Murray who resides near Hurlford, and about 13 miles north-west of this, has been much interested in the Truth for some time, and was greatly helped to the apprehension of the same by the *Christadelphian* which he greatly admires, and for which he has been a subscriber for some time. Being personally acquainted with him for a number of years, and having no misgivings as to

his intelligence or moral standing, the assistance he had requested was cheerfully rendered. Having already broken bread with the ecclesia here, he intends doing so as often as possible.—Owing to what appeared in the *Christadelphian* for last month, it is necessary to state in faithfulness that the ecclesia decided on 22nd August to withdraw from sister Dalgliesh on grounds ocularily demonstrated and previously discussed, and two brethren were appointed to inform her of this decision; her letter intimating her withdrawal (so called) is of date 30th October, and as a matter of course it was taken no notice of or considered."

DERBY.—Brother Chandler reports that Mrs. CAROLINE COATES, teacher of a private school, has obeyed the truth, in being immersed into the name of Christ, after having shown sufficient knowledge to warrant that step. Sister C. is mother in the flesh to brother Coates, and you may be sure the latter rejoices in seeing her added to our number, especially as until recently she has opposed the things put before her pertaining to the true Gospel. We had a good lecture by Bro. Mabbott, of Nottingham, on February 20th, on "The important question," as recorded in Acts xvi, 30. We find our round room in the Corn Exchange will not hold but very few visitors in addition to our own body; so that we shall of necessity be compelled to get a larger place before long—a pleasing result of the efforts put forth in this town."

EDINBURGH.—Brother W. GRANT reports the obedience of HENRY ROBERTSON, (23), formerly a member of the Church of Scotland, and AGNES (30) and JESSIE (21) WELSH, sisters in the flesh, previously belonging to no denomination. They were assisted in putting on the name of Christ on the 23rd of February. The lectures for March were as follows:—6th.—The King of Babylon's vision in relation to God's dealings in human affairs. 13th.—The doctrines of resurrection and eternal life nullified by the doctrine of the immortality of the soul. 20th.—The doctrine of the pre-existence of Christ shown to be unscriptural. 27th.—God's purpose with the earth and the human race.

GALASHIELS.—Brother ROBERTSON reports that the lectures here have been well attended, and listened to with marked attention. They have been as follows:—February 20th, the Gospel (Brother Todd); 27th, "hell" (Brother Todd); March

6th, immortality (Brother Alexander); 13th, the return of the Jews (Brother Grant, Edinburgh).

GLASGOW.—Brother T. NISBET reports the baptism of WM. PETTIGREW, of Woodend, Langloan, grandson of brother Culbert, which took place on Sunday, Jan. 16th. The lectures have been: Jan. 16th, "Abraham's Faith and Hope" (Brother Jas. Nisbet); Jan. 23rd, "Sin and its end" (Brother T. Nisbet); Jan. 30th, immortality (Brother D. Campbell); Feb. 6th, Children of God (Brother Common); Feb. 13th, The intermediate state (Brother Jas. Nisbet).

On Sunday, Feb. 20th, Brother CHAS. SMITH, of Edinburgh, delivered a lecture on "The Expiration of the Prophetic Periods and Christ's appearing" to a well-packed hall. The brethren have arranged for a course of lectures up to May, and are distributing a quantity of small folded handbills each week. These lectures have been as follows:—Sunday, February 27th, "The earth's destiny" (Brother T. Nisbet); Sunday, March 6th, "Hell" (Brother J. Nisbet); Sunday, March 13th, "The gospel" (Brother T. Nisbet).

GLOUCESTER.—Brother Rogers records the immersion of Mrs. HARRIETT HOLMES (30), formerly Church of England. She was buried with Christ in baptism on Feb. 18th. On March 1st, her husband, Mr. ROBERT HOLMES (24), Post-office employee, formerly Church of England, followed in her footsteps, and sought safety from the coming troubles of the world in the only name under heaven, given among men, whereby we must be saved. There are others advancing towards a saving knowledge of the glorious gospel. A goodly number attend the weekly lectures. We purpose a series of special efforts to place the truth more perfectly before the notice of the people. On Sunday, February 20th, brother Taylor lectured on the Second Coming of Christ; on February 27th on Everlasting Torments; on March 6th Bro. Wilson lectured on Resurrection; and on March 13th, brother Taylor lectured on the Kingdom of God.

GRANTHAM.—Brother J. T. Hawkins reports the removal of brother Draper to Derby, very much to the regret of the Grantham brethren. Lectures have been continued since our last communication every Sunday evening, with varying audiences.

GREAT YARMOUTH.—Brother Diboll reports as follows: "The attendance at

the meetings for the proclamation of the truth, has—as a brother tersely remarked—‘sunk to the accustomed dead level.’ Although we are credited with a population of something in excess of 40,000 human beings, yet the invitation offered falls unimpressably upon the ears of the mass of the people. We have recently sustained a loss by the removal of bro. James Daniels to London, his inability to obtain sufficient employment in Yarmouth, having rendered this step necessary. An Improvement Society, in connection with the Ecclesia, has been in working order for some months past, and the fortnightly meetings in connection therewith are greatly appreciated by most of the brethren and sisters.”

IRVINE.—Brother Mullin reports an edifying visit from brethren Campbell and Leask, of Glasgow, who exhorted and lectured (brother Campbell) in a way to cause searchings of heart.

KEIGHLEY.—Brother Silverwood reports that the brethren here are trying their best to set forth the truth by having different brethren from other places. On December 18, bro. Andrew, of Leeds, gave us a lecture on “The Vineyard of the House of Israel, as it was, and as it will be.” On February 5, bro. Mitchell, of Leeds: “The Saints, their present position and future work.” On January 1, Bro. Shuttleworth, of Birmingham, gave us a good lecture on the “Gospel Kingdom,” shown to have no reference to the church in its present state. On January 8, bro. George Drake, of Huddersfield: “The resurrection and judgment of the dead.” On January 22, bro. Dyson, of Halifax: “The return of Jesus Christ to the earth, necessary to the well being of the human race.” On Jan. 29, Bro. Marsden, of Rastrick: “Why was Paul bound with a chain.” On Feb. 12, Bro. Hirst, of Huddersfield, was with us, his subject being “What is man.” Bro. Hirst also gave a lecture at Oakworth, on the day following, where some of the brethren reside. All the lectures were well attended, and we hope they will bring forth much fruit. Sister Marie Blenkarn has fallen asleep. We know, says Bro. Silverwood “that none will be forgotten when the Master returns to gather together his household and to give reward unto all his faithful servants, both great and small.”

LEEDS.—Brother W. H. Andrew states that brother Hollings has returned to

Leeds from London, but is not in fellowship with the brethren. When in London he held himself aloof in consequence of certain charges against him, and he continues to do so.

LINCOLN.—Brother Roberts reports that a course of lectures has been delivered in the Corn Exchange during January, February, and March, by the following brethren:—Brother Ashcroft, of Birkenhead, (“The blood of Christ”); brother Royce, of Peterborough, (“The unsearchable riches of Christ”); brother Richards, of Nottingham, (“The testimony of Jesus”); brother Shuttleworth, of Birmingham, (“The Millennium”); brother Burton, of Leicester, (“World Burning”); brother Mabbott, of Nottingham, (“Salvation”); brother Royce, of Peterborough, (“The Signs of the Times”).

LONDON.—Brother A. Jannaway writes: Since the last report our, ecclesia has been further strengthened by the immersions following:—January 16th, MISS CHARLOTTE BERRY (sister in the flesh to sister Grimes, of Derby,) formerly Church of England; and on January 19th, MISS SOPHIA BENNETT, previously neutral; February 20th, WILLIAM EDWIN GRUITT (22), formerly neutral; February 25th, FREDERIC WILLIAM SMITH (23), formerly Baptist; 27th, WILLIAM LANDER (from Devonport); March 13th, CATHERINE LETITIA BATEMAN (36), wife of brother Bateman, formerly strict Baptist. Those interested in the work of the truth will be pleased to hear that brother Andrew’s special course of lectures has gone off with very encouraging success, good and attentive audiences having attended throughout. With the view of sustaining the interest created by these lectures, arrangements have been made for another course of six lectures. Each one is to be delivered by a different brother, and will be an elaboration of some subject which has been but incidentally referred to by brother Andrew. This second course of lectures will be advertised in precisely the same way as the last (viz., by tastefully printed folded announcements, somewhat after the Nottingham example; specimen enclosed; really well got up.—ED.) The effort at Stratford continues. The lectures there for the past two months have been are:—February 6, “Does Death end all?” (brother Owler); February 13, “The Jewish sabbath” (brother Thirle); February 20, “The future appearing of Jesus Christ” (brother A. Andrew); February 27, “The king-

dom of God" (brother Atkins); March 6, "The marriage supper of the Lamb" (brother A. Andrew); March 13, "The first resurrection," and "The second death" (brother W. J. Jannaway); March 20, Christ's reappearance on the earth, a certainty, and a necessity (brother W. Atkins); March 27, "What must I do to be saved?" (brother T. Bosher).

MANCHESTER.—Brother Barlow reports the holding of the first of three discussions between brother Dunn, of Stockport, and Mr. Henshaw (Swedenborgian), of Manchester. An attentive audience, considerably larger than any before, gave unmistakable proofs of interest. The topic of the debate was: "Does man live after death without the natural body?"—the Bible the only standard of appeal. Brother Dunn lectured the following night to a fair audience, and will next Wednesday continue his subject—"Body, Soul, and Spirit," at their special request; to be followed up by a course of Wednesday night lectures, on the "Signs of the Times."

MILES PLATTING.—Brother Brown reports that brother Wadsworth has returned to Keighley, and that sister Watson, of Keighley, has been united in marriage to brother Smith, of the Miles Plating ecclesia.

MUMBLES.—Brother W. A. Jones reports the obedience of EDWARD LINCOLN BEHENNA, son of sister Behenna. Brother D. Clement reports the return to fellowship of another who had been standing aloof for some time. He says: "This makes our number now 67. We were favoured with a lecture from brother Ashcroft, in connection with his visit to Swansea; he spoke in our place Monday evening, Jan. 31; the chapel was full to overflowing, and brother Ashcroft's lecture—"Why I gave up the ministerial office and became a Christadelphian"—has quite electrified the village; the Truth has become the topic of consideration in many neighbouring quarters. Brother Ashcroft's lecture has done great good, and ever since his visit the attendance at our Sunday evenings' meeting has been greater than before. Several are apparently intent on giving the truth that devout consideration which the importance of the subject demands. One of the local clergy (Wesleyan minister) a so-called "M.A." was one of brother Ashcroft's hearers and many of his flock, and I have heard on good authority that he has been plied with

questions which have required all his art to answer. He has tried hard to make out in brother Ashcroft's words, "that Zion stands for a chapel, Canaan for heaven, Jerusalem for the multitudes of sects, and geography is made to signify astronomy;" that the meek now inherit the earth, that the soul that sinneth shall live for ever. We are on the look out for a Sunday visit from brother Ashcroft, (D.V.) May 22nd, and are in great expectation of a good and profitable hearing. We thank God for the general rubbing of the eyes going on in this neighbourhood, and the disposition to look into the Truth. We are taking advantage of the interest created to call attention to the Truth in special lectures of our own. The two lectures already given have been very well attended. Sister Randles, of Swansea, has commenced to give singing lessons to the brethren and sisters. Without flattery or egotism, I think I may say we are grateful for her admirable services, and are getting on well under her tuition.—Sister Emily Michael would like the brethren and sisters to know who are likely to come to the Mumbles, on business or leisure, that she has taken the "Temperance Hotel," and will be able to entertain any visitors that may come into this neighbourhood; they can depend on being well attended to, and their stay made as agreeable as possible under the circumstances pertaining to this age."

SPALDING.—Brother Jane reports one more added to the little number who have put on the saving name, viz.: On March 3rd, THOMAS HARRISON WRIGHT (36), who had been a local preacher for some years. The lectures are much better attended now than when we first opened our room. Several appear to be giving diligent heed to things of the spirit, which is very encouraging to us after a long period of sowing the seed without any apparent result. The lectures for the past month have been—Feb. 20th, "The natural body and the spiritual body" (brother Allenson); Feb. 27, "Baptism" (brother Hawkins, of Grantham); March 6th, "The promised inheritance" (brother Richards, of Nottingham); March 13th, "What must I do to be saved" (brother Jane.)

SWANSEA.—Brother Randles reports the lectures as follow: Jan. 16th, "The saints' inheritance; the title deeds examined and the survey made" (brother W. Clement); Jan. 23rd, "Hell" (Bro.

D. Clement); Jan. 30th, "The blood of Christ and the covenants of promise, &c." (brother Ashcroft); Feb. 6th, "Does death end all"; Feb. 13th, "The demons of the New Testament" (brother S. Davies). Brother Ashcroft's visit was much appreciated by the brethren. Many went down to the Mumbles on Monday, 31st, to hear his lecture there. Feb. 20, "Everlasting Punishment" (brother S. Davies); Feb. 27, "If a man die shall he live again?" (Brother J. T. Jones); March 6, "The kingdom of God" (Bro. William Clement); March 13th, "Will Christ personally return to the earth" (brother S. Davies).

WARRINGTON.—Brother C. ROBERTS, reports the immersion of ALFRED ROBERTS, twin brother to brother Albert Roberts, whose immersion was announced in the November number of the *Christadelphian*. We had a visit from Brother Ashcroft on Feb. 20th, who gave us an excellent exhortation in the morning, and in the evening a very good lecture to an audience that paid very great attention. The lecture was a treat to the brethren and sisters. The following lectures have been given during the month of February. Feb. 6th, "God in everything" (Brother Unsworth). Feb. 13th, "The first and the second Adams" (Brother C. Roberts). Feb. 20th, "The clerical office, a scriptural enquiry into its claim upon the popular confidence and respect" (Brother R. Ashcroft). February 20th, "The gospel" (Brother W. H. Hatton).

AUSTRALIA.

KANGAROO FLAT, SANDHURST.—Bro. Anderson reports that, through removals, the ecclesia here has been reduced to four members. He remarks: "We must not repine, for the Lord knows how and where to place his people, and we are still among the two's and three's gathered together every week in his name. May the Lord ever keep in our midst and bless us, and keep us faithful to the end."

CANADA.

TORONTO.—Brother Ross wishes it to be understood that the lectures by "Mr. W. Ellis, of Birmingham, England," advertised in the Toronto as at "the Christadelphian Hall" was not in connection with the brethren who meet at No. 16, Alice Street, but with those who separated from them some time ago.

NEW ZEALAND.

OUTRAM.—Brother R. Simons, who has been transferred to this place from Balclutha, where he was station master, writes as follows:

"My removal appears to have been brought about at the instigation of the so-called ministers of the gospel. I had only been here a short time when I learnt that a letter had been sent from the Rev. (so-called) Maurice, of Balclutha, to Rev. Kirkland of this place, cautioning him that a very dangerous and pestilential fellow had come into his district. And I have already suffered some persecution, as they have done their best to get rid of me. I am expecting in a few days either to be removed again or else appointed to the amalgamated duties of railway station master, post master and telegraphist. The revds. and their friends are against me, and they have some considerable influence, but the railway authorities and general public are for me. Our Almighty Father is over all, and our mediator and advocate knows well what persecution is, and we can well and safely commit all our affairs into His hands. The great thing for us to do is to submit patiently. It is truly a great honour to suffer for the truth's sake. What surprises me is that the very little I can do troubles them so much, as it is so little I can do, except lending and distributing books, and that only on a very small scale now, as my means are a little more limited than they were, but if I get appointed here my means may improve. Do you think it possible or practicable for brother Ashcroft to pay a visit to New Zealand, provided the necessary funds could be raised? Most urgently do we need the assistance of an able brother amongst us new. Brothers Mosley unite with me in asking this question."

(We are sorry to disappoint the expectations of the New Zealand brethren, but it would not, in present circumstances, be possible for brother Ashcroft to accept an invitation out of Britain. The piano-tuning business, by which he is seeking to provide a livelihood with his own hands, though not yet adequate to the supply of his wants and that of a numerous family, is slowly developing and requires his steady attention. The work he does for the truth is mostly on Sunday.—Ed.)

Brother Simons adds the following P.S. to his letter before closing: "I am just

appointed to railway, post, and telegraph. Blessed be Jehovah's name. I may remain in Outram for some time if according to the Deity's Will." Brother Simons also encloses letters from the brothers Moseley, which space prevents appearing.

SOUTH AFRICA.

PIETERMARITZBURGH, NATAL.—Brother Boyley reports that sister Vimpany, of Birmingham, arrived safe at this place on December 10th. Brother and sister Curry, and brother Eliot from Bristol, and brother and sister Simms, of Dudley, landed safely on Christmas Day. Brother Eliot, for the present, stays at Durban. We have commenced the year 1881 by hiring the Dramatic Hall in one of the principal streets in this city. So we shall now begin to make a public effort for the truth for the first time. Close following upon these arrangements, brother and sister Parsons, late of Birmingham, have just arrived, and with them our brother Fisher, late of Welshpool. They came up by train on January 15. What a contrast with the once state of affairs! Once there was only my humble self; now, we muster 24, all told, irrespective of brother and sister Crichton, and another one at Durban.

In answer to many inquiries received from our British brethren of late, I wish you could tell them, through the *Christadelphian*, that we are not able to get free passages for brethren, as easily as we could do in times gone by. In several cases we have failed to get passes. If you will state this it will settle many minds. I have not the means to write to all.

Writing again a month later, brother Boyley wishes to correct the editorial remark appearing in the January *Christadelphian* touching military conscription. He says it is liable to cause friends a great amount of needless pain and anxiety. "I beg you therefore to put them at rest in their minds by stating as early as possible that it is a false report (as applied to Natal.) The Government has never yet pressed any colonists in Natal in any military service, as yet, not even at the time of the Zulu war, which was a more gigantic affair than the petty squabbles now going on. True there has been conscription in the Cape Colony, but not in the Colony of Natal. I fear you have been confounding the one

with the other, and applied newspaper reports of Cape Colony to that of Natal."

Brother Boyley concludes his letter by reporting the arrival of Sister Hewan from Wolverhampton.—Brother Rees writes to say he is well pleased with Natal, and thanks God he is in the country. He is sorry to see a discouraging report sent home by brother and sister Kelly.

UNITED STATES.

BALTIMORE (Md.)—Brother Trezise reports the death of brother Miller, one of the oldest brethren in Baltimore. He died in full hope of the resurrection.

BARRY (Pike Co. Ill.)—Brother J. W. White writes for *Finger Posts* and other matter for distribution. He says: "We will try again and see if we cannot get the ears of the people. Truly darkness covers the earth and gross darkness the people, but then we are told to sow the seed and God will give the increase. The cry of God's children has been in all ages, 'Oh Lord how long?' May the cry soon be answered is my prayer."

SPOTTSVILLE (Ky.)—Brother R. C. Green says: "Hitherto I have been unknown to you except as a subscriber, as no report is ever made from the ecclesia here. Therefore I beg you to accept a brief statement from an humble brother. I have been a reader of *Christadelphian* works during a period of fifteen years or more and have carefully examined their teaching, and compared them with the Bible, with the result of being completely convinced that the people known as *Christadelphians* alone possess a knowledge of the plan of salvation, as revealed in the scriptures of truth. On the 29th of July, 1879, I was baptized into the saving name, together with a number of others. We meet together on the first day of the week to break bread after the example of the Apostles, and in compliance with our Saviour's dying request. Our meetings have been poorly attended this winter owing to the unfavourable condition of the roads."

WASHINGTON (D. C.)—As there are "no less than six families of Boggs in this city," brother J. W. Boggs wishes it stated, for the information of brethren wishing to communicate with him, that his address is 622, North Carolina Ave., S.E."

The Christadelphian,]
May 1, 1881.

The Christadelphian.

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

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

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Vol. XVII.

TWENTY YEARS AGO.

In April, 1861, the editor of the *Christadelphian*, then a stripling of twenty-two years, (engaged on the *Huddersfield Examiner* in the capacity of reporter,) addressed a letter to Dr. Thomas, in expression of his strong sentiments of individual indebtedness for enlightenment in the Scripture received through the reading of Dr. Thomas' writings. The Dr. published the letter in the *Herald* for 1861, with remarks. The following is the letter and the remarks:—

“Dear Brother Thomas,—We have you in ever grateful remembrance, for, under God, you have been our deliverer from the distressing intellectual bondage in which we were held, and in which the wide world now lies.

“And what a state the world is in! Look where we will, the most alarming omens are showing themselves. Politics are getting fearfully entangled on both sides of the Atlantic; and the evil effects of this state of things politically are already beginning to be severely felt in commerce and the social system. What disastrous times are looming ahead! Truly, a time of trouble such as there never was. May our Father shield us from the storm! May his special protection be around you, Brother Thomas, whose life is so much more valuable than any of ours. We are not dismayed, dear brother; we rather feel elated by the prospect, and will be ready to hail the full outbreak of that all-devouring storm which shall engulf great Babylon and her many daughters and sweep away the refuge of lies; knowing that thereafter cometh the time of perfection and peace, when there shall be “glory to God in the highest, over the earth peace, and goodwill among men.” Yet, doubtless, many fiery trials await the faithful. Commercial depression,

military exigency, and many other causes which the commencing troubles will develop, may be allowed sorely to try "the faith and patience of the saints." May God strengthen us to endure the test! I feel assured he will; for his living words daily implanted in our hearts seem to generate a power within, a moral heroism, strong enough to carry us through any trial to which we may be subjected.

"What do you think of coming to this country should affairs "wax worse and worse" in the dominion of "the Stars and Stripes?" You would at any rate find here a safe retreat from the disquietudes of war, and would also find many people who would most gladly hear your voice. I should like to hear your mind on this point.

"EUREKA has duly arrived in England, and we are enjoying a great treat in its perusal. When do you suppose the second volume will be ready?"

"We have seen most of the English brethren in our travels. As a whole they are an exceedingly weak community; but there are some choice specimens of humanity among them. Nottingham is the greatest stronghold of the truth in England, and has most to show in the way of moral and intellectual fruition as the result of its operations. I say this advisedly. You are most highly appreciated in Nottingham, which I found to be the case also wherever the truth is intelligently and fully apprehended and earnestly loved.

"I don't see how any cordial believer of the things of the kingdom, can afford to waste time in attending infidel lectures. Yet it is to be regretted that it is the practice of too many so to do! What hath the

light to do with darkness, orthodox or atheistical? There is too little whole heartedness in the religion of many who now bear the name of Christ. They are not consecrated enough by the truth, not hot enough. How much they are lukewarm! Yet there are many precious ones in whom a living faith strongly worketh by love.

"Hoping your valuable and useful life may long be spared, and that you may be protected from the widespread storm which is descending, (yea, fervently praying for the same,)

I remain your most affectionate son in the Gospel, R."

"England, April 28, 1861."

DR. THOMAS' REMARKS.

Though personally unknown to us, we have heard of our worthy correspondent by the hearing of the ear. We are much obliged to him for the kind wishes he expresses in our behalf, which do not abound towards us from all who are equally indebted to us for "turning them from darkness to light;" and we wish we could add, "from the power of Satan unto God." But this is nothing new or strange to those familiar with the examples in the Word. The people of this generation are more expert in acquiring a superficial and theoretical outline of the truth, than the spirit of a deep and comprehensive and affectionate appreciation of it, is sure to generate. Our labors bring us into contact with two classes who profess the truth—the lukewarm and the hot. We are glad to hear that there are some of the latter in Old England, who "intelligently and fully apprehend and earnestly love the truth," and that we are esteemed most by these. We find the same

thing here. But as there are very, very few who care anything about the truth in this country, there are very few who care anything about us, and have any good wishes to bestow. Being so scarce, then, we are able the more highly to appreciate the scanty blessings we receive from the lips of our contemporaries. May they return a hundredfold upon all who find it in their hearts not to curse, but to wish us any good. We rejoice that we have been able to turn some to righteousness who delight in it with grateful hearts. May they "inherit the land, and dwell therein for ever."

In regard to a safe retreat from war's alarms, we do not think we should be any safer in England than we are in the vicinity of New York City with the Hudson flowing between us. We are two hundred miles from the seat of war, which is a safer position than being within twenty-one miles of six hundred thousand Frenchmen in arms, and burning for an opportunity of avenging Waterloo. It would avail nothing to leave America to avoid troublous times; for before long all countries will have trouble enough to fill them with dismay. Our immediate prospects here are very gloomy, with no bright openings in the clouds revealing the crystal-blue beyond. More than one-third of our subscribers are cut off from us by the government of the Disunited States, or the government of the late United States, refusing any longer to carry the mails in the territory of the new power at war with the old; and the rest in the States, whose authorities blindly proclaim that the Union must and shall be preserved for ever, are but little able for want of a currency of any value in these parts or from some

other cause, to send us the supplies necessary to meet the expenses incident to the publication of the Herald. If affairs do not brighten by the end of '61 it may be necessary to suspend until a more convenient season. In such an event, it is possible we might revisit England, where we doubt not the public ear would be more interested to hear, if not to obey, the truth than in this land of crotchets and wild conceits.

We believe that the day of grace for this people has passed away, and that they have proved themselves unworthy of the doctrine of the Deity. They have no faith in the Scriptures farther than they can torture them into proof of their foregone conclusions and fanatical assumptions. What zeal they have is not according to knowledge; and is expended on "the higher law" of sin's flesh, and disputations upon mere abstractions. The Bible is subjected to these, and the Old Adam is supreme. If we conclude to revisit England, we shall be happy to reappear in Nottingham, seeing that the testimony to the earnest faith and intelligence of brethren there preponderates in their favor. But of this, more hereafter, if we are effectually moved to cross the troubled sea.

Nothing is more earnestly to be deprecated than the practice of believers attending "infidel lectures." They are the wisdom from beneath: which is earthly, sensual, and demonic—the thinkings of sin's flesh in the recesses of its own darkness upon divine things. A professor who takes pleasure in the nonsense bubbled forth by ignorant sinners, which is plausible only to the ignorant, hath not "Christ dwelling in his heart by faith." Flesh delights in the romancings of the flesh as the pleasures

of sin, for "the thought of foolishness is sin;" not so the spirit. This delights in "the deep things of the Deity," which are enough to occupy all the time men in ordinary life can spare. We have heard of no man being an infidel and lecturing and writing against the truth who really understands it. He may have a smattering, and may talk glibly upon some of its points; but a scriptural understanding by which his mind reflects the depth of the spirit, he

certainly cannot have. Would a profound chemist waste his precious time in listening to twaddle he knew to be the mere vaporings of ignorance upon the elements of things? Neither would one skilled in the word subject his ears to the droppings of clerical or infidel lips. The advice of the spirit to such a one is, "cease, my son, to hear the instruction that causeth to err from the words of knowledge."

June 12, 1861. *Herald* p 183.

THE WICKED IN THE RESURRECTION.

THERE are TWO AIONS: one, *the Aion of the flesh*; the other, *the Aion of the Spirit*. Each of these *courses* has a life peculiar to itself. We all know experimentally what the life is pertaining to the course of the flesh—it is life manifested through a corruptible body, or mortality. Men may die and rise again to life; yea, have died and risen again, and also died a second time. Yet, in dying again they were not subjected to what is apocalyptically styled "the Second Death;" nor in rising did they attain to the life of the course of the Spirit. The examples we refer to are the dead raised by the apostles after the assumption of Jesus, not to mention the instances in the times, or Aion of the Mosiac Law.

We argue, then, that a man may die, and not be injured by the Second Death; and he may rise again, and not see the life of the Aion of the Spirit. Life by resurrection is not necessarily eternal life, or the life of the Aion. This was the life Jesus brought to light in the gospel of the kingdom, and referred to in Jno. iii. 36. It is there termed *'zooen aionian, aion-life*. This is the life he that believeth not into the son shall not see. It is life manifested through incorruptible body; and no one can see it, or become the subject of it, who does not attain to an incorruptible body, though he may rise, like the apostolically resurrected from the dead. He rises with the wrath of God abiding upon him, which when worked out, subjects him to the Second Death.

They who become "as the angels of the Deity in heaven" are consubstantial with the Father, and consequently "eternally existent."

He that hath not the Son of God is he that hath not believed into him. He, therefore, hath no right to the life of the spirit-man, which is bestowed on the faithful after they have appeared at the judgment seat of Christ, been

judged according to their works, and pronounced to be the blessed of the Father. The order is,

1. Resurrection ;
2. Appearance at the Judgment Seat ;
3. Examination of Accounts ;
4. Sentence of Approval ;
5. Change in the twinkling of an eye.

"Every one shall give an account of himself to God," says Paul. To do this the dead must be raised. Now, if the resurrected man be one of those Peter compares to a washed hog returned to its wallowing in the mire, his account of himself will be a very bad one. He will have to testify that he has been "sowing to his flesh." This being proved against him, his sentence will be according to Paul, "he shall of the flesh reap corruption." This sentence being pronounced against him, he will not see that life which is manifested through incorruptible flesh, or spirit-nature ; but will be "injured by the second death," which is consummated in corruption of his resurrected body. Thus "the wicked can be made alive, and not see the life" associated with incorruptibility.

Paul says, that the reason why they all must appear before the judgment seat of Christ is, "that every one may receive the things in body according to that he hath done, whether good or bad." To do this the receiver in coming out of the ground, must rise in his sins if he be adjudged to receive things in accordance with the bad actions of his former life. Isaiah xxvi. 14, applies not to those dying under times of knowledge. Those who are neither to live in the Aion of the Spirit, nor to rise into the resurrection state, are those who die under *helpless* ignorance. God does not treat such as he does those who know the truth but will not obey it ; or, who have obeyed it, but subsequently turned back to the corruption that is in the world through lust.

True ; no wicked man can claim to be "made alive in Christ" that he may live for ever ; but he will certainly be made alive that he may be judged and consigned to the dire severities of the Second Death, which is "the wages of sin," the first death being the common lot of all, both saints and sinners.—*Dr. Thomas. Herald 1861, 185*

AN EVENING WITH NEHEMIAH.

"But so did not I, because of the Fear of God." (Neh. v. 15).

[AN ADDRESS DELIVERED BY BRO. ASHCROFT TO THE BIRMINGHAM CHRISTADELPHIAN YOUNG MEN'S MUTUAL IMPROVEMENT SOCIETY, MARCH 28, 1881.]

We are met to spend an evening in the company of a man whose character presents a remarkable combination of devoutness, determination, and sagacity. These are qualities whose union in the same individual is sufficient to make him an interesting and profitable study. "The fear of the Lord" is not only "the beginning of wisdom," but the basis of all other characteristics which make a man's society

agreeable to the friends of the truth. His push and shrewdness and general capacity derive great interest from the fact that he is what Paul would style "spiritually minded." There are many clever men in whose audience we should not care to sit because of the absence of this feature from their mental composition. It is a thing peculiar to the truth that it makes writers and orators whom once we considered paragons of excellence, lose all their attraction for us. Our copies of Carlyle and Dickens find their way to the second hand book shop; while Talmage and Spurgeon we should scarcely care to cross the street to hear.

It was Nehemiah's "fear of God" that was the secret of the prominence which he acquired in the affairs of Israel. Men who are *merely* adroit and smart are not suited to any important part in the Divine programme. And on the other hand it is necessary that a man's organization should display pretty fully other qualities besides that of veneration, if he would accomplish extensive service in the work of God. He must be bold and enterprising, and prepared to make a mistake now and then—he must be able to see a point and make others see it too—he must have prudence and caution—he must know when to *use* his tongue and when to *hold* it—his emotions must be well reined up by his reasoning faculties; and yet he must be an enthusiast in the matter he takes in hand.

All the Holy men of old were conspicuous examples of strong mentality combined with a child-like reverence for the ways and things of God. The Deity has many millions of human creatures to select from, and though he chooses the poor of this world as a rule, He does not choose those who are poor in mind as well as pocket. The men His purpose requires are those in whom his word is fruitful in a variety of ways that betoken intelligence, and reason, as well as devoutness and enthusiasm.

In Nehemiah there was a happy blend of the characteristics that go to make up what James calls "a perfect man." Some

have considered that he displayed a certain tendency to parade his own doings which is not the mark of a properly balanced mind. "Think upon me, my God, for good, according to all that I have done for this people," (Neh. v. 19). But there is nothing in this request that is inconsistent with true humility of mind. It is simply a petition based upon an acknowledged fact which fact is urged as a reason why the prayer should be granted. And when we remember that God will render to every man according to his work, it does not appear a breach of modesty on Nehemiah's part to make this allusion to the work he had done in Jehovah's name, which allusion some have interpreted to his disparagement. Besides, the severest critic of the man, should allow his judgment on this point to be moderated by the recollection that Nehemiah did a great work for God under exceptionally trying circumstances, and his request was accompanied by an appeal to the greatness of God's mercy. Neh. xiii. 22.

There are two considerations which make Nehemiah specially suited to our companionship to-night. In the first place he was not a Prophet, nor a Priest, nor did he claim to possess any divine commission. There was nothing supernatural about his case. He did what any man might have done by the help of the same circumstances and the same religious fervour and natural capacity and resolution. Therefore we cannot put him aside as a standard beyond our reach. Indeed there are no such standards anywhere presented in the scriptures. Even the gifts of the Spirit did not disqualify the Prophets and Apostles for being ensamples to others. And what's the good of an example that nobody can follow; the man who endeavours to excuse disobedience in any form, by saying—'I am not inspired'—'I haven't seen Christ'—'I am not as favourably situated for doing the will of God as Paul, and Peter were'—that man has woefully mistaken the nature of "the high-calling in Christ Jesus"—as he will eventually discover to his cost. There-

fore when I say that Nehemiah is *specially* adapted to the purposes of the present address, I don't mean to insinuate for one moment that he would have been at all less suitable, if he had possessed those supernatural endowments which fell to the lot of the Apostles in the first century. The remark is simply intended to call attention to the fact that his example does not admit of that unreasonable treatment which some have accorded to the example of a man like Paul, who have said in effect that a man who is inspired, is no fair pattern for one who is not.

Then, from the information which is accessible to us, we may gather that Nehemiah was a comparatively young man when he undertook the important enterprise with which his name is associated. It is reckoned that he would be a little over 20 when in the year 456 B. C. Artaxerxes permitted him to go to Jerusalem the city of his father's sepulchres, that he might build it. And as he only remained there 12 years the first time he went—some of the greatest achievements which are recorded of him must have been accomplished when he was under 40 years of age. The Deity desires to have "the dew of thy youth." He cannot do much with a human organization that's beginning to totter and stoop. The time comes when this mortal machinery refuses to perform any great work, and its powers are very soon exhausted, and the grasshopper becomes a burden. Accordingly we find that God has generally chosen young men for any important service connected with the honour of his name. The Apostles were probably all young men, and their Lord and Master was only 30 when he called them to his side. As a young man, Nehemiah embarked upon a work whose magnitude and whose varied character, must have proved a heavy strain upon his powers. In the seventh chapter of his book, ver. 65, he is designated "The Tirshatha"—a title which is distinctly applied to him in ver. 9 of chap. viii.—"Nehemiah, which is

'the Tirshatha.'" This word is said to come from a root which signifies "severe" or "stern." And considering all that Nehemiah had to do, it was very necessary that he should know how to put his foot down. He made a very good architect and "clerk of the works." Sanballat, the Horonite, and Tobiah, the Ammonite, who were the ringleaders of rival colonies of Samaria, and their Arabian allies—found in Nehemiah a man who was made of very tough material. He was just the man to build the wall "in troublous times," (Dan. ix. 25,) and to seize the reins at an epoch when God's affairs were in general downtreading and neglect. He met with a great deal of trouble among his own people, which arose from the general distress that was much aggravated by the unscrupulous exactions of his predecessors in office, who of course represented a foreign dominion, and had been in habit—like the Turkish Pashas of the present day—of maintaining themselves and their courts, at the expense of a population already overburdened with imports of one sort and another. Nehemiah set his face against this piece of tyranny and injustice, for the reason we are about to consider. And he did a great many other things for the same reason. He aroused a very general interest in Divine things by arranging for the public reading and exposition of the law: and it is highly probable that he co-operated with Ezra in forming the canon of Hebrew scriptures as it existed in the time of Christ, and at the present day. He was the means of getting up an unequalled celebration of the feast of Tabernacles, and he caused the people to enter into a solemn covenant to walk in God's law, and to observe the Sabbath, and to avoid intermarriages with the heathen. The value of his presence at Jerusalem was illustrated by the fact that when he returned to the palace of Artaxerxes at the end of twelve years, abuses of one kind and another crept in, and greatly marred his work; so that when he came back to Jerusalem he had to use extra sternness, and enforce the

separation of all the mixed multitude from Israel. Tobiah the Ammonite had to clear out of the chamber which the High Priest Eliashib had prepared for him in the temple, with all his household stuff. Nehemiah was distinguished for what he did, and for the way he did it, and no doubt his prayer will be remembered, and his man who had the fear of God so continually before his eyes will again find a place in Jerusalem, at a time when there will be no wall to build, and no Sanballats and Tobiahs to embarrass his proceedings, and no Canaanite in the house of the Lord of hosts.

But Nehemiah was not only remarkable for what he *did*, he was also conspicuous for what he did *not*. Sometimes it is as difficult to take a negative attitude in the interests of righteousness and truth—to pursue a policy of refusal and abstention—as to engage in any positive act of service toward God. It is by no means every man who is able to say “no” and give the reason: especially when “no” means present and obvious disadvantage. To make a stand against any practice that has custom and respectability and gain on its side, requires a Nehemiah, and such men are scarce. “The former governors that had been before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver; yea even their servants bare rule over the people: but so did not I, because of the fear of God.” The custom might be a source of gain, and quite a respectable thing, and what most in my position would not think worth while to meddle with—“but so did not I because of the fear of God!”

Now the object of this Young Men’s Mutual Improvement Society is to assist its members in all important directions, especially to imbue their minds with that “fear of God” which will enable them to pronounce the word “no” properly. Christadelphians have more use for that negative than has any other community of people under the sun. Our entire attitude

is a huge “NO,” and we have been led to assume it “because of the fear of God.” Nehemiah had learned to take an independent stand. He used his own feet and his own eyes, and his own conscience, and did not suffer himself to be led off the right track by what was a common practice, and innocent in the estimation of other men. We live in a day when all who possess an enlightened fear of God are compelled to be singular. There is a perfect Babel of religious sentiment around us, and in the midst of the confusion, we have to decide “what is truth.” The multitude are no guide to us in the matter except as furnishing an infallible intimation that the truth lies not with them. They have never intelligently brought “the fear of God” to bear upon their religious position. But you may ask—How is a young man judiciously to exercise independency of thought in relation to all the theological pretensions that clamour for his acceptance in the present day? “Wherewithal shall a young man cleanse his way” from the defilement of mere Paganism and ecclesiastical tradition? Is he to trust to his own ability to correctly canvass these rival claims, and may he rely upon the soundness of his own mental vision when objects purporting to be Divine are presented before it? Would it not be the wiser course for him to distrust what he may discover to be, or what he may *think* to be the truth, and rely upon the verdict that has been pronounced before his day by his pious ancestors, and his church-going predecessors? This is the counsel that any orthodox parson would give our young brethren and friends if he were addressing them to-night. He would emphasise upon the danger that attends the investigation of ideas that are not in harmony with established religion. He would say—“Your fathers and grandfathers, your pastors and teachers, have decided that these things are true, and there is no particular need for you to go to all the trouble and incur all the hazard that are involved

in a thorough overhauling of such matters—just take your seat comfortably in the pew and let not your mind be unsettled by these winds of doctrine—be assured that ‘what is new is not true, and what is true is not new?’ Every Christadelphian can say, whether he be young or old,—“So did not I because of the fear of God!” We cannot if we would bring young people into harmony with the mind of God, by suggesting that “So and so has said this and that, and you need not see for yourselves whether it’s right or not, but just accept his *ipse dixit* and save yourself all further anxiety and trouble.” “The fear of God” is not a thing that can be generated after such a fashion. It arises from an intelligent and steady discernment of facts that have been revealed and *which every man must see for himself* before he can fear God as Nehemiah did. God’s testimonies were not given to put into the hands of men along with a pair of mental blinkers to prevent them seeing all round. We can well say in relation to the truth what one writer has said about belief in general—“No man has any belief but what he wins for himself as the captive of his own spear and bow.” If that is a correct statement there is very little “belief” in the circles of current theology, where every question is attempted to be settled by an appeal, not to the Scriptures, but to the uninspired and contradictory and feeble deliverances of various popular men. It is no uncommon occurrence for orthodox people whose minds have been disturbed by the conversations of a brother, to go to their ministers for material to supply a suitable answer to these troublesome suggestions. But even a very young brother does not require some other brother to coach *him* up for a successful interview with an alien on first principles. His acquaintance with and submission to those first principles *made* him a brother, and he could not have become one otherwise: and so he is able to give an answer to every one who asks him for a reason of the hope that is in him.

There is however a deference due to experience and superior powers of mind which I would not be understood for one moment as disparaging. Beyond the limits of first principles there are “deep things of God,” besides matters in practical life, demanding the exercise of a mature wisdom and ripened judgment—and in relation to such things we may safely say it ill becomes raw and inexperienced youth to assume a suspicious and distrustful attitude towards those who in age and understanding are men. I have known some in connection with the truth who certainly have not possessed unbounded capacity, call in question the statements and conclusions arrived at by Dr. Thomas by processes of investigation and proof which have simply been beyond their ability to follow. Now if I found that a brother who had been longer in the truth than myself, and who had more experience in its manipulation, and who altogether displayed a more comprehensive judgment, and who had access to sources of information I had never consulted, and whose brain was larger and of finer quality than my own—a brother who who had never impaired the healthy action of that wonderful machine, by the use of that narcotic which almost every Gentile youth seems to think indispensable to true manliness—I say if such a brother were to work out some difficult problem in connection with the truth, I should feel bound if not at once to accept his conclusions thankfully, at least to suspend my judgment until I gained the ability and the opportunity to test his chain of evidence link by link. If at first I was not quite able to see eye to eye with him, I should say to myself—“The fault is more likely to lie in my ignorance than in his knowledge.” And I should say the same of those apparent discrepancies in the inspired writings which some seem to make it their special business to hunt for, who evidently read the Bible for no other purpose. My plan would be to lay the responsibility of the alleged contradiction on my own lack of information, and not on the Scriptur

themselves. I should say the Scriptures are too obviously Divine to permit the suggestion that they are in some particulars unreliable—there is no real discrepancy—the Scripture cannot be broken—hosts of reputed inaccuracies have been satisfactorily explained, and all the rest are capable of as satisfactory treatment when the knowledge of the investigator is equal to the occasion.

Well, to return from this slight digression, the members of this society are young men who have learned to say "No" to the demand of modern ecclesiasticism that they should give it their unquestioning and unqualified adhesion—not that they are unwilling to be led, but that their leaders must take their cue from the Scriptures of truth. This is a most honourable position for any young man to occupy. It shows he has got eyes in his head, and that he keeps them open. For as regards the bulk of mankind we all know how completely they have allowed their senses to be imposed upon, by the glare and tinsel which bedeck the ecclesiastical rottenness of the day. You are at least "mutually improved" to this extent—you can take the multitude man by man, and woman by woman, and in your imagination ask them a few of those simple questions which, with *you*, have passed beyond the realm of fraternal discussion into the region of undebatable fact—and you can by this means get a precise idea of the Scriptural value of their position. In the mass they seem to one another to present an unanswerable argument in favour of their aggregate pretensions, but how much do they *individually* know of "The Hope of Israel," and "The Covenants of Promise," and the glorious purpose of God to fill the earth with His praise?

And the same "fear of God" which enables you to say "No" in this direction, qualifies you, as nothing else can, to meet a variety of other suggestions with as firm and decided a negative. You have companions in that daily occupation, which so seriously limits your opportunities of

mental improvement: and you doubtless know the bitterness which accompanies the friendship of the truth in the continual presence of the average young work-fellow of these present evil times. I won't suggest that you have any difficulty in saying "No" to an invitation to go to the theatre, and not be so strait-laced, or to go and have a drink; or to join your fellow clerks or shop-mates at some piece of secret dissipation. If I were addressing a number of young men attached to one of the churches around us, it would be necessary to spend some time in words of warning against temptations of this sort; but *here* it would be almost like a waste of wind. A Christadelphian—or one who is thinking of becoming such—at a theatre, or pot house, or race course! Why the idea is too ridiculous to be suggested. We might as well search the Pentateuch for some record of the existence of similar Institutions in connection with that "Tabernacle of witness in the wilderness," which contained a visible manifestation of the presence of God. These Gentile customs, I should hope create no element of danger for you, and you are not under this head at least to be accredited with any surprising virtue, because they supply you with nothing that can be fairly called a temptation. But you cannot perpetually mix with contemporaries of this stamp, and not be liable to be drawn aside from the fear of God in other ways. "My son," says Wisdom, "if sinners entice thee consent thou not." Open not thine ear to the suggestion that there can be no harm in a day's jollification in their company. The end of such like things is death. Though you are obliged in the Providence of God to associate with those who do not fear Him, from morning till night, you are not obliged to drink at the muddy stream at which they are vainly endeavouring to slake their thirst. They are dropping into the grave, one by one, like rotten sheep—"Be ye not like unto them." You need to be suspicious of the very atmosphere which surrounds the mirth of your un-

godly associates in daily toil. The child of God can take no part in the laughter of fools. It is here where a young brother of strong social proclivities needs particularly to be on his guard. We are allowed to be glad and rejoice, but we are not to borrow the materials for our exultation from the devil's ground, and the devil's companies. "Exhort young men to be sober-minded" (Titus ii. 6). Christ does not want a parcel of buffoons, as His companions in the day of His glory. There has arisen a class of literature in our day which has an enormous sale, and which leavens Gentile society with an almost universal disposition to use a style of speech that is the opposite of "grave." The American humorists have largely helped to create a condition of mental soil in which it is simply impossible for anything Divine to germinate, and I suppose that their books are in the hands of most of the educated young men of the present day. When asked if you read these publications, it will be well for you if you can say "So do not I, because of the fear of God." You cannot afford to introduce into your mental being so powerful an antagonist to the new-man which is in process of formation within you, as literature of this class would produce. Men *might* crack jokes if there was no resurrection of the dead; but as long as sin reigns unto death—as long as the world is in a state of exile from God—as long as man rules and the earth mourns, and Divine things are trodden under the feet of fools, what can we do but pass the time of our sojourning in fear, remembering the words of the Lord Jesus, how he said "Blessed are ye that weep now: for ye shall laugh." We shall wish we *had* been of a serious type of mind when we stand before the judgment seat of Christ, if we have not been so characterised before. Our appearance there won't reveal us in any character save that which we have made habitual to ourselves, during this time of probation. Neglecters of the Word won't then suddenly find themselves transformed into patient, systematic, daily readers of

it. Those who have shown neither zeal nor fidelity in relation to the things of Christ, won't then have the satisfaction of discovering that they are good and faithful servants. If a man has never put his hand to any good work, he won't then all at once develop into one of those to whom Christ will say—Well done! He who has not loved Christ won't then be made into one who *has* loved Him—in the twinkling of an eye. And so he who has never put off that frivolous, snickering old man of the flesh, will not appear then as one who has given heed to the apostolic counsel, and abstained from foolish talking and jesting—one in whom the word of Christ has dwelt richly in all wisdom, and who has (instead of Gentile jokes) indulged in that mirth which can find its best conveyance in psalms and hymns and spiritual songs.

It is possible for there to exist customs in connection with even the brotherhood, to which it is necessary to oppose a sturdy and invincible non-compliance such as that expressed in Nehemiah's words—"So did not I, because of the fear of God." We have to recollect that the companies called into existence by the truth here and there, simply furnish Christ with a heterogeneous mass of characters out of whom he will make a selection according to His purpose. It is impossible to believe that all who are called brethren are fully alive to this admonitory fact. Many seem to be in the habit of assuming their acceptance and immortalisation, as a matter touching which there was not the slightest ground for anxiety or doubt. The idea of a brother working out his salvation with *fear and trembling*, never appears to have presented itself to their minds. Their belief in the judgment is of the sort that James speaks of, when he says—"As the body without the spirit is dead, so faith without works is dead also." Theoretically they would admit that the judgment of Christ's professed household, is to be: but "*in works they deny*" this most salutary and undeniable truth. Hence they can do things

which call for expostulation on the part of those who really have the fear of God before their eyes. The net is cast into the sea, and all sorts, good and bad, find their way into it. That is Christ's own illustration of the work that is now going on. Therefore we must not be surprised if some who are called brethren should do things which make us quote Nehemiah's words:—"So did not I because of the fear of God." Questionable conduct of any sort cannot find justification in the example of any brother. If a thing is not "lovely and of good report" it can't be made savory and acceptable in the sight of God, though a thousand unite in the doing of it. Nehemiah was one who was prepared to stand alone if need be, in an attitude of immovable resistance to everything that was out of harmony with his conceptions of what was compatible with the fear of God. It is not safe for any of us to fall into doubtful ways because we may happen to know, or to have heard of, some one who is nominally a brother, who does the thing about which we have been exercised with doubt. "Whatsoever is not of faith is sin,"—and there is always peace and safety resulting from abstinence from whatever course of behaviour is open to a Scriptural demur. Brethren do take impressions from one another in a variety of *commendable* ways, but there is a possibility of the other thing, which suggests an illustration I have seen about certain creatures which are said to occupy the lowest region of organised life. The microscopist even with his most powerful lenses cannot make them visible until he has first fed them with some coloured material which they absorb in a way that causes their whole organisation to take a perceptible tinge. Now be ye not as these tiny colourless things which get all the hue they ever have from the hands of the subtle scientist. Let your spiritual complexion be your own. Refuse to be made what you will be when Christ comes, by the artificial injection into your moral nature of false ideas of our high calling, whether

gathered from this quarter or from that. Take your stand with Nehemiah, on the basis of Jehovah's fear—a comprehensive term. And after a while you will discover that every plant which the Father hath not planted, will not be able to live in the atmosphere which is congenial to you.

Great peace have they who love God's law. Of course it is a little awkward and disagreeable to be so very singular. I rather think those three Hebrews, found it so, when in the plains of Dura to the sound of harp, sackbut, and dulcimer, the whole multitude bent the knee, and these alone had the courage to say "Be it known unto thee O, King, that we will not servethy gods, nor worship the golden image which thou hast set up." You are not likely to have your fidelity put to so severe a test as was their's. Their "No" involved a dreadful alternative—"they fell down in the midst of the burning fiery furnace." "So did not I" does not mean as much as *that*, in these days. But what if it did? Is it not written—"He that saveth his life shall lose it; and he that loseth his life for my sake the same shall find it."

It is pleasant thus to renew our familiarity with these ancient saints of God. What a contrast they present to all who now occupy the high places of the earth, where nothing is done "because of the fear of God"—but where the honour and praise of man, and a miserable cringing to the mastership of a state of society from which God is entirely absent, are the order of the day. We know there is to be an end to this condition of affairs, and that the earth has not been created in vain. It's future rules are those, in this and past generations, who like Nehemiah have been able to say—"So did not I"—for a reason which has earned for them the reproach and persecution of their contemporaries. And so the whole family of God meet together at last, having been tried and exercised by the conflict of the same just and righteous principles with the manifold iniquity of their respective

generations ; and so made to feel *one* in a sense which never would have been possible under any other arrangement. We aspire to their company. We make the aspiration reasonable, by doing in our appointed circumstances, what *they* would have done had it been their turn instead of ours. The toils and tribulations incident to these days of our fidelity to the truth, are a very necessary introduction to that which God has provided for them that love Him. Yet a little while, and all men of Nehemiah's mould will form one glorious company with which the Lord Jesus will

surround Himself as with a cloud, and in the midst of which He will sing a song of praise. It's worth while being singular in the estimation of a generation like ours, if it results in, or at all contributes to, our being present on that unspeakably blessed occasion. And that is but preliminary to the great work which he will proceed to accomplish in the earth—when he will rid it of its countless abominations, and root the wicked out of it, and make it the enduring habitation of knowledge and purity, and peace and righteousness, and universal “fear of God.”

THE NAME OF THE UNCREATE.

OUR readers will be aware of the emphasis laid by Dr. Thomas on the meaning of the name by which the Creator of heaven and earth revealed himself to Moses, as distinct from the name by which he was known to Abraham, Isaac, and Jacob. This name is variously spelt in English—EHYEH, YAHWEH, or JEHOVAH ; but in Hebrew, the radical elements are the same. The question has been : to express what idea did the Creator take this name ? The translators of the English Bible have adopted the view that it was to express the idea of self-existence—pure and simple—I AM. Dr. Thomas maintained on the contrary that the name as a “memorial name”—(for such the Creator declared it to be, saying, “this is my memorial to all generations”)—was prophetic ; that it intimated his purpose to manifest himself on earth in connection with his dealings with the seed of Jacob—that it ought to be translated I SHALL BE. As a grammatical question, it was difficult for those lacking thorough knowledge of the Hebrew tongue to come to confident conclusions on the subject. To the merely English reader, there were certain *prima facie* presumptions against the Dr.'s rendering. Twenty years ago, the Editor of the *Christadelphian*, being

among this number, urged these objections in personal intercourse with the Dr. He asked him if “I-shall-be” was the correct translation of the Name, how Jesus came in his argument with the Sadducees on the resurrection, to adopt the ‘I am’ reading as translated into Greek by the Apostles, quoting from Moses the saying at the bush, as “I am the God of Abraham, Isaac, &c.” Had the Dr. given the answer suitable to the case, the Editor would not have had for years to suspend judgment on the question of the right import of the memorial name. The answer in question would have been, “Jesus did not adopt the ‘I am’ reading. The memorial name does not occur in the saying which he quoted to the Sadducees ; but merely the Hebrew idiom for personal relation to a thing, correctly translated ‘I am.’” Instead of giving this answer, the Dr., thrown off his guard as it seemed, referred to the authority of a Hebrew grammarian, which failed to carry conviction because it did not dispose of the objection urged.

Time has gone on and circumstances have brought matters into a different aspect, with the result, as in many previous cases, of justifying conclusions of the Dr. which at first seemed doubtful. For some

years, Brother J. J. Andrew, of London, has been engaged on a collection, from the Dr.'s works, of all new translations of the Scriptures which he has made in the course of his various arguments. In these new translations, the memorial name forms a prominent feature: and the question came up whether the Dr.'s translation of this name was sustainable. The further knowledge acquired since the original doubts, admitted of the subject being more thoroughly investigated, with the result of discovering that the Dr. was right. The importance of this result lies in the great additional force imparted to the demonstration of the divine side of Jesus as the manifestation of the Eternal Creator in human nature.

In the investigation referred to, Brother J. W. Thirtle, who has considerable knowledge of the original, has taken a leading part. The result of his investigations will be found in the article succeeding to these remarks. In forwarding the article to the editor, he says:—

“Herewith I send you the article I spoke about when in Birmingham some weeks ago. It was then only *in posse*; now I am glad it is *in esse*—after a little toil. I trust it will be useful. Believing Dr. Thomas's position to be thoroughly sound, I have confined myself as nearly as possible to showing that other writers have, on various points of doctrine and fact, expressed views and made statements similar to those he held.”—[EDITOR.]

THE MEMORIAL NAME OF THE DEITY.

THE Most High God, the architect and possessor of the Universe, was known to Abraham and his contemporaries as *Ail-Shaddai*—the strength of Powerful ones,—as the Omnipotent Creator. In later times, when about to enter upon a new relationship with the descendants of the patriarchs, the Deity gave himself a name by which he was thenceforward to be known, and about that name—as to its pronunciation, force, and meaning—there has, from time to time, been much discussion, and philologists and antiquarians on the one hand, and Jews and Christians on the other, have held various and widely different opinions. A large majority of the host of “divines” who have undertaken to write and speak about the ways and purposes of the Deity, have paid no attention whatever to the subject of the names by which, at different times, He was known to those to whom He revealed Himself. Satisfied, as a rule, with superficial observation, and only too frequently wide-of-the-mark comments not involving any great amount of investigation, these leaders of the people have avoided matters which to them appeared mysterious, or, at most, have dealt with them in anything but an exhaustive manner. The name about which there has been so much discussion, and which to the majority of the learned is, as it were, without any pointed

meaning, is also—and to some this may seem strange—without any attractive signification to the natural descendants of those to whom it was first revealed. This name is a Hebrew word of four letters, and is spelled—*Yod, he, vav, he*. In our English Bibles this word is, in all but a few instances which can be counted on the fingers, represented by the word LORD, in small capital letters; that is, however, without reckoning when it is preceded by the word *Adonai*, when it is represented by the word GOD, in the same type: which combination we shall refer to further on. In seven cases—and in three of these it forms part of the name of a place—this quadrilateral word is rendered in the Authorised Version, “Jehovah.” As they are pointed in the Masoretic text of the Hebrew Bible, the four letters form a word pronounced *Yehovah*. Some have wondered how the letter J came to be the initial of the word among us, as well as of the shorter form Yah—in the common version, Jah. The answer is found in the fact that early translators and commentators wrote in Latin—a language which has no such letter as Y in it, and those scholars selected J to do duty for the letter they wanted. Of the true and original pronunciation of this name—the proper and distinctive name of the Most High—nothing really definite can be said.

Judging from the analogy of words, critics have formed opinions, and a powerful majority of modern authorities—with the support of many ancient writers—have decided that the word we have spelled should be pronounced *Yahweh*. Among the Jews the mere utterance of this name has, from very ancient date, been looked upon as blasphemy, this extreme view arising no doubt from a mistaken notion of the meaning of Exodus xx. 7, and some other passages of similar import. Because in this place it is stated that the name of *Yahweh* must not be taken in vain, it was by the rabbis decided that that name should not be uttered at all; and to this day whenever the Divine name is met with in reading or has to be recited in speaking another word is substituted for it. The “ineffable,” or incommunicable, name of the Deity is referred to under various designations, such as *Shem ham-m'phorash* (the distinct or separate name); *Shem han-nikbad* (the glorious name); *Shem ham-m'yuchad* (the proper name); *Hash-shem* (the name); *sh'ma rabba* (the great name); and *Shem shel arba' othiyoth* (the name of four letters). This last expression finds its equivalent in the Greek word *Tetragrammaton*. In the Septuagint translation of the Bible the word *Yahweh* is uniformly rendered *Kurios* (Lord). Modern Jewish writers in the English language have generally adopted the expression “The Eternal.” In Leviticus xxiv., 11, we have *Hash-shem* in the Hebrew, it being clear from the context that the Divine name is meant. One of the Targumists describes this passage as a reference to “the great and mighty name” (*Sh'ma rabba v'yak-kira*), and another to the separate or distinct name (*Sh'ma m'pharasha*). This and a few other passages were cited by the rabbis in support of their regulation that the name of God must not be pronounced by the common people. For some time it was allowable for the priests to utter the name every day in the benediction of Numbers vi. 24-26. Subsequently the high priest alone was supposed to say the word, and that only on the Day of Atonement. First the name was pronounced distinctly; later on, when it was regarded with superstitious reverence, it was spoken with bated breath, and then, as one rabbi relates who had stood among the priests in the temple listening with rapt attention to catch the mysterious name, it was lost amidst the sound of the priests' instruments as they

accompanied the benediction of the people — “Blessed be the Name; the glory of His kingdom is for ever and ever.” According to the Talmud, the name ceased to be pronounced even by the high priest about three or four hundred years before Christ, “on account of the degeneracy of the people.”

Both in *Eureka* and *Phanerosis* Dr. Thomas wrote much about the name *Yahweh*. To study the word aright, introduces us to the subject of God-manifestation, the Scripture teaching concerning which many have misunderstood. Some people, with nothing better than a vague notion as to what Dr. Thomas's writings on this subject really amount to, have adjudged him in error on some points; and most frequently a little examination has shown that the points of difference have involved a difficult criticism or an investigation of matters beyond the compass of those who have not seen their way to be content with dealing with things which are within their reach. Others, however, convinced of the impregnability of Dr. Thomas's position, have been thankful for the plainly expressed results of his labour and study, and grateful for the light he shed upon the doctrine of God-manifestation in its many revealed phases; and this, notwithstanding their individual inability to follow him in every stage of his reasoning, owing to their own lack of the qualifications necessary to support them in an adventure on the field of Biblical criticism. Many, nevertheless, have thought that it would sometimes be useful to cite “authorities” in favour of the Doctor's expositions and interpretations. It may be taken for certain that no English writer, at least, has rendered him anything like all-round support. It will be patent to any reader of Dr. Thomas's works that he did not find his problems ready worked out, neither were the difficulties he encountered already solved and only waiting to be “re-hashed up.” It is also clear to anyone having only a slight acquaintance with current and recent literature on the subjects dealt with by the Doctor, that hard study and careful investigation were required before he could, in the lucid way he did, “open up the Scriptures” to enquirers after the way of life. Bringing to bear upon the subject of God-manifestation, a knowledge of the revealed purpose of the Deity, he was well equipped for his task of examin-

ing both the Old and New Testaments, and the position he eventually assumed was so strong that we might reasonably believe that, in some aspects and on some points, at least, his deductions have been corroborated by other, differently disposed or less enlightened, students of the Bible. And although it cannot be said that Dr. Thomas's conclusions generally have had the support of "divines" and orthodox writers, it is not difficult to adduce evidence showing that some of the premises whence he reasoned have been accepted by others who, on account of their erroneous conceptions of the Divine will, have, of course, arrived at different conclusions; while we may also in some things find men whose "orthodoxy" is not called in question reasoning to the same end as Dr. Thomas. Though alone in grasping the interpretation of the word *Yahweh*, Dr. Thomas is not alone in holding that the name is a prophetic one. Also, when he says that the words *Ehyeh asher ehyeh*, found in Exodus iii. 14, mean "I will be who I will be," he only says something which no sober Hebraist, *unbiased and unprejudiced* would like to be charged with questioning; he even puts forth a rendering of the words which biased writers have, to their own inconvenience, admitted to be right. Our present purpose is to show that in his dealing with the interpretation of the Memorial Name of God, Dr. Thomas has, in several particulars, the support of some of the learned. That these latter have, notwithstanding their admissions and confessions, arrived at less Scriptural conclusions than the Doctor did, will not in the least detract from the value of the support they render to the truth as held by the Christadelphians.

By Dr. Thomas, the name of the Deity was pronounced *Yahweh*. On this point it is only needful to observe that an overwhelming majority of critics have decided in favour of this pronunciation. Jews and those who are not Jews concur in this. We have already observed that the pronunciation *Yehovah* is the result of Masoretic manipulation. Dr. Thomas said the same, and we will just explain, as briefly as possible, how this was brought about. It having been determined that the Distinct Name should not be pronounced, it was considered necessary for another word to be articulated instead of *Yahweh*. The word *Adonai* was chosen as a substitute, and its vowel points were placed against

the Four Lettered Name, the result being *Yehovah*. To the Jew, however, these vowels are neither more nor less than an indication that the word *Adonia* (a plural noun, but which they regard as meaning "Lord") must be pronounced. That being so, when the form *Yahweh Elohim* is met with, the Jew says *Adonai Elohim*. It happens also that the combination *Adonai Yahweh* frequently occurs in the Bible. If in this case the same points were placed against the four letters which make up the Memorial Name, the Jew would simply have to say *Adonai Adonai*. In order therefore to avoid this repetition it was arranged that in every instance where the tetragrammaton follows the word *Adonai*, it should be furnished with vowel points which would (if it were taken for a word itself) make it sound like *Yehovih*. In this case, again, the points are merely an instruction that the word *Elohim* is to be read. So, when this name precedes *Elohim* it is by the Jews pronounced *Adonai*; and when it follows *Adonai* it is pronounced *Elohim*: when found alone it is invariably pronounced *Adonai*. In their superstitiousness, therefore, the Jews never pronounce the name of God, and it is not surprising that they should know little to-day as to its real force and meaning. In our English Bibles *Yahweh Elohim* (which the Jews would pronounce *Adonai Elohim*) is rendered LORD God, the first word being in small capital letters; and *Adonai Yahweh* (which the Jews would also read *Adonai Elohim*) is represented by Lord God, the second word being in small capitals. In the first instance, as we have seen, *Yahweh* has the points of the word *Adonai*, and in the second it has those of *Elohim*: which two words are by the Jews articulated instead name of the Deity.

With this word *Yahweh* is closely connected a form of speech found only in one verse of the Bible. That formula is, in the authorised version, rendered "I am that I am," and in consequence of this translation, the Deity has been regarded as the "I am." We must consider the words *Yahweh* along with the Hebrew words which this English expression has been given to represent. We shall first see what Dr. Thomas has written on the subject, and shall then proceed to quote from the works of other authors in support of his contentions. Special attention will have to be paid to Exodus iii. 14; vi. 3.

Dr. Thomas has told us that *Yahweh* means "He who will be," and *Ehyeh asher ehyeh* "I will be who I will be." In *Eureka*, vol. i., page 98, we read: "The Deity said to Moses by his Elohim *Ehyeh asher ehyeh*, I WILL BE WHO I WILL BE; and he said, Thus shalt thou say unto the children of Israel, EHYEH hath sent me unto you. . . . In the name and memorial thus revealed at the bush the Deity declared that *he would be a person or persons not then manifested*. He announced to Moses that He was the *Mighty Ones* who had appeared as 'three men' to Abraham, and as 'a host' to Jacob; but that at a future time He would manifest Himself in others, even *in persons* of the Adamic race. Hence in view of this new manifestation, and to keep it constantly in remembrance, He imposed upon Himself the name of EHYEH—"I will be." (page 99). . . . It [*Ehyeh*] does not mean, and never did, what it is made to signify in the English version, *i.e.* 'I am.' The Deity did not give Himself this name, but on the contrary, said 'My name is I WILL BE.'" Then again, in vol. iii., page 454, Dr. Thomas writes of *Yahweh*: "The 'He who shall be' promised to Abraham 430 years before the foundation of the world; and prophesied of to Moses in the 'memorial' apocalypsed at the bush, is the Eternal, by His power, incorporate and manifest, *first* in Jesus of Nazareth, and *hereafter* in his resurrected, accepted, and quickened brethren, 'glorified together with him.'"

It is a very common belief that the quadrilateral name simply conveys the idea of underived and eternal existence. The peculiarity of Dr. Thomas's contention consisted in his saying that the name points to the future. This is a great departure from the excepted belief in the matter. We must not expect to find in the writings of orthodox or unenlightened authors anything like a comprehensive interpretation. We may well be gratified to point to "authorities" of some weight supporting Dr. Thomas as to the prophetic character of the name *Yahweh* and the words *Ehyeh asher ehyeh*. It will be some support to the Doctor's position to show that others have regarded the Covenant Name as pointing onward to Divine manifestation in even one of Adam's race—Jesus Christ. The grounds upon which it is argued that the name indicates the immutability and eternity of the Deity are flimsy in the extreme.

Ehyeh and *Yahweh* have in their origin a meaning in common. The former is the first person, singular number, future tense, of *hayah* "to be," and the latter is the third person singular, future of *havah*, an older form of the same verb. *Ehyeh* is, plainly, "I will be;" *Yahweh*, having assumed the form of a noun, means "the He will be," or "He who will be." We will proceed to quote a few writers in support of Dr. Thomas.

In a little book entitled *Jehovah the Redeemer God*, published in 1861, Mr. Thomas Tyler, B.A., Lond., writing on Exodus iii. 14, says: "However true may be the doctrine of God's essential being, the announcement of it seems to have no connection, either with the distress which the Israelites were enduring, or their deliverance which was about to be effected. And yet from the tenor of the narrative, we might expect that there is some special fitness in the revelation of God as Jehovah at this crisis in Israel's history. And this appears still more clearly in Exodus vi. 2-3, where the revelation of God as Jehovah to Israel is contrasted with his manifestation of himself to the patriarchs, Abraham, Isaac, and Jacob, as El-Shaddai, and where the deliverance of Israel is distinctly connected with the fact that their God is Jehovah. . . . The Divine name is regarded as properly future, and as denoting *becoming* rather than *being*. Jehovah (He who will become) is the God who through all ages always proposes a new revelation of himself—the God of historical revelation—who manages all things according to His unfettered choice, and by whose independent will history is governed. In the Old Testament the Divine name Jehovah looks through successive manifestations of the Deity onward to the incarnation, but it disappears in the New Testament, since here all desire is appeased, and we have a present God."

Whatever errors of doctrine this writer's words betray, it is certain that he held the prophetic character of the name *Yahweh*. Having further examined this word, and translated it as conveying the idea of "He who shall be," and having shown it to be equivalent in force to *Ehyeh* "I will be," Mr. Tyler proceeds to deal with the expression *Ehyeh asher ehyeh*, which he renders, "I will be what I shall be," and observes:—"The words translated 'I will be what I shall be,' otherwise most mysterious, become intelligible if we regard them as looking at once back to the

original signification of the name Jehovah and forward to the revelation of the Deity which was to be made in the fulness of time, and to which the Divine name pointed. As this future revelation was about to be symbolically represented, it seems not improbable that God would make the announcement 'I will be (now) what I shall be (hereafter).' At first sight it may seem that, if it had been intended to make such an announcement, at least the word 'hereafter' would have been expressed. But it should be recollected that the words in question evidently have a reference to the Divine name Jehovah, and should be interpreted in accordance with its signification. If, then, this name signified, He who shall be *hereafter*, the words 'I will be what I shall be' might adequately represent, I will be now what I shall be hereafter, that is—I will show now what MY NAME means. . . . If it is admitted that the dispensation about to be introduced was characteristically representative and typical, it cannot surely be regarded as improbable that, at its introduction, the keynote should be sounded, and that God should announce that it would be an illustration and embodiment of the meaning of His great name Jehovah It might be shown that the translation of the words *Ehyeh asher ehyeh* by the future, *I shall be who (or what) I shall be*, has the support of not a few authorities, ancient and modern, but the admissibility of such a rendering is scarcely likely to be called in question."

The prominent feature of Dr. Thomas's interpretation—the predictive character both of the name *Yahweh* and the sentence *Ehyeh asher ehyeh*—forms the main idea of Mr. Tyler's explanation.

In his Hebrew Lexicon, Dr. Samuel Lee, late Regius professor of Hebrew at the University of Cambridge, and an Orientalist of undoubted ability, says under the word Jehovah:—"The spirit of the Scriptures goes principally to the point of a *revealed, manifested, and known God*; not to a mere theoretical, or metaphysically imagined, Deity. As the term Elohim had, long before the time of Moses, been applied to idols, the representatives of these metaphysical entities, it seems to me that the terms Ehyeh and Yehovah—more particularly the latter—were chosen in order to keep up this marked and very important

distinction; and *above all to keep up the memorial of his promised manifestation in the flesh.*" The concluding member of this last sentence, which I have italicised, shows that Dr. Lee regarded the Divine name as prophetic.

The authority of Dr. John Pye Smith, F.R.S., may also be adduced. In his *Scripture Testimony to the Messiah*, 5th edition, vol. i, page 504, he says of Exodus iii, 14. "The words of that passage are in the future tense—"I will be that which I will be;" and most probably it was not intended as a name, but as a declaration of the certain fulfilment of all the promises of God, especially those which related to the deliverance of Israel."

The celebrated Jewish commentator known as Rashi, said that by the words *Ehyeh asher ehyeh*, God meant to imply: "I will be with them in their present trouble, and I will be with them when they shall be in bondage in other kingdoms." Rashi then represents Moses as replying to the Deity thus: "Master of the Universe: Why should I tell them that they will have other troubles?" God then said to Moses: "Thou hast well spoken. Therefore, this shalt thou say unto the children of Israel, 'I will be' hath sent me unto you." From this it appears that Rashi considered one of the "I will be" declarations as referring to the immediate purpose of God, and the other to a more remote design—when the children of Israel should be in bondage in other kingdoms. The imagination of the Sage on one side, his view is decidedly in support of an interpretation which invests the words *Ehyeh asher ehyeh* with a future meaning.

In a little book of *Selections from the Talmud*, compiled by a Jew named Polano, the expression we have been considering is rendered "I will be that I will be." Isaac Leeser, a Jew, in a translation of the Bible renders it the same; and Luther, in his German Bible: "I shall be who I shall be." In Gesenius's Hebrew Lexicon, it is given: "I (ever) shall be (the same) that I am (to-day)." By a few more words supplied in parenthesis, what might not the sentence have been translated into? These words in parenthesis show how faulty the interpretation of the great Lexicographer was. He did not understand the passage at all. However, he could not help investing the words with a predictive sense. In Benmohel's *Bythner's*

Lyre of David (section 16) the words are rendered "I will be who I will be." The translator's explanation is that these words declare the perpetuity of the Deity. This may be the view of an unenlightened theologian, but an honest philologist would have a great deal to say in favour of a more reasonable contention. Ewald renders: "I shall be (with you) I who will be (with you)." The words in parenthesis merely betray this distinguished critic's thinking on a point of interpretation, rather than of rendering. Omit the supplied words, and there is a distinct future: what there should be, neither more nor less. In one of the issues of a small periodical circulating some years ago among the supporters of a London Mission for the preaching of orthodox Christianity to the Jews, and called *The Shemang*, there appeared a short article by the editor, Mr. Edward Poulson, on "The Tetragrammaton," wherein the Divine Name was explained to mean the HE WILL BE, or "the He who is to come." Again, in a work on *The Etymology and prophetic Character of the Proper Names found in the Old Testament*, published in 1843, Mr. William Beeston, described as of the honourable society of Lincoln's Inn, and sometime of Queen's College, Cambridge, interprets the memorial name as meaning "He that must be," and says *Ehyeh asher chyech* signifies "I shall be that I shall be," or "I must be that I must be."

I intended to make some quotations from a little book, published some twenty years ago in America, entitled *The Memorial Name*, by Mr. Alexander MacWhorter, but at the last moment find myself unable to do so. On all attempts to secure a copy of the work proving futile, I wrote to Dr. Moses Margoliouth, a clergyman of the Church of England, asking him to lend me his copy, for sometime ago, in a letter to me, he said he had one which had been sent him for his opinion on its contents. That gentleman was not at home when I wrote, and on my letter being forwarded to him, he replied kindly promising to put the book at my disposal immediately on his return home—in three days' time. But death suddenly overtook him, and hence my inability to quote from the American work. I am assured, however, that it exhibits the Divine name as being prophetic—in a similar sense to Mr. Tyler's book. Dr. Margoliouth was of Jewish extraction, and acknowledged to be one of the best Hebraists of the present

century as well as one of the most learned of the day in Rabbinical and Talmudical lore, and he gave me his judgment of the book thus: "I was much pleased with the *opusculum*." Also, on my submitting to him a scriptural definition of *Yahweh* and *Eyheh asher chyech*, interpreting them as foreshadowing the Divine purpose to be manifest in Adamic flesh, he wrote: "I most cordially endorse your interpretation."

I will add yet another criticism bearing on the subject. A learned Talmudist, one of the missionaries of the Society for Promoting Christianity among the Jews, answering a question put by me on the point, says that *Eyheh* as that word stands alone in Exodus iii., and as it stands again before the words *asher chyech*, means "I am." In the course of an explanation, however, he makes it plain that *theological bias* induced him to adopt such a rendering. With much more reason he proceeds: "The two following words, *asher chyech*, mean literally 'who I will be,' and contain a clear promise that He will manifest Himself in human nature. It is well-known that the future tense is very frequently used for the present, and this is in consequence of the absence of the present tense from the Hebrew as well as other Oriental languages, and therefore in some places it is dubious whether the present or the future is intended, and in such cases it must be determined by the context. There is, however, a grand and unalterable exception: this is when the verb in the future tense is preceded by the word *asher*. In this case it always signifies the future tense. If the present is to be expressed then the participle prefixed by the letter *he* is employed."

To illustrate the rule just noticed, it may be observed that the present participle of *hayah*, "to be," is *hoveh*. The way then to express the idea conveyed by the English words, "I am that (or who) I am," would be by *anoki ha-hoveh*. But the Deity wanted to say no such thing as this, so he employed words which, to respect the settled usages of the Hebrew language, we are bound to render: "I will be who I will be."

There is much difference between regarding the Divine name as signifying unchangeableness and looking at it in the light set forth by Dr. Thomas, and contended for, with more or less definiteness, by the authorities we have quoted. It has been said by those arguing on the basis of the pronunciation *Ye-hov-ah* that the

word must indicate underived existence and immutability, because it is compounded of the three tenses of the substantive verb. This notion is of Rabbinical origin, and is by no means conclusive proof. We are told that *ye*, the first syllable, is the beginning of *yehi*, the apocopated form of the third person, singular number, future tense, of *hayah* "to be"; *hov* is from the present participle *hoveh*; and *ah* is from *hayah*, the third person, singular number, of the preterite: and so, of the Deity they say, he will be, he is, and he was. In enlarging upon this idea commentators refer to Revelation i. 4-8; i v. 8; xi. 17 to show that all time is embraced; for in these passages the Deity is certainly spoken of as "he was, and is, and is to come." But it must be borne in mind that these passages do not profess to be expository of the name revealed to Moses, and there is no good ground for regarding them as such. Mr. Tyler well says, in the book from which we have already quoted, "The author of the Apocalypse may use them simply as an ordinary description of the Eternal God, like the declaration that the Lord is 'the Alpha and the Omega,' an expression, the precise equivalent of which is not found in the Old Testament." There can be little doubt but the word *Yahweh* finds explanation, so to speak, in the expression *Ehyeh asher ehyeh*. Mr. Tyler further writes: "In Exodus iii. we have unquestionably an explanation or illustration of the name Jehovah. It can scarcely be denied that the *Ehyeh* of verse 14, is designed to be taken as equivalent to the Jehovah of the 15th verse. Now the word *Ehyeh* is the first person of the future of the verb *hayah* 'to be'; and this would naturally lead to the inference that Jehovah must also be the future of *havah*, a verb of the same meaning as that from which *Ehyeh* is derived. Now, Jehovah, supposing it to be the future, would not be the first, but the third person. For such a change, however, a most satisfactory cause can be assigned. The third person is changed for the first, since he speaks to whom the name belongs; but the first person is (verse 15) again changed for the third, lest, perhaps, the name should not be recognised by the Israelites."

We have cited authorities, some of them of unquestionable weight when considered from the general standpoint, to show that the Hebrew words we have so frequently quoted, referred to the future, and did not describe a past or present state or

condition. Rightly understood *Yahweh* is a prophetic name—a name predicting a purpose. To a complete understanding of the purpose none of the orthodox writers we have mentioned could guide us. We did not examine their works with the expectation that they would completely cover the ground which Dr. Thomas did. What we have shown is that the ruling idea of the memorial name is a future manifestation of the Deity in flesh of Adam's race. The prophecy veiled in the name did not find complete fulfilment in Jesus (*Yahweh* is Saviour) the Anointed. It will be accomplished when, as the Head of a multitudinous body Christ shall, in the midst of Israel, show forth the power and wisdom of the Eternal father, who has said "I am *Yahweh*, and beside me there is no Saviour!;" when the first-born of all creation, with a multitude which no man can number, "glorified together with him," shall reign and exercise all authority in the earth for and in the name of Him who has said to Israel: "I *Yahweh* am your Holy One, the creator of Israel, your King;" when the well beloved Son of the most High, with his brethren the Saints—under whom the world to come will be placed—shall be *Elohim* to Abraham, to Isaac, and to Jacob—all, from the highest to the lowest, embodiments of the Spirit and power of Him who said to Moses "I will be who I will be," "I am He-who-will-be." The name and memorial will, in a word, be illustrated by the consummation of the Divine purpose.

No one questions that *Ehyeh* is the future form of the verb. In Exodus iii. 12—only two verses before the one we have been considering—we read that the Eternal Spirit, speaking through the *Elohim* said to Moses: *Ki ehyeh immok*: "Certainly I will be with thee." This is how the A. V. renders the word; and yet two verses further on, we are made to read in the present tense! Out of over forty other occurrences of this first person, singular number, future tense of the verb, in such a grammatical position as to make it allowable to draw a comparison with this verse (that is, excluding cases where what is known as the *vav conversive* alters the state of affairs), there is only one instance of *ehyeh* being rendered "I am" in the A. V. We have "I will be" 27 times, and the remaining occurrences represented by "will I be," "I shall be," "shall I be," "though I be," "should I be," &c., &c.

It is plainly stated in Exodus vi. 3, that the name *Yahweh* was not known to the patriarchs. The words are as distinct as could be. The *Elohim*, we read, said unto Moses:—" *Ani Yahweh*," I am *Yahweh*; "and I appeared (or, was manifested) unto Abraham, unto Isaac, and unto Jacob, by *Ail Shaddai*, but by my name *Yahweh* I was not known to them." After reading this it would be vain to contend, as many do, that the name was known but not in what they call an "appropriated" sense. It helps but little too to say that the name was known but not understood. Facing the difficulty honestly, Dr. Thomas wrote in *Phanerosis*, p. 15: "In Genesis xiv., 22, Abraham is made, by transcribers, to call the Most High *Ail* by the name *Yahweh*; although we are expressly told in Exodus vi. 3, that Abraham did not know him by that name. He knew *Ail*, and he knew *Ail Shaddai*; but with any superior or Divine Being of the name *Yahweh*, he had no acquaintance. The name has, no doubt, been substituted for *Adon*, Lord or Ruler, which the Most High is by virtue of his being the owner or sole proprietor of the heavens and the earth." Then, as if to express the opinion that Moses introduced the name into his writings, the Dr. says: "The use of the word *Yahweh* is evidence that Genesis was compiled at least 430 years after the events of chap. xv." Again on page 25 he writes: "Adam, Enoch, Noah, Shem, Abraham, Isaac and Jacob were all unacquainted with the name of the Spirit. 'I was apparent' said the Spirit 'to Abraham, to Isaac and to Jacob,' as *Ail Shaddai*, but by my name *IEUE* was I not known to them." In *Eureka*, volume i. page 99, the Dr. wrote that the occurrence of *Yahweh* in Genesis ii. and in the history of Abraham is to be accounted for by the fact that the compiler of those accounts—Moses—was acquainted with the new name and introduced it wherever it was appropriate. As to the occurrence of the name in Genesis iv. 1, he observes (*Phanerosis*, page 34): "Adam's father was the Eternal Spirit self-named *Yahweh*, who formed him from the dust. Eve seems to have understood that the seed of the woman was to be somehow related to the Spirit, afterward named *Yahweh*; for when, in her inexperience, Cain, her first-born son, came into the world, she said, 'I have gotten (a play upon the name Cain) a man *eth Yahweh*. In the English version the text reads, 'I have gotten a man *from* the Lord. But

'from' is not in the Hebrew. There it reads *ish eth Yahweh*, a man the *Yahweh*. But was Eve acquainted with 'Yahweh' as the name of the Spirit? Abraham was not. If she were not, the words would seem to imply that she regarded Cain as a promised acquisition; or she may have considered that she acquired him of the Spirit whom Moses, in the record, styles *eth Yahweh*; in which case *ish* would be in construction and signify *man of*. If she said *a man of the Spirit*, then she regarded Cain as begotten of the Spirit; but if she said *a man the Spirit*, in both cases Moses substituting *Yahweh* for Spirit, she regarded him as the seed of the woman promised; and still from the Spirit rather than from Adam." There have been several hypotheses advanced as to how the Divine name got into the early chapters of the Bible. Much more has been assumed by the critics than has been demonstrated. We will not refer in particular to any of the theories that have been put forward. If it be admitted that Moses wrote the whole of the books of Genesis and Exodus, and that he would not be likely to commence his work before he was called by God to take in hand that for which he was raised up, it will be apparent that when writing the Lawgiver of Israel would be in possession of the Divine name. As also he wrote for that people whose God was *Yahweh*, it is only reasonable to conclude that he would in speaking of the Eternal Spirit use that expressive name. His writings show that he did so, and reason supports Dr. Thomas in his statement that, being acquainted with the name the Spirit had assumed, he introduced it into his narrative wherever it was suitable. Dr. Pye Smith held that the words of Genesis iv. 1, should be rendered, "the man, *Jehovah*." Critics supporting him are quite a host in number. One of the Targums and the Peshito Syriac Bible also understood "man" and "*Jehovah*" as in apposition.

It must be observed, however, with regard to Genesis iv. 1, that the ancient versions read by no means uniformly. The Hebrew text Dr. Thomas has correctly translated and explained. The variety of reading existing among the ancient versions seems to show, either that the early Hebrew manuscripts did not all read alike, or that the translators considered themselves at liberty to alter to suit their judgment, or to adapt as they chose so as to steer clear of difficulties. Moses

describes Eve as saying, "I have gotten a man — The He-who-will-be;" a man the *Yahweh*. The Samaritan text reads: "A man from *Yahweh*"; the Targum of Onkelos similarly; but the Septuagint reads "through God." Now, how came the Seventy to give us *Theos* here, instead of *Kurios*, the word by which they invariably represent *Yahweh*? Did they find *Elohim* in the copy of the Pentateuch from which they made their translation? Geddes, a learned commentator of the last century, concluded that they did, and he accordingly rendered: "I have acquired a God-like manchild"; *i.e.*, a man of the *Elohim*. Mr. Tyler, in the book to which we have already alluded, seems, like Dr. Pye Smith, to have doubted whether the mother of Cain could have known the name *Yahweh*; and he expressed the belief that, though she used the word, she did so simply to indicate that she regarded her son as the Deliverer referred to in the first promise, as indeed the seed of the woman. She did not, he thought, regard the word as a name for the Eternal Spirit. In a pamphlet entitled *Elohim and Jehovahism*, Mr. F. T. Bassett, M. A., a clergyman of the Church of England, and a scholar of repute, renders the words of Eve: "I have gotten a man—the He shall be;" *i.e.*, the promised seed. This writer hints that this passage is the original of the familiar *ho erchomenos*—"He who should come into the world." Dr. Thomas's contention that Moses introduced the word *Yahweh* seems, after all, the more reasonable.

Then, again, in Genesis xxii., Abraham is represented as using the name *Yahweh*. We read there of the proving of the patriarch's faith, and learn that, on his preparing to offer up the son of the promise, Isaac, for a burnt offering to the Almighty—who, by the *Elohim* (see v. 1) did try him—an angel, whom Moses styles the angel of *Yahweh*—called unto him out of heaven, and told him to do nothing unto the lad, adding, "for now I know that thou fearest *Elohim*." Abraham then offered up a ram instead of his son, and, as was usual, named the site after the event. Moses says the place was called *Yahweh-yireh*—He-who-shall-be will provide,—as it is said to-day "In the mount of *Yahweh* it shall be provided." But Abraham, we learn from Moses's own writings, did not know this name. It is, therefore, only open to affirm that the Spirit, self-styled *Yahweh*,

was meant, whatever other name was used by the Father of the faithful. As Moses says in the record, "In the mount *Yahweh* will provide" was a sort of prophetic saying, and in tracing that saying to its origin, he certainly does not tell us by what designation, in his ignorance of the name *Yahweh*, Abraham spoke of the Eternal Spirit. It is significant that in verse 8, it is recorded that he said to Isaac, "God (*Elohim*) will provide himself a lamb."

Again, we read in Genesis xxviii. 16, that Jacob said: "Surely *Yahweh* is in this place, &c." Yet Jacob named the place Bethel:—House of *Ail*. A reference to chap. xxxi. 13, shows that the vow was made and the pillar was anointed to *Ail*. We know that in the times of Moses *Ail* had assumed the name *Yahweh*; and to this circumstance we must attribute its use in the book of Genesis.

It may be stated that there have been critics, and there are such to-day, who have not hesitated to express a belief that the Divine Name should not be found in several places in the earlier chapters of the Bible. Geddes, the commentator, held that in every case where the word is said to have been used by the patriarchs, errors in copying have taken place. It is certain that there is much variety of reading in the manuscripts and versions, and Boothroyd affirmed that in every passage of this kind either the manuscripts or some of the ancient versions have one or other of the readings *Elohim* or *Adonai*.

The late Professor Lee may be heard on this point. Under the word *Elohim*, in his Lexicon, he says: "We are expressly informed (Exodus vi. 2-3), that the word *Jehovah* was unknown to the patriarchs, and the probability is, that if this book is really patriarchal, which I believe to be the case, the introduction of this word must have been the work of Moses, its authorised editor." Under the word *Jehovah*, he says: "That the term *Jehovah* occurs occasionally in books older than the times of Moses, is obvious enough; but in all those places the term might have been inserted by Moses himself." It may be added that the Targums are plain in representing Exodus vi. 3, as affirming that the name was now for the first time revealed; and this has always been the prevailing belief among the Jews. It would not be difficult to produce Rabbinical comments on this passage showing that the early

belief among the Jews was that the name was revealed as a pledge on the part of the Deity that he would perform all he had promised; and that pledge was, as it were, extorted by Moses, who put the importunate question, "What shall I say unto them?" when they ask "What is his name?"

Some have thought that the words of Christ "Before Abraham was born, I am" are a reference to the formula *Ehyeh asher chye*; and when such are told that the Hebrew expression is in the future tense, they point to John viii. 53, and allege that the words there found demonstrate that the present tense explanation of Exodus iii. 14 is the correct one. This is nothing but a superficial view of things. Christ was neither *Ehyeh* nor *Yahweh*. Doubtless the Divine name had reference to Christ who in due time was to become "*Yahweh* our Righteousness." Jesus is the Anointed of *Yahweh*, and in him and those comprehended in the name he bears, will be found the fulfilment of the prophetic name apocalypsed at the bush. It were unnecessary to cite passages to prove that the Messiah is not *Yahweh*. He will certainly reign for *Yahweh*, with the authority, and in the name of *Yahweh*; and that same glory and honour will be shared by a multitude of others who will attain to the incorruptible life of the future age,—those who shall be called by the name of *Yahweh*. "To the Messiah *Yahweh* has said: "Sit thou at my right hand, till I make thine enemies a footstool for thy feet." Abraham, we have seen, was unacquainted with the name of God. The Jews knew this, and if Christ's words on this occasion were an allusion to the expression *Ehyeh asher chye*, they would have been sure to have criticised him for connecting the Divine name with events anterior to the time when it was first revealed. We read in this chapter in John, that Christ told the Jews that

Abraham was eager to see his day, and did see it, and was glad. Judging in ignorance of the Divine plan and purpose—for they had stumbled at the stone of stumbling—the Jews said "Thou art not yet fifty years old, and hast thou seen Abraham?" Jesus replied: "Verily, verily, I say unto you: Before Abraham was born, I am!" Now Christ's day had reference to the Hope of the Gospel, which Abraham saw by *faith*. Christ did not explain this kind of vision to his *faithless* hearers, and as they did not understand him they took him to task in the way we have seen. His response was in keeping with his method of dealing with those who, seeing did not see; hearing did not hear; and who did not understand. He said something equally calculated to confuse them—"Before Abraham was born, I am!" The first we hear of Abraham was his actual existence in Ur of the Chaldees. Long before this time Christ was the subject of prophecy, and he *was* in the Divine purpose. In that sense Christ had a priority—even of Abraham, from whom the Jews boasted of having descended. Dr. Pye Smith did not hesitate to affirm that he saw in the words of Christ no allusion to *Ehyeh asher chye*.

In making these quotations from orthodox writers—or anyhow from the works of writers in no way identified with the Truth as held by Christadelphians—we have not gone far afield. If a large library had been consulted, we might doubtless have added other weighty names in favour of some of the contentions of Dr. Thomas on this subject. If we had freely quoted authorities at second-hand, we might have greatly increased the number. Sufficient has been written to make it clear to the reader that much of what Dr. Thomas wrote can be supported from the writings of those whose words will be listened to when those of other people will be unheeded.

J. W. THIRTLÉ.

(AN ADDENDUM IS IN HAND)

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.)

THE NEW CZAR.—Brother Owler, London, says:—"We certainly live in stirring times. Another of the political chessmen has fallen off the board. "God's will has been done!" says the Russian *Official Messenger*, and we say, Amen. The work of Alexander II. was over. He had accomplished his mission; his pacific tendencies were not shared in by the Notables or Patriotic party; his disposition was foreign to the traditions of the house of Romanoff, he had little of the warlike zeal of his father Nicholas. A far different man is Alexander III., who has been proclaimed Czar of all the Russias. He is a man of action, who will brook no delay. A man of iron will who wont be overborne; of indomitable courage which will carry soldiers with him; of strong prejudices and unbounded ambition. He is a man after his grandfather's own heart, and a suitable representative of the opinions of Peter the Great and Catherine of Russia. We may certainly expect to see before long a more exciting movement of the men on the political chessboard than we have seen since the days of Second Empire."

POLEMICS IN RHYME.—Bro. Phillips, of Eirw, near Pontypridd, says, "The following lines were sent to bro. David John, from a superintendent of a Calvinistic Methodist Sunday School in the neighbourhood, to prove the doctrine that as soon as the body dies the soul goes to heaven."

THE ORTHODOX ARGUMENT.

Away, away thou Christian soul—(Phil. 1-21).
Where feet nor wings could ever climb,
Beyond the heavens where heavens roll,
Measuring the cares and joys of time,
Now go where God and glory shine,
Where his smile makes eternal day
And all that's mortal now resign,
For angels wait and point thy way,
Dust to its narrow house beneath.—(Acts 7-10).
The soul to its home on high
They that have seen thy look to death,
No more need fear to die.

(JOHN DAVIES, Gwladfab).

A Sunday School scholar returned the following answer to the Superintendent :

THE REJOINER.

There's not a word within the book,
Which is able to make us wise.—(2 Tim. 3-15).
To prove the saying that the souls
Do mount above the skies.
On the contrary, everywhere.—(Compare Gen. 2-7, 3-19 Ps. 22-29, 30-3, 45-25, 89-41. Ezek. 13-4).
In words which are so plain
It tells us that because of sin
We go to dust again.
The soul that sinneth it shall die.
This the dread sentence, must
Be carried out on Adam's race.—(Heb. 9-27).
Till all return to dust
Except those saints who will remain.—(1 Thes. 4-13-18).
On earth when Christ appear,
They shall not die but caught in clouds
To meet him without fear.—(1 Cor. 15-51-52).
Sad is the thought that I must die.—(Gen. 3-19).
And turn to kindred dust,
But then the Lord may soon appear,
And join me with the just,
Our duty always is to watch,
Because we cannot know,
When He may come, or soon or late,
At evening or cock's crow.—(Mark 13-32, 35).
The church and chapel dogmas teach,
And always do declare,
That after death "immortal souls,"
Are flying in the air.
Orthodox Christians are alike,
And often will they tell,
That holy souls are gone to heaven,
But bad ones down to hell.
If this is true there is no need,
To have a judgment day,
Nor stand before the judgment seat,
Of Christ, as Paul do say.—(2 Cor. 5-10. Mat. 12-36)
Yea, and if true there was no need.—(2 Cor. 5-14).
For Christ the Lord to die
For those who never suffer death,
Nor in a grave do lie.
Not angel nature did He take,
But that of mortal men,
In order that through Him they might
Be brought to life again.
He was entombed in Joseph's grave,

'Twas there they laid his head—(Mat. 27-59, 60).
The first day of the week he rose—(1 Cor. 15, 30).
The first fruit from the dead.
My dear friend point out to me,
A promise of going heaven,
For I myself can see nowhere
That such a thing is given.

A Message from South Africa to Sundry in England—Brother Sims, late of Dudley, who emigrated to Natal, in South Africa, wishes through the *Christadelphian* to communicate with a number who are expecting to hear from him, but to all of whom he cannot write. He says: "We left London in the steamer *Balmoral Castle* on the 23rd November, and after a voyage (partly rough and partly smooth) we arrived safely at Port Natal or Durban on Christmas Day. My idea of P. M. Burg is that it is very similar to a large country village or small market town at home. It seems to be about two miles square, with very long continuous streets, each street extending itself from one end of the town to the other, and in this respect it is more like Sheffield than any other town at home. It is situated about 3,000 feet above the level of the sea at Port Natal, and the suburbs of P. M. Burg are much higher than that. It is a healthy town. It is 74 miles from the seaport (by rail), and the mode of traffic has been so slow that it has caused provisions to be very high. There is a continuous tide of emigrants coming here. Some stay and fill up any vacant place, others go farther afield, so that there is plenty of men to do what work there is afloat in the town. The war that is raging between the Basutos and the English, although 150 miles away, causes a gloom in the town and stops for a time any flush of trade. In fact, there are men in the building trade walking about the town with nothing to do, and from Cape Town to here, which is about a 1,000 miles, the gloom is the same, because at Cape Town and other towns between there and here the authorities are forcing men to fight. At present an artizan gets 10s. per day, or £3 per week. Some get more, some less. But £3 per week here is barely equal to £1 10s. per week at home, and then you have at home more comforts for the £1 10s. than we do for the £3. The following is a list of domestic expenses: House rent, 15s. to £1 per week; in the house there is no pantry, no cellar, no washhouse, or outhouse, if you please. Provisions are as under: Meat, 9d. per

pound; you can only buy sufficient for the day, or it will be all alive the next day; bread, 1s. for a 4lb. loaf; cheese, 1s. 6d. per lb.; bacon, 1s. 6d. per lb.; butter, 2s. per lb.; eggs, 5d. each; firewood, 4s. per cwt.; coal, 6s. per cwt.; milk, 6d. for 1½ pint; clothing is at the same rate; a pair of lace-up shoes is £1 10s., others are £1 and 15s.; other clothing just as dear; schooling for infants, 6d. per week. Everything for household use is double, and even treble the price at home. There are no water-taps, or even wells, or pumps. The water supply is by means of artificial ditches, called slutes, made by the Dutch a century ago. To these, you have to go with bucket or pail, and carry every drop you want. The fuel consists of branches of trees, which are sold by the cwt., and have to be sawn and chopped for use, before you can get even a cup of tea. Some have come to South Africa and made a deal of money, but it is not by actual manual labour; it has been by beginning business for themselves, and by buying and selling to advantage. The idea that wages are so good that a working man can live better than at home, and have something to put by for a rainy day, is a mistake.

"Brother Boyley is a warm-hearted and enthusiastic brother, and one who has the Truth at his heart and many times over before the brethren came out here, he used to walk a journey, over hill and down dale, of 54 miles, on purpose to talk and to break bread with an old sister 70 years of age, who is now under the clouds of the cemetery at Durban. As regards people in this town, the selling and buying fever is upon all; and religion seems a far more secondary thing with them here than at home. South Africa is a place that the alien might come to and do well, as he calls well, but it is no place for Christadelphians. A working man has not the time on his hands in some respects, as he has at home; and when Sunday comes there is a sort of vagueness and a feeling of want in divine things. Perhaps this feeling will wear away in time as we get more used to a colonial life. In conclusion, I wish to say to one and to all that those who come out here will miss many a domestic comfort, and when Sunday comes in regard to the Truth, they will feel far more than they can express, "That there is no place like home." Any one who is dissatisfied with their own particular ecclesial administration, or with this, or that

brother or sister, feel to want to get a 1,000 miles away, I would say just come here for three months, and you will forget the minor faults, and long to be back again around the table at home. I should like to be at home again, but as that cannot be, I shall try to remain faithful to the truth in a very humble way where I am, hoping to receive at the last favour before the Lord."

Ecclesial Organisation in the Nineteenth Century.—Brother Henry D. Hardinge, of Melbourne, Australia, submits a question on this subject, as follows:—"About four years ago, several persons who had come to a knowledge of the truth, in Melbourne, resolved to form themselves into a community for their mutual upbuilding, and in order to be better able to spread the truth they had found to others. In order that all things might be done decently and in order, they appointed brethren to dispense the bread and wine, and exhort and instruct the others; these they would style "*Elders*," believing that they who instruct, &c., are the elders of the household of faith, and that they had scriptural and reasonable grounds for so doing. Also brethren appointed to attend to the business matters connected with the ecclesia, in compliance with apostolic precedent, they would style "*Deacons*." Then certain of their brethren became aware that the people of like faith and hope with themselves in Britain, whom we rejoiced to call brethren, did not designate their official brethren Elders and Deacons, but "*Presiding and Managing Brethren*," and these our brethren were anxious that we should adopt these same terms. The matter was fully canvassed and discussed, and seeing that the terms "*Elder and Deacon*" were *Scriptural*, and that we did not consider that the other terms were so, we considered that it would be inexpedient to change, and our wisest course would be to abide by the *Scriptures* in all matters of faith and practice. And though we loved and esteemed our brethren in Britain, especially for their work's sake, yet we felt that in this matter they were at fault. We think that they have either adopted this without due consideration, or that there are reasons to be urged, and arguments to sustain their position which we are ignorant of. Therefore I write to ask you either to re-consider this matter, or to furnish us with the reasons which led you to decide in favour of

"*Presiding and Managing Brethren*" in preference to "*Elders and Deacons*."

REMARKS ON THE FOREGOING.

The difference between the arrangements in vogue among the brethren of the nineteenth century and those of the first century, is due to the differing circumstances of the two centuries. In the first century, the Spirit of God was present in the ecclesias, (1 Cor. xii. 7), and by the hands of apostles imparted to them various powers and gifts which qualified official brethren for the exercise of a rulership to which it was the duty of the rest to submit (Heb. xiii. 17). The men exercising that rulership were appointed to it by the Holy Spirit (Acts xx. 28). They were not elected or appointed by their brethren. They were chosen by the Spirit after the example furnished in the case of Barnabas and Saul: (the Holy Spirit said, "separate me Barnabas and Saul for the work whereto I have called them," Acts xiii. 2). The laying on of the hands of the apostles was the Spirits' appointed token of appointment (Acts xiii. 3; 2 Tim. i. 6), and also the mode in which it chose to be bestowed (Acts viii. 17-18). Men so appointed, were variously designated bishops, elders, and deacons, not as a matter of title but simply as defining their functions. The overseer was to oversee: the elder was to exercise the influence that naturally goes with the age of those who are older than the rest: the servant was to serve. These significances have been obscured by the non-translation of the names of the ruling brethren (except in the case of elder). The word translated "bishop" simply means *overseer*: deacon, servant: elder, one older. In the corrupt ecclesiasticism that came afterwards, the titles became symbols of office and position, instead of the modest definition of duties to be done. To the brethren so appointed, it was the duty of the brethren to submit (Heb. xiii. 17; 1 Thess. v. 12). They exercised authority by reason of authority received—not from their brethren, but

from the Holy Spirit appointing them through the imposition of inspired hands. No doubt, it was a good and a wise institution, as all institutions are that come from God ; and had it continued in all its circumstances and surroundings, it would have been in suitable and beneficial force to-day.

But who can shut their eyes to the great change that has taken place? There has been a break in the continuity of the apostolic institution even more than in the apostolic faith. Where is the ministration of the Spirit that distinguished the first century? Where the Divinely appointed officials to act as its media? As with the house of Israel after the flesh, so with the apostolic institution "the earth is without form and void, and the heavens have no light" (Jer. iv. 23). There is no one with authority from God to appoint ; and no one with the Spirit to make the right appointment. We have recovered the apostolic faith from the apostolic and prophetic writings, but God has not seen fit to revive the apostolic privilege of spirit ministration.

What are we to do? Shall we appoint brethren by selection to exercise authority among us? How can we impart an authority that we do not ourselves possess? And would it be wise, in the absence of spirit guidance, to invest a man with a permanent office for which he might prove unsuitable? If God were to speak again before the Lord's return and give us a divinely appointed rulership, our difficulty would be at an end, and our position much more privileged every way, but in our peculiar position, the most we can do is to do our best by mutual consent and co-operation. A good deal can be done in this way, but it is not to be done by the adoption of names. It is better not to have apostolic names when we cannot have the apostolic thing designated by the name. The so-called "Holy Catholic Apostolic Church" of Edward Irving, abounds in apostolic names. It offers us "apostles," and "evangelists" and

"angels": how do we feel at the offer! Do we not feel we are mocked? Does not the sound of the titles convey a sense of irony and sarcasm and absurdity?

No, the age of apostles and elders and the like is past for the present—past for ever: for the next age will be an age of much higher forms of authority—kings and priests. It is better to recognise facts and adapt ourselves to the circumstances of our position. The bishops, elders and deacons of apostolic usage were all brethren exercising authority by appointment of the Spirit of God: to use the terms now would be misleading in the absence of the authority which they represented. Let us have what we can have: it is not all we need, but it is all we can get. We can have brethren for the performance of the various duties arising out of the collective life of a body. As these must be designated in some way, designate them with modesty, in the "all-ye-are-brethren spirit. Abstain from everything that will lead in the direction of lordship or distinction of one over another. Do not call them official brethren, but "serving brethren." In defining the various parts, describe them in a way that will define their part without obscuring their brotherhood. Don't call them, presidents, managers, committees, &c., but presiding brethren (the brethren who preside): managing brethren (the brethren who manage): doorkeeping brethren (the brethren who attend to the doors) and so on. Names, while more than worthless when they do not represent things, are very important as regards the ideas they may foster or otherwise. A wrong designation, in the present state of human nature, will lead to the wrong thing by-and-bye.

This is the spirit of the appointments that have taken place among the brethren of the Nineteenth century. The only point truly open to debate is as to the time for which the appointment is made. In practice it is for a year: it is a question whether it ought not to be *during good behaviour*. Annual appointments stir up

feelings in many cases that ought to have as few opportunities as possible. We sympathise entirely with those who speak of these annual appointments as the annual attack of measles. The appointment or request to a brother to perform a certain duty until he was asked to refrain would be more conducive to the calm that befits the house of God, whose house are we if we hold fast the hope. This would be getting as close to the apostolic appointment as our circumstances admit of. It is a question for consideration. We have long felt in its favour, but have resigned ourselves to the annual system for the sake of peace and growth. Perhaps peace and

growth are in the opposite scale.

We are poorly off altogether just now ; groping our way through this Gentile darkness without the visible hand of divine direction that guided the early brethren. Perchance, we are guided another way. "Father in heaven, have pity on thy children, whose lot is cast on this most hapless age of darkness brooding over all the earth. Guide their feeble and uncertain steps : protect them from the perils of the way, and grant them soon the breaking of the morning light in the rising of the glorious sun, at whose bright presence the shadows will flee away."

EDITOR.

The Christadelphian.

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

MAY, 1881.

"I am overwhelmed:" such were the last words of the Earl of Beaconsfield. They are significant. Literally, they expressed the sinking sense he experienced of inability to further cope with the disease which carried him off ; but they may be regarded in a higher sense than he intended. They represent the finish of the most splendid career a man can have in the present evil world. They make a good crest motto for "the children of this world" in every grade. It comes to this at last, "I am overwhelmed." Nothing can avert such a finish. The saints die as other men ; but they are not overwhelmed. They fall asleep to find the morning come with freedom, honour, life and joy. Paul's case is their type : "I have fought a good fight. I have finished my course. I have kept the faith. Henceforth"—Ah, that makes the difference. There is a "henceforth" to "the death of all his saints." A glorious henceforth—a henceforth reached at once as it seems to them ; a henceforth of perfect well-being—a crown of righteous-

ness laid up for "all them that love the Lord's appearing."

It would be pleasant to class the deceased earl among this number ; but we cannot shut our eyes to facts. The honour of the present world was his aim and his achievement, and we know what is written, "the friendship of the world is enmity with God." Nothing was less in his practical calculations than "the Lord's appearing." Yet there is nothing more practically related to the race to which he belonged than this same event to which Paul made dying reference. It will be the resurrection of Israel nationally as well as of Israel's princes individually. Will Beaconsfield open his eyes on the protentious scene ? We shall not wait long to see. He died at the time of the Passover ; the anniversary of the exodus of Beaconsfield's forefathers from Egypt. The *Jewish Chronicle* pleasantly remarks : "The Exodus of old draws our thoughts to the Return of the future. To many amongst us political freedom and social tolerance have seemed to withdraw the *raison d'être* of the Messianic period so long desired by the Jewish race. But such thinkers forget for how small a number of our co-religionists similar conditions hold good. For a large majority of Jews, the autonomous possession of Palestine would be a decided

improvement in their political and social well-being, and the prayer, 'Next year may we be in Jerusalem,' is no merely idle echo of a formula, but a living wish of their heart." For the realisation of this "living wish," Lord Beaconsfield has providentially opened the way; but there is nothing in the Bible to warrant us in expecting him to have any further part in the affairs of Israel which God will guide for the glory of his own Great Name on all the earth. The Judge of all the earth will not only do as He wills, but as he has said he will; for He has magnified his word above all his name.

THE SIGNS OF THE TIMES.

DEATH OF LORD BEACONSFIELD.

POLITICAL BEARINGS OF THE EVENT.

THE CRISIS IN THE EAST.

Last month, the assassination of the Emperor of Russia; this month, the death of Lord Beaconsfield. Important events have been following each other in quick succession for years past. None has been more important than these two. It is not given to many men to be really individually important; the two in question possessed that distinction; the one from his inherited position, the other from his personal qualities. They both stood vitally related to the greatest question in international politics—the Eastern Question. They both represented a situation and a policy. Their simultaneous removal probably means a new departure or new turn in affairs from the providential point of view.

Alex. II. was a peaceful man who did not share the imperial ambitions of his predecessors or of his ministers. If Russia was largely extended during his reign, it was not by his initiative; it was against

his personal inclination. His last war with Turkey was forced on him, and cost him many tears even before it began. His removal has opened the way for a new man of another type, combining all the traditional aspirations of the Romanoff dynasty with a powerful individual will which cannot fail to make itself felt in due time.

The removal of Lord Beaconsfield secures an unobstructed field for Russian policy, for a time at least. So long as he was alive, there was a possibility of his return to power. Indeed, such an event was reckoned upon among politicians as a probability at a no distant date. Recent elections have shown a veering of public opinion in a Tory direction. The more Conservative element among the Liberals have been growing uneasy at Mr. Gladstone's Radical tendency in land legislation, and his pro-Russian pliancy in Eastern matters has strengthened this effect. A return of Beaconsfield to power was therefore quite in the reckoning of probabilities; and this possibility exercised a checking influence in Eastern developments.

Lord Beaconsfield's death alters all this. There is no man to take his place as leader of the Conservatives. The men who come after him are such as would not inspire a similar confidence. There is little doubt that the French paper is right which says, "The prospect of the Tories again entering office is greatly diminished by the event of this morning, which secures to those now in power a long lease."

The two events converge upon Turkey, (the holder and desolator, for the time being, of Jehovah's land). Beaconsfield was a protector to her; Alex. II. was not much an aggressor. The protector now is gone, and "those now in power" comprise men who have publicly said they would have less objection to see Russia in Constantinople than to see the oppression of the christian races that has become chronic in Turkey, while, on the other hand, the aggressorless Alex. II. has been replaced by a man who will not have

his scruples in turning Anti-Turkish opportunities to the best possible Russian account. The field is therefore cleared for action in a sense obviously favourable for developments Armageddon-wards. Doubtless the Liberal temper will change after a while in the presence of manifest Russian aggression; but the Liberal blindness will probably last long enough to allow of Russia getting into a position from which British opposition will be powerless to dislodge her.

THE CRISIS IN THE EAST.

The importance of the change that has just taken place will be more apparent when events have had time to unfold themselves. Much depends upon the course of events in Turkey. Her downward course is sure to supply an early opportunity for the new forces to show themselves. We may not indeed have to wait many months to see this. The Greek question bids fair to supply such an opportunity. This is by no means in a settled condition, though the Liberal papers have been eagerly shouting "settled" for some days past. Turkey has made her final offer to Greece; the Powers have pressed Greece to accept it. The Greek government have signified, in a dubious way, their inclination to accept with a few "ifs" attached. The Powers have applied to Turkey again on the subject of the "ifs," and have applied to Greece also to be more specific. Meanwhile, the people of Greece themselves threaten to repudiate the Greek government, if the acceptance, in however qualified a form, is persisted in. In a mass meeting, held at Athens, they unanimously passed resolutions, demanding the full concessions decided upon by the Berlin Conference, or war, and calling on the government to leave the decision with the Greek parliament. The Greek government have recalled their Constantinople ambassador to discuss the matter afresh. The probability seems to be that the decision will be left with the Greek

chamber, who are almost to a man for the full terms or war. In that case, the present Greek government will resign, and give way to one who will carry out the national wishes. This will mean war, for which both sides are strenuously preparing. The latest telegram from Constantinople at the time of writing says:—

"Military preparations continue to be carried on by the Turkish government with unabated activity, and this fact tends rather to shake the confidence felt in many quarters in the preservation of peace, although some believe that the present warlike preparations are being made in view of the agitation in Albania, where Ali Pacha is organising a general movement against the dominions of the Porte. Dervish Pacha, having recently summoned a meeting of the inhabitants of Uskup, addressed them at some length, declaring in the course of his speech, that Turkey had two enemies, Greece and Austria, who were gradually moving forward with the object of gaining possession of her territory. Turkey was, however, strong enough to confront them both, and at the same time to crush the insurrection in Albania."

This gives a glimpse of what war will mean for Turkey? Albania is already in insurrection: Thrace and Macedonia are preparing for the same thing. Bulgaria and Roumelia are understood to be awaiting the same opportunity for resuscitating the San Stefano Treaty. Thus, the whole of Turkey is on the point of bursting into conflagration, should the Greek Question take fire. And even supposing there were no such concomitant to a war with Greece, who can foretell the result of that war by itself? If Turkey is worsted, she would come down like a house of cards in her present state. If Greece is worsted, the Greek Queen's brother-in-law is on the throne of the Romanoff, at St. Petersburg: Russian bayonets glisten throughout Bulgaria and Roumelian fields. Can we imagine that a Russian intervention could be staved off? Under secured Liberal ascendancy, English sympathies are with Greece. Russia would

have no obstacle to encounter in this direction. England on the sea might even lend herself to the same enterprise as at Navarino; and where might we see Turkey between two such millstones?

A new cry of "Divide, divide," might arise with a force not to be resisted, or at least a joint administration of the defunct state for a time—perhaps with an English duke and a Russian princess on the throne at Constantinople till the unnatural alliance could last no longer. Russia already in Northern Turkey, England already in Southern (or Asiatic) Turkey, would loom more distinctly 'in the antagonism which develops the last phase of the situation of the latter days.

THE POLITICAL FUTURE.

Mr. Gladstone, or his successor, may yet find the Anglo-Turkish Convention a useful instrument. It has given a *locus standi* in the Turkish question which England never had before. Her occupation of Cyprus has made it a reality. There has been some talk during the month of England giving up Cyprus to Greece, but that rumour was promptly and officially denied by the representative of the English Government in Cyprus. The national sympathy with the deceased earl makes such a thing more out of the question than ever. Instead of evacuating Cyprus, the British Government will probably be forced by the progress of events in a very short time, to transmute the Asia Minor Convention into an actual annexation, or occupation at all events, and to plant her foot on the mainland as well as on the island from which the mainland is visible. When she does this, the Holy Land, delivered from the insecurities of Pashalic Government, and become a place of secure habitation under the banner of the "Merchants of Tarshis and all the young lions thereof," will see a great acceleration in the process of recovery which has already commenced, and in which, singularly enough, the Holy Land is the only excep-

tion to the decline which [is] preying upon all other parts of the Turkish Dominion.

BEACONSFIELD'S LIFE AND DEATH.

The papers are full of biographical details of Earl Beaconsfield. These have no interest for those who wait for the purpose of God, beyond the illustration they afford of the way in which God prepared and instrument for a wonderful work—a work which even the secular press sees and declares to be wonderful. A foreign paper says:—

"All England stands terrified — all Europe stands startled—around Lord Beaconsfield's coffin. There is a tendency to doubt the news of such a man's death. We see the gap produced, not the means of filling it. Not until he was Premier did he develop his full powers. What the young author had dreamed and fancied now became reality. Mr. Disraeli warred against Mr. Gladstone's principles of neutrality, and tried to re-establish England's influence abroad. He continually surprised his opponents and the world at large by seeming improvisations which he afterwards showed were parts of a political drama prepared by the statesman's foresight. When he proposed the title of Empress for the Queen the world blamed him for his Imperialism. Everybody congratulated him when he purchased the Suez Canal shares, and protested when he obtained Cyprus for England. Afterwards it appeared clearly that all was done to raise England's power in foreign eyes, which had decreased during Mr. Gladstone's neutrality policy. It was owing to Lord Beaconsfield that Turkey did not fall altogether a prey to Russia. He not only restored England's former position in the world, but favoured the Austro-German alliance. Russia certainly has cause to feel relieved by his death. He was Russia's enemy, and, therefore, the friend of Austria and Hungary."

The *Daily News* says:

"Lord Beaconsfield's great Parliamentary career will occupy a place of its own in the history of England. Whatever judgment posterity may pass on Lord Beaconsfield as a man, an author, or a statesman, it will be compelled to give him solitary rank. He falls under no category. His sharp

and definite individuality will refuse to be classified. At the moment when all parties agree in lamenting his loss it is chiefly as a party leader that it is felt he will be missed. He has died in the midst of a great crisis, and it is doubtful whether his friends or his opponents have most occasion to regret his absence from the coming strife."

He dies, we may be sure, at the right time for the purpose of God. What his life has accomplished, we see: what his death may lead to is well expressed by brother James U. Robertson, thus:—"Beaconsfield gone, the Conservative Party without a Head appears to me to have no chance of regaining power. This will confirm the Liberal rule until Russia has advanced to that extent that the English nation can stand it no longer, when they will arise in anger to place a party, with a foreign policy equal to the times, in power, to meet Russia upon the Mountains of Israel in the days of the voice of the Seventh Angel."

BEACONSFIELD IN THE PAST.

What he accomplished in life in the formation of the latter day situation was more particularly limited to the last few years of his life. He was mainly instrumental in bringing about the disasters that befel the Euphratean empire in the Russo-Turkish war. He instigated Turkey to the violent repression of the insurrection that broke out in Bosnia and Herzegovina, and finally in Bulgaria. When the horror of Turkish excesses had raised European indignation, he encouraged her to reject the European advice tendered at the Constantinople conference. Had he heartily joined with the Powers in pressing that advice upon her, Turkey must have accepted it, and by granting local government to the provinces, have saved herself from the disasters that followed; but he thought it best for England that Turkey should remain as she was, and in the confidence of English support, Turkey refused the advice of the Powers. Had she known that she would be without English support in the case of war, she would not have

risked a war with Russia (so it came out after her defeat in the upbraiding lamentations of the Turkish plenipotentiaries); but whispers of English co-operation, of the certainty that Russia would not move in the face of such an alliance, emboldened her to reject the recommendations of the conference, and to plunge into a war single-handed with Russia. Beaconsfield seriously meant to help Turkey, but his hand was arrested by the "atrocities" agitation, which carried away Conservatives as well as Liberals; and Russia was allowed to pursue the struggle to the triumphant end, trample Turkey in the dust, and dictate terms under the walls of Constantinople. Then came the acquisition of Cyprus and the Asia Minor Protectorate. This was Beaconsfield's doings. Some thought it inconsistent with his friendship for Turkey. But the fact was he was a friend to Turkey for England's sake; and now that Turkey was in the hand of the spoilers (Austria taking Bosnia and Herzegovina, and Russia, Bessarabia, Kars, Batoum, &c.), his concern was to secure English interests as best he could. With English concurrence, Turkey could have been entirely swallowed up. She was therefore helpless in the presence of English demands for the price of friendship—Cyprus and a footing in Asia Minor, including Syria and the Holy Land. None but a man like Beaconsfield would have demanded such a price. The price was paid, and thus England was brought into that intimate relation with Bible lands which the times call for, and which had been long expected by those who ardently desire the fulfilment of Jehovah's purpose in the earth.

BEACONSFIELD'S EASTERN POLICY.

Having accomplished so much, he was put aside at the last general election. God's purpose required it. Had he continued in power, there seems little doubt that peace would have been preserved. His policy was to lecture Turkey on the question of reforms, but not to use any

coercion, and as for the demands of Greece, to leave them with a "recommendation" to an indefinite future, for which he said Greece could wait. The policy was a wise one on the score of British interests; but it was not suitable to interests of another sort, which kings and governments do not recognise, but which they are, nevertheless, made use of to blindly serve. Another policy was needed and provided in the government of Mr. Gladstone, who immediately set to work to stir up those questions which Beaconsfield had been labouring to keep quiet. He proposed to the Powers that Turkey should be called upon to perform her pledges of the Berlin Treaty to Montenegro and Greece. To put these into a definite shape, a conference was called which awarded certain boundaries to Greece. With these Greece would be content, but Turkey would not consent: whereupon the Powers, dreading the results of war, discussed the matter again with Turkey, and consented to a reduction of the territory to be ceded to Greece. The reduced territory they command Greece to accept; but Greece is in no mood to comply. The Greek Government would accept if they dared; but the people are in arms and will not abate their claims, and so the Greek Government, attempting the proverbial impossibility of trying to please all, gives a dubious answer which is now the subject of critical negotiations.

EFFECTS OF HIS DEATH.

Beaconsfield disappears just as affairs reach their crisis. Had he been in power, it could not have arisen. Now that he is dead, it cannot fail to be affected by the event. Turkey feels she has lost her almost only friend in the political arena. Greece, strong in the friendship of Russia, will be encouraged in her resistance by the knowledge that the English Liberals at heart are with her, and at all events, will not oppose Russia as Beaconsfield would have done had he lived and returned to power.

The feeling of some that Israelitish affairs will suffer from Lord Beaconsfield's death must prove unfounded. He has brought things into a form in which they must be pushed forward. It was from no love of the Turk *per se* that Beaconsfield was Turkey's friend, but because of the Turk's usefulness as a buffer against Russia. So it will be from no love of Israel *per se* that Tarshish, under a Liberal Government, will befriend the people and land of the Bible. England's interest will rule supreme. Mr. Lawrence Oliphant is no enthusiast, but a practical British diplomatist. It is in this capacity that he advocates the colonization of Gilead by Jews under English protection. His conviction is that this is the only way to erect an effective barrier against the northern flood that must soon pour into Turkey's empty and impoverished territories. It will be from the adoption of this view that the British Government will finally take the matter in hand. Mr. Gladstone himself will be more at liberty to take expedient views of the situation now that his rival is no more. We may in fact shortly witness the Beaconsfield policy carried out effectually by a Gladstone Cabinet.

In any case, events cannot be stayed. "Many devices are in a man's heart: but the purpose of the Lord, that shall stand." We see how steadily this has been illustrated during the events of the past 30 years. Human policy has proposed one thing, but events, as started by that policy, have worked out a totally different conclusion. The divine purpose, prophetically declared beforehand, has been steadily though slowly realised in the midst of and actually by means of all the turnings and windings of human diplomacy. So it will be to the last. Beaconsfield was necessary for a certain time. The fact that he is gone is evidence that he is no longer necessary. We know the divine purpose, but not the mode of its performance in detail. It is ours to watch and see how it is carried out, in the confidence

that nothing can really go wrong, though events may sometimes seem to do so. We have the satisfaction of seeing the time of the end marching steadily onwards, truly amid clouds and darkness, yet with great promise of the morning that will break with the rising of the sun of righteousness.

GREEK RESOLUTIONS.

A letter from Athens says:—

“The Hellenic Government gave the Powers to understand, a short time ago, that they were determined not to accept the decisions taken at Constantinople, and you are doubtless aware that our Foreign Office has already issued a circular to that effect. Turkey set the example of disobedience to the *soi disant entente* of the Powers, which Greece will not hesitate to follow. We have received strong encouragement from certain quarters to pursue this course, and our forces are quite ready. In a few days we shall have 80,000 men on the frontier. History has shown what Greek sailors can do. Within the last few days there has been an important movement of troops towards the frontier. Their departure has taken place amidst the greatest enthusiasm. In a word, preparations are being made for every eventuality, and the Chambers will probably be assembled for an extraordinary session. Is it not terrible that a nation should be driven to the extremity of war, although Marshal von Moltke considers it a useful and beneficent institution?”

THE GREEK QUESTION AND TURKEY.

There is a Greek committee in London, composed of prominent English sympathisers with the cause of Greece. Referring to a public meeting held by them a few days back, the *Morning Post* says:—“The Greeks are encouraged to declare war against Turkey because it is by shedding blood other nations have gained an increase of territory, and because at the worst England is bound by the most solemn pledges to save the Greeks from any loss of their present position. ‘You cannot lose what you have already, and you may gain a great deal more by going to war.’ That is the practical drift of the policy of the Greek Committee, and an interpolated remark upon the sad and deplorable character of

war in the abstract cannot be regarded as any palliative of such appeals to national hate and national cupidity. But Mr. Baxter, M.P., as an authorised advocate of Greek claims, holds that the English people ‘will enthusiastically back up the English Minister who, recognising the hopeless condition of the Turkish Empire, would fix upon the Power, namely, Greece, which was likely to succeed to the great dominion in the Levant.’ Here the mask is definitely thrown aside. We are at last told that as soon as the Greeks get Thessaly and Epirus, so far from being satisfied even then, they will immediately ask for more.”

THE NEW CZAR AND THE PEACE OF EUROPE.

The *Standard* says:—“So long as Alexander II. lived and ruled, Germany was not unwilling to face this contingency, (viz., the contingency of a European war growing out of the Turco-Greek difficulty.) The policy of the late Czar was known at Berlin, and the relations existing between the Russian Government and the Governments of other countries were also clearly understood. The accession of Alexander III. and the new spirit which has come over Russian policy have changed all this. Prince Bismarck has not yet had time to see in which direction the course of events may run. What, therefore, can be more natural than that he should wish for a prolonged opportunity of quiet observation? He is bound to ascertain exactly where Russia stands under her new Monarch in the European system—with whom in the comity of nations she may have a *rapprochement*. Before he can do this a certain interval must elapse, and nothing could be more inconvenient than the interposition of events which might hurry on a European war at any moment. If these facts are borne in mind, it will not seem strange that, since Alexander III. has placed himself in the hands of the Russian Foreign Office and the Russian Police Department, the prospects of peace at Constantinople have improved; but it would be a mistake to suppose that this improvement offers a lasting guarantee of European tranquillity.”

“The accession of the new Emperor of Russia cannot,” the *Daily News* remarks, “be regarded as irrelevant to the dispute between Greece and Turkey. But though Alexander III. may desire to move with great caution at the commencement, the

other Powers need not hesitate to act boldly. It is now obvious that peace can only be secured in one way. Any attempt to restrain Greece from vindicating her claims by force would produce a European conflict of which no man could predict the end. To leave things alone, even if it were practically possible, would be only to invite war between Greece and Turkey, which would probably not be long confined to those two countries. The only other course is to adjust the question in dispute, and compel the Porte to accept the decision. Many voices are now urging caution upon Greece. The warning is wise, if not very definite. But to hesitate is not necessarily to be cautious, and pusillanimity can never be prudent. M. Coumoundouros is bound to look beyond the immediate future; and while we earnestly trust that peace may yet be secured, we cannot but recognise that there are evils worse than war, and that if a conflict should unhappily break out, a very small share of the responsibility will rest upon the Greek Government and people."

RUSSIAN AMBIGUITIES AND PUBLIC UNEASINESS.

The unreliableness of diplomatic assurances is receiving fresh illustration, and illustration which helps the uneasiness of the times. It now turns out that Prince Lobanoff, the Russian representative in England, at the beginning of 1880, "suppressed a highly important despatch he had received from St. Petersburg. At that time," says the *Globe*, "England was under Conservative rule, and we can well understand, therefore, why the Czar's representative in this country should have preferred to wait a little—the general election was then going on—before he communicated to our Government the fact that Russia reserved to herself the right of occupying Merv, should circumstances render that course desirable. Prince Lobanoff was instructed that his Government 'could not pledge themselves as to the exact limits within which their military operations would be confined; they had no desire to push them as far as Merv, but if they found themselves compelled to do so, they certainly did not contemplate a permanent occupation, and would withdraw as soon as possible.' Of course; Russia never 'contemplates a permanent occupation' when she makes war upon Asiatic

States; it is only the force of subsequent circumstances that always compels her to do the very thing she thus dislikes. However, the late Czar reserved to himself the right of occupying Merv at a time when the English people believed—on, apparently, the strongest grounds—he had given up the idea. Why was this important rectification not communicated at once to the English Government? Why was it not even laid before the present Foreign Secretary until the 7th of February this year? And why was this long-suppressed document then handed in? Prince Lobanoff merely says that the matter having been left entirely to his discretion, he saw no advantage, at the time, in communicating the despatch to the English Government. We can well believe it; had the English people known that Russia claimed and intended to exercise, should occasion arise, the right of seizing Merv, this uplifting of the veil might have exercised some influence at the General Election of a sort not favourable to Russian wishes."

A more recent and glaring case has transpired since the accession of the new Emperor. Sir Charles Dilke stated amid cheers in the British Parliament, that one of the first acts of the new Emperor had been to recall General Scobeloff from Central Asia, and suspend the operations which have been for some time in progress there. The declaration had not long been made when, says the *Daily News*: "We receive rather startling news from St. Petersburg. General Scobeloff, who was expected there, has suddenly, our Correspondent telegraphs to us, turned up at Kelat instead—that is to say he is well on his way to Merv, whether that place be his real destination or not. He has more than halved the distance between it and Geok Tepe. It appears that in obedience to the Emperor's summons, or to some internal prompting of his own, he had made his way back north-westward to Krasnovodsk on the Caspian. Then, acting under what external or internal influence is not explained, he retraced his steps eastward again, and has made his way far beyond the positions from which he was recalled. These proceedings . . . are of

very grave and compromising character. They affect the good faith of the Russian Government, or at any rate the stability of its purposes, and its power to give effect to them. The apparent conflict between the deliberate assertions solemnly made, not

only in the Emperor's name, and by his authority, but by himself in person, and the action of his generals, which cannot be distinguished from his own, will create a very painful feeling in England and throughout Europe."

THE LAND OF FORGETFULNESS.

If the dead, lying under the grasses,
 Could linger all near the bereft,
 With knowledge and sense of what passes,
 In the hearts and the homes they have left,
 What tear-drops, than sea-water saltier,
 Would fall as they watched all the strife—
 When they saw how all fail how all falter,
 How all miss in the duties of life.

If the great, who go out with their faces
 Bedewed by a weeping world's tears,
 Stood near and could see how their places
 Are filled, while the multitude cheers ;
 If the parent, whose back is bent double
 With delving for riches and gold,
 Lent an ear to the wrangle and trouble
 About him before he is cold ;

If the wife, who behind her left sorrow,
 Yea, moans that were sore as the dove,
 Could behold the tears dried on the morrow,
 And the eyes newly burning with love ;
 If the gracious and royal-souled-mother,
 From the silence and hush of her tomb,
 Could hear the harsh voice of another,
 Slow-blighting the fruit of her womb ;

If the old could hear their begotten
 Rejoicing that burdens are gone ;
 Or the young know how soon they're forgotten,
 While the mirth and the revel go on—
 What sighing and sorrow of anguish
 Would sound through the chambers of Death !
 What desolate hearts would deep languish
 And heave in the land of no breath !
 Then life were a farce with its burden,
 And Death but a terrible jest.
 But they cannot. The grave gives it guerdon
 Of silence and beautiful rest.

Selected (and amended).

THE BIBLE TRUE

OR,

*Arguments, articles, papers, extracts and miscellaneous matter from various sources
to prove that*

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

* *This department has been suspended for some time, not for want of matter, but from a scarcity of cause which are not active at the present moment. We may hope the need for it will soon be at an end; but so long as the cold night continues it is helpful to the new man to have the evidences of the foundation of our faith exhibited and the flimsiness and irrationality of unbelief illustrated, if only in a casual way.*

THE ABSURDITY OF ATHEISM.

The absurdity of atheism is never so manifest as when it attempts to propound a theory of the origin of heaven and earth, or at least when this theory is put into a naked form. Beating about the bush, and indulging in vague generalities or negative criticism, it can seem sapient enough, but take it back to the beginning of things, or take it down to the foundation, and ask it to define itself precisely, and its absurdity becomes strikingly manifest. This is smartly done in the following newsclip forwarded by brother Hodgkinson. The atheist is supposed to define his creed in the terms of science. There is a little sarcasm of course, in the words put into his mouth: but they fairly describe the atheistic view:

"I believe in a chaotic nebula self-existent, evolver of heaven and earth. And in the differentiation of the original homogeneous mass; its first begotten product which was self-formed into land and water, self-organised into plants and animals, reproduced in like species, further developed into higher orders, and ultimately refined, rationalised, and perfected in man: he descended from the monkey, ascended to the philosopher, and sitteth down in the rites and customs of civilisation under the laws of a developing sociology; from thence he shall come again by the disintegration of the heterogenized cosmos back into the original homogeneousness of chaos. I believe in the wholly impersonal absolute; the wholly uncatholic church, the disunion of the saints, the sur-

vival of the fittest, the persistence of force, the dispersion of the body, and in death everlasting."

NATURE'S TESTIMONY TO GOD.

Paul says, "The invisible things of God (from the creation of the world) are clearly seen, being understood by the things that are made." The philosophical correctness of this declaration is well brought out in a notice of Flint's Baird lectures, appearing in the *Jewish Chronicle*. The following is an extract:

"The moment science has shown that the earth had a beginning, reason has a right to inquire what was the cause of this beginning. It may be argued, as has been done by the late John Stuart Mill, that amidst all the changeable elements which are the productions of a cause, there is something immutable of which experience has not proved that it required a cause for its existence. Even if it were admitted that the atoms into which it is assumed all matter is resolvable, are self-existent and eternal, an eternal intelligence would still be required to account for the universe. For (as Mr. Flint says) "There are countless millions of them, and manifestly the universe is one, is a single, magnificent, and complicated system, is characterised by a marvellous unity in variety. We must be informed how the universe came to be a universe—how it came to have the unity which underlies its diversity—if it resulted from a countless multitude of ultimate causes. Did the atoms take counsel together and devise a common plan and work it out? That hypothesis is unspeakably absurd, yet it is rational in comparison

with the notion that these atoms combined by mere chance, and by chance produced such a universe as that in which we live. Grant all the atoms of matter to be eternal, grant all the properties and forces which with the smallest degree of plausibility can be claimed for them to be eternal and immutable, and it is still beyond all expression improbable that these atoms with these forces, if unarranged, uncombined, ununified, unutilised by a presiding mind, would give rise to anything entitled to be called a universe. It is millions to one that they would never produce the simplest of the regular arrangements which we comprehend under the designation of course of nature, or the lowest of vegetable or animal organisms; millions of millions to one that they would never produce a solar system, the earth, the animal kingdom, or human history. No number of material atoms, although eternal and endowed with mechanical force, can explain the unity and order of the universe, and therefore the supposition of their existence does not free us from the necessity of believing in a single intelligent cause—a Supreme Mind—to move and mould, combine and adjust, the ultimate atoms of matter into a single orderly system."

DARWINISM SCIENTIFICALLY REBUTTED.

A Reviewer in the *Daily News*, noticing a recent publication, says:—

"The men of science, who in the name of their mistress arrogate to themselves the right to dogmatise in matters of faith, have of late met with but rough usage at the hands of some of their distinguished fellow-labourers in the field of physical research. In France, Quatrefages has recently denounced the Darwinian creed. In Germany we find the philosopher and statesman, Virchow, addressing a congress of naturalists with the express object of warning them against accepting "the problems of research as actual facts, the opinions of scientists as established science." In reply to Dr. Haeckel, of Jena, who had contended "that the evolution theory should at once be laid down as the basis of public instruction, and the *protoplasmic soul* assumed as the foundation of all ideas concerning spiritual being," Professor Virchow very justly objects that true science is opposed to the propagation, as matters of popular belief, of hypotheses which have as yet not been demonstrated, and are probably incapable

of philosophic demonstration. With regard to the view held by evolutionists as to man's ancestral connection with the rest of the animal kingdom, the Professor declares "that every positive advance which we have made in the province of pre-historic anthropology has actually removed us further from the proof of such a connection." Words such as these from an anthropologist of the eminence of Professor Virchow can hardly fail to moderate the hyper-scientific zeal of some of his countrymen who would appear to desire "to supplant the dogmas of the Church by a religion of evolution."

"We are glad to find that a countryman of our own, Dr. Bateman, of Norwich, well known as the able author of a medical treatise on "Aphasia," has in a work recently published addressed himself to the examination of the Darwinian doctrines from a *linguistic point of view*. In "Darwinism tested by Language" Dr. Bateman contends that the faculty of articulate speech is a characteristic of man which differentiates him *in kind* from every other animal, and thus becomes a crucial test for the theory of evolution."

INSPIRATION OF MOSES AND THE PROPHETS.

"Inspiration can manifestly be predicated very extensively of the Old Testament. This appears from the prophetic authorship of its books and from the claims which its writers put forth. It is certain that most of the books of the Old Testament were written by prophets; and while we cannot adduce direct evidence to show that all the books of the ancient canon were written by men of this order, there is at least manifestly a high degree of probability that they were all, as the ancient Jews believed, written by prophets. At present we do not lay stress on this probability, but confine ourselves to what is capable of clear proof. There are marks of the existence throughout the whole period during which the Old Testament was produced of an order of men honoured to hold special intercourse with God and receive supernatural revelations from him, and who were formally accredited by the Most High as his agents, whom he authorised, in their official character, to speak and act for him. The relation which Aaron is represented as

sustaining to Moses brings out distinctly the relation in which the prophet stood to God, and the authority due to his words, whether spoken or written. When Moses was unwilling to bear the divine message to Egypt, the Lord, having reminded him that his brother Aaron could speak well, said to him, "Thou shalt speak unto him and put words in his mouth." * * * "He shall be thy spokesman unto the people; and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God."—Ex. iv. 15, 16. Again we read, "And the Lord said unto Moses, see I have made thee a god unto Pharaoh; and Aaron thy brother shall be thy prophet."—Ex. vii. 1. What Aaron said to Pharaoh had the authority of Moses, and so what the prophet, in his official capacity, said to the people had the authority of God. He spoke as God's mouth. God made himself responsible for the prophet's utterances. When it was known that the prophet stood in this relation to God, all that was necessary to certify men that a book was given by inspiration of God was the assurance that it was the official work of one of the prophetic order. We assume that God did in various ways give public sanction to certain men as prophets, by which their contemporaries could be assured of the genuineness of their prophetic character, and thereby of the divine authority of their writings.

"That the vast majority of the books of the Old Testament were written by prophets can be easily shown. They were all familiarly referred to and quoted by Christ under the well-known Jewish divisions, Moses, the prophets, and the Psalms. Luke xxiv., 44. That the Pentateuch was, with very trifling exceptions, written by Moses nothing that modern destructive criticism has been able to adduce need make us doubt. And that Moses was a prophet cannot be denied in face of the express language of Scripture, "And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved."—Hos. xii., 13. And the whole record of his legislation and life bears ample testimony to the sobriety of the statement with which it is closed, "There arose not a prophet since Israel like unto Moses, whom the Lord knew face to face."—Deut. xxxiv., 10. That the second division, which is expressly called "the prophets" by Jesus Christ, was written by prophets can scarcely be successfully de-

nied. What God said to Jeremiah might have been said to any of them from Joshua downwards, "Lo, I have put my words in thy mouth."—Jer. i., 9. Shall we then refuse to acknowledge the prophetic character of that division named from its first book, the Psalms? The apostle Peter expressly testifies that David was a prophet, Acts ii., 30, and he affirms that the Scriptures must needs be fulfilled which the Holy Ghost spake by the mouth of David, Acts i., 16. It is true that we cannot adduce direct evidence that all parts of the Hagiographa, as this division was frequently called, were written by prophets; but we find that Asaph and Daniel are both ranked by our Lord as prophets, Matt. xiii., 35, and Matt. xxiv., 15, while in Hebrews iii., 7, 9, an anonymous Psalm is ascribed to the Holy Ghost. And not only are the Proverbs of Solomon repeatedly quoted in the New Testament with the usual formula, "it is written" Rom. iii., 15, and Rom. xii., 19, 20, but once in terms that show that the words are the very words of God, James iv., 10. To this we may add the fact that the Apostle Paul, on one occasion, refers to the Old Testament Scriptures generally under the title of the "the prophetic Scriptures."—Rom. xvi., 26. It was doubtless very largely due to the evidence for the prophetic authorship of the books of the Old Testament that the Jews, in the time of our Lord, believed universally in their inspiration. The writers of the Old Testament repeatedly use language which involves a direct claim to inspiration. This claim is advanced in many forms, and in terms so general that no reason can be assigned why it should be restricted to any particular portion of their writings. How often do we find such language employed by them in reference to their own statements as this: "The mouth of the Lord hath spoken it," "Thus saith the Lord," "Hear the word of the Lord?" Nearly all the prophets again and again employ phraseology which indicates that the Lord spoke by them. "The word that Isaiah, the son of Amos, said concerning Judah and Jerusalem." "The word of the Lord came unto me saying, Jeremiah, what seest thou?" "The word of the Lord same expressly unto Ezekiel, the priest, the son of Buzi," &c. "The beginning of the word of the Lord by Hosea." "The word of the Lord that came to Micah." And almost the entire legislation of Moses has the

divine authorship stamped upon its language with equal distinctness. As we read the Pentateuch we encounter continually the words, "And the Lord spoke unto Moses, saying." It is true that there are books of the Old Testament in which no such direct claims to inspiration as we have cited are put forth. But there is a silent tone of authority pervading even these which is compatible only with the idea of their inspiration. In addition to this, the fact that they were written in the

Sacred Collection, which the Israelites guarded with such jealous care, is itself a tacit claim to the same character as distinguished the other portions of the ancient canon. If the writers who put forward these claims are regarded as the credible historians of a supernatural revelation, we cannot avoid the conclusion that a very large portion of the Old Testament was given by inspiration of God.—Prof. MACLAREN.

THE FIRST VERSE OF THE NEW TESTAMENT.

["*Jesus Christ, the Son of David, the Son of Abraham.*" Matt. i. 1.]

Christ,—David—Abraham. The intervening generations are carefully traced afterwards in the chapter; but in this verse they are thrown into the back ground. "Abraham and David" stand out as head lights, alone visible in the great genealogical chart that leads to Christ. Why is this? For what purpose is the matter put in this remarkable way? "Jesus Christ, the son of David, the son of Abraham." Why this grouping of names so distant in time, and this ignoring of all intervening generations? It surely cannot be accidental, or without significance. The Lord had a long line of ancestry according to the flesh, besides Abraham and David; but of them all, those two only were those with whom were made two comprehensive covenants of promise, embracing within their scope the whole gospel plan of salvation. Surely this is the explanation.

Abraham and David had each many eminent and some royal sons; but Christ only is preeminently the "seed" or "son" alluded to in those covenants, and, therefore, the one who will fulfil them in all their glorious promises. We therefore conclude that this first verse of the New

Testament is designed to call attention to the Abrahamic and Davidic covenants, and to identify Christ as that illustrious "seed," son and heir, of which they speak; and in whose offices of prophet, priest, and king, they will prove their complete fulfilment.

The Abrahamic covenant promises that at some time in the future Christ, together with Abraham and all other saints as joint heirs with Christ, will obtain everlasting possession of the promised land, and that he will possess the gate of his enemies—that is, conquer the world. The Davidic covenant, after the same tenor, but more explicitly, promises that he (Christ) will re-build and occupy the throne of David upon that land, and in this form of royalty "reign until he hath put all enemies under his feet," causing "all kings to fall down before him, and all nations to serve him," "whose dominion shall be from sea to sea, and from the river to the ends of the earth." "Then shall Jerusalem be called 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 imaginations of their evil heart."

Thus we find that the oath-confirmed

promises made unto the fathers, centre and culminate in Christ. In him are bound up the destinies of the world. It was appropriate then that the New Testament scriptures should begin with language identifying "Jesus Christ" as the head under which the economy of human affairs shall ultimately be established. Yes, brethren, this little verse contains a doctrine, in the which all earth will yet harmonise with heaven !

"To every thing (says Solomon) there is a season ; and a time to every purpose under heaven." "A time to be born and a time to die." When the *fulness of time had come*, God sent forth his son *born of a woman born under the law*." "When we were yet without strength *according to the time, Christ died for the ungodly*." We look back upon these events many centuries in the past, and see the fulfilment of the all

things written in the prophets relating to the sufferings and death of Christ (see Luke xviii. 31-34) even to the very letter, thus "being made a minister of the circumcision for the *truth of God to confirm the promises made to the fathers—that is, ratifying them by his death and resurrection*."

The knowledge of the strict fulfilment of these things in the past strengthens our faith in the "hoped for" things of the future. God remembers his covenant. His promises never go to protest. "They are in Christ, yea and Amen, to the glory of God." Jehovah's faithfulness in the past is the guarantee of that which is to come. The historical picture aids the prophetic, and encourages, comforts and strengthens us in our patient waiting for Christ.

J. O. W.

THE SURVEY OF EASTERN PALESTINE.

The preparations for the commencement of this work are now complete. The War Office have granted to the Committee of the Palestine Exploration Fund the services of Lieut. Conder, who executed most of the survey of Western Palestine, and Lieut. Mantell, both of the Royal Engineers. The party will include the two non-com-

missioned officers (now both pensioners) Black and Armstrong, who first went out in the year 1871. Lieutenants Conder and Mantell started for Beyrout on Tuesday evening, March 15th, and the surveyors will follow with the instruments. The work will be commenced in the North—the Land of Bashan.

INTELLIGENCE.

All intelligence communications must be in Birmingham by the 15th of the month at the latest. Intelligence should not form part of ordinary correspondence, but should be written on separate paper, and marked "Intelligence."

Use note paper size and write on one side of the paper only. Do not use large sheets ; write with g^o ink, and write all proper names very plainly.

ALDERLEY EDGE. — Brother Sixmith reports the opening of a meeting room in this place on the 6th of February last. Brother Waite, of Stockport, gave an excellent lecture upon the promises made to Abraham. About a dozen of the

brethren were present from Stockport, and a number of strangers whose interest has been increasingly maintained since, notwithstanding counter attractions provided by the church and chapel, and also by the mission room, which has resorted to the

device of sacred music performed by a brass band.

BIRMINGHAM.—During the month, obedience has been rendered to the truth by the following:—**JOHN BISHOP** (39) labourer, formerly neutral; **WALTER HINTON** (19) carver and gilder, formerly Church of England; **HENRY ROBERTS** (25), spoon and fork maker, previously neutral; **JOSIAH HENRY BAILEY** (34), jeweller, son of the late Brother W. J. Bailey.

The principal bookseller in Birmingham having undertaken the sale of the Town Hall lectures, the brethren are engaged in the distribution of 20,000 folded advertisements of their publication.

Sister **FELL**, who separated herself from the brethren some years ago has now returned, upon a satisfactory statement of her faith.

Brother **Briggs**, after a stay of some months has returned to Leeds.

Death has removed Sister **Berwick**, after a lingering illness. She was interred at Moseley, in the hope that will be realised in due time.

During the month, the lectures have been as follows: April 3rd. "Stephen"—(brother Roberts). 10th. "Essentials"—(brother Hadley). 17th. "The world without end"—(brother Shuttleworth). 24th. "A question answered on the evidence of Christ's resurrection"—(bro Roberts).

Brother **Thomas**, for the brethren at Ward Hall, reports the obedience of two whose names he does not mention. He says the meetings at Ward Hall, are well attended, and that the interest is increasing.

BLACKPOOL.—Brother **Allen** reports the delivery of lectures on "Heaven," "Hell," "Man," "the Wicked," "the Hope," and "Jerusalem."

BRISTOL.—Brother **Baker** reports the obedience of **WILLIAM PALMER**, husband of Sister **Palmer**. He was formerly associated with the "Bible Christians." He was immersed March 20. Brother **Bryant** leaves by the first steamer, with his family, for Natal. The best wishes of the brethren accompanying him.

CARDIFF.—Brother **M. Rees** reports the addition of **LOUISA SIDDLE**, sister in the flesh, to sister **Talbot**, who came for the benefit of health from York, and will shortly return benefited both spiritually and physically. Brother **Rees** says "She will be isolated; we pray our Father may bless her, and keep her unto the end."

CHELTENHAM.—Brother **S. A. Smith** reports the obedience of **Mrs. ELIZABETH CURTIS** (35), wife of brother **Curtis**, formerly Church of England, who was immersed into the Saving-name March 22nd.

CREWE.—Brother **Wharmby**, for the secretary, reports the immersion, on the 13th ult., of **GEORGE WAKEFIELD** (27), residing at Miles Green, near Alsager, formerly belonging to the Church of England.

CUMNOCK.—Brother **Macdougall** reports that since last writing, other two have rendered obedience to the truth here, viz., **DUNCAN McDONALD** (53), formerly Church of Scotland, and **PETER YORSTON** (41), formerly Evangelical Union Church. "Being intimately acquainted with brother **William Culbert**, of Waterside, who was the means of introducing the truth to them, he came here with them on the morning of 10th April, according to previous arrangement, when they were immersed, and had the first opportunity of breaking bread with the brethren. Brother **McDonald** resides at Waterside, and brother **Yorston** at St. Quivox."

CUPAR.—Bro. **Archibald Dowie** writes: "Some time ago the ecclesia in Cupar had to withdraw from **Mrs. GARLAND** for disorderly conduct. It is very sad when those who make the good confession fail to carry out the instructions of Our Lord and Saviour. Still such things have been from the beginning, and we should all take warning—flee from the very appearance of evil. Let each of us bear in mind that our safety is in the Lord, and in the truth, intelligently and lovingly beloved and held fast."

DERBY.—Bro. **Chandler** reports that at the quarterly meeting on April 1st, it was unanimously resolved to engage for regular use, the Albert Street Lecture Room, which, until now, has only been used on special occasions. This will give a wider field whereon to sow the seed of the Gospel. "We shall," says Bro. **Chandler**, "have to depend on the help of lecturing brethren from other towns for a little while." On Sunday, March 27, Bro. **Hawkins**, of Grantham; lectured on "The Politics of the Great Future." April 10th Bro. **Ashcroft** lectured on "The Bible or the Church—one or the other, but not Both." There was a large audience, though the hall (the large hall) was not filled. A reporter was present, and on the following day in the column usually de-

voted to sermons, nearly three columns of Bro. Ashcroft's address appeared.

DEVONPORT. — Brother Sleep reports that after several conferences with those meeting at Granby Street, a number of these have accepted the truth in its entirety. The meeting as now reconstituted will meet in Granby Street Lecture Hall, Granby Street. Brother Sleep says: "we all hail with delight the prospect of the brethren becoming one again on a proper basis."

EDINBURGH. — Brother W. Grant reports the baptism into Christ, on 23rd March, of GEORGE WELSH, father of the Sisters Welsh, whose immersion was announced last month. He had been unconnected for many years with any religious denomination having been dissatisfied with the prevailing systems. — Brother Chisholm has removed to Glasgow, where he has obtained a situation, and will meet with the ecclesia in that city. — Our lectures for April are as follows: 3rd. "Life only in Christ;" 10th. "Is the doctrine of the Trinity taught in the Bible?" 17th. "The inheritance of the righteous;" 24th. "Who is the prince of the power of the air?"

ELLAND. — Brother Riley reports that the lectures during last month have been, March 6th (brother Marsden), "The refuge;" March 13th, (brother Birstow), "That old serpent the devil and satan;" March 20th, (brother Shuttleworth, of Birmingham), at 2.30, "The certainties of religion with the bible open and with the bible shut;" at 6.30, "The land of the bible, its present and future;" March 27th, (brother Hirst, Huddersfield), "The state of the dead."

GALASHIELS. — Brother A. Robertson reports that as a substitute for the lectures, which were not well attended, the brethren have started a bible class. They have lost, by removal, sister Mary Ann Campbell, who has gone to Edinburgh.

GLASGOW. — Brother T. Nisbet reports the baptism of Mrs. YOUNG, wife of brother YOUNG, of Kilsyth, which took place on Sunday morning, April 10th.

The lectures for the month have been — March 20th, "The kingdom," (brother Campbell); March 27th, "The approaching return of the Jews," (bro. Wm. Grant, of Edinburgh); April 3rd, "Man, living and dead," (brother Campbell); April 13th, "Infant Sprinkling: is it of God or of men?" (brother T. Nisbet); April 17th, "Will Christ come personally?" (brother T. Nisbet).

Arrangements have been made for lectures in Glasgow by brother Roberts, of Birmingham, on May 8th (Sunday), 10th, 13th, and 15th (Sunday). Brethren from a distance will be, as far as possible, accommodated with lodgings. The brethren have decided to remove to the Central Hall, Sauchiehall Street, perhaps as nice a hall as can be got anywhere, seating 600.

GLoucester. — Brother Rogers reports that during the past month the following immersions have taken place: April 8th, Mrs. MIRIAM HANNAH EDWARDS (28), wife of brother Edwards, formerly Church of England; April 9th, Mrs. LAURA BEARD (28), wife of brother Beard, formerly neutral, residing at Littledean Forest-of-Dean, some miles from Gloucester. There are now a considerable number of brethren and sisters in the Forest-of-Dean, but scattered about some distance apart. Our lectures still maintain their interest, and the attendance is always fairly good. In view of some special efforts we are now pushing forward, we confidently and prayerfully anticipate a decided extension of the development of the truth through the city. At present we are engaged in a systematic house to house distribution of various numbers of the "Fingerposts," each one bearing an impression of our stamp, and it is our intention to continue the work until every house has been supplied. This is rather a heavy task, but willing hands and hearts, loving the master's work, are acting together. We are also having a large number of posters printed, and placarded about the city in every prominent position, calling attention to our lectures, and as fast as one batch are worn out another will supply their places, thus keeping the fact constantly before the people. A "Declaration" has been sent by post to as near as possible every minister of religion of every denomination, from the Bishop downward, in Gloucester. Of course there is doubt as to this doing any good to the actual person receiving them, but we confidently leave the result in the master's keeping, and feel that it will at all events conduce to the clearing of us in the eyes of our Judge as to the acceptance or the non-acceptance of the truth by the people of this city. We feel that the evidently near approach of our Lord emboldens us to be up and working in faith and watchfulness whilst waiting for him. Some are

now approaching to a more perfect knowledge of the truth as it is in Christ, and we hope soon to have the pleasure of assisting them to put on his sin-covering name. On Sunday, March 20th, brother Bishop, of Birmingham, lectured on church and state. On this occasion we had one of the largest gatherings of the alien it has ever been our privilege to bring together in Gloucester. On the three following Sundays, brother Taylor lectured, the subjects being as follows: on Sunday, March 27th, "Why has God done so much for man's salvation?" April 3rd, "The drunkenness of the nations referred to in the Apocalypse." April 10th, "Spiritualism v. the Bible."

GREENOCK.—Brother Monaghan reports the obedience of DAVID MAHAN, wood turner, formerly neutral, who put on the sin-covering name on the 19th March; also the return of brother Wilson, who left on account of the "Free Life Heresy," but is now a wiser and more earnest brother. Brother Blair, who left on the same account, is also back; his return was reported a little time back, but had not appeared in the intelligence through oversight.

GREAT BRIDGE.—Brother Attwood: "Several are interested, and this is encouraging when we consider the dark locality in which for the present we are sojourning. The Sunday school is in a very healthy state, and promises us fruit in the future if the Lord delay his coming. The lectures since our last have been as follows:—Jan. 23, "The possibilities of 1881 in relation to the Divine purpose,"—(brother Hall.) Jan. 30, "Hope,"—(brother Andrews.) Feb. 6, "The kingdom of God,"—(brother Hardy.) Feb. 13, "Great and terrible war,"—(brother Gilbert.) Feb. 20, "Prayer,"—(brother Hall.) Feb. 27, "The false and the true,"—(brother Attwood.) Mar. 6, "Righteousness, temperance, and judgment to come,"—(brother Dawes.) Mar. 13, "The coming of Christ,"—(brother Taylor.) Mar. 20, "Promises made to the fathers,"—(brother Wooliscroft.) Mar. 27, "Life and death,"—(brother Thomas.) April 3, "God's witness for the truth,"—(brother Bishop.)

GREAT YARMOUTH.—Brother J. H. Diboll reports the immersion of JAMES ROLL, grocer, &c., and MARY ANN ROLL, his daughter, who having given evidence of the requisite belief of the truth, rendered the necessary obedience on April 7th.

HECKMONDWIKE.—Brother Armitage reports the addition of one more to our number by the immersion of ANNIE ELIZA WILLIS, (18), formerly of Leeds. She has been acquainted with the truth since childhood, but never saw the necessity of taking a stand on the side of the truth until recently.

IRVINE.—Brother Mullen reports the obedience of JAMES FERGUSON, of Dreghorn, who was baptised in Glasgow on March 16th. "It is arranged for Brother Roberts to deliver one lecture in Irvine, on Wednesday, May 11, if health permit, and the Lord tarry. Any brethren or sisters from a distance, we will only be too glad to have them amongst us that night; in particular, Belfast, Maybole, Ayr and Beith.

JUMP (near Barnsley).—Brother Francis, formerly of Hucknall Torkard, removed to Jump, in June, 1880, near Barnsley. The result already is that two, who before had never heard of the truth are now rejoicing in hope of the Kingdom of God, viz., Mrs. ELIZA WARD, immersed by brother Boler, of Sheffield, January 22nd, 1881, and JOSHUA WALKER, (20), of Hemingfield, near Barnsley, formerly Wesleyan Methodist, immersed by Brother Sulley, at Nottingham, while on a visit in that town. These with a sister, living in the neighbourhood, will meet for the breaking of bread on the first day of the week at the house of Brother Francis, for the present.

LEEDS.—Brother Andrew reports the obedience, on March 9th, of JOHN EDWARD DODGSON, (34), mechanic, who was brought up amongst the Free Methodists, but not a member. The following lectures have been delivered:—February 20th, "the Bible Gospel," (Brother Hartley, of Keighley); 27th, "the Philippian jailor's question answered," (Brother Firth, of Halifax); March 6th, "Man: what he is, and what he may become," (Brother Drake, of Huddersfield); 13th, "the Kingdom of God not yet in existence," (Brother Dyson, of Halifax); 20th, "The return of the Jews to their own land," (Brother Mitchell); 27th, "Scriptural reasons for asserting that the Kingdom of God does not now exist," (Brother Andrew); April 3rd, "The life of all flesh is in the blood," (Brother Hodgkinson, of Norman Cross); 10th, "Man in innocence, in transgression, in grace, and in glory," (Brother Silverwood, of Keighley).

LEICESTER.—Brother Dixon writes that

advantage was taken by the brethren of Good Friday being a holiday to meet together to refresh each other with exhortation. "The day was more than ordinarily interesting from the fact that we had with us brethren from Sheffield, Bedford and Nottingham. We also had the joy of inducting into the Christ, by baptism, three from Bedford as follows:—ELIZABETH ASHLEY, (58), ROSE BYE, (17), ISABELLA GOSS (38), formerly Church of England; also EMILY AMELIA MELLOWES, of Northampton, formerly Congregationalist. The three first named are the fruits of labour by various brethren in Bedford. To sister Mellowes the truth was introduced by sister Spencer, of Chicago, when over in England on a visit a short time ago. Should this meet the eyes of sister Spencer, she will be cheered to know that her labour has not been in vain in the Lord."

"The lectures during the month have been—March 27th, "Baptism," (Brother Gamble); April 3rd, "Moses and the Prophets, or the relation of the Old Testament to the New," (Brother Collyer); April 10th, "is Christ coming again?" (Brother Burton); April 17th, "The Jews," (Brother Dixon).

LINCOLN.—Brother F. J. Roberts reports the delivery during the past month of four lectures in the Corn Exchange, as follows: Brother Richards, of Nottingham, ("The man of the spirit"); Brother Sulley, of Nottingham, ("The battle of Armageddon"); Brother Richards, Nottingham, ("The great city spiritually called Sodom and Egypt"); brother R. Roberts, of Birmingham, ("The second appearing of Christ.")

LIVERPOOL AND BIRKENHEAD.—Brother Collens reports the obedience to the requirements of the truth of MARY MAKINSON (22), lately neutral, daughter of our sister Hodson, who put on the saving name on the 16th of March last; also of MARY COLLENS (29), formerly Baptist, who was immersed on the 9th inst., and who is sister according to the flesh of the writer of this. "We have felt these additions to our number from those to whom we are related by family ties to be very helpful and strengthening to us, who are endeavouring to walk in such a manner as will meet with the approval of our Lord and Master, and we lift up our hearts and take courage."

MALDON.—There is a change here. The Handley family, isolated by Renunciation since 1874, have seen their way

out of that fog and rendered submission to the truth anew. The London brethren have assisted in the transition. The change includes David Handley, the head of the family, who will probably receive immersion at the hands of the London brethren, before this meets the eye of the reader. Particulars next month.

Since the foregoing was written, the following comes to hand at the last moment from Brother J. J. Andrew, of London:—"In consequence of communications received from this place indicating a change of mind regarding the relationship of Jesus Christ to the law of sin and death, accompanied by expressions desiring a resumption of fellowship, an interview took place in London between several of the brethren there, and David Handley, Charles Handley, and Henry Howell on the 21st March. The result was satisfactory on the points embraced in what is known as Renunciationism, but not on the question of Resurrection and Judgment. Subsequently the difficulties on this subject were removed, and on April 4th, Charles Handley and Henry Howell again visited London, and, at their own request, after declaring that at their former immersion they did not rightly understand the taking away of sin, were planted, by the baptism of water, on a sound foundation. On returning home they took a stand separate from the others, and admitted to fellowship one by one such as they found to be sound in the faith.

"On April 21st, David Handley again visited London, and after giving expression to his belief in the scriptural teaching on Resurrection and Judgment, and also on the other elements of the truth, in the presence of about twenty brethren and sisters was, at his own request, in consequence of having until within the last few months held the doctrine of substitution, passed through the baptismal water with a firm conviction that by Jesus Christ's death, sin in the flesh, or the body of sin, was destroyed in regard to himself."

MANCHESTER.—Brother Barlow reports the return to fellowship of brother and sister Wareham, who were isolated by the action taken towards No-willism by the Manchester brethren. (Sister Wareham will be better known as Emily Birkenhead, sister to the family of that name). Since the time of the action in question, those who advocated the No-will theory have gone further, and now teach the personal pre-existence of the Lord Jesus. In this,

brother and sister Wareham cannot follow them, and have had their way opened for a return to the brethren. For some time they have broken bread at home.—The lectures have been better attended since the debate between brother Dunn and Mr. Henshaw, and several are interested.—On Good Friday a pleasant gathering of brethren from Stockport, Warrington, and Miles-Platting took place at Manchester. After tea, the time was profitably spent in praise and suitable words of exhortation. The Sunday evening lectures, at 34, Richardson Street, Rochdale Road, have (in consequence of the small attendances) been removed to the Co-operative Hall, 398, Oldham Road, where a new start was made on Sunday, April 10, in an opening lecture by brother Dunn, of Stockport, on "The origin, nature, and destiny of man." There was a gratifying attendance on the occasion, including several who used to attend when the meetings were formerly held at the same place.

NORMAN CROSS.—Brother Hodgkinson, writing March 20, says: "Yesterday, after a good confession, we immersed, at Norman Cross, ELIZABETH ADAMS, daughter of brother Adams, aged 18, formerly Church of England—one of the results of the Sunday School held here—and conducted by sister Goodacre." Writing again April 12th, he says: "I now have to inform you of the immersion of brother Hammond's wife at Harston, near Cambridge, April 3rd, so that he will have companionship in the Truth."

NOTTINGHAM.—Brother Sulley writes: "The brethren finding that brother Roberts of Birmingham, and brother J. J. Andrew, of London, were to be both in the neighbourhood of Nottingham on Easter Monday, thought the opportunity favourable for having a tea meeting and inviting the brethren in the district who are not often able to meet these two brethren. Accordingly a meeting was arranged and invitations issued, which brought brethren and sisters from the North, South, East, and West. There were as many visitors as local brethren, besides which about 50 of the interested alien were present. The total number who sat down would be about 200. There is a fear that some were not so well cared for as we could wish. We did our best, but regret that our means of administering physical comfort were rather limited. The meeting after tea was probably unparalleled in the history of the Truth in the People's Hall. Brother

Collyer, of Leicester, presided, called attention to the nature of the work to which we are invited in fitting, pleasing, and appropriate language. Afterwards, brother Andrew spoke for about forty minutes. His speech was an instructive and practical exposition of the only way in which brethren can find the favour of the coming king. Brother Roberts spoke in two addresses, divided by a hymn, on the joint mission of John the Baptist and Christ 1,800 years ago, and the bearings of their work on the future, to which the gospel has called us, coming to an appropriate and beautiful conclusion in words of kindly warning to us all. One matter that added interest to the meeting was the announcement that David Handley, who, with Edward Turney, caused a separation of the brethren in Nottingham seven years ago, is just at this time seeking re-admission among them, having come to see that he was mistaken in the doctrine he then advocated, and that the scriptural doctrine of the sacrifice of Christ is that held by the brethren. The spontaneous character of the meeting accounted for much of its sweetness. There was comfort in the typical character of a gathering from the four quarters of the heavens, reminding us of the great congregation which is to assemble on Mount Zion at no very distant date."

RIPLEY.—Brother Mitchell reports the obedience of FANNY WHYSALL (30), the wife of brother Whysall, not previously a member of any religious denomination; and MARTHA SARAH JACKSON (23), formerly Primitive Methodist. The same evening, April 11, brother Ashcroft lectured to about 120 or 150 persons, who listened with profound attention. Brother Mitchell says "The seed was well sown, and if the ground be good for much, there will be some good result. There was a man present at the lecture, who had come several miles to see about being baptised. After the lecture he was examined, and as it was evident that he had 'received the truth in the love of it,' he was assisted in 'putting off the old man,' and putting on the new, by being baptised into Christ. His name is HERBERT MOORE (50), formerly spiritualist. He will meet with the brethren at Whittington, near Chesterfield."

SHEFFIELD.—Brother Boler refers to the difficulty of emancipating one here, and another there, from the spiritual bondage traceable to Rome. "Many of

us," he says, "when we first saw the truth, thought that our friends and co-religionists would at once accept it; that the true believers would soon become many instead of few. We thought such and such a man was a very humble minded person, and open to conviction. But alas! how mistaken we were in ninety-nine cases out of the hundred: the supposed lamb was a devouring lion, a wolf in sheep's clothing, a sepulchre white and clean without, but within full of all uncleanness and dead men's bones, infidel to all bible truths, atheist, without God and without hope in the world. From this state of things we are thankful there has been another emancipated at Sheffield. ANN BURLEY (44), the wife of Brother Walter Burley, neutral, formerly of United Methodist Free Church. She was immersed into the saving name of Christ, March 16th. Sister Burley has been interested in the truth about 18 months, and now rejoices in the same with her companion in life."

STOCKPORT.—Bro. Waite says: - "It is my pleasing duty to report an addition to our number by immersion, viz., SAMUEL WILLSON (16), son of Bro. and Sis. Willson who put on the saving name on the 21st ult., after an intelligent confession of the "One Faith," to the great joy of his parents and the brethren generally."

SWANWICK.—Bro. Draycott writes that the few here have formed themselves into an ecclesia. The Truth has been propagated in the village for some time. The most recent result of the labours put forth has been the immersion, on April 13th, of WILLIAM BLOWER, (23), formerly strict Baptist."

SWANSEA.—Bro. Randles reports the obedience of RICHARD BATTEN EDGEWORTH, (43), formerly neutral, who after a satisfactory examination, was immersed into the sin-covering name on Friday evening, March 18th. On the 30th Brother Edgeworth left with his family for the Cape. He had made arrangements to emigrate before coming to a knowledge of the Truth, and very much regretted leaving the brethren so soon. Our lectures for the month have been as follows:—March 20th, "The state of the dead scripturally considered," (Brother R. Goldie). March 27th, "Does death end all?" (Brother Usher). April 3rd, "What is the Truth?" Pilate's question answered, (Brother J. T. Jones). April 10th, "The Devil," (Bro. D. Clement).

AUSTRALIA.

MELBOURNE.—Brother Gamble writes: "We have changed our place of meeting to the Protestant Hall, Exhibition Street, City, which suits us far better than the Temperance Hall, in Russell Street. We are still endeavouring to cause the light of the truth to appear by the public proclamation week by week to a small assembly of those who choose to hear. The mutual improvement society, commenced a short time ago, is progressing favourably. For some time past the question of designation of our serving brethren, has been occupying the minds of the brethren and sisters, whether they should be called Presiding and Managing brethren or Elders and Deacons. At our last quarterly business meeting, it was reversed for the FOURTH time within the past twelve months, the ecclesia being about equally divided, so that now we have our Elders and Deacons. Personally I think it was inadvisable to change from Presiding and Managing brethren (not "Presidents and Managers" as some misrepresent), although there is no more meaning attached to Elders and Deacons than to Presiding and Managing brethren, but on the grounds of EXPEDIENCY I certainly give the preference to Presiding and Managing brethren. However, we hope the time will soon arrive when all difference will cease, and unity abound, when the knowledge of the Lord shall cover the earth as the waters cover the sea." (For remarks on the subject, see "Extracts from Correspondence," page 218. EDITOR.)

CANADA.

Brother GUNN, of Walkerton, writes as follows concerning Halifax, N. S.—"On my trip to the seaside this summer, I found friends in Halifax, including an aged sister Coleman, well, and holding fast their confidence—their numbers being augmented by the addition of sister MITCHELL, mother of brother Mitchell, at whose house regular meetings are now held, and sister Elliott, formerly of Boston."

Concerning St. John, N. B., he says:—"At this place, Mrs. GRACE DOWLING, wife of brother Dowling, was, on a profession of her faith and satisfactory evidence of her proficiency in the Truth, on the 14th day of August, assisted by me to put on the sin-covering name, in baptism—that name which is a strong tower, into

which the righteous run, and are safe. Sister Dowling, who was only married in June last, comes of a family of good social position in the City, formerly belonging to the Church of England. She appears to be in earnest in her desire to comply with the requirements of the Truth, in the matter of the Great Salvation—to hold only the Truth as it is in Jesus, apart from tradition—and to have counted the cost, which her new departure and her changed relation to the world, involve. On Sunday morning we were joined at brother Dowling's by sister Jardine, who resides a mile from the City, in commemorating the dying love of our crucified and risen Lord. Sister Dowling's obedience is most gratifying to sister Jardine, who can now, as often as circumstances permit, meet with brother and sister Dowling, on the first day of the week."

TORONTO.—Brother C. H. Evans writes: "It is proposed by brethren in Guelph to hold a meeting of brethren and sisters on 24th May, (which is a public holiday, being Queen's birthday), at the farm of brother William Crichton, about two miles from Guelph, and they cordially invite any and all faithful brethren and sisters who can find it convenient to attend, trusting that a profitable and pleasant time may be spent. They desire to say they are in harmony with the expositions and work of Dr. Thomas, and as continued by the *Christadelphian*.

If not at other places, brethren and sisters could meet, where they would be directed, at brother John Tolton's house, Durham Street, north side, as nearest Gt. Western Railway Station, or at brother C. H. Evan's house, as nearest the Grand Trunk Railway Station, corner of Duke and Grove Streets (over Allan's Bridge).

UNITED STATES.

BUFFALO, N. Y.—Brother Reeve reports the arrival of brother Park and sister Inglesby, from England, making the number who break bread every first day of the week at brother Strickler's eleven. Brother Strickler found out the newly-arrived English brethren through the announcement in the *Christadelphian*. They have also been much encouraged with a visit from brother H. W. Hudson,

from Plymouth, State Michigan, who spoke in the morning before the breaking of bread upon the sufferings of Christ, and in the afternoon on the glories that shall follow.

CLEVELAND WEST.—Brother W. Shaw reports the immersion of ELI WHITE, formerly a member of the M. E. Church, into the sin-covering name, on Sunday, the 6th inst.—Brother John Bristol has also come to Cleveland, which makes four in all, who meet together in brother Shaw's house to break bread and commemorate the death of our dear Lord.

HENDERSON (Ky.)—Brother W. L. Griffin reports the death from erysipelas, on February 17th, of Narcissa Hicks, aged 59, who suffered intensely throughout her illness, but was sustained by the hope set before us in the Gospel; also on March 23rd, from pneumonia, sister Margaret Moss, aged 56, who put on the saving name in 1874. She was the means of bringing several to an understanding of the Gospel. She leaves a sister-daughter in charge of her family. Her loss will be severely felt in the Ecclesia where a superior intellect made her of service. The Gospel of the Kingdom is making some progress in this region.

LANSVILLE (Va.)—Brother Edwards says:—"I am giving a series of Sunday afternoon lectures on the difference between Christadelphian and modern christianity. Yesterday afternoon (March 12) we contrasted the real and substantial *God of Israel* with the immaterial or fanciful God of popular ecclesiasticism—the grand work of their immaterial spiritualism, which embraces their 'Christ,' the Saviour of their immaterial 'immortal souls,' in their immaterial 'Sky-Kingdom.'"

OSWEGO (Tex.)—Brother S. H. Oatman says:—"The brethren who attended the fraternal meeting on the Pirdenales River, in the eastern edge of Gillespie Co., in July last, instruct me to say to you that the meeting agreed upon for 1881, and mentioned in the concluding lines of intelligence, *Christadelphian*, Oct. 1880, will be held at the above-named place, commencing on the 6th of August next. The object of the meeting is the edification and comfort of the servants of Christ. An invitation to attend is extended to all true Christadelphians everywhere."

The Christadelphian.

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

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

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Vol. XVII.

A SINGULAR NOTION GENERALLY ENTERTAINED.

THE WISDOM OF THE WORLD NOT NECESSARY TO THE COMPREHENSION OF THE WISDOM OF GOD.

A SINGULAR notion possesses the human mind, both Israelite and Gentile, from which M. Mendelsshon was not free, any more than the clergymen of his time and ours. He tells us in the letter to Lavater that he had from his “early youth devoted his hours of repose and relaxation to *philosophy and the arts and sciences for the sole purpose of qualifying himself* for searching into his religion, and of putting his actions and opinions to the test.” This may be all right and necessary enough when one has a religion based upon the arts, sciences, and philosophy of a dark and barbarous age, such as Hindooism, Mohammedanism, Popery, Modern Judaism, and Protestant Sectarianism; but certainly not necessary for the searching into the merits of the religion taught by Moses, Jesus, and the Apostles. How was the generation contemporary with Moses qualified to receive him as Jehovah’s prophet, and to search into the religion he delivered to them? That generation of Egyptian slaves and brickmakers were anything else than philosophers, artists, and proficient in science. Moses was the only exception to this we are acquainted with; and he, as we are informed by a New Testament teacher of his doctrine, “was learned in all the wisdom of the Egyptians;” and he was chosen of Jehovah to give to his unlearned countrymen a religion totally at variance with, and subversive of it all. When their posterity became learned in the wisdom of the Chaldeans and Greeks, the only effect of it upon their minds was, not to qualify them for the discovery of truth—

"the wisdom hidden from the ages and the generations, even the hidden wisdom of God"—but to cause them to corrupt the law, and to depart from Jehovah, and to make the word of God of none-effect by their traditions, as Jesus often told them. Nor was this peculiar to those times. German philosophy, and the arts and sciences of Mendelssohn's times were no more qualifying for such a work than the wisdom of the Egyptians, Chaldeans and Greeks. This is proved in the case of Mendelssohn himself, who, notwithstanding all his learning and intellectual keenness, could not, though in possession of the Old and New scriptures, discern the Christianity taught by Moses and the prophets, nor the Christianity of Jesus and the Apostles in harmony with it, and totally different from "the Names and Denominations" of the Gentile "religious world." The arts, sciences, and philosophy of his hours of repose and relaxation only enabled him to "detect in his religion human additions and base alloy," but did not enable him to see that the whole nation is cursed by Moses and the very law in which it boasts; and every intelligent Israelite knows that death rests upon all the accursed. Israel rejects the Bible Christianity, and holds on professedly to a religion whose institutions and precepts from the nature of things they cannot keep, and which curses them if they don't! Surely this is infatuation!

Our Gentile clergy, whose principles are more heathen and Rabbinical than Scriptural, have adopted the same fallacy as the basis of all their theological establishments for the development of youthful "divines"—the necessity of indoctrination in "the wisdom of the world"

to qualify them to search into religion and to teach it! By "wisdom of the world" we mean, philosophy, arts, sciences, philology, "divinity," and so forth. But that this is not necessary to the understanding of "the wisdom of God in a mystery," but rather positively a preventive, is proved by the fact, that so long as they work by "rhetoricians' rules" they never come to the knowledge of truth. College lore when used in drawing forth the truth is a darkener of counsel by words without knowledge. Its perniciousness is seen in its causing counterfeits to pass current for real coin; and in causing the Bible to be neglected, and the truth to be evil spoken of when presented to the people. The colleges of our day are mere stereotype foundries where the errors of past generations and defunct errorists are stamped upon the soft metal of a rising race. We are not opposed to useful, secular learnings as a qualification for the business of life; but the idea of the knowledge of the wisdom of this stupid world being necessary to the searching of God's religion—the religion of Moses and Jesus which are one—and the teaching of it. No such qualification is necessary. Jesus did not choose many wise men after the flesh, but the foolish of the world to confound the wise. Paul was the wisest of the serpent tribe he chose to confound his fellows of Rabbi Gamaliel's school. He chose mostly unphilosophical and unscientific "laymen" to be his apostles to the learned Israelites and Gentiles of their age, all of whom they mightily confounded and annihilated. He did not choose Jewish clergymen and rabbis; he passed by them as unworthy of trust and confidence as he

will do again when he comes in power to close the synagogues and churches of the earth, to punish the clergy of every sect and name, and to proclaim their occupation gone!

MODERN RELIGIONS MERE BASE ALLOY.

M. Mendelssohn admits that he has detected in his religion "human additions and base alloy, which too much tarnish its pristine lustre." Israelite religion in its pristine lustre is that delivered to Israel in the wilderness. It was undermined by what he truly styles "the pestilential vapour of hypocrisy and superstition." This "pestilential vapour" is Rabbinical Judaism, which he seems to have had no real sympathy with, but tolerated, lest in trying to abolish it "the essentials" should go with it. He firmly believed in the essentials of his pristine religion, which are *the whole law*; for said Jehovah, "Cursed be every one who continueth not in all things written in the book of the law to do them." Now that law commanded all Israel to keep the Passover, the Pentecost, and Feast of Tabernacles, not in the dwelling places of their captivity, but in the place Jehovah should choose to place his Name there—in Jerusalem. He commanded an annual Covering of Sins according to the Levitical ritual; and many other things he commanded under pain of curse, expatriation, and death. M. Mendelssohn firmly believed in all these essentials, yet neither he nor his co-religionists go up three times a year to worship Jehovah the King at Jerusalem; nor have the sins of Israel been covered levitically for nearly eighteen hundred years; nor have they any sacrifice, &c.: what then would be the condition of an enlightened Israelitish conscience but for some

Rabbinical Traditions to whisper in its ear, "Thou shalt not surely die!" Truly might M. Mendelssohn be afraid to wipe off these, for then the Mosaic Religion would stand out in such pristine brightness, condemning every Israelite who sought justification by it, that there would be no refuge for him but in practical atheism; or in the Substance of the Mosaic shadows, which is of Jesus as the Christ. Mosaicism is not "base alloy," but genuine gold, and stands related to Modern Judaism as the faith of the Anointed Jesus does to Modern Gentilism. These *isms* are both counterfeits, mere pewter shillings, fit only to be nailed to the counter for their baseness—the obfuscators of the truth by which its glory is eclipsed.

THE CHRISTIANISM OF MOSES FOR ALL NATIONS.

According to the principles of his religion, that is, of the essentials which he firmly believes, extension by proselyting is no part thereof. But this is not according to Moses and the prophets. Moses foretold the extension of Jehovah's religion which would be received by those whom Israel did not regard as "a people," but considered in the light only of fools—"I will move them to jealousy with them who are not a people; I will provoke them to anger with a foolish nation." This is Moses' testimony with which Isaiah's is in accord. For the Spirit of Christ in that prophet says, "I am sought of them *that asked not for me*; I am found of them *that sought me not*; I said, Behold me, behold me, unto a nation that was not called by my name." But to Israel he saith, "I have spread out my hands all the day unto a rebellious people, *which*

walketh in a way that is not good, after their own thoughts" (modern Judaism). Here are two witnesses Moses and Isaiah, to the extension of their faith to other nations, because Israel would not continue in it, but fell away to their own traditions. How could a non-Israelitish nation, the Greek for example, seek for Jehovah that asked not for him, or find Jehovah without seeking for him, if Jehovah had not sent out messengers to the Greeks revealing to them the knowledge of the true God, and inviting them to become his people? This was proselyting them—inviting aliens to the Commonwealth of Israel to become citizens, and heirs of all the good things promised to Israel and Judah to be employed by an obedient generation of the nation in the Olam to come. Rabbins may dissuade Gentiles from becoming Rabbinites, but Jehovah invites them to become Israelites indeed, saying, "Let not the son of the foreigner that hath joined himself to Jehovah speak, saying, Jehovah hath utterly separated me from his people: neither let the eunuch say, Behold I am a dry tree! For thus saith Jehovah to the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; even unto them will I give in my house, and within my walls a place and a name better than of sons and daughters: I will give them an everlasting name that shall not be cut off.

"Also the sons of the foreigner join themselves to Jehovah, to serve him, and to love the name of Jehovah, to be his servant, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer; their

burnt offerings and their sacrifices shall be accepted upon mine altar: for mine house (or temple) shall be called a house of prayer for all the peoples."

How different all this from what M. Mendelssohn tells us he is taught by his religion. We read here nothing about the Noachides, and the laws of nature; but of keeping sabbaths and laying hold of a covenant. If by the religion of his fathers is meant that of Moses and the prophets, we see that it *does wish to be extended*. Rabbinitism may not, because it cannot; for it is losing ground rapidly on every side; and it is sometimes good policy to make a virtue of necessity. There is nothing in it worth the attention of a Gentile any more than there is in Gentilism worth the attention of a Jew. They do well, therefore, to dissuade from circumcision for Paul, as well as they, teaches that "he that is circumcised is a debtor to do the whole law," which no Israelite but Jesus of Nazareth ever did; yet even he was cursed by it, according to what is written, "Cursed is every one that hangeth upon a tree."

M. Mendelssohn errs in believing that the religion revealed to Israel is formed conjointly of the written and oral laws. The oral laws are destructive of the written law, which is proof that Jehovah never revealed them; for he is too wise and truthful to reduce his own laws to a nullity. No, the written is his; the oral belong to those perverse Israelites whom Moses characterizes as "children in whom is no faith." Jehovah commanded them a law as they admit, yet none of them pay the least respect to it; but "they walk in a way that is not good after their own thoughts."

FAITH INWROUGHT IN ISRAEL BY
MIRACLE.

We agree with M. Mendelssohn that "miracles are not, indiscriminately, a *distinctive* mark of truth," if by "miracle" we are simply to understand something *wonderful*. In this sense many miracles have been performed in confirmation of imposture. These are what Paul styles "signs and lying wonders" constituting the working of Satan, or the adversaries of the truth. The Romish idolatry is famous for these to this day. If a miracle was wrought in confirmation of doctrine which nullified that of Moses and the Prophets, the miracle would be no evidence of the truth of that doctrine and the erroneousness of theirs. The scripture use of miracles, or rather of signs, wonders, powers and gifts, is that of divine co-witnessing to propositions stated, and proved according to the scriptures of the prophets. When a miracle is manifestly beyond human power, it is unquestionably a divine attestation to the truth of doctrine, and a prophet's supernatural legation.

The revelation of the Mosaic re-

ligion was in itself a miracle upon a grand scale. There was thunder, lightning, and earthquake, angelic trumpeting, and the Voice of God, all which made Moses and the Nation tremble and quake for fear. Mendelssohn is therefore, wrong. Israel's belief on their prophet's divine legation, and in the religion they received with him, was inwrought by miracle. In Exod. iv, is a very precise testimony upon this point. Moses urged that if he went to Israel with a mere verbal statement of his mission, they would not believe him. Jehovah therefore, gave him *power to do signs*, "the voice" or significance of which would convince them: and it is said that "he did the signs in the sight of the people; and the people believed." Their faith was founded upon the power of God.

Jesus was sent to them in like manner, preaching the gospel and doing signs such as none before him had been able to do. The law came through Moses after he had been duly attested to Israel; and so also came the wisdom of God in a mystery on the day of Pentecost after the divine legation of Jesus had been established.—*Dr. Thomas.*

Herald, 1858. 247

SHOULD UNLEAVENED BREAD BE USED IN THE
MEMORIAL SUPPER?

THE Mosaic law was the *morphosis* or "*representation* of the knowledge and the truth" (Rom. ii. 20)—the *skia*, or "*shadow* of the future good (or heavenly) things, not itself the image of the things," (Heb. x. 1; viii. 5)—the *hypodeigmata*, or "*patterns* of the things in the heavens," not "the heavenly things themselves" (Heb. ix. 23): for the

soma, or "*corporate substance* is of the Christ." Col. ii. 17. That, namely, which is constituted of the good, the true, and the heavenly, pertaining to him in all his relations.

Unleavened breads were representative, shadowy, or typical things. They represented "purity and truth." This is apparent from the apostle's

allusion to them in 1 Cor. v. 8. "Christ our Passover," says he, "is slain for us; therefore let us keep the feast, *not with old leaven, nor with the leaven of malice and wickedness; but with the unleavened (cakes) of purity and truth.*" When therefore the law saith, "*Thou shalt not offer the blood of my sacrifice with leaven*" (Exod. xxxiv. 25), we have a typical enactment before us, which was fulfilled in the letter by offering the blood with dough baked before it was leavened. This observance was an element of the typical righteousness of the law, which was to be "*fulfilled*" by those "who walk not after the flesh, but after the Spirit." (Rom. viii. 4.) If a Christian drink of the Lord's cup, not discerning the Lord's body, or with malice and wickedness he eats and drinks condemnation to himself; and does not "fulfil the righteousness of the law;" but on the contrary, "offers the blood of Jehovah's sacrifice with leaven," which is death. To eat bread and drink wine at the table of the Lord is to "offer up spiritual sacrifice." This offering is "acceptable to God

through Jesus Christ," 1 Pet. ii. 5, when offered, not in the letter, but *in the spirit of the law.* The letter of the law is, "Thou shalt not offer the blood of my bulls and goats, heifers and lambs, with fermented bread;" but the spirit of the law, "Thou shalt not eat my flesh and drink my blood with malice and wickedness; or thou shalt be guilty of the body and blood of the Lord." John vi. 53—58; 1 Cor. xi. 27. We conclude, therefore, that the quality of the bread matters not, so that we eat it in purity and truth, discerning the Lord's body. To strain at the quality of the bread and wine, is to Judaize; and to eat unleavened bread and drink unadulterated wine with the old leaven, or the leaven of malice and wickedness, is to swallow a camel. We walk by faith, not by the five senses. The quality of our meat or drink commendeth us not to God, 1 Cor. viii. 8; but the fulfilling all righteousness witnessed by the law and the prophets. Matt. iii. 15; Rom. iii. 21. In doing thus, "we worship him in spirit and in truth." John iv. 24.—*Dr. Thomas.*

Herald 1856. 279

IMPENDING CHANGES IN HUMAN AFFAIRS.

(Continued from page 103.)

WHEN this great change occurs it will revolutionize the world's religion. There are many who wish to make it appear that the spectacle of confusion and rivalry which Christendom presents is, taking it all in all, good and acceptable in the sight of God—something which it is desirable to consolidate and extend and render permanent. Miserable conception and prospect! Very different from

the picture drawn in Zephaniah iii., 9. "Then will I turn to the people a pure language that they may all call upon the name of the Lord, to serve Him with one consent." This will never be the case so long as men are permitted to make their own religion. There has in this country been an "Act of Uniformity." There is going to be another, but a *Divine* one next time. It will be put in force

when the time comes of which Jeremiah speaks (xvi. 19): "The Gentiles shall come unto thee from the ends of the earth, and shall say, 'Surely our fathers have inherited lies, vanity, and things wherein there is no profit.'" The days of the clerical dog-collar and the peculiar-garment-to-deceive will all be over then, and men will be anxious to make it appear that they have been anything but "blind leaders of the blind," and speakers of lies in the name of the Lord. (Zech. xiii. 4-5.) The application of the term "liar" to a man in broadcloth and lawn sleeves might seem a very outrageous and unwarrantable use of language. The scriptures, however, call men and things by their proper names. And there can be no doubt that those men are liars who say that man is immortal when he is not; who profess to have power to forgive sins, when they don't even know what is involved in the act; and who claim to be "ambassadors for Christ" when it is obvious to every sane person that they are nothing of the kind! "Fundamental inexactitudes" is not nearly so effective as the plain and simple designation "lies." Has it never occurred to you to ask—How it comes to pass that a man gets shunted on the clerical line of rails, and gets suddenly invested with all the dignity and consequence which are supposed to attach to the ministerial office, and which qualify him to sprinkle babies and to preside at what is called "the sacrament?" What impiety to assert that the holy spirit has appointed these men to the posts for which in numberless cases a rival candidature of a very carnal and worldly sort has been exercised! The fact is many a man is engaged to-day in the service of the pulpit

because his father happened to have money enough to send him to College, or because he revealed a fondness for Latin and Greek that won for him the attention of his professors—or because he himself came to the conclusion that preaching would be a very agreeable change from the monotony of the desk, the factory or the shop—or because he managed at the start to produce a couple of "telling" sermons. Having been behind the scenes, we are acquainted with the tricks of the trade. "Receive thou the Holy Ghost by the laying on of my hands"—soiled with "filthy lucre," though they are! The world is to have a very different order of teachers shortly—pastors according to God's own heart—who won't always be asking one another how so and so is getting on, and whether he is likely to have a rise in his salary before long; but who shall feed the people with knowledge and understanding. (Jeremiah iii. 15.) There will be a duly authorised representative of the Deity, accessible to all who seek instruction in the ways of God; and the present darkness and delusion will be forgotten in the glorious light of that great and notable day of the Lord. And what changes will occur in the world of letters! There are millions of tons of books in the earth at the present time that will be of no use in the kingdom of God. They will all be "burnt up with unquenchable fire," probably, as was the case at Ephesus when, under the power of the gospel that Paul preached, "many of them which used curious arts brought their books together, and burned them before all." (Acts xix. 19.) A knowledge of the truth is apt to reduce the dimensions of a man's library even now; but in the age to

come all literature will be subject to a supervision that will ensure the production and survival of no writings that will not bring glory to God. On the back of every volume, as well as on the bells of the horses, and on every pot in Judah and Jerusalem (Zech. xiv. 21) shall be "Holiness unto the Lord." All theological writings (mere vehicles of human tradition) will assuredly be consigned to destruction; and all works of fiction, and law books, and "oppositions of science falsely so called" will share the same fate. The ephemeral literature of those days will not be produced to sell, but will be subject to the one ruling principle which will pervade all departments of industry and enterprise and subordinate them to the mind of God. If you could compare the *Times* newspaper of to-morrow with the press of the future age, you would be struck with the difference. The leading articles would show no resemblance whatever. There would be no sporting or theatrical intelligence in the columns of *The Millennial News*; no lists of ecclesiastical preferments and appointments; no notices of the sale of advowsons by auction; no advertisements under the Bankruptcy Act; no deceptive announcement thrust before the eye of an enlightened and discriminating population; no mendacious paragraphs of any kind—all would savour of the highest intelligence and the strictest integrity, and the most perfect beneficence, and God would be the Alpha and Omega of the whole. The vapid, vacuous, trashy pages now so abundant, but which only could find readers in an age of gross darkness and forgetfulness of God will certainly disappear from the gaze of men, who will have

something incomparably better to read. The bookseller of that aion will have upon his shelves none of the ancient classics—representatives of the wisdom of the world which is foolishness with God—he will have no "Outlines of Sermons" or "Helps for the Pulpit" to offer the religious instructors of that glorious era. Nothing will remain to bear witness to the disreputable shifts which men now resort to in their endeavours to shore up a decaying popularity and to pass for more than they are worth.

And the probability is that the barrier to human intercourse, which is created by the existence of so many different languages will be removed—either by the general diffusion of the power to interpret tongues, which had such signal illustrations in the case of the apostles on the day of Pentecost—or, what is perhaps more likely, by the whole earth again becoming of one language and of one speech. The confusion of tongues was a punishment in the first instance, and it is not unreasonable to suppose that there will be a return to that mode of communication which was employed by the Elohim with Adam before his transgression. But whatever the language may be it will be the best adapted to the conveyance of Divine thoughts, which will be the *prevailing* thoughts of that grand epoch, and be as much more elevated than current conceptions, as the heavens are higher than the earth.

And *Art* shall trace her pencil and tune her lyre to the glory of Jehovah's name. Man has managed to divorce the beautiful from all thought of God and made it subservient to his own desires. There are miles of picture galleries and acres of statuary, and hundreds of monuments in public squares that will be abolished to-

gether with all that in any way bears witness to the pride and folly of humankind. This needs must be if the Lord alone is to be exalted in that day (Isa. ii. 11). Dean Stanley would not consider it much of a gospel that announced the total destruction of Westminster Abbey with all its musty relics of Gentile barbarism, and its proud monuments to human cleverness and strategy and general diabolism. Yet of what possible good would such a museum of human vanity be in the kingdom of God? An age in which the Lord alone is exalted can obviously find no permanent place for ecclesiastical *Barnumism*; and if allowed to remain for a season, such places would simply be permitted as an illustration to an enlightened generation of the terrible darkness and superstition which marked the previous centuries. What an age that will be when God will be distinctly and directly associated with all that is sublime in architecture, and thrilling in music, and beautiful in art—when no man anywhere shall seek in any way to glorify himself or his fellows—but all aspirations and capacities shall be filled with the thought of Jehovah's supremacy as the One out of whom are all things—the Giver of every good and every perfect gift.

The commerce of the world, too, will undergo a complete transformation. The day arrives when the mortal inhabitants of the earth will have perfect confidence in one another's word—when oaths will be done with, and the era of shams and shoddy and deceit of every conceivable kind, will be over for ever—and when man shall speak the truth with his neighbour, and walk in the fear of the Lord all the day long. And this mad, fierce, devilish competition

which leads man to act as though they would like to sweep all their contemporaries off the face of the earth—will have no place in the coming order of things; for mankind shall everywhere be controlled by that wisdom which cometh from above, which is full of mercy and good fruits, without partiality and without hypocrisy. (Jas. iii, 17.) Go on the Exchange flags any day and study the scene from a Bible point of view. (You are pretty sure to be the only spectator *so* regarding it.) If you are acquainted with the purpose of God, you know where all these people will be 50 years hence; and though they now put on airs, and are evidently on the best of terms with themselves, you will be able to reckon them up. You picture them as each lies in his coffin, and see of what little consequence are the things they are chattering so excitedly about, from the standpoint of the cemetery! And you think of the day when all business centres will be the scenes of intelligent intercourse and perfectly rational and sincere salutation, and when stocks and shares shall have ceased to be regarded as the *be* all and *end* all of human existence. The time will come when the highways of the earth and the chief places of concourse will be trodden by a very different type of character from the tobacco-smoking incarnations of vanity and conceit that now strut about the city streets—and when human society will lose its desert aspects, and be made to bud and blossom as the rose.

And to crown all, there will be a great change in the duration of human life. The scripture which is our warrant for this assertion is found in Isa. lxxv. 20. The trade

of the coffin maker and the profession of the Doctor of Medicine, will almost die out in those times. The power which was manifested in the Lord Jesus Christ, and by which he went about doing good, and healing all manner of sickness and disease among the people—will again be in active operation, and the result will be, the great lengthening of the years of mankind. In the present scramble for bare existence, the human powers have scarcely a chance of due development, and life passed under such unfavourable conditions is little better than an abortion. But in the age of which we speak men's surroundings will no longer be the product and outcome of selfishness and greed. The squalor and wretchedness in which tens of thousands pass their days will be done away. Their gloomy and cheerless abodes, and the miserable thoroughfares in which those abodes

are situated, will be banished from the earth. The subjects of Messiah's reign will have abundance of all good things. Their dwellings will be the scenes of contentment and purity and affection, and the fear of God will be continually before their eyes. The hours of labour will be shortened, and men will find interesting and elevating occupation for all their leisure moments; and all the arrangements of that era will be ministrant to the health and well-being and longevity of the earth's inhabitants: the mourners will seldom be seen about the streets, and the whole race will reach a degree of physical and mental development that will be a suitable introduction to the interminable state beyond the thousand years of Christ's rule, when an immortal population shall occupy the earth, and there shall be no more curse, and God shall be all in all.

Bro. Ashcroft.

THE VISIBLE HAND OF GOD.

IN

MIRACLES, SIGNS AND WONDERS:

The nature and design of such operations and their necessity to the accomplishment of the work of God in the earth.

No. 4.

THE whole incident of the entrance of death into the world by Adam's disobedience, may be considered as the next exhibition of the visible hand of God in human affairs—an exhibition reaching down to our own day in the continuance and propagation of the death constitution then miraculously established. It has become quite unfashionable to suppose that death entered into the world at that time. It is universally accepted in learned circles that death has always been in the world. So far as their view is founded on manifest truth, it will be received by every mind that desires to know what is true. Birth, growth, and death have, doubtless, been the law of animal and vegetable existence ever since they appeared on the earth, as

proved by the embedded and fossilised remains which have been exhumed at all depths in every part of the earth ; but this does not touch the question before us. The question is—the mortality of Adam's race ; how did it come ? Was the race created subject to death ? or did death come as a specific divine super-addition for a reason that came into play after Adam was made ? No light is thrown on this problem by the fact that other and lower animal organisms have always been subject to death ; because if Adam was separately introduced afterwards, in the image of the Elohim, as lord of all the inferior creation, it is reasonable, even apart from testimony, to suppose that his case was separately and specifically dealt with. If it be urged that the fossil remains of the past include human remains, as well as remains of the inferior races, the answer has to be made that there is a lack of scientific evidence that these remains are identical with the Adamic race. The animal and vegetable remains are those of species now largely extinct, belonging to pre-Adamic ages ; and analogy would require that what are considered human remains, if they are human remains, (which is by no means certain from the evidence) are the remains of an anterior race, existing at a remote time, when as yet the earth had been unovertaken by the convulsion which brought it to the state (enveloped in darkness and submerged in the deep) depicted to us in Gen. i. 2. The Adamic race is a new start ; and our enquiry relates to it. Did it commence mortal, or was it brought down to a mortal state after it appeared ?

It is impossible to get any light on this question from geology or any other natural source. Speculation on this subject on scientific premises is only pretentious maundering. There is a short and satisfactory way to the root of the matter. As on many other subjects, so in this, the resurrection of Christ is the key of the whole position. If Christ rose from the dead, Paul, his specially selected apostle, is an inspired declarer of truth. Consequently, his dogmatic assertion that, "by one man (Adam) sin entered into the (human) world and death by sin" is a settlement of the question. Paul's dogmatic assertion does not stand alone. It is founded on and endorses the Mosaic account, which is itself commended to our confidence as divine on separate and independent grounds. However unfashionable it may have become, therefore, and however unscientific and far behind it may seem, the man stands on logically unassailable ground who holds that death did not come into the world with Adam, but by him after he came ; that at first, he was free from the action of death in his organisation ; that though not absolutely immortal in the sense of being indestructible in nature, he was in that state, with respect to the working and tendency of his organisation, that death did not wait him in the natural path, but had to be introduced as a law of his being before he could become mortal. His was an animal

nature that would not die left to itself—a natural body free from death. The difference between this state and the immortality to which we are invited in Christ, and which Adam would have attained in the event of final obedience, will be discerned in the fact that the latter immortality is the immortality of a spiritual body; the immortality of a higher nature; a body with higher gifts, powers, and relations. An elephant lives a hundred years, and man sometimes lives a hundred years, but the human century is the century of a higher life, higher capacity, higher intelligence, higher enjoyment than the elephantine century; but they are both a century. Extend the century indefinitely; let the elephant live on and the man live on—for ever; then we should have the difference illustrated between the deathlessness of Adam the living soul or natural body, and the immortality he would have attained by change into the likeness of the divine nature.

But this immortality Adam did not attain. Nay, he lost the good natural state which was his by creation. He had to confess to having eaten of the tree which he was commanded not to eat; and he had to suffer the dread sentence which doomed him, after a life of toil, to return to the ground from which he had been taken. In the execution of this sentence we have the visible hand of God. Left to himself as God had made him, he would not have returned to the ground: left to itself, too, the ground would have brought forth beneficially and plentifully. It required what men call a miracle to depress to the level of the beasts that perish, the noble creature formed in the image of the Elhoim, and to cause the earth to spontaneously yield “thorns also and thistles.” “Cursed is the ground for thy sake.” (Gen. iii. 17—18). It was not cursed before. “Thou shalt die.” (Gen. ii. 17): this was not the prospect apart from disobedience. How were the two results effectuated? By the interposition of the Divine will causing the one and the other. The Divine power that made man and the ground “very good” at the beginning easily modified the constitution of things for evil. A slight alteration in the condition of the soil and in the distribution and proportional activity of vegetable germs, was sufficient to make it soon apparent that the curse of God was on the earth, while as regards Adam, the sentence judicially pronounced would write itself in his constitution after the example of Elisha’s imprecation of the leprosy on Gehazi who went from the presence of the prophet’s words as white as snow. Mortality has been a fundamental law of human nature from that day to this. We have all to acknowledge with Paul, the “sentence of death in ourselves.” (2 Cor. i. 9). This sentence is anterior to and surmounts all questions and conditions of health. It draws an inexorable boundary line beyond which human development cannot pass, however carefully promoted. It is a circle enclosing human life—a contracting circle—which will go on

contracting till it comes to the vanishing point. Men may labour for the improvement of their species: but it is in vain. All their Hygienics are within the contracting circle. They may stave off the concentric collapse for a little: they may do something to ensure the highest attainable vigour for mortal life,—that is, condemned life; but it is a mere tinker—valuable in its place, but of no moment in the ultimate and final relations of things. It is the truest philosophy that recognises, once for all, that at his best estate, under present circumstances, man is altogether vanity. (Ps. xxxix. 5). Paul had to say of himself and his class, “we groan within ourselves, waiting for the adoption, the redemption of our body.” (Rom. viii. 23). “We that are in this tabernacle do groan, being burdened, not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.” (2 Cor. v. 4). The man who expects to improve on Paul’s philosophy or David’s, is bound to find himself woefully mistaken at last, and that, without waiting long in any case. Death is written in our present nature. It was written in Eden. It is the writing of God; no man can blot it out. God can, and will in the cases he chooses. He began the work at Nazareth, in harmony with his own greatness. He sent forth his son in the death-written nature that in him it might be cleansed, redeemed and perfected. “Since by man came death, by man came also the resurrection of the dead.” (1 Cor. xv. 21.) How the resurrection came by man is told in the life and death of Jesus Christ, the son of David, the son of Abraham. It came by his obedience, (Rom. v. 19,) but obedience requiring death as the declaration of Jehovah’s righteousness (Rom. iii. 25), and the condemnation of sin in the flesh (Rom. viii. 3). Jesus died unto sin once (Rom. vi. 10). It touched him through Adam: but though a sufferer from its effects, he was without sin himself (Heb. iv. 15). Having died once, death had no more dominion over him (Rom. vi. 9). “Through death, he destroyed that having the power of death, that is, the devil”—alias sin in the flesh. (Heb. ii. 14.) By him and by him alone can men attain to this victory, for it has been wrought in him and in him only as yet. He will confer the fellowship and participation of his victory on those who come unto God by him (Heb. v. 9; vii. 25; Rev. ii. 7). He will do it by the power God has given him. God has given him power over all flesh with this view (Jno. xvii. 2). By it, he will change the bodies of his people that they may be conformed to the likeness of his own glorious body (Phil. iii. 20). The spirit of God, changing the mortal to the immortal, will thus blot out the sentence of death written in Eden. Thus one miracle will undo the effect of another. That is, God will change his own work as wisdom and love, in their times and seasons require. God who kills will make alive: God who curses will bless: God who causes evil will bestow good: for all these things belong to him (Deut.

xxxii. 39 ; Isaiah xlv, 7). "Of him and to him and through him, are all things."

The hand of God is visible in a variety of other items to be briefly noted before passing from Eden. The visits of the angels we considered in the last article. The speaking of the serpent probably comes into this category. A speaking serpent has not been disclosed in the annals of natural history since that time. The possibility of such a thing will, of course, not be denied by any wise man. It is a mere question of throat mechanism and the relation of the necessary nerves of volition to that mechanism. The parrot illustrates such an adaptation, only minus ideas to express by its means. The serpent had the ideas and the powers of expressing them, too. Was this combination the result of natural organisation, or was it an extra-natural gift as in the case of the ass that forbade the madness of Balaam? In either case, the hand of God is visible: for if it was not a miraculous endowment for the occasion, then miraculosity is visible in the withdrawal of the power as part of the degradation of the serpent. The Miltonic idea of Satanic possession or personation is of course entirely out of the question. The Satan of that theory is a myth, as we know from considerations for which this is not the place. Whether it were natural endowment or divine inspiration that led the creature to entice the woman to disobedience, the moral bearings of the incident are the same. The obedience of Adam and Eve *were put to the proof*. And this was the object intended. Left to themselves, obedience would have been a matter of course: but it is not obedience of this mild description that is commendable to God. *Obedience under trial* is what pleases God. To give Adam and Eve an opportunity for obedience of this sort, or to terminate and set aside the obedience they were rendering if it should prove of the flimsy order of a mere circumstantial compliance, this creature was placed in the way. It was a divine arrangement with a divine object. The same principle was afterwards illustrated when "God did tempt Abraham," (Gen. xxii, 1) that is, put him to the proof, by requiring at his hands a performance which seemed on the face of it inconsistent even with God's own purposes in the case. There is no contradiction in this to James' deprecation of any man saying "I am tempted of God" (James i. 13.), for in the case of James' discourse, it is a question of enticing to evil for evil's sake. God never does this to a just man; he tries him, and in this sense tempts him, which is another thing. We may be quite sure if we are children of God that some time or other, we shall be similarly put to the proof. To him that overcometh (offering the stout front of a determined obedience to God to all suggestions or incitements in any direction forbidden), will the palm of victory be finally awarded. In our case, the hand of God

is not visible; but the principle is the same. Allowance, however, will doubtless be made for the lesser privilege of those who like us have not been permitted to see with our own eyes the visible hand of God. The principle of God's recorded dealings would suggest this. (2 Chron. xxx. 18-20; Jno. xx. 39; Luke xii. 48; Acts xvii. 30; Jno. ix. 41).

Next to the part performed by the serpent, we have the visible hand of God in the qualities imparted to the trees of knowledge and life, and the expulsion of Adam and his wife from Eden, and the fiery blockade of the approach. As to the first, it was no ordinary tree that had power to open the eyes and to impart new discernments. That the tree of knowledge of good and evil had this power is evident from the things testified concerning it, and from the effects produced on Adam and Eve. The serpent said that the eating of the tree would have this effect, and its words were shown to be true by the actual result. That the serpent should state the truth in the case would probably be due to his overhearing the Elohim converse on the subject. The serpent seems to refer to them as his authority: "Elohim doth know that in the day ye eat thereof, your eyes shall be opened" (Gen. iii. 5). That the effect caused would show that the power to produce the effect resided in the tree. That such a power should exist in such a cause will stagger no one who is acquainted with the extraordinary and diversified powers resident in vegetable juices of even familiar acquaintance, not that any of them have the powers of imparting knowledge, but that they illustrate the possibility of producing mental effects by a substance of vegetable constitution. Such a tree in Eden was placed there as part of the apparatus constituting the visible hand of God in the Adamic situation. To Adam, it would seem as natural as the rest, and probably was so in the truly scientific sense; to us, it savours of miracle, merely because we do not know of such a tree, and never heard of any one having access to it since the one man for whom it was specially planted as part of the garden which "The Lord God planted eastward in Eden," there to "put the man to dress and to keep it."

These reflections are specially cogent in their bearing upon that other tree, of which he was not permitted to eat—the tree of life—in which resided the extraordinary power that had he partaken of it, even after his condemnation, he would have lived for ever (Gen. iii. 22). We may dismiss the idea that some have advanced, that Adam had been in the habit of eating this tree; and that so long as he did so, he was immortal, and that all that was necessary to secure his mortality was to cut him off from the use of the daily medicament. The prompt and energetic precautions taken "lest he should put forth his hand and take *also* of the tree of life," are out of keeping with this idea. It was a single eating in the case of the single tree of knowledge;

and the "also" of this verse suggests that it was a similar contingency that was in view in the case of the tree of life. The interposition of "a flaming sword which turned every way to keep the way of the tree of life," would have been an excess of energy if the object was merely to cut off the supply of what required to be daily taken in order to have its effect. The withering of the tree or expulsion from the garden would in that case have met all the necessities of the situation. Then it would have been strangely disproportionate with the facts to speak of Adam, "putting forth his hand and eating and living for ever," if he had to eat for ever in order to live for ever; and a rather over-vigorous use of language to call a tree of life that which had only power to impart life during the short time the quantity taken might remain in the system. The figurative use of the tree in the New Testament, to represent the life everlasting, which God will give to all who receive Christ at the resurrection, is inconsistent with the notion that it had to be used constantly to be effective. The whole surroundings of the case show that Adam had not taken of it, and that if he had, he would have become immortal. The only countenance to the contrary idea is the permission to eat "of every tree of the garden," except the tree of knowledge in the midst of the garden (Gen. iii. 2 3; ii. 16). It is argued that this must have included the tree of life. But this does not follow. The tree of life was evidently not reckoned among "the trees of the garden." It seems to have stood apart by itself, having a "way" or approach that could be guarded (Gen. iii. 24).

That a tree should have the power of imparting immortality to the eater will only strike us as strange by reason of our want of experience of such a thing. There is no end to the variety of God's operations in the universe. Immortality will ultimately be conferred by the direct transfusion of the Spirit of God upon the substance of the accepted by the will of Christ; but it is impossible to deny that God could effect the same result in another way, by the same power differently applied. God showed Moses a tree in the desert, which on portions of it being put into the bitter springs, healed the water (Ex. xv. 25). So he could make a vegetable substance which would have a similar effect on the organs of the eater. He did actually create such a tree in the beginning; had Adam proved obedient, he would probably have been invited to eat. The event turned out otherwise, and the tree, first carefully guarded from intrusion, was in course of time removed.

The guarding of the way of the tree of life was an operation of what would be called the miraculous order. "A flaming sword which turned every way" was no natural phenomenon, yet it was not essentially different from what we may see and know any day. Destructive fire and brightness of light are familiar if latent properties of nature in its dullest aspects. Fire sleeps in stone, and who that has seen the electric light can fail to realise the dazzling

brightness that resides in the invisible electric current or the lifeless charcoal. The difference between these and the Edenic corruscation lies in the fact that while they are passive and mechanical forces of nature as divinely constituted, this was the product of the Divine volition brought to bear locally and specifically for a limited purpose. All power is one—in God ; but there are different manifestations according to his will. In the upholding of heaven and earth, we see power in a mechanical state : passive, inert, established ; in what is called miracle, we see the same power acting under an intelligent impulse derived from the centre of all power—the everlasting God, the creator of the ends of the earth.

The whole situation in Eden required the visible hand of God. The veiled hand—the indirect guidance—would not have been adapted to a time when there was but as yet a single individual, and he in harmony with the Superior Will which had given him being. The ways of Providence were for after times, when men had multiplied and sin had introduced that confusion, out of which the Divine wisdom purposes the evolution of order and the highest good. The veiled hand belongs to times of evil only. When the ministry of reconciliation—(“to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them”) shall have accomplished its object, there will be no need for God to hide himself from the inhabitants of the earth. His power and wisdom are now manifest, for they cannot be concealed ; but his existence and his love have to be laboriously discerned. He has withdrawn the open manifestation of himself, both from Israel and the Gentiles ; but on the day that he has appointed—on the day when his earth family is complete and his will paramount everywhere under the sun, there will be an end to concealment. This is one of the great and precious promises—that we shall know as we are known (1 Cor. xiii. 12)—that heaven will be open (Jno. i. 51) ; that the tabernacle of God will be with men, and his servants shall serve him, and they shall see his face, and there shall be no night there (Rev. xxi. 3 ; xxii. 3), that God will be all in all (1 Cor. xv. 28).

EDITOR.

THE MEMORIAL NAME OF THE DEITY.

[ADDENDUM.]

Since writing my paper on the Divine Name, I have secured a copy of the American work, *The Memorial Name : A reply to Bishop Colenso*, by Alexander MacWhorter.

In an introductory letter to the book, one Nathaniel W. Taylor, D.D., late Dwight Professor of Didactic Theology at Yale Theological Seminary, New York, observes

that "just views of the moral government of God * * * * not only harmonise with, but almost seem to require," the import which Mr. MacWhorter gives to the Memorial Name. We will at once proceed with our quotations. Writing of the name Yahweh (which he spells Yahveh) Mr. MacWhorter says:—

The true derivation is from *havah*, the old root of the Hebrew verb "to be," a root-form so ancient as to have been dropped entirely from the prose of the Pentateuch and retained only in the poetic form of the imperative; as in Genesis xxvii. 29, in the prophetic benediction of Isaac: *Heveh* "'Be' Lord over thy brethren." The old root-form *havah* found its equivalent in *hayah*, the ordinary form of the Hebrew verb "to be;" and it is in the third person singular, *future*, of this later verb, *hayah* ("to be")—namely, in the form of its old future, *yahveh*—that we find the true place and pointing of the word rendered "Jehovah" by our translators. It is this form, *yahveh* (literally, *He will be*), turned into a noun or name *Yahveh*—*he who will be*—which God adopts as His name and memorial to all generations. With respect to this exegesis of the term "Jehovah," so far as the interests of criticism are concerned, all scholars are now agreed. Gesenius and Ewald on the side of Philologists, Hengstenberg, Tholuck, Lutz, &c., on the side of theologians, are united for once. They all agree in giving it the form *Yahveh*, and the future tense, as its literal rendering. But more than this. God himself originally set forth the meaning of this great prophetic name in the plainest terms. (Exodus iii. 14.) First by the prophecy: "*I will be who I will be.*" Next by the statement: "*I, who will be,*" hath sent you. Finally, by giving as his Memorial Name *Yahveh*—"he who will be." That the force of these transitions may be appreciated, we will transcribe the passage in which they occur, the *future* being used in the original throughout. "And God said unto Moses, *I will be who I will be*; and he said, Thus shalt thou say unto the children of Israel. *I who will be*, hath sent me unto you. And God said moreover unto Moses—Thus shalt thou say unto the children of Israel, *he who will be*, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you.

This is my name for ever, and this is my memorial to all generations." It may be remarked that these expressions are in the most absolute form of the future. It is not possible to the language to make them more so. To translate them by any other tense is to depart from the original."

In dealing with Exodus iii. 14, in detail, the writer says:—

"We come to the consideration of the great event of the Ancient world. God enters into history as the leader of a people. He now for the first time proclaims a Name, expressive of a permanent and universal relation. He sets forth this Name with the most solemn and emphatic formality,—under three divine affirmations,—and adopts it as his own, His great and standing memorial from generation to generation. What are these affirmations? They are recorded in Exodus iii. 14, in reply to the question by Moses,—What shall I say to Israel's children? And God said,—*I will be who I will be*. Here the Hebrew verb *hayah*, "to be," answering primarily to our old English word "to become," "to come about," "to begin to be or appear," either in time or space, is taken and used in the first person, singular, future, twice, and so we have the proposition just cited,—"*I will be who I will be.*" This is the first affirmation. Next, the first person singular future of the same verb *hayah* "to be," namely "*I will be,*" is taken and used as a noun, and so becomes, "*I who will be;*" we have then this proposition,—"*Thus shalt thou say to Israel's children, I who will be hath sent me unto you.*" This is the second affirmation. Finally, after this explanatory and emphatic introduction, we have the third person singular future, of the old form of this verb *hayah*, "to be;" that old form, filled with historic memories, recalling the last-uttered longing of the dying Israel for the Deliverer yet to come, namely, *Yahveh*, *He who will be*, reaffirmed in the instruction to Moses: "*Thus shalt thou say unto Israel's children, 'Yahveh' (He who will be, the 'coming one,' the 'desired one,') God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you. This is my Name for ever, and this is my Memorial unto all generations.*" It has been stated that in these propositions the *absolute future form* of the Hebrew verb "to be" is employed throughout. The first affirma-

tion, therefore, *I will be who I will be*, which introduces, and lends significance to the two succeeding statements, is a *prophecy*,—a prophecy uttered by no subordinate or delegated authority. The expression here translated, “I will be,” is found in the first person singular *future*, of the Hebrew verb “to be,” and signifies a *future relation of the speaker*, in distinction from the present or past. The first person singular future occurs *forty* times in the Hebrew Scriptures, and in every instance, whether in prose or poetry, exhibits the element of futurity,—a future relation of the speaker in action or conception. It is repeated several times in this same chapter; we find it in history, poetry, prophecy, yet it is ever the same; the element of *futurity* is wrought into its very structure. * * * Here is a series of distinct propositions, independent of any context from which a doubt could by possibility be borrowed,—standing in an explanatory relation to each other,—the two first being used as introducing and reviving an old historic term. These propositions, then, must be judged by themselves, on their own literal merits. We find them all in the simple absolute future. Integrity of translation, therefore, requires not only the literal future rendering of these three affirmations, but also that the distinctions in the person of the verb, or between the introductory prophecy and the Memorial Name should be accurately set forth.”

This book of Mr. MacWhorter's claims to be adapted for *popular* enlightenment. On this account, no doubt, the author considered himself justified in contending in the earnest way he did that “the element of futurity is wrought into the very structure” of the *future* form of the verb. If usage goes for anything and words have any meaning, the future tense of a verb must be distinct from the past and present. Sensible people will not want this point argued for them.

It will be observed that the writer we have quoted regards the name as one of “historic memories,” and as having been “adopted” in the time of Moses. He also falls into the error of confounding Yahweh with the Messiah. Holding the unscriptural doctrine of the existence of

Christ before his birth in Bethlehem, Mr. MacWhorter made the mistake of concluding that Christ himself spoke to Moses,—that Yahweh and Jesus Christ are one and the same. This is a proposition hardly calling for refutation here. The truth of the matter is that in the word Yahweh there is a promise of a *future manifestation*. In the name revealed to Moses there was comprehended a promise that the Deity, who had in times then past been manifested to the patriarchs as *Ail Shaddai*, would in the future be manifested through another medium. In the early days referred to, the Eternal Spirit was regarded as the Strength of the Powerful Ones; in days of future manifestation he will be All Things in All in glorious manifestation.

The statement that the name was “adopted” as a Divine memorial betrays the belief—openly expressed in some other parts of the book we are noticing—that the word *Yahweh* was really known to and used by Eve and the patriarchs. It is contended that the Mother of all Living used the name as a suitable one for him whom she at first looked upon as the promised deliverer; that subsequently the name was regarded as a fitting one for Him who had made the great promise; and that, later on, at the bush, it was openly “adopted” as a Divine appellation. This, of course, involves the question of what the passage Exodus vi. 3 means. After remarking upon the importance of not relying upon mere translations in matters of criticism, Mr. MacWhorter proceeds to put forth the following rendering of the clause bearing on the point:—“By my name Yahweh was I not ‘comprehended’ or ‘perceived’ by them;” and he then observes that this furnishes a “simple explanation of an apparently direct contradiction.” But this interpretation is not quite a new one. It is nevertheless an altogether unsatisfactory one, and the difficulty remains unsolved. Dr. Thomas adopted, in substance, the common English translation of this verse, and with good

reason. In justification of his own course, Mr. MacWhorter simply observes that *yada*, the word rendered "know" in this passage, is in other parts of the Bible translated "perceive." This is true. The word occurs some nine hundred times, and different contexts have necessitated a variety of renderings into English. But the reader must understand that the verb occurs in eight forms or species, the Kal, Niphal, Piel, and five other forms, and according as it is found in this, that, or the other form, so is its meaning modified. It must be observed too that in Exodus vi. 3, it is found in the Niphal form, when it certainly signifies "to become known." In this form the verb occurs over forty times, and always in this same sense. While in the Kal form the word is several times rendered "perceive," "understand," "discern," the Niphal form has not been, and should not be, so rendered. The attempt to translate by "perceive" is an unwarrantable liberty taken with the language: and to the intelligent reader the object will be obvious. If passages could be produced wherein the Niphal form of the verb *yada* is undoubtedly used in the sense of "perceive" as distinguished from "to make known," then there might exist some plausible ground for the contention we are combatting against; but it is clearly wrong to do as Mr. MacWhorter did, that is, to cite passages, wherein the Kal form of the verb is found (and translated "perceive") and put them alongside Exodus vi. 3, where we have another distinct species

and a peculiar modification of the verb (and which does not correspond with the English word "perceive.") This is the record, "And *Elohim* spake unto Moses, and said unto him—I am *Yahweh*. And I appeared unto Abraham, unto Isaac, and unto Jacob, as *Ail Shaddai*, but by MY NAME *Yahweh*, I did not become known unto them." We have again the same form of the verb in Ezek. xx. 9: "But I wrought for my name's sake, that it should not be polluted before the nations among whom they were, in whose sight I made myself known unto them in bringing them forth out of the land of Egypt." Certainly in neither of these passages would "perceive" or "comprehend" express the sense required by the context. The plain English meaning of the declaration of Exodus vi. 3 is that the name revealed at the Bush had up to that time been undiscovered as to any applicability of it to the Deity. It seems on the face of it, highly improbable that Eve should have guessed at the Divine name, or should have originated the name afterwards announced by the Eternal Spirit. Far from "adopting" a name by which he had previously been known, the Deity gave out a Memorial by which he had never before been regarded. This is the sense of the record, and it may be added that the old Jewish expositions point the same way. While glad to quote Mr. MacWhorter's testimony as to the prophetic character of the Memorial Name, we have felt compelled to direct attention to the chief faults in his interpretation.

J. W. T.

**SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA, No. 130.**

"Exhort one another daily."—PAUL.

OUR meeting this morning we rightly speak of as "the breaking of bread," but did we break bread only, we should not observe the ordinance as it had been ap-

pointed of the Lord. There is "the cup of blessing," as well as "the bread which we break," (1 Cor. x., 16). We drink wine as well as eat bread in commemora-

tion of "the Lord's death until he come." The significance of the cup is briefly expressed in the Lord's description of it when he appointed the drinking of it: "the new covenant in my blood." We have recently considered the meaning of this description. We will not go over the ground again, although the subject would not suffer from reconsideration. We will rather dwell for a moment on this occasion on a further remark which the Lord made concerning the cup, following whithersoever it may profitably lead us.

He said, "I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom." (Matt. xxvi, 29). Here is a remark having a future bearing. As such, it cannot fail to contain much that is of deep interest to those who shall be mustered with the apostles in the day of the kingdom of God. What is the meaning of it? It might seem that this ought not to be far to seek. Jesus had a cup of wine in his hand when he spoke. It was the last time he was to eat and drink in a familiar way with his disciples in the flesh. He had often done it before. In fact so distinctly sociable was Jesus in this respect that it gave his enemies occasion to speak of him as "a gluttonous man and a wine bibber," in contrast with John, who was of abstemious habits. But now the time had come when there would be no more of this wonderful condescension on the part of Christ, and this wonderful privilege on the part of those with whom he ate and drank. "I will not henceforth" do this: or as Mark expresses, "I will drink *no more* of the fruit of the vine, &c." But was it never to be again at all? Were the disciples never more to have the pure social delight of sitting at the same table with the Lord Jesus? If Jesus crucified had remained among the dead, the question might be in some doubt, but seeing that Jesus rose, and that the disciples are to be raised by him also (Jno. vi., 39), what more inevitable than the conclusion that social intercourse will be re-

sumed when they meet in one body as appointed? This conclusion would stand on strong ground without express intimation on the subject; but what else can we think when we hear him say "I will drink no more of the fruit of the vine *until that day that I drink it new in the kingdom of God?*" (Mark xiv. 25). Especially when we take this in connection with Christ's declaration to the disciples after the supper: "I appoint unto you a kingdom as my Father hath appointed unto me that ye may eat and drink at my table in my kingdom." (Luke xxii. 28-30). It might be easy to argue a figurative meaning for these words. Christ's words might be quoted; "these things I have spoken to you in parables," (Jno. xvi. 25), and illustrations of parabolic use would not be difficult to cite such as "Whosoever shall drink of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life," (Jno. iv. 14), and again, "Destroy this temple and in three days I will raise it up" (Jno. ii. 19). The argument would merely show that Christ did speak often in parables or proverbs. It would not disprove the plainness of his meaning where that is evident. That his meaning is plain in the case before us will not be denied—cannot be denied in harmony with the facts. Jesus was eating the passover—a literal act. Having finished this literal act, he performed another literal act. He took bread—literal bread, and wine—literal wine, and ate and drank with his disciples in a literal manner with a spiritual meaning which he explained; and he says "I will no more" do *this*, until you sit "with me at my table in my kingdom." What can this mean but that he will do again, when he meets his disciples in the kingdom, what he did then—eat bread and drink wine, and the passover also with them in a literal manner? There is no contradiction to this in the fact that the blessings to be provided for the nations of the earth in that blessed age are spoken of

as a feast of "wines of the lees well refined" (Isaiah xxv. 6). The figurative does not exclude the literal. The literal is the basis of the figurative. If there were no literal there could be no figurative. Often they go together in one and the same act or phrase, as when it is said of a king that he holds the sceptre or wears the crown. The breaking of bread is a literal act which blends with it the significance which the Lord has associated with it now, viz., 1, the memorial of his death; the 2, the fellowship of his sufferings on our part. But the promise that we shall eat and drink with him at his table in his kingdom is to be taken as a statement of what will literally take place, comprehending in itself, however, all the significance which that literal act will carry with it. Who could literally eat and drink with the Lord in the day of his glory without sharing also of his position; his throne; his immortality and his joy? To do the one implies the inheriting of the other. Therefore the statement of the one takes the other with it as a matter of meaning. The literal eating and drinking by itself would be a poor affair to make the subject of promise, but as taking with it the sharing of his friendship, the participation of his glory, the enjoyment of his love and fellowship, the inheritance of his throne, and his glorious immortal nature, it becomes a very great and precious promise indeed without abating a jot of its literalness.

Some people have a difficulty in receiving the idea that Christ and his people will literally eat and drink together in the kingdom. Perhaps some who believe the truth may experience this difficulty. Such a difficulty is due to the bias inherited from orthodox religion. According to this religion it is a matter of impossibility that Christ should drink wine again. Its idea of Christ excludes it. This idea perhaps is not very definite. So far as it can be defined, it may be expressed in the phrase a spectral Christ—a bright "shade," a uminous form of human shape without

substance or tangibility—a something that could not drink wine. The wine would fall through it, so to speak, as through a sunbeam. This idea of Christ is totally foreign to the scriptures. It is part of the ghostism of popular theology. Popular theology makes man an immortal ghost to be saved, and therefore conceives of its saviour after the same manner. But the scriptures show us man a body, as we find him to be, and they give us in Christ a real Christ—a Christ of flesh and bones, who can be handled, who can exhibit marks of bodily identity and who can eat (Luke xxiv. 38-43)—all this after his resurrection,—a Christ as real as He with whom the disciples walked and talked and kept company for three years and a half—yea more real, for as Christ was then, he was a weak Christ and a mortal Christ—a Christ who was of the seed of David according to the flesh, made in all points like unto his brethren (Rom. i. 3; Heb. ii. 16). But as he now is, he is an immortal strong man, in whom dwelleth all the fulness of the Godhead bodily (Col. ii. 9), one in whose substance is focally condensed the power from which creation has sprung.

Realising this view of Christ, it is an easy matter to receive what he has promised, that we shall eat and drink with him at his table in his kingdom. Some may feel affected just the other way. They may reason that if Christ is glorious and real and immortal, the act of eating seems the more incongruous because it has to do with the sustaining of life, and is associated with the phenomenon of corruption. They may ask, what need for an immortal to eat? what place in an incorruptible body for a process involving chemical decomposition? There is an answer. First, we must not govern possibility by our experience. The works of God are without measure and without limit in their diversity. It does not follow that because we depend upon eating for living that therefore the act of eating has no higher function in higher organisations. It does,

not follow that because eating is associated with corruption in our experience, that therefore corruption is a corollary of eating in whatever nature of body that act takes place. Even our present observations of nature would forbid narrow conclusions on the subject. We see even now that the power of chemically absorbing the elements of food is in proportion to the electrical and functional vigour of the constitution. An enfeebled organisation will scarcely take half the nutriment out of the food, while a powerful organisation will absorb it pretty completely, and reject but a small residuum. Is it impossible to conceive of an absolutely complete absorption? It is evident that there is an ascending scale of power in this respect in even the animal organisation of present experience; and by analogy, it is a matter of irresistible conclusion that in the spiritual body which is powerful, (Cor. xv. 43), this power exists in perfection, and can assimilate food to the last grain of substance without a remnant for corruption. We must remember that all substance is spirit at the root; for out of God all things have come, and in him they subsist. What we call matter is his energy made concrete in limited forms and conditions according to his wisdom. Consequently, a spiritual body will presumably possess the functional capacity of reducing all substance to its first element,—spirit, and assimilating food to its own spirit nature, possessed by the eater. This excludes the very idea of corruption, and at the same time, it preserves to us the act of eating without the association of corruption which belongs to present experience. Eating in the spiritual nature will therefore be not merely an impossibility, but probably a source of delight, of which dull animal organisms know little: for the act of converting food, not into blood but into spirit itself will probably yield a sensation of pleasure as far surpassing the gratification of the animal palate as the spiritual body exceeds the animal body in

life, glory, and power. Such a view of the case enables us to realise the act of eating and drinking in the spirit state as the occasion of much spiritual joy and friendship among those who partake together. Even now the act of eating together is the highest act of fellowship, and the occasion of the most refined enjoyment of which the human mind is capable, all other things being equal. How much more must this be the case when weakness is eliminated, and when therefore there will be an absence of the many drawbacks to social enjoyment arising in the present state from feebleness of every function.

But finally, even if we were unable to see a satisfactory philosophy of the matter, we should not be justified in shutting our eyes to the testimony of God. It is Christ's parting promise that we shall eat and drink with him in the glorious company of Abraham, Isaac, and Jacob and the precious section of mankind of which they are the heads. On this promise we may rest, as embracing in itself every good thing appertaining to the great salvation. It does not mean one sitting down nor any particular sitting down, nor any sitting down as a mere ceremony; but all the sittings down, and all the intercourses one with another, that wisdom and love may call for in the glorious fellowship to be established among immortal saints in the age to come. It means the day of gladness that awaits the sons of God: gladness such as they can never know in the flesh: the gladness of a living union with Christ—a living union with God: not a union by faith, but of actual, manifest, and exhilaratingly-experienced fact. We do not know what gladness is now. We have never tasted the real joys of existence. It is with difficulty that we barely pull ourselves along, so to speak, by reason of our own weakness, physically and mentally, and by reason of the coldness and the darkness of the present evil world. But joy is appointed nevertheless. It waits. "Light is sown for the righteous, and gladness for

the upright in heart." God never purposed that gloom should always reign: the gloom is but an episode in earth's history. It is incidental to the advent of sin; it is the corollary of the reign of Death. It is inevitable while the tabernacle of God as yet is not with men. "Everlasting joy" is the end of the matter. The weeping endures but for a night: songs come with the morning, and the morning comes with Christ, who gives his people their first taste of the unspeakable joy of the ages to come by effusing upon them that wonderful power of the Spirit which in a moment will change the body of their humiliation into that glorious nature which, among other delights, will be capable of the joy of sitting down to eat and drink with Christ when in glorious banquet marshals, they will be the subject of glorious nuptials to the strains of heavenly music, and surrounded and upborne by the ineffable comfort of angelic attendance.

In that glorious day of comfort and gladness, the cup will be once more on the table, but with a different meaning. Christ will drink it *new* in the kingdom of God. It will be the cup of salvation—the cup of joy and rejoicing—filled to the brim. Now it is a cup of bloodshedding, a cup of suffering and death—a cup of blessing truly, because of the blessedness opened to us by its means: but still a cup pregnant with a significance of evil—speaking to us of sin and affliction and the triumph of the wicked. Then it will be the symbol of pure joy and the centre of a ceremony having a thrilling interest for the vast assembly that will surround the Lord Jesus on the day of the new celebration, when he will fulfil the psalm which says: "I will take the cup of salvation and call upon the name of the Lord. I will pay my vows now in the presence of all his people. Precious in the sight of the Lord is the death of his saints. O Lord, truly am I thy servant, and the son of thine handmaid. Thou hast loosed my bands. I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord,

and will pay my vows unto the Lord now in the presence of all his people." And again: "The voice of rejoicing and salvation is in the tabernacles of the righteous; the right hand of the Lord doeth valiantly. I shall not die, but live, and declare the works of the Lord. The Lord hath chastened me sore, but he hath not given me over unto death. Open to me the gates of righteousness. I will go in unto them and I will praise the Lord. This gate of the Lord into which the righteous shall enter. . . This is the day which the Lord hath made. We will rejoice and be glad in it. Save now, I beseech thee, O Lord, send now prosperity" (Psa. cxvi, 13; cxviii. 15-25).

The rejoicing of the righteous here depicted will not be a perpetual session; it will not be an everlasting sitting down of the literal sort, as some are apt to imagine. There will be literal sittings down, and many of them; but God is a God of order in all things. For everything there is a season and a time. There will be times and seasons of festal intercourse; but times and seasons also of more practical service—intervals of separation and work—pleasant work—the work of ruling the nations—the work of instructing the people—the work of administering justice among the inhabitants of the earth—each saint in his own particular district—over his own particular "ten cities" or "five cities"—for which there will be ample qualification in the possession of a spirit nature. In this nature there will be no fag; work will be a pleasure. And there will be no error of judgment; what is true of the head will be true of the whole ruling body of Christ. "He shall not judge by the sight of his eyes, neither reprove after the hearing of his ears." . . . "The Spirit of the Lord shall rest upon him; the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord, and shall make him of quick understanding in the fear of the Lord" (Isaiah xi).

What a glorious prospect. Look at it

and feast your eyes and heart upon it. It is no cunningly-devised fable. It is not the conception of any human brain. Though so gorgeous, it is the picture plainly and soberly placed before us in the gospel. Men in the weariness of constant disappointment may whisper or shout that it is “too good to be true;” but wise men will remember that weariness and weakness are conditions of the present transient state only. They are not the standard by which the purpose of the wisdom that made all

things is to be measured. They will pass away. God, the strength of all, remains; and his mighty purpose will prevail at the last and fill every waiting, sorrowful, obedient soul with gladness. Christ is our hope. He is God’s pledge to us of the glory to be revealed. We call him to mind and thank God with all our hearts for him while we take this cup into our hands, concerning which he has said “I will drink it new with you in my Father’s kingdom.”

“WHAT OF THAT?”

“Tired?” Well, and what of that?
Didst fancy life was spent on beds of ease,
Fluttering the rose leaves scattered by the breeze?
Come! rouse thee! work while it is called to-day!
Coward, arise, go forth upon thy way.

“Lonely!” And what of that?
Some *must* be lonely; ’tis not given to all
To feel a heart responsive rise and fall—
To blend another life into its own;
Work may be done in loneliness; work on.

“Dark!” Well, and what of that?
Didst fondly dream the sun would never set?
Dost fear to lose thy way? Take courage yet,
Learn thou to walk by faith and not by sight,
Thy steps will guided be, and guided right.

“Hard!” Well, and what of that?
Didst fancy life one summer holiday!
With lessons none to learn and naught but play?
Go, get thee to thy task: conquer or die;
It must be learned: learn it, then, patiently.

“No help!” Nay, ’tis not so:
Though human help be far, thy God is nigh,—
Who feeds the ravens, hears His children’s cry;
He’s near thee wheresoe’er thy footsteps roam,
And He will guide thee, light thee, help thee home.

Selected by Sister Goodacre.

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.)

The Memorial Name.—Referring to this subject, as brought up in the articles of last month, Sister M. H. says it reminds her of Dr. Thomas's visit to Scarborough in 1870. She says: "As Sister Lasius, the Dr. and I, walked to our place of meeting there one Sunday morning, the Dr. said: 'We are in the name,' it sounded a large and strange title to my ears. I have since looked at all I could find on the subject—Eureka 1 vol. p. 98, and elsewhere—"my name," and a comfort it has often been to me. We have to thank you for seeing him at all—being educated so differently, we cannot understand Eureka without a vast amount of study and reading many times."

The Tarrying Time.—Brother Archibald Dowie, of Cupar, writes: "You will please send me 50 copies of the lectures on the 'Coming of the Lord,' and 500 leaflets assorted; also one copy of lectures on 'Apocalypse' to the addresses enclosed. We were glad that you had such a large audience to hear those lectures on the 'Coming of the Lord.' Surely some will be induced to give the subject that consideration which its importance demands, and which is essential to the right understanding thereof. The tarrying time is trying to the watchers—but they should bear in mind that they have been warned that such might take place, 'If it tarry, wait for it, it will surely come.'"

The "Evening-Morning" Period of Dan.—On this subject, brother Mitchell, of Ripley, offers a suggestion. He says: "The answer to the question 'How long shall be the vision concerning the daily (sacrifice) and the transgression of desolation, to give both the Holy (Land) and the Host (of Israel) to be trodden under foot? is, according to the A. V. 'Unto 2,300 days;' but some manuscripts read '2,200' and others '2,400 days,' which last, as the Dr. rightly says, time has shown to be the true reading. But is there not a more satisfactory method of demonstrating the true reading? Why was the 2,400 days called an 'evening-morning?' Looking into the Scripture use of the phrase 'evening-

morning,' we find, that, in Moses' account of the creation, it is stated that the *evening* and the *morning* were the first day, and so on of each of the six demiurgic days. An evening-morning is a day. Why should a day be chosen to represent 2,400 years? Evidently because there are 24 hours in a day. It is pictured forth, on the scale of one hour to one hundred years; so that, if our earth had rotated on its axis once in 22 hours, then 22 hundred (2,200) years would have been right; or, if once in 23 hours, then 23 hundred (2,300) years would have been the true reading; but, as it has been fixed at 24 hours, then 24 hundred (2,400) years must be the *true length* of that period which the Holy Spirit has styled "an evening-morning." (Ingenious and happy and even probable, but not conclusive. Mr. Guinness professes to find the 2,300 reading corroborated in a certain cycle of the sun and moon which takes just that number of years to accomplish. Exact information would be very satisfactory. The absence of exact information we must conclude is the result of Divine intention, so that Saintship may stand upon the sound foundation of healthy always-ready faithfulness even while knowing neither the day nor the hour.—EDITOR.)

Where is the Devil?—Brother Roberts, of Lincoln, says: "I enclose two cuttings from a paper called *The Bible Standard* which is a *misnomer*, for the mark of the beast is on every page. The second cutting is as follows:—*Question*—'Can you inform me what has become of Satan? as I have been asked, and cannot satisfy the inquirer.' *Answer*—'We presume your question is one as to the *locality* of Satan, whether above, on, or under the earth. The apostles Paul and John sufficiently reply,—*Eph. ii. 2, Phil. vi. 12, Rev. xii. 7—10, 12, 13.* The only conclusion we can arrive at from these passages is that the present abode of Satan is *above* the earth, from whence he is soon to be cast down thereto! *Job ii. 2,* is quite consistent with this view.' This you will smile at. Instead of *Job ii. 2* being consistent with the view that the Devil is in

regions above, it reads 'going to and fro in or on the earth.' This condemns it. We need not be surprised, when they don't know the meaning of *Rev.* xii. 7—10, 12, 13. If they would read *Thirteen Lectures on the Avocalypse* the eyes of their understanding might be enlightened to see 'Who Satan is,' 'Where he is,' and 'What will become of him.'"

Attending Funerals.—Sister Wade, of Wis., U.S.A. :—"I am sad, because there are so few real followers of Christ in these United States, and they so scattered; I rejoice there are so many in England, with their lamps trimmed and burning, and drawing others by their light. —The *Christadelphian* came to day; oh, how welcome it is to us and many other weary ones isolated from lovers of the truth; I often wish we could have the *Christadelphian* oftener, but perhaps it is best as it is. I rejoice we have God's holy book—What a treasure! It cheers me to receive a letter from lovers of the truth; as I read Lemira Fenton's letter, of Iowa, it inspires me with a desire to become better acquainted with her if only by correspondence. L. T. Nichols, of Oregon, has sent out what he calls "Synopsis of the Principles of Truth." In it I read 'We must not attend funerals, even if it were our own blood relations, where the banner of truth is trampled under foot, if we have no chance to lift it up.' Do you think to refuse to attend funerals of relatives or neighbours would be complying with the command, 'To do good to all as we have opportunity?' I think we must be kind to our neighbours; it might do very well for the Oregon people to isolate themselves from every one but their own company, for they have many in their fellowship; but for me and others that I know, we should have to die alone, with no kind hand to help, unless we show that we have sympathy for all in distress, whether friend or foe." (We must do good unto all men as we have opportunity. There is a possibility of applying true precepts too narrowly. Though not of the world, we are in the world, and must sustain the neighbourly relation with peace and benevolence, only taking care not to live as they live. When Christ told the young man to leave the burial of his father to those of his relations who were unjustified, he only meant to inculcate that the relationships of the flesh were secondary to those of the spirit and must be set aside where they in-

terfere with these as the young man in his particular circumstances proposed to allow them to do. Christ was present at a marriage by invitation (Jno. ii. 1-2), and doubtless would have attended a funeral if there had been no compromise of truth involved. The difficulty in modern times is the apparent countenance given by attendance, to the heathenish principles held and taught by those conducting them. If there was any way of avoiding this while yielding the courtesy of presence, the difficulty would be softened. Every one must be the judge of their own action; the Lord will judge all at last.—EDITOR.)

The Town Hall Lectures.—Brother F. P. Tuttle: "Enclosed you will please find five dollars in U.S. money to pay for as many copies of the forthcoming Town Hall lectures on Christ's Return as it will cover. I am ordering on behalf of my father, together with myself, we both being very much pleased with the results of the earnest and thorough-going effort which the brethren put forth to bring them about. It seems to us that the timely publication of these lectures will prove very effectual in the proclamation of the truth. So we here, hailing their appearance with pleasure, and wishing to take advantage of every such opportunity as may arise, desire to co-operate and share with yourself and them in the good work of faithful stewardship, by holding forth the Word of Life as becometh individuals having been called to shine as lights in the crooked and perverse generation of these latter days. Surely we, who are not of the night, but of the day, even the Abrahamically-discerned Day which caused gladness in the Father of the Faithful, and constituted all David's salvation and all his desire, have abundant reason for looking to the cleanliness of our garments and supplying ourselves abundantly with the oil of the Spirit, which shall ensure that our lamps burn brightly as constituent parts of the antitypical Seven-Branched Candlestick of the Holy Place. Surely much exists in our contemporary surroundings in the Kingdom of Men to admonish us that the year of Jehovah's redeemed is soon to be inaugurated; that we should look with that daily expectation which seeks to redeem the time, for the advent of him for whose work human history for threescore centuries has been but the Divinely manipulated preparation. May the Father of Light hasten this consummation, and

sustain with His guidance and pitiful compassion those who are called to be Children of Light unto the end that we may be exalted as the inextinguishable constellations of the New Heavens, which shall reflect the glory of the God of Israel and declare His handiwork.

BROTHER HAINING, of Auchinleck.—“The great efforts put forth in Birmingham for the promotion of the Truth are comfort and encouragement to all who love it, and who are labouring with self-denying zeal for its propagation, maintenance and adornment. Our minds cannot be too deeply impressed by the fact that our salvation depends on our action in this direction. I feel ‘the law in our members’ is apt in insisting that our means are so limited or our infirmities so great that we may be allowed to take it easy and just be content with a lower place in the kingdom. Not speaking of the feelings of others, I am greatly inclined to fear that this is a sort of humility which may consign to corruption. By that other law, ‘the law of the spirit of life,’ we have warnings demandg in all the more attention from the fact of their being the outcome of tender solicitude. The talent hid in the earth, the pound wrapt up in the napkin, the individuals handed down by scripture narrative to everlasting infamy, coveteousness as personified in Judas and culminating with the betrayal, &c., with numberless other instances of the same description, may be regarded differently by different minds according to disposition, or the standpoint from which they are viewed, but this in no way lessens the importance of the lessons which they convey. But while this law gives warnings of the most solemn kind, by example and precept, it holds out inducements of the most encouraging nature. Without recording further examples, we have a pound with nine added thereto (activity), five and two talents doubled (diligence), the Mary who sat at Jesus’ feet (devotion to Christ), the mite cast into the treasury (true liberality), the cup of cold water (real kindness), the alabaster box of ointment (affection and humility), all of which have continued to diffuse a sweet and refreshing fragrance onward and forward to the present hour, such memorial being an earnest of the fact that all the men (and women, too,) who have devoted themselves to the service of the Truth, will be exalted to constituency in that temple of fame, the lustre of whose

glory will remain untarnished throughout the endless ages, when Westminster Abbey, with its useless relics of comparatively ignoble men, will have been levelled with the dust for ever. Dear Brother, you have the experience of the burden and the weariness, the anxieties, the annoyances, which have all along attended the public and straightforward advocacy of the Truth. All so engaged have always been misunderstood. By the film of the flesh obscuring the eyes of the understanding, sinister motives have always been attributed more or less as being the mainspring of the most disinterested action; it would be strange if it were not so now. While the staying power of the joy set before the faithful is always the main support, you have much to encourage you in the fact that your work has made many hearts to leap for joy in near and distant lands, and to whom the balm of consolation is conveyed from month to month through the medium of the *Christadelphian*. Including sister Roberts as your fellow helper in the Truth, I trust you may be preserved for the Truth’s sake till the Lord appears.”

Waiting and Watching.—Brother Wilson of Gloucester: “My mind and eyes are fixed on the Euphrates. The first thing of a morning I want to look at is the paper to see what other indications of the drying up process is to be observed. I hope to-day’s report about Mecca is correct. Albania, Egypt, the Kurds, Bulgaria, Servia, and the many other states that have, and intend to assert their independence, give unmistakable evidence of the signs which rejoice our hearts. Our united prayer should now be more earnestly than ever, ‘Thy kingdom come.’ But what a season will that be to many of the Household—the unfaithful part. It is a source of sorrow to look around us, and see what many, who have put on the name of Christ, are doing with that name, taking it into theatres and concert rooms. (We should hope this is not a common thing among brethren anywhere. It certainly is not in some parts. In such parts, a brother pursuing such a course would be regarded as walking disorderly, and dealt with accordingly —EDITOR). The day when Christ confronts all unrighteousness will be a day of such retribution and revelation of such deeds of darkness that are now hid from sight, and which none but the transgressor and the Judge know of. I feel that

it requires all my powers to keep the mind in a state of watchfulness, and to enable it to conquer and subdue the flesh. We have begun the work of leaving at every house in this city one of the Finger Posts. I think the last one, No. 19, is most suitable, as it calls attention to one great fact which the world is in ignorance of. It would be a good work if every ecclesia would do the same thing. We hope for that life that will efface all the sorrows, bitterness, anxieties and cares of this. Farewell then to sighings and tears, and welcome to the pleasures of the companionship of Jesus."

The Question of Ecclesial Organization.—A Brother (whose identity we hide under the last letters of his name L.M. not wishing to be in public collision) demurs to the editorial remarks on this head appearing last month. He says "The qualifications necessary for official brethren are given in Paul's letters to Timothy and Titus and among these, there is no mention of gifts or powers of the Spirit, but traits of character and disposition which every brother ought to manifest." True, the brethren to be appointed as overseers in the first century required to possess certain qualifications of mind and disposition, without which, their overseership, instead of being a feeding and guiding and helping of the brethren would have been liable to have the opposite effect. Doubtless, brethren of like qualification are to be found now; but the question is, who is to appoint them to an overseership in which it should be the duty of the brethren to obey them. In the cases referred to, the "ordaining," by the laying on of hands, was to be performed by Timothy and Titus (Titus i. 5), who themselves had received the Spirit by the imposition of Apostolic hands (2 Tim. i. 6). It was not to be done by the brethren. It was to be done by men who were the authorised instruments of the Spirit in the case; and when the appointment was made, it could be said of the brethren so appointed that "the Holy Spirit had made them overseers" (Acts xx. 28). But where are the men possessing the Spirit now as Timothy and Titus possessed it?

L.M. says, "*We have the Spirit itself* and the written word to guide us into all truth." From this we can but sorrowfully dissent in submission to facts. We should rejoice exceedingly if the Spirit itself were present with us to guide us into all truth. It would be an end to many perplexities and a foretaste of the blessedness that awaits the saints at the manifestation of the Lord. But alas, we live in a day of thirst. The day of "springs in the desert," has not yet arrived, though graciously promised and surely coming and evidently nigh. Any idea to the contrary is merely a matter of fancy and opinion; and this itself is its refutation; for the presence of the Spirit as a comforter and a guide would not be a matter of opinion but a matter of demonstration and experience as when the Spirit said this, and said that to the brethren in the apostolic age (Acts x. 19; xvi. 6-7; xiii. 2). We should be able to say as the devotees of sectarian superstition say of immortality, "I feel it,"—not, however, as a notion, but as the presence of an extra-natural power conscious to ourselves and manifest to others. To have to argue it is its disproof.

However, L. M. argues it. He quotes Paul: "If any man have not the Spirit of Christ, he is none of his." We rejoice in this fact, and often seek to enforce it on ourselves and others; but it is manifestly a fact of a different nature from what it would require to be to support L.M.'s contention. It is a fact relating to state of mind and not to state of faculty. The whole context shows it. There are different senses to "Spirit" as L.M. presumably would allow. We must distinguish between the senses and thus rightly divide the word of truth. To have the Spirit of Christ is elsewhere said to have "the mind of Christ." (1 Cor. ii. 16—Phil. ii. 5). Nay, in the verse immediately after the one quoted by L. M. (Rom viii. 10), the Spirit of Christ is described as Christ himself. "And if Christ be in you," &c. In what sense does Christ become a man's tenant? We are enabled to understand by Paul's other

exhortation, "Let Christ dwell in your heart *by faith.*" (Eph. iii. 17). The nature of faith he defines as that which "cometh by hearing." (Rom. x. 17). Consequently, it is a mental result engendered by the word heard, and therefore spoken or written. But this is a different thing from the spirit acting directly on the mind as in the case of the Apostles, comforting them and guiding them into all truth. When the spirit acts directly, there is reliable truth and authority, because these are its attributes, wherever operative in its own naked power; but in the case of the word heard and believed, we have merely a human impression of the meaning of what the Spirit has said, and therefore an absence of the authority that comes with infallible truth. A man without the mind of Christ cannot be saved: but to say that a man cannot be saved without inspiration (for this is what it comes to) would be a new gospel, and one that in our age would leave us without hope.

Again quotes L. M. from Rom. viii., "As many as are led by the Spirit of God, they are the sons of God," and remarks, "If we do not submit to be led of the Spirit, we may find out some day that we are not sons of God,"—as to which, we say—Nay, not *may*, but *will* find out that we are not sons of God. But the question is, in what sense do we require to be led of the spirit in order to be sons of God; Is it not to be influenced by its mind, guided by its advice and submissive to its commandments? Do we not say that one man is led of another in this sense? The Spirit has spoken by holy men of God, and what it said has been written, and in listening and conforming to what is written, we are led of the Spirit that speaks in the writing. To say that in our day, "We have the Spirit itself" in addition to the written word, is to take dangerous ground; for it leaves a man open to become the prey of his own whims and fancies which certainly are a Spirit in a sense, but the Spirit of the flesh and not

the Spirit of God. God doubtless guides and helps his children now as ever, but this is an operation from without—proceeding from God to them, and is to be distinguished from the operations set agoing within by the impartation and presence of the Holy Spirit as in the Apostolic age. L. M. further remarks:—

"These (official) qualifications and the circumstances under which they were given (by Paul to Timothy and Titus) show that they were to serve as directions for post-apostolic times. For Timothy was charged to commit those things which he had learned of Paul 'to faithful men who shall be able to teach others also.' Through this arrangement the truth has come down to us, and with it all the instruction and authority necessary for the practise of the truth individually and ecclesially. If that is so we have no right to accept some things and reject others, or to change any institution or order of things apostolically given. For we are 'taught' to *observe all things*, whatsoever the Lord commanded them. (Matt. xxviii. 20.) If the apostolic foundation and institutions were only for that generation, then we have neither part nor lot in it at all. But if they were for all that believe through their word (John 17, 20,) then 'all things' are binding upon us, and if we neglect, deny or change anything, we commit sin." To all of which, with proper qualifications, we say, Amen. The gospel apostolically preached by which men are saved was certainly not for that generation only, but for all the interval of the Lord's absence from the earth; but the institution by which the Gospel was apostolically established certainly was in many of its features for that generation only. This cannot be denied, in view of the absence of those features, ever since the apostolic day. For example, Paul describing the machinery of Gospel work says—"God hath set some in the church first apostles, secondarily, prophets, thirdly, teachers, after that miracles, then gifts of healings, helps, *governments*, diversities of tongues "

(1 Cor. xii. 28). Where are these things now? Take them one by one. There is not one of them extant. So far as we know, they passed away with the generation that received them at apostolic hands. It is not a question of "rejecting some things and accepting others:" it is a question of correctly discerning the time in which we live. If God has withdrawn the privileges accorded to the early believers, it is the part of wisdom to humbly recognise the fact and make the best of those that remain, which, after all, are the greater; for the knowledge of Yahweh's purpose, the revelation of His will and the invitation to his kingdom, constitute the kernel of the goodness He bestowed on the first century by the hands of the Apostles. Doubtless, we should be comforted by the actual presence of the Spirit. It would be such a strength and good cheer as has not been experienced in our generation. It would almost change the character of the times for those who might be so privileged. But nothing but embarrassment and failure and mischief can come of supposing that the Spirit is with us when it is not. In its absence, there can be no authority of official appointments. The only authority is in the scriptures which are binding on every man's conscience. In obedience to this authority, we can do many things in the spirit of kindly submission one to another, and in the spirit of wise accommodation to the necessities of our situation. Appointments by consent among ourselves in this spirit will have authority enough for practical purposes; but still it is a different kind of authority from that attaching to overseers appointed by the Spirit, of whom Paul could say, "Obey them that have the rule over you." (Heb. xiii., 17.)

L.M. considers the allusion to the selection of Barnabas and Saul by the Spirit, in illustration of the appointment of elders, "most unfortunate and erratic" in view of the mode of choice exemplified in the case of the seven table-managers in

Acts vi., 3-5. He says, "The Spirit did not say 'Separate me, Stephen, Phillip,' &c.: but the Spirit through the Apostles said, Choose or look ye out among yourselves seven men of honest report full of the Holy Spirit and wisdom.' The character and qualifications of the men were stated, not the names of them, and the brethren, not the Spirit were to look them out." True, but this does not bear on the subject of the appointment of elders. The appointment of men to "serve tables" in the distribution of temporalities in a given emergency (see verses 1-2) is no necessary guide as to the mode of appointing men for the rulership of the house of God, whom the brethren should be under the obligation to "obey." The brethren as a whole, might be trusted to make a right appointment of servants when they might not safely be left to appoint rulers. But even this very appointment of seven men to be set "over this business" of the serving of tables was conducted in a mode impracticable to us. In the first place, the multitude were to "look out men full of the Holy Spirit and of wisdom." This was after the day of Pentecost when the spirit having been out-poured as promised, they were all filled with the Holy Spirit" (Acts ii. 4). It was possible for the multitude of the believers to look out men of this sort; but where are such men now? There is nothing under the sun in the present arrangement of things that can give the editor of the *Christadelphian* such profound satisfaction as that man would cause him who could bring to him a man "full of the Holy Spirit." But it would have to be a genuine case. It would not have to be a man who merely said or thought he had the Holy Spirit, but whose coming would be like Paul's "in demonstration of the Spirit and of power" (1 Cor. ii. 4). A man of the other sort is a mere opinionist whom we might respect for sincerity, but whom we could not regard for his wisdom. In the next place, having "looked out" seven men of

the sort described, what were the multitude to do? Were they to appoint them? No. The apostolic direction was explicit on this point; "whom we may appoint over this business" (verse 3). The multitude merely had the power of nomination, not of appointment. The appointment rested with the apostles, and was made by them, for we read of the men "looked out," that them the multitude "set before the apostles, and when they had prayed, they laid their hands on them" (verse 6).

L. M. writes, he says, not captiously, but "because I *know* that you are in error on these points." This language is consistent with the idea that L. M. has "the spirit itself," but whether it be consistent with an accurate and modest discernment of the true nature of the times in which we live, few brethren will have difficulty in deciding. His surmise that we have not thoroughly studied the question we can forgive in view of the strength of his convictions. "The ecclesias," he says, "are conducted too much on the clerical model," this is, in having "presiding brethren to conduct the worship." When in surprise we ask what we ought to do then in order to be unclerical, L. M. answers, "all ought to be allowed to act as such (as presiding brethren) if able or willing." This would certainly be unclericalism with a vengeance; but (if even such an arrangement were practicable or profitable) it certainly seems difficult to reconcile it with the theory that we ought to have overseers who should be considered appointed over the ecclesias by the Holy Spirit and whom the brethren ought to obey? L. M. thinks he removes the difficulty by saying "the duty of the overseer, (like that of the high priest among the priests who served in the Temple in the order of their course) was to *see* that all things were done decently and in order. He was neither a lord, judge, or dictator. His duty was, as the word *episcopos* signifies, to guide, teach, watch over, and be an example to the flock. This is how we conduct our meetings in —e." If there is any ana-

logy in the allusion to the high priest of the Mosaic priesthood, what is contended for is that there ought to be no appointments to special functions in the ecclesia, except in the case of one man who should be overseer over all the rest, and who should see to the others doing all the work by turns, and whom the rest should be bound to obey. This is certainly an extraordinary proposal to advance on the plea that the ecclesias are now "too much conducted on the clerical model." If we are on the clerical model now, we see no answer to those who should say that with a high priest in the midst of every ecclesia, we out-did the clericals a hundred times over. L. M. may disclaim in advance the idea of such an overseer being "a lord judge or dictator:" it will not alter the fact that that is just what any brother in such a position must needs become; for in seeing that things were done, his authority would have to be paramount; his sole individual wish would determine what should be done and who should do it. The voice of the assembly would have no weight except in so far as he might choose to allow. In the hands of most men such a position would simply be intolerable tyranny, obstructive of all growth of intelligence and love. If the Lord were to establish such an institution, his servants would joyfully submit, knowing He could make no error, and that the man appointed would be one to whom the brethren could safely confide their liberties in all matters; but in the absence of His appointment, we should not be acting the part of wise men to establish an arrangement which could not fail in merely human hands to become odious.

We do not contend for present ecclesial arrangements as in all respects the best. They are in many of their aspects much too secular. At the same time, in present circumstances much better cannot be done. That they involve clericalism or tyranny would not be affirmed by those who have knowledge of their working. They are, on the contrary, too Republican, and afford too much scope for the activity of mind^s

not in subjection to the mind of the spirit. At the same time, in discreet and pure hands they may be made to work for the blessing of all concerned, and have been found compatible with peace and love and growth in several large assemblies of the saints. With all their defects, they are

found infinitely superior to any system of working that would confer upon any brother the irresponsible position which was only befitting those appointed by the Holy Spirit, qualified by the gifts and powers peculiar to the apostolic ministry of the first century.

The Christadelphian.

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

JUNE 1881.

The work of exploring and scientifically surveying and placing on accurate map-record the physical peculiarities and aspects of every nook and corner, hill and valley of the land of promise, goes steadily on. The land never has been the subject of such a process in modern times and probably never in ancient times, unless we make an exception of the survey executed for Joshua, as the basis of the division of the land among the tribes after the destruction of the original owners (Joshua xviii. 8-9). It is impossible to regard the present survey in any other light than as a preparation for the political and industrial events to follow. The survey of the western portion of the land was completed some time ago, and the map which is the result of it is just issued. It is in twenty-five large sheets on the scale of a mile to an inch. By the kindness of Brother Garside, of Ormskirk, a copy has been placed in the hands of the editor of the *Christadelphian* for reference. Any brother may have access to it at any time. It will disappoint some who may be expecting simply an unusually well-done ordinary map with names of the scripture sites. It is not of this nature at all. It is an accurate physical portrait of the land, so to speak, on the flat, as it would appear looked at from the sky a great way off. Every town, village, settlement, plantation,

hill, valley, corner, mountain, depression, &c., &c., is indicated with the names by which they are at the present moment known on the spot. Any one sheet shows only the 25th part of the country. It is proposed to frame the sheets separately, and hang them round the walls of the garden room in Belgrave road, on a level with the eye, so that they may be of easy reference.

The survey of the eastern portion of the land (that is, the portion lying to the east of the Jordan) has been commenced. A letter from W. Glaisher, the chairman of the executive committee, appearing in the *Standard*, announces the receipt of a communication from Lieutenant Conder telling of the discovery of the Hittite city of Kadesh. Lieut. Conder identifies that ancient city with "the ruins known as the Tell Neby Mendeh. They lie on the left bank of the Orontes, four English miles south of the lake. The modern name belongs to a sacred shrine on the highest part of the hill in which the ruins lie. The name of Kadesh still survives; so that here is another instance of the vitality of the old names, which linger in the minds of the people long after they have forgotten the Roman, Greek, or Crusaders' names. Not only the name is preserved, but the ancient moat of the city itself." Lieutenant Conder writes:—"Looking down from the summit of the Tell we appeared to see the double moat of the Egyptian picture, for while the stream of Orontes is dammed up so as to form a small lake fifty yards across on the south-east of the site, a fresh brook flows in the west and north to join the river, and an outer line of moat is formed by earthen banks, which form a sort

of aqueduct parallel with the main stream."

Lieutenant Conder gives a full account of the ruins, the position of the place, and the disposition of the Egyptian forces before the battle. The rest of his despatch is occupied with an account of observations, discoveries of inscriptions, &c., made at Tripoli, Baalbec, Kulat el Hosn, and other places. Mr. Glaisher concludes:—

"I am happy in being able to announce so excellent a beginning to our new Expedition. Lieutenant Conder writes from Jerusalem, where he is awaiting the arrival of the instruments."

THE SIGNS OF THE TIMES.

POLICY OF THE NEW RUSSIAN CZAR.

"ADVANCE IN EUROPE AND ASIA."

DANGEROUS FERMENTATION OF THE EASTERN QUESTION.

PERSECUTIONS AND PROSPECTS OF THE JEWS.

The political elements are evidently entering upon new combinations. They are everywhere in a state of active unquiet and transition, and so far as their movements can be discerned, they are in the direction desired by those who are waiting for "the consummation." Some recent changes are already exhibiting their effects in a marked manner. We have not had long to wait to see some results of Alexander II's removal from the throne of Russia. His successor, Alexander III. is already showing qualifications for the Gogueship in a much superior degree to his father. Just as every one was antici-

pating the adoption of a constitution of the Western model, he has issued a proclamation asserting the rights of autocracy and its greater suitability to the needs of the Russian people, and in harmony with this decisive attitude, he has dismissed the prudent counsellors of his father, and appointed ministers of his own way of thinking. Loris Melikoff leaves the country, and the highest post of power is taken by Count Ignatieff, who may be remembered as the Russian ambassador at Constantinople, who dragged Russia into the Russo-Turkish war, and for a time fell into disgrace when the conflict proved so much more difficult and stubborn than he had led the Emperor to expect.

Ignatieff is what in political slang is called a Pan-sclavist, which means a believer in the desirability of fusing all the Slav races into one nation under Russian leadership at Constantinople. Alexander III. is of the same creed: the appointment of such a minister so soon after the accession of a Pan-sclavic emperor to the throne is of eloquent significance. It is not surprising that the proclamation and the new minister together have caused uneasiness in Europe, amounting in some cases to alarm. The *Daily News* says:—

"The appointment of General Ignatieff as Count Melikoff's successor in the Ministry of the Interior is a sign of ill omen for Russia. It confirms the indications derived from other sources of a disposition to return to a policy of repression at home and aggression abroad. The appointment of General Ignatieff suggests the return to the old system of advance in Europe and Asia which was pursued by the Emperor Nicholas, and which was at least fitfully interrupted during the reign of Alexander II.

This is the most cheering of the month's indications. "Agression abroad," and "advance in Europe and Asia" is the latter day mission of Russia. Those who desire the coming of the Lord would in no wise see this mission abated. Any check

to Russian foreign tactics is always a trial to their patience. They look with different eyes upon these things from the rest of the world—simply because they believe in Christ, and in the testimony that he is near, and that “these things must first come to pass.” There has not, however, at any time been any real check to Russian advance in Europe and Asia. The editor of the *Daily News* talks of its having been “at least fitfully interrupted during the reign of Alex. II.” The remark hardly harmonises with the facts exhibited in a book just published at St. Petersburg, entitled, “The territorial acquisitions of Russia during the reign of the Emperor, Alex. II.,” for a notice of which (along with several other interesting items) we are indebted to brother Hutchinson, of London. According to this book—

“Even the redoubtable Catherine the Great, who was incessantly engaged in wars of annexation, added less to the Russian Empire than the late Czar by 2,000 square miles of territory. Commencing in 1858 with the annexation of the province of the Amoor, the Czar afterwards increased his dominions 17 different times, or, on an average nearly once a year. The total amount of his annexations was 1,818,927 square versts, or seven times as much territory as the whole of Afghanistan, and only one-quarter less in area than the entire Russian Empire in Europe. Taking everything into consideration Mr. Strelbitsky (the author) is of opinion that the late Czar merits a place next to Peter the Great as a conqueror, and he regards with peculiar satisfaction the fact that his son and successor should be able to early walk in the father's footsteps by annexing at a stroke the oasis of Akhal and the Turkoman region generally up to the Persian frontier.”—*Globe*.

Nihilism and Russia's Foreign Policy.

The attitude of the Nihilists may help to push Alex. III. forward in the appointed path of foreign aggression. They were eagerly waiting to see what course he would pursue as to internal political reforms. Immediately after his father's death, they issued a document telling the

Emperor that his only safety lay in granting a constitution. The Emperor's proclamation seems to be a reply to this. The Berlin correspondent of the *Telegraph* says:—

“Few had expected so eager and almost excited an enunciation of autocracy. No other motive can be detected for the present Ukase but the desire to remove, once for all, any hope surviving among Russians of high or low degree that now at last a trial might be made, if not of Constitutional rule, on the pattern of England or Belgium, yet of an organised participation of the educated classes both in legislation and in the control of administrative measures. The Emperor not only grants no such legal rights, but he declares his intention to preserve autocracy intact.”

The *Daily News* remarks:—

“It may be that in the measure which has filled all Europe with pain and surprise, the Emperor of Russia has, after a brief space of hesitation, definitely chosen his course, and that he has impressed upon his reign the character which he intends it to bear. The language in which Alexander III. has asserted his autocratic rights will possibly operate as a challenge to the desperate men and women who have shown that they hold their own lives of as little account as they do that of the Czar. In driving him into this attitude of absolute resistance, they may possibly have done what they intended.”

The Nihilists have not been long in taking up the challenge. The Executive Committee have issued a proclamation, in which they say:—

“We accept the war forced upon us by your Majesty. We shall persevere, and are confident to achieve victory; the greater the oppression the firmer will the people become, and if one of us is killed there are ten eager to take his place. We have not hitherto been afraid of your power, nor shall we be in the future.”

In accordance with the purpose herein expressed, we read almost daily of the discovery of fresh plots and fresh enemies. One day the public were startled by the announcement of the assassination of the new Czar. It proved to be an unfounded rumour; but as the Vienna correspondent of

the *Daily Chronicle* remarks, "the very fact of its having been put in circulation indicates the dread suspicion of the designs of the Nihilists which infects the air of Continental cities. It is said that the Czar has added to the precautions he had already taken by dismissing all the Russian servants of Gatchina, where he and the Czarina reside, and supplying their places by servants from Germany and Denmark."

In this state of things, while we see an increase and aggravation of those troubled symptoms that characterize the time of the end, we see also a cause powerfully calculated to lead the new Emperor to seek a diversion of the public mind in foreign war, for which at the present time there is abundance of pretexts.

THE DANGERS OF THE GREEK QUESTION.

The Greek Question while making some progress towards a peaceful settlement, remains hopefully open to the contingency of war—to speak in harmony with the feelings of those who "wait for the vision though it tarry." The Turks are insisting on a variety of grievous conditions which compel discussion and cause delay, under which the Greeks are growing exasperated. Strong dissatisfaction prevails in the Greek army on the frontier, and there are symptoms of insubordination and even of revolution in a Republican direction. The king has signified fears for his throne, and the British Government has offered to place a British frigate at his disposal in case he has to flee. The Greek Prime Minister is understood to have informed the Powers that if the question is not settled in a given time, the Greek army will receive orders to march at the hazard of all consequences. The *Globe* remarks :

"There are signs and portents in the air that the tremendous catastrophe which the great statesman who has just passed away strained every exertion to avert is drawing nearer and nearer. Europe stands on the very verge of that reopening of the Eastern Question in its fullest length and breadth which the Berlin Congress endeavoured to prevent, and which, we are convinced,

would have been prevented but for the mischievous Philhellenism in this country that brought about the Berlin Conference."

The occasion of these remarks is not merely the dangerous state of the Greek Question, but the blistering fermentation of various other questions in which the existence of the Turkish empire is involved. Prominent among these is the insurrection in Albania, which is in actual progress and in which a considerable battle has been fought. The *Globe* remarks :—

"The Ottoman Empire stands in imminent danger of disintegration ; that is the peril lying close behind this Albanian revolt. Europe has taught the subject nationalities of the Porte that they have only to take up arms against their Suzerain, to win her approval and sympathy. More than that, even, for in the case of Greece, Europe insists upon the severance from Turkey of an important and prosperous province, without assigning any stronger reason than the necessity of satisfying the Greek demands. Seeing this, and remembering how Dulcigno was handed over to Montenegro for a similar reason, in spite of the protests of the Dulcignotes, the Albanians very naturally feared that the time was coming when they, too, would be transferred to some greedy State, for the sake of the peace of Europe. They determined, consequently, to strike for independence while yet there was time, arguing, no doubt, that although the peace of Europe was a desirable thing in itself, there was no reason why it should be obtained at the sacrifice of their interests. Nor can it be doubted that the systematic manner in which the Powers have set at nought the authority of the Porte, treating it as a mere shadow of a former substance, must have operated to loosen the ties which bound the Ottoman Empire together. In Africa as well as in Europe, the present Sultan has seen the power and prestige of Turkey undergo a great change. Except in the matter of paying the stipulated tribute, Egypt is now practically independent of the Porte ; her real suzerains are England and France. When, not long ago, the Sultan called upon the Khedive to send a contingent of troops for employment against the Greeks, should the latter decide on going to war, Tewfik Pasha excused himself on the plea

that it would disorder his finances. In the same way, France invades Tunis, although the Bey is a vassal of the Porte, and whether the result of this enterprise be annexation or not, there cannot be much doubt that French authority will remain supreme. Arabia, too, has been recently giving signs of an intention to throw off the rule of Constantinople, and thus in all directions there are ominous indications of coming disintegration. Perhaps some of our Turkophobists will be inclined to say, "and a good thing, too." No thoughtful politician, however, will take that view. When Turkey, even European Turkey alone, breaks to pieces, the tremendous question will arise as to the disposal of the fragments, and then, indeed, we may expect the Concert of Europe to produce the most excruciating discords."

COMING TURKISH DISINTEGRATION AND PRESENT DISTURBANCES.

"In all directions, ominous indications of coming disintegration" of the Turkish empire. This is highly satisfactory. The drying of the Euphrates must be accomplished for the preparation of the way of the Kings of the East. But see the "evil going forth from nation to nation" as the concomitant of the process. Prince Alexander, of Bulgaria, has created "a great sensation" by issuing a proclamation, suspending the constitution, and taking all power into his own hands for a period of five or seven years. What is the explanation of this proceeding? the difficulty of governing by a Parliament a country for four centuries trodden down by Turkish despotism has no doubt something to do with it; but there is something else. Austria is jealous of Russian influence in Bulgaria, and has been using the machinery of Parliamentary government to obtain the upper hand herself. The Prince, a Russian puppet, "appeals," we are told, "to the Czar and the Russian people." By abolishing the constitution, and assuming a dictatorship, he checkmates Austria, and thus Russia secures that footing in the principality so essential to her in the coming fray.

TURKEY AND THE FRENCH INVASION OF TUNIS.

Then the world has heard much of Tunis during the last month. What is this also but an incident, and a large one,—possibly with larger issues—in the process of Euphratean exhaustion? Tunis, as everyone may know, is a part of the Turkish empire on the coast of North Africa, in the southern margin of the Mediterranean, nearly opposite Italy. It has not been a very active part of the empire for the last forty years. Still, nominally, it remained subject to the Sultan,—the ruler of the country—(the Bey of Tunis)—being his vassal, and liable to be called upon for revenue and troops in case of war. What has happened may be simply understood and briefly told. The French hold Algiers, on the same North African coast, to the west of Tunis. Some of the tribes subject to Tunis have not proved particularly good neighbours to Algiers. They are in fact a species of border robbers occasionally indulging in plunder as a variation from pastoral occupation. France could very easily have dealt with them without bringing on this trouble about Tunis. But France has wanted Tunis for a long time. At the time England took Cyprus, France was highly incensed at England, and the Beaconsfield Government pacified France by telling her she might do as she liked with Tunis when her opportunity came. France has been waiting that opportunity. At last she got it in some special plundering expedition on the part of the tribes in question. France sharply called upon the Bey of Tunis to keep his subjects in order. The Bey naturally replied with some reservation and some dignity, whereupon France told him if he could not keep his subjects in order, France would have to do it for him. She then got ready an expedition, landed in Tunis, carried all before her, and compelled the Bey to sign a Treaty, which though not in actual form, in political substance, annexed Tunis to France. In all this, no notice was taken of the relation

of Turkey to Tunis. She was simply ignored. But Turkey refuses to be ignored. She has set up what we may call quite a screaming about it. She has appealed to the Powers. In the note addressed to the Powers by the Turkish Minister for Foreign Affairs, he

“Recalls the measures taken by the Porte in consequence of recent events for the preservation of the sovereign rights of Turkey over Tunis, rights which have never been contested, and states that the Porte has sought both before and since the entry of the French troops into Tunisian territory to consult the interests of France. France has not only turned a deaf ear to the just complaints of the Porte, but has continued to occupy the country, has treated the Regency as an independent State, and has prevented the Porte by the menacing tone of her language from sending any vessel to Tunis. Moreover she has imposed upon the Bey conditions absolutely subversive of the legitimate and established rights of the Porte in Tunis, and altogether contrary to those rights. Consequently, it finds itself under the necessity to protest formally and vigorously against the attitude of France, declaring that neither the Suzerian Court nor the Bey who has signed the treaty under the pressure of force, nor the inhabitants of the Regency, are under any obligation to recognise the stipulations of the treaty, illegal in itself, and to which the signature was extorted by force. The *Terdjimani Hakikat* this morning has an exceedingly warlike article on the subject of Tunisian affairs.”

On the other hand, Italy, who herself has had longing eyes on Tunis for a long time, is in a state of intense anger at France. More than one ministry has already been dismissed for not securing Italian interests in the matter. Bismark has winked at French action in the matter, rather encouraging her, in fact from a desire, as there is good ground for surmising, to see France and Italy alienated, and France with a burden that would weaken her hands in the European conflict which all feel to be coming on, and in which Bismark would like to give to France a finishing blow.

Thus the ridiculous Turkey screams as

France plucks an additional feather, while the French cock herself makes herself odious to the other European birds of prey which are hovering for the feast to which they all hope to be invited. There may, however, be something more than a performance in it. The Vienna correspondent of the *Telegraph* says:—

“It (the Turkish circular) is evidently the precursor of important decisions on the part of the Turkish Government. The French Cabinet does not seem disposed to treat Turkey on the footing of an independent sovereign state. The tone taken by M. Tissot on both occasions, with reference to Tunis, has been sharp and peremptory. The Porte is greatly incensed thereat, and the possibility of a Turco-French conflict looms in the distance. The little cloud which but a few weeks ago made it appearance in the Tunisian sky is beginning to darken the horizon; indeed it has already assumed threatening proportions. France is now in presence of the distrust of England, the covert hostility of Italy, the open opposition of the Porte, and the enigmatic reserve of Germany.”

The *Daily News* says:—“The events which have occurred and are now occurring admit of only one interpretation. France is making war, openly if not avowedly, against both the Bey and the Sultan. The lot of the Ottoman Empire seems to be division and spoliation, the establishment of Protectorates and military occupation, until the provinces which have been seized, with the most disinterested and cosmopolitan intentions, can be taken over in full possession.”

AFFAIRS IN AFGHANISTAN.

The settlement effected in Afghanistan by the Gladstone Government is not likely to be very lasting. The British troops have evacuated Candahar as they did Cabul, but they have no sooner done so than we hear of Ayoub Khan, a rival claimant to the Afghan throne, commencing a movement for the expulsion of the ruler set up by the British. His army has left Herat, and the vanguard has already reached Girishk, near Maiwand, where he inflicted such a crushing blow on the British under Burrows. Russia also begins to show her hand in the matter.

The Moscow correspondent of the *Daily Telegraph* says:—"The withdrawal of the English forces from Candahar has been immediately followed by the despatch of another Russian Embassy to Cabul. The Russians now trouble themselves so little about English susceptibilities in the matter that a full description of the new mission is published in the St. Petersburg Press. According to the *Russian Courier* and the *Golos*, the chief of the Embassy in Colonel Kolessnikoff, and with him are Captain von Dreyer and a native dignitary, Zaman Bek Shakalibekoff. The party will be accompanied by a doctor and escorted by Cossacks. The route through Bokhara will be followed, as by the first memorable mission under Colonel Stoleitoff.

THE JEWS AND THE HOLY LAND.

A book is published (which we are indebted to brother Garside, of Ormskirk, for a look at), entitled "THE FUTURE OF PALESTINE, a problem of International policy, and in connection with the requirements and expectations of the Jews." The book is by a Mr. B. Walker, who has travelled in the east, and is written in a lively interesting style. Mr. Walker describes the thriving German colony at Haifa, founded by a sect calling themselves the Templists. Mr. Walker gives the following account of its origin:—"The Templists, who have founded the colony, are a Protestant sect, who first commenced to meet together in Wurtemberg in 1851. It had been foretold in the Bible that a kingdom of God would again be established on earth, that its situation would be Palestine, the land which God gave to Abraham and his seed for a possession to the end of time; that the seat of government should be at Jerusalem, the city of the great King, the place where previously God's temple stood, and where His rule was known. The city was to be re-built on its own heap and the temple restored, the fiat of the Lord was to go forth from Jerusalem for the government of the whole earth, all people to worship towards His holy temple and all surrounding nations to respect the authorities then established. By removing their abodes to the sacred soil of Palestine they hoped to bring it again under proper

cultivation, to cultivate the knowledge and facilities of civilised life, to set an example both to natives and foreigners of the good which would be accomplished by steady industry and upright dealings, and with the additional hope for those who might live to see it of being on the spot and in readiness to render service in the day of the restoration. They called themselves "The Society of Temple Christians" or "The Friends of Jerusalem." The Templists admit the inadequacy of their strength and in order to effect the realisation of their ultimate hopes, they call upon Christians of every nationality and denomination to follow their example and aid in the good work. They are ready, moreover, to give welcome and precedence to the Jews at such time as, and to whatever extent, they shall be prepared and drawn of God to re-establish themselves in their own land; nor would they refuse the aid of powerful governments, even of the Turkish Government itself, in preparing the country for the abode of a happy, prosperous, and God-fearing people."

On the subject of restoration, Mr. Walker says:—

"It has now become a recognised duty of powerful and prosperous nations to interfere diplomatically for the better government of ill-ordered lands. It should be thoroughly understood that no other people than the Jews have a legitimate title to the soil of Palestine, and if, in consequence of their having fallen under the Divine displeasure, and been expelled from their country, others have taken possession of it, it is only by God's permission, and gives others no right to count upon its permanent occupancy; it is God's land and must remain at His disposal; and to Him, all who use it to their own profit must be accountable. Mr. Walker holds that however favourably disposed we may be towards the Jews, and wishful to see them re-instated in their ancient domain, we have no right on that account to take upon ourselves to limit or modify, or to attempt to hasten, the accomplishment of God's decrees concerning them. We are justified in interfering with their affairs only in the same way that we should be for example in private life, in those of a dear friend who had been exiled for political offences, and his goods and his estate left to be the prey of any depredator who chose to seize upon

them; we should endeavour to serve him by exercising during his absence such surveillance and care over his property as the laws permitted, as we were prepared to render a full account of, and as could only be attributed to friendly intentions. So with regard to Palestine; when we see it in the hands of spoilers, its revenues squandered, its productiveness seriously injured by neglect, and the face of the country rapidly assuming the appearance of a barren wilderness, we are justified if we have the means, in the name of common humanity—to say nothing of our love for the Jews, or of the interest we feel in the Holy Land on account of its former associations—in taking measures to put a stop to the needless devastation, to establish order and good government, husband its resources, and prepare it for the re-occupancy of its rightful owners. But (continues the author) we must be prepared at any moment to surrender our power and every temporary right and interest we had acquired in the country, as well as to give an account of our stewardship, upon receiving authoritative intimation that the time has come for our self-imposed rule to be superseded: and, failing any more distinctly authoritative notification, it should be held sufficient when the Jews as a nation shall show themselves prepared to and willing to resume possession of their own land, and to undertake the government and defence of it with fair probability of being able to maintain themselves. The amelioration of the outward condition of Palestine is a purely political and social problem, only it is one which, if entered upon in a proper spirit and from right motives, might be invested with a special sanction and fitness, as an expression of religious faith, of Christian hope, and of grateful affection and kindly solicitude for the long persecuted and outcast race to whom fallen humanity is, under God, chiefly indebted for the means of spiritual regeneration and the hope of eternal life."

THE MOVEMENTS AGAINST THE JEWS.

The name of the Jews has been constantly appearing among the telegrams for some time past. The movement against them which began some time ago in Germany has spread from Austria and Hungary, to Russia where it has assumed a more intense form than in any of the other coun-

tries. Outbreaks of great violence have taken place in various parts of Russia and are spreading. At Kieff where there are 10,000 Jews great havoc was wrought before the military, who were called out, were able to restore order. A newspaper describes a visit to the place afterwards. He says:—

"Many families are left without food or drink. I have just visited the barracks, in which are lodged more than eighteen hundred families. It was a terrible sight—half-naked, wounded, mutilated, old men, women, and children, all starving, having been two days without food, weeping and praying for help. Groans and lamentations resounded in all directions, and there was despair on every face. The Committee of Aid, organised by the wife of Colonel Drenteln, has begun operations. In the neighbouring villages the houses and shops of the Jews were destroyed. There were also disorders in Boyark, Vassilkoff, and Bielaya Tserkow. In Fastoff yesterday the train arriving from Kieff was met by a crowd which began to stone the carriages filled with Jewish refugees. At the station of Schmerink the driver refused to proceed, fearing that the train would be wrecked in order to kill the Jews. Troops have been sent to all the above-named places. Two additional regiments have arrived at Kieff. The price of everything, especially of the necessaries of life, has risen greatly. Bankruptcy stares us in the face."

The probable object of this anti-Jewish violence in the scheme of Providence, at this time of the world's history, was pointed out a month or two back. The countries enumerated are the countries where the greatest mass of Jewish population to be found in the world is congregated. The effect of the bitter persecution they are now undergoing will probably be seen in the alacrity with which they will, when the right moment arrives, leave the lands of the Gentiles for the land of their fathers.

Brother Thirtle has collected a few Jewish notes, for which he has our thanks. We make the following selection:—

"Ill-treatment is likely to have at least one result with the Jew: it will make him hesitate very little in deciding on a return

to the land of his forefathers, when, in the providence of God, the way opens the old wastes to be builded and the desolate cities to be inhabited.

"The *Jewish Chronicle* deploras the general indifference with which (at present) the Israelitish community view the operations of the Palestine Exploration Society, and calls upon its readers to emulate the pious zeal of Sir Moses Montefiore, and not to look on and see all the work done by others. It says that the maxim 'a man's country is where he is well off' seems to represent the feeling of nine-tenths of the Jewish community, and in showing how inconsistent this attitude is, it observes: 'Our whole liturgy teems with supplications for the restoration of Zion's glories, and a large portion of our ceremonial is indissolubly connected with memories of our former home. Expunge from the Bible and our ritual all the allusions to Palestine, and the key-stone would drop from the arch. Yet practically our hopes and aspirations are uninfluenced by any consideration for the fortunes of Zion, The *Jewish World* writes in a similar tone, and after noticing the amount of exploration which has been done says of the work to be accomplished in the immediate future by the society: 'There is the land of the Gilead—the territory 'the other side of the Jordan,' as far as Arnon, allotted to Reuben, Gad, and half the tribe of Manasseh—the land of which Canon Tristram writes: "No one can judge of Israel's heritage who has not seen the luxuriant exuberance of Gilead.' 'Its lovely knolls and dells; its noble forests of oak; its miles of luxuriant green corn, and rich forests of untended olive trees,' are beyond description."

"A correspondent of the *Jewish World* paper inquires why Israel does not organise to ensure immediately 'the realisation of the Kingdom of God upon earth,' and says: 'What is there to hinder a few prominent English or London Jews meeting together by appointment (say about the first day of June next), and deciding to issue an invitation to all of their nationality everywhere, to elect representatives or delegates, to assemble in convocation in London (say about the first day of August next) to deliberate upon the most satisfactory means of advancing permanently the welfare of that nationality which, in the providence of God is so intimately associated with the welfare of the whole world? Every prominent Jew in England is hereby challenged

to show any good or sufficient reason why this should not be done immediately. And should none be able to give any good reasons for not doing this at once, they will then certainly be held to be inexcusable for so culpably neglecting so plain a duty in the interest of their own nationality in particular, and in that of the whole world in general.' This letter bears the signature of Henry Wentworth Monk, who gives some consideration to Psalm xxiv, and on the strength of the first 5 verses contends that the time has come for something to be done in the direction indicated. He contends that the expression: 'Lift up your heads, O, ye gates' in verse 6, means 'Choose your fittest representatives, and form a corporate body.' What would such an interpreter make of the latter part of the verse?—'and the King of Glory shall come in.' The remaining verse of the Psalm show that this king is Yahweh Tsebaoth. This monarch is that Anointed of Yahweh, and the host with him comprises his chosen brethren. Whether the arrangements suggested by Mr. Monk are made or not, some such consummation as he foreshadows must soon be realised.

"As is well known, the Jews 'pray for the souls' of the dead. This is one of the many things they do without the authority of Moses and the prophets. Their many and confused and contradictory ideas respecting human nature, are subversive of divine teaching. In following the traditions of the elders, and the teaching of their sages, the Jews have gone astray, and they still adhere as firmly as ever to 'lies, vanity, and things wherein is no profit.'" They ask that the 'soul' of such a person may be 'bound up in the bundle of life with Abraham, Isaac and Jacob, Sarah, Rebekah, Rachel and Leah, and the remainder of the righteous in the garden of Eden.' Among others for whom such 'prayers' have lately been offered are the late Earl of Beaconsfield and the late Czar of Russia. The Jewish origin of the former was the reason of his being remembered in this way, but why was the Northern autocrat, an alien in every sense, made the subject of such consideration? There are more Jews in Russia than in any other country, and they certainly have not been hitherto well treated. The secret of the 'show' put on in praying for the late Czar is this—there is no gratitude for past favours, but there is a hope in the Jewish breast that in future the race will receive better treatment. There is much difference between

modern Judaism and the Jews' religion of pre-Rabbinical times. The modern creed is the more elastic of the two, for the people go much in the way of the nations among whom they are scattered. If the Jews understood the prophetic oracles, they would know that they may not expect

much from Russia; if they obeyed Moses and the Prophets, they would despise prayers for the dead: but they believe *not* Moses and the Prophets, for if they did so, they would believe the Christ, of whom they all wrote in many places and at sundry times."

INTELLIGENCE.

All intelligence communications must be in Birmingham by the 15th of the month at the latest. Intelligence should not form part of ordinary correspondence, but should be written on separate paper, and marked "Intelligence."

Use note paper size and write on one side of the paper only. Do not use large sheets; write with good ink, and write all proper names very plainly.

BARNSELY.—Brother Boler, of Sheffield, reports the obedience of **MARTHA ANN MAXFIELD** (38), of Wombwell, near Barnsley, formerly of the Wesleyan Reform Association, who put on this in covering name of Christ, on Sunday, May 1st. She was immersed at brother Barber's house. Sister Maxfield's husband is expected shortly to follow her example. There are two others who are very much interested and desirous of rendering obedience. The brethren and friends in the neighbourhood of Barnsley, are sorry that brother and sister Barber have been removed from their midst on account of the Railway company requiring his (brother Barber's) services in another locality, viz., Newton, near Hyde, where he hopes to be as successful in spreading the truth as at Barnsley. Brother and sister Barber are meeting again with the brethren at the Stockport ecclesia.

BIRMINGHAM.—Obedience to the truth has been rendered by the following persons in Birmingham during the past month:—**FRANCIS WARD** (40), formerly neutral; **ELIZA BROMLEY** (27), formerly Church of England; **SAHAH CUTLER** (44), formerly Wesleyan; **HENRY THOMAS BROMLEY** (27), son of brother Bromley, previously Church of England; **CHARLES STANLEY** (23), plasterer, formerly Church of England; **WILLIAM RICHARD BUILT** (39), stonemason, formerly neutral. Five further applications are under consideration.

Brother Neville (removed sometime ago to Nottingham) will in future be known by his proper original name Berry. He came to be known as Neville through his

mother marrying a man of that name on the death of his father; and it was inconvenient while in Birmingham to make any change. Now that he has gone to a new place, he takes the opportunity of reviving his proper name.

There was the usual tea meeting on "Good Friday," with its profitable accompaniment of edifying addresses, and the singing of hymns and anthems. A number of brethren were present from the surrounding districts.

The lectures during the month have been as follows:—May 1st, "Salvation" (brother Bishop); 8th, "Lord Beaconsfield from a divine point of view" (brother Shuttleworth); 15th, "The parabolic similitudes of the kingdom" (brother Hadley). 22nd, "Coming restoration of the cradle lands of the east" (brother Shuttleworth).

Brother Andrews, for brother Thomas, announces that since the last report in April, the following have obeyed the truth:—**JOHN HARBON** (23), brassfounder, and his wife, Elizabeth (22), both formerly Campbellites; also **W. JONES**, manufacturer of brass candlesticks, &c., a Campbellite of 20 years standing, and a deacon among fellow Campbellites in Summer Lane for over 13 years. After careful reading of the life of Dr. Thomas's and other works in connection with the study of the scriptures, he found that instead of being in the kingdom of God, he was still in the kingdom of the Queen Victoria. He now rejoices that he has found the Messiah of whom Moses and the Prophets did write. Brother Andrews says: Our meetings are

well attended, and there are many interested strangers. I am thankful to say our own ecclesia is growing in the truth. As for the Campbellites, he says the truth has been thrown among them as a firebrand that cannot be put out. Let us hope it will only burn the chaff and reveal the gold, silver, and precious stones.

CHELTONHAM.—Brother Cookson, Melbourne, has been lecturing here at the solicitation of the brethren. He says, "I felt it was my duty to speak a few words for the Lord, not looking for success, but hoping that 'the seed sown may be found after many days like bread cast upon the waters,' as is done literally in Egypt at the overflowing of the Nile. We serve the Lord Christ not men, and we must persevere, even if there are no fruits."

DERBY.—Brother Chandler reports that, on the 11th inst., the following were immersed into the one body:—GEORGE STEVENS (44), coal merchant, and his wife, SUSANNAH; WILLIAM SMITH (29), mechanic, and NAHUM WHITTAKER (32), fitter. In addition to these, several have come to reside in Derby, viz: sisters Emily and Mary Waddoup, from Birmingham, brother Ellis, from Matlock Bridge; brother Draper, from Grantham, and brother and sister Judd, who have been lately meeting at Hanley. The two latter were united in marriage on the eve of their leaving Hanley (sister Judd's maiden name being Dawes). These additions make the number of the Derby ecclesia 58. We hope says brother Chandler, to continue the work, and if it be the Lord's pleasure, to receive further increase. Our lectures for the month have been well attended. On April 17th, we had brother J. J. Andrew, of London. Subject: "Jesus Christ, as the cross-bearer and the crown wearer, as human and divine, and as servant and as king;" April 24th, brother T. Meakin, subject: "The righteous shall inherit substance;" May 1st, brother Dixon, Leicester, subject: "The second coming of Jesus Christ;" May 8th, brother Banister, subject: "The righteous to be rewarded all together, not one by one;" on Whit-Monday, June 6th, when cheap trains will be running, we have decided to hold a tea meeting, in the Albert Street Lecture Room. We hope to see brethren present from various parts, judging that our communing with those of like faith, is the greatest pleasure we can have while waiting for the Lord's appearing.

DEVONPORT.—Brother Sleep says:—

"We are endeavouring by a liberal distribution of *Finger Posts*, with a bill of our meeting place enclosed, to attract some to our lecture hall, that they may accept the truth if even at this late hour of the day. Our lectures for the last month have been as follows: April 10, 'Why did Jesus die?' (brother Sleep). 17, 'The resurrection' (brother Peline). 24, 'Immortality' (brother Sleep). May 1, 'The second coming of Christ' (brother Peline)." [For answer to query, see 'Notes.'—EDITOR.]

ELLAND.—Brother Riley reports that the lectures for last month were: April 3, "Immortality," (brother Z Drake); April 10, "The return of Christ," (brother Worsnop); April 17, "The house of many mansions," (brother Marsden); on April 24th, we had Bro. Ashcroft, at 2.30, in the Mechanics' Hall, West Vale, on "The blood of Christ;" at 6.30, Elland, "Who belongs to Christ?" Brother Ashcroft's lectures were listened to by respectable and attentive audiences. Books were lent at the close.

GLASGOW and IRVINE next month.

GLOUCESTER.—In consequence of the managing brethren here declining to be compromised by public association with the name of J. C. Phillips (the publisher of a weak and untrustworthy paper, called *Testimony*), a few have left the meeting with him, and are now meeting separately out of fellowship with the brethren.—Brother Rogers reports the obedience of WILLIAM FREEMAN (22), railway porter, formerly Church of England, who on April 16th, by immersion, put on the sin-covering name.—"In last month's *Christadelphian* I see you recommend the use of a rubber stamp for purpose of impressing notices of Christadelphian meetings on *Finger Posts*, &c. I might say we have one in use here, and we find it of the greatest utility. If any brethren would like a specimen impression to judge for themselves I should be glad to supply (address, 15, Wellington Street).—Our lectures during the month have been: April 17th, "The judgment; when? where? and a few things that will occur afterwards," (brother Wilson); April 24th, "The Bible True," (brother Shuttleworth, of Birmingham); May 1st, "One hour with some of the good and great men and women of Bible history," (brother Taylor); May 8th, "The Devil and Satan," (brother Hadley, of Birmingham).

GRAVESEND.—Brother Hopper reports

the baptism of GEO. S. VANDPEER, (40), who for fifteen years was a local preacher in connection with the Primitive Methodists. Brother Spencer has left Gravesend for London, "so that our number is not increased by this addition. I take the opportunity of stating that six lectures were delivered in Gravesend by Brothers Atkins, Elliott, and J. J. Andrew, in the months of February and March. The bills were headed thus: "The anxious inquiry of the bewildered, viz., Seeing there is such a diversity of religious opinion in the world, how is one to know who and what to believe? Come and hear." "The bible teaching concerning man, the earth, resurrection, judgment, heaven, hell, God, Jesus Christ, the Devil, &c., shown to be subversive of popular views." The lectures were well attended, and many questions were asked and answered apparently to the satisfaction of all. No doubt the interest would have been kept up, had the lectures been continued, but alas! Mammon is so unequally divided."

HUCKNALL TORKARD.—Brother King of Nottingham, for the brethren here, reports submission to the truth on the part of Mrs. BUTLER, (37), wife of Brother Butler, and Mrs. ANN CLARKE (37), who were both baptised at Nottingham on the 5th of March. They were formerly Methodists.

HALIFAX.—Brother Wadsworth writes: "Since our last report we have been diligently proclaiming the gospel through brethren Jas. Briggs, W. Cundall, R. Dyson, C. Firth, M. S. Goggins, R. Smith, W. Thomas, assisted by Brother Mitchell, and Brother Briggs of Leeds. The interest manifested by the people is not what we desire, still our labours have been rewarded by the addition of two to our ecclesia, who rendered obedience to the faith on Sunday, May 8th, viz., RUTH ANN PICKLES and SARAH BENTLEY, both of Sowerby Bridge."

JARROW.—Brother Harker reports that the brethren here now meet in the Mechanics' Institute, Walker, it being more central and convenient, and says: "We would also cordially welcome any brother passing this way to give us a lecture. We are greatly in need of a visit from some able brother to stir up this valley of dry bones. Could you yourself when coming this way, not arrange to give us a lecture in passing? It seems very sad to think that in this wide and populous district there is only about sixteen who have put on the saving name. We are very desirous the truth

should be known, and are busy posting the district with leaflets, setting forth the truth, and think if we could only give a few public lectures, they would do us good and redound to the glory of God. Please come over and help us. We have never done much in the shape of public lectures, but are going to make an attempt on Sunday, 15th, first. We have our breaking of bread at 12 noon, and public lecture at two o'clock, subject, "The gospel preached by Jesus Christ and his apostles. What is it?" by Brother G. Davidson.

KIDDERMINSTER.—Brother Bland: "I rejoice to announce the fact that our number has been increased by the addition of four, who have been called out from the wild olive state and grafted into the stock of Israel. They were all immersed at Birmingham, three of them on April 16th, and the fourth on May 7th. Their names are as follow:—SUSAN STEWARD (22), sister of brother Steward, formerly member of the Congregational Church; MARY BIGGS (21), wool spinner, formerly Primitive Methodist; WILLIAM PERRIGO (23), miller, formerly member of the Plymouth Brethren Sect; and URIAH HINSLEY (44), carpet weaver, formerly Congregationalist. They have each looked into the truth for a considerable time, and rejoice greatly in the hope set before them in the gospel. During the past month a special effort has been put forth in the town to place the truth before its inhabitants. Brother Ashcroft was solicited to give two lectures, and complied. We did what could be done to make the meetings successful. Large posters were issued, and 2,000 handbills distributed, and the meetings (which took place on April 26th and 27th) were decidedly successful. Large and most attentive audiences listened to the truth eloquently set forth by brother Ashcroft, and the effects of the lectures were visible the next Sunday, for the largest audience that has yet assembled on Sunday met together on the one succeeding his visit. Seats could not be found for the number present, and great attention has been paid at the various meetings. Fruit, we hope, will result from this seed-sowing. The following is a list of the lectures since last writing:—March 20th, "The Blood of Christ" (brother A. E. Davies, of Birmingham); 27th, "The New Man, his History, and Destiny" (brother T. Betts, of Bewdley); April 3rd, "The Bible True," (brother Shuttleworth, of Birmingham); 10th, "Baptism" (brother J. Bland);

17th, "God's People for the past 4,000 years" (brother T. Betts, of Bewdley); 24th, "Eternal Life" (brother Millard, of Blackenhall); 26th and 27th (brother Ashcroft) "Why I gave up the Ministry," and "Who belongs to Christ;" May 1st, "The Destiny of the Russian Empire" (brother J. Bland); 8th, "The Worm that never Dies," and "The Fire that is never Quenched" (brother Betts).

LEICESTER.—See Stockport.

LINCOLN.—Brother F. J. Roberts reports: "four lectures have been delivered in the Old Corn Exchange during the past month, one by brother H. Sulley and one by brother Mabbott, of Nottingham, and two by the reporter. The people are very attentive to hear what is advanced, and that is all we can say at present, except we have many adversaries who will neither go in themselves nor allow others. The triumph of the wicked is short. We should have no need of 'the whole armour if there were no foes.'"

Brother Wright remarks "In looking over the Intelligence of this month I observe a remark, 'Many of us when we first saw the truth, thought that our friends and co-religionists would at once accept it; that true believers would soon become many instead of few, &c.' Such perhaps has been the thought of many a brother and sister upon coming to know 'the only true God, and Jesus Christ whom he has sent' in deed and truth. And well perhaps it is that it should be so—as it stimulates the believer to action—and the fact of finding his opinion a fallacy proves conclusively to his mind that it is not by man's might or power, but by the Word of the Living God that men are turned from the darkness of the present system of error and superstition to the glorious light and liberty of the children of God. In the autumn of 1877, the Truth was first brought to the notice of the inhabitants of the city of Lincoln (since Dr. Thomas was here nearly 40 years ago) by three lectures delivered by brother R. Ashcroft, in the Masonic Hall, and concluded in March of the following year by you with two lectures and a question-night, in the Corn Exchange. From the respectful attention paid to those lectures, it might have been supposed many would have accepted the Truth and rendered obedience to its requirements. The result has not justified this conclusion. Only two persons were enabled to see the gross darkness in which they had been walking all their life long

and make choice of the good old path with a determination to try and show to others, by their life and works, the way out of the jungle of orthodoxy. In the autumn of 1879 these requested brother S. Richards, of Nottingham, who had superintended the previous lectures to arrange for the delivery of another course of lectures in Lincoln. The result of that effect was that ultimately six more were enabled to see the truth in its beauty, and come to an obedience of the same by being baptised into the sin-covering name and ally themselves with the sect everywhere spoken against. Lectures were again arranged for by bro. S. Richards in the autumn of 1880, and continued up to April, 1881, when you concluded the course by lecturing on "The Second Coming of Christ," which was the best attended lecture since brother J. J. Andrews' lecture on 'The Devil.' Prior to the conclusion of this course another rendered obedience to the Truth, making our number nine. About this time it was decided, with the assistance of the Nottingham ecclesia, to take the room in the Corn Exchange (which had been occupied for the previous lectures) for twelve months, and continue them week by week if the Lord will and we can obtain the services of lecturing brethren, so that the Light may be kept burning in this city. We propose to have a school in the afternoon—and we have for sometime had a number of books and pamphlets, placed at the end of the room, to lend to interested strangers, on the plan adopted by the Nottingham ecclesia, the result of which is that many who have regularly attended the lectures have been enabled to investigate at home if the things we teach are according to the Scriptures. By these means we trust that some others will in due time be taken out of the world for The Name."

LIVERPOOL and BIRKENHEAD.—Brother Collens reports the addition of two to the number here, viz. :—his eldest sister according to the flesh, SARAH COLLENS (37), Baptist, of whom he remarks that she never had the satisfaction from the teachings of that sect that she now receives (and rejoices in) from the gospel of the kingdom and the blessed hope of the return of our Lord and Master Jesus Anointed, and our gathering together to him; also SARAH JANE TUCKER (26), formerly Church of England, wife of brother Charles Tucker. Both having witnessed a good confession, were baptised into the saving name on the 27th of April.

LONDON.—Brother A. Jannaway reports the following immersions:—March 17th, EUNICE ANNIE ROBINSON (18), formerly Wesleyan, granddaughter to our brother Baker; April 4th, CHARLES HANDLEY and WILLIAM HOWELL, of Maldon (referred to under Maldon intelligence last month), April 20th, ELLEN BEAUMONT FENTON (29), formerly Church of England; April 21st, DAVID HANDLEY, of Maldon; May 4th, JULIA WARREN (25), formerly Baptist.

Sister Mays, who has been in London some little time, has now settled here, and joined the ecclesia.—The lectures for May have been:—1st, “The Politics of the Bible (brother Atkins); 8th, The “first death” and the “second death.”—Can a man live for ever after he has died twice? (brother A. Andrew); 15th, “The Salvation Army weighed in the Scriptural balances, (brother J. J. Andrew); 22nd, “The binding and loosing of Satan,” (brother Elliott); 29th, “The Day of the Lord,” (brother J. J. Andrew).

Brother H. H. Horsman encloses the announcement of a three nights' discussion between himself and a “Rev.” G. Wooller; on April 20th, and 28th, and May 3rd, at the Upper Room, Lambeth Baths, on the question “Is man immortal?” also of five Sunday evening discourses at the same place on the “Coming of Christ and the destruction of the last enemy.”

MALDON.—Brother C. M. Handley announces the obedience of his son GEORGE (16), who has always been a lover of the truth, and desired immersion a year ago, but was kept back. Brother Handley remarks: “I am glad he lived to see the truth in its clearness with us before taking the important step. I am very thankful to address you thus after seven years separation and silence. I feel very grateful to Almighty God for his kindness and forbearance to us, and that we are now enabled rightly to discern the Lord's body; and heartily appreciate and rejoice in the glorious results already accomplished by the death of our Lord, and in the glory set to follow. (“Praise ye the Lord.”)—His mercy endureth for ever. I certainly never felt the truth so precious as at the present time, nor saw the wisdom and power of Jehovah in the scheme of redemption as I now do. It was the blinding dogma of substitution that bemuddled our minds.” “I hope it will only be a matter of time with two or three of

our dear friends who still hold aloof from us in the faith. Altogether there is at the present time about twenty of us who see eye to eye in these things.”

MANCHESTER.—The intimation as to change of meeting place last month referred to the Miles Platting ecclesia, not to the Manchester ecclesia, still meeting at 17, Stockport Road. Brother and sister Dunn have removed from Stockport to Manchester.

MUMBLES.—Brother W. H. Jones reports the immersion, on April 28th, of WILLIAM SAUNDERS, formerly a member of the Wesleyan body.

SPALDING.—Brother Tyler reports that the lectures for the past month have been as follows:—April 17, “Is anything too hard for the Lord?” (brother Hodgkinson); April 24, “Has man a never dying soul?” (brother Tyler); May 1st, “The man of the spirit” (brother Richards); May 8th, “The promises” (brother Tyler).

STOCKPORT.—Brother Waite reports the death of Sister Susannah Haddock, at the age of 44, after nineteen long weeks of patiently-borne suffering, first from rheumatic fever, and subsequently from dropsy. She fell asleep in Jesus on the 19th ult., and was interred on the 21st ult. Her intellect was clear, and her faith unswerving to the last moment.—Brother Wait adds:—“To-morrow I proceed to Leicester, if the Lord will, to witness the interment of my dear mother (also in the Lord). The news of her death came to me like a thunderclap. She was suddenly smitten with death on Sunday afternoon last, May 8th. She would be at the breaking of bread in the morning as she was always very particular about that.”

SWANSEA.—Brother Bandles reports the lectures for the past month to have been as follows:—April 17th, “Baptism” (brother Davies); 24th, “The hope of Israel” (brother Davies); May 1st, “The Jews” (brother Davies); 8th, “The world to come: its scriptural signification” (bro. R. Goldie). A considerable number of the “Town Hall lectures” have been distributed in the town. An advertisement of them was put in one of the local papers, in which also appeared a notice of the lectures. All this has caused some talk in clerical circles.—Brother and sister Langrave have returned to Swansea, and united themselves with the brethren, having felt their isolation in Merthyr much. Sister Treherne (niece of brother Lowe) of Monmouth, has fallen asleep.

WHITTINGTON MOOR.—Brother Clarke reports the obedience, on the 1st of May, of RHODES MARRIOTT (25), a miner, formerly neutral; also of HANNAH CLARKE (25), brother Clarke's wife, on the 8th of May. The brethren, now numbering six, have taken a small room in which to hold their meetings.

AUSTRALIA.

SYDNEY. — Brother J. J. Hawkins Hawkins, reports that on account of increasing numbers, the brethren have taken a larger meeting place, viz.: the Masonic Temple, Clarence Street, and since the 1st of January, have given Sunday evening lectures, holding forth the word of life. There are several inquirers who seem hungry and thirsty, but these seem drawn more by private than by public efforts. The following have put on the sin-covering name of the anointed, viz.: November 15, 1880, ROGER McNAMARA (23), in early life a Roman Catholic, but being taught to read the scriptures by a Protestant, he became one, but could not decide which sect was the right one to join, and while thus doubting, Brother Bayliss introduced the truth to him, and after a few months' study he decided to join "the sect everywhere spoken against." December 4th, MARGARET HOWELL (30), wife of brother David Howell, formerly Congregationalist, when the truth was introduced, "received it with readiness of mind;" December 8th, FANNY CLARK (39), wife of brother Clark and ELEANOR M. HACK (34), wife of brother Hack, after a comparatively short study of the faith, were able to witness the "good confession." January 6th, 1881, ARTHUR STONE (18), after a few months earnest inquiry, renounced the fables for the truth; February 14th, DAVID LOGAN, (47), and MARY LOGAN (45), his wife, to whom the truth was presented by brother Gordon several years ago, but who could not till now sever the strong ties which bound them to the Presbyterian church."

NEW ZEALAND.

MERCER.—Brother Clarke, concerning Auckland, writes:—"I did intend writing a long letter to you, but I shall refrain for the present. Things are not as satisfactory here as they ought to be. Many of the brethren have been captivated by the preaching of Mr. G. A. Brown, late of Lincoln. I did not

escape the contamination myself. The timely arrival of brother McKillop in Auckland, will I think in a measure stem the current of heresy. I will write you all particulars next mail."

UNITED STATES.

BOSTON (Mass.)—Brother McKellar reports three additions. On December 5th, JENNIE BLAIR (15), daughter of sister Blair, a cause of rejoicing to her widowed mother, who now sees the fruit of careful training and good example; on March 20th, JESSIE F. DODGE (23), bookkeeper, and his wife, LILLIE B. DODGE (22), were both immersed into the name which is above every name. We were greatly cheered by a visit of brother Bickley, of Waterloo, Iowa, also from brother Evison, of Stockport, England, now living in Lowell, Mass. We have had the following subjects:—April 3rd, "Was the kingdom of God set up on the day of Pentecost?" (Brother Hooper); April 10th, "The beautiful delusion," (Brother Adams); April 17th, "If a man die shall he live again?" (Brother McKellar); April 24th, "Does the kingdom of God enter into a man, or does a man enter into the kingdom of God" (Brother Hooper); May 1st, "The hope for which Paul was bound with a chain," (Brother McKellar). The place where we meet is Grand Army Hall, 616, Washington Street."

BUFFALO (N. Y.)—Brother Reeve reports that Brother George Henshaw, late of Dudley, England, died April 19th, also that AGNES REEVE put on the saving name, on April 6th. The ecclesia has been strengthened by the accession of brother and sister Short, who have been living in isolation the last six months.

GALVESTON (Tex.)—Brother A. W. Goldie, writes:—"After living on the frontier for the last two years, myself and sister Goldie have found our way back to this city, where we are settled for the present. We are pleased to be again in the company of a number of brethren and sisters, though we also found kind and faithful servants of the Lord Jesus even on the extreme frontier where we had settled. Since our coming here, the brethren have adopted a more definite organisation, and decided to hire a public room for the Ecclesial Meetings, so that our light may be somewhat more prominent than it has been heretofore. There is now in this city a company of ten of the "called out"

ones, waiting for the return of our Lord Jesus from the heavens. When we passed through here two years and half ago, there were *none* who were *immersed* believers of the gospel, though our now brother S. T. Blessing was diligently searching into those things, and shortly afterwards was immersed into the one saving name. It is an example of how the knowledge of the truth is spreading into the most remote and unlooked for places. At the meeting for organisation referred to, I was elected secretary of the ecclesia, and I hope soon to be able to report some progress in our endeavour in making known the glad tidings of the kingdom of God. I enclose an International Money Order for \$1 80c. in payment for two hymn books at 90 cents, which we shall be glad to get as soon as possible. The brethren had been in the habit of singing some of the least objectionable of the "Moody and Sankey Hymns," but since our arrival sister Goldie has been giving some instructions in the Tonic-Solla notation, and we now use our own hymn book, and are gradually learning a number of the hymns, with which of course the brethren are much better pleased. We also introduced the hymn book tunes in Kerr Co., and put the brethren and sisters then on the way to make further progress themselves."

DUNDEE (Wis.)—Brother A. Eastman reports the death of his sister-wife, who fell asleep March 23, after a distressing illness of three weeks. Brother Eastman says it is a sad loss to those immediately affected, but they sorrow not as those who have not the hope of the gospel, for they hope to meet her again at no distant time, when Christ comes to take his chosen ones to himself."

SENECA FALLS, (N. Y.)—Brother V. S. Algire reports the obedience of LOUIS MONK (68) and his wife HANNAH A. MONK (63), of Syracuse, in the ordinance of baptism for the remission of sins, on the 3rd of April. They had learned some of the truth some years ago, but had become indifferent. During last winter, on reading a volume of the *Christadelphian* the truths previously sown germinated into a healthy plant, and they determined to be placed right, so they came to Seneca Falls, a distance of 42 miles, to inquire into the

validity of their former immersion. Others are expected to follow.

HARVARD (Ill.).—Brother Wood notifies that the yearly fraternal gathering for Northern Illinois and Southern Wisconsin will assemble, the Lord willing, on Sunday and Monday, the 3rd and 4th days of July next, at the residence of Brother A. North, in the village of Wauconda, Lake County, State of Illinois, about 10 miles north of Chicago and North Western R. R., the nearest stations being Barrington or Crystal Lake stations. The meetings being for worship, interchange of thought, and mutual edification. Brethren from other states are cordially invited and interested searchers for the truth will be made welcome and provided for.

Brother Wood also reports the death of Brother Edward Allensby, of Wauconda ecclesia, which took place on Feb. 22nd, in the 45th year of his age. Brother Allensby had for a long time been identified with the truth, and it was his wish that upon the occasion of his funeral, the gospel of the kingdom should be proclaimed from the words of Jesus, "Thy kingdom come," which request was carried out by Brother Wood, before an assembly of about three hundred very attentive listeners in the village of Volo, formerly called Forks-ville, a village little north of Wauconda, Lake County Illinois. The brethren from Harvard, and Capron, along with the Wauconda ecclesia attended.

JEFFERSONVILLE (Ind.).—Brother Gresham reports that on Sunday, March 6th, Brother John Tabb, (24), who on the 7th Nov. last became obedient to the faith, fell asleep in Jesus. Being confined to the house since November last by consumption, he loved to have persons visit him, who seemed to wish to learn the true way to the kingdom. "Death had no terror to him, except that he dreaded the great bodily pain that might come upon him in the hour of death. He requested me to join my fervent prayers with his to Our Father, that he might die in tranquillity, and not in great pain. Such were our prayers, and he passed from life calmly, with little pain, and was conscious to the last. He requested me to send his love to all of like precious faith in England and elsewhere."

The Christadelphian,]
July 1, 1881.

The Christadelphian.

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

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

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Vol. XVII.

THE REVISED VERSION OF THE NEW TESTAMENT.

FOR more than ten years past, a company of “learned men” have been engaged in revising King James’s version of the New Testament. Their work has been regarded with different feelings by different classes of persons. The bulk of the population of the British Isles could not be expected to be more than mildly curious, if anything else than quite indifferent. A considerable class were not indifferent, but on the contrary much interested, but interested in different ways. Some were sorry that the work was in hand at all, feeling abundantly satisfied with the Bible as it was, though not knowing very much of it, even in King James’s version. Others were very glad that a work they had long felt to be needful had at last been undertaken, looking forward with eager expectation to the result of a revision in relation to the various scriptural controversies that have been raised. The enemies of the Bible were glad at a performance which they conceived must be unsettling in its effects upon the position occupied by the Bible in the confidence of the believing community.

The case of the last may be dismissed without much ado. The position of the Bible is strengthened in all critical senses rather than weakened by a process which confirms its main sense as embodied in King James’s version. It would have been a very distressing event if the result of a revised translation had been to alter any of the hopes or duties exhibited to us in the Holy Oracles. This is very far from being the case. The effect of a new translation as regards the meaning of God’s message to man, may be best illustrated by supposing the case of an illiterate Englishman getting a letter from Spain, written in Spanish, which, of course, he cannot read. He takes

it to a friend who knows Spanish, and this friend makes a translation for him from which he learns to his great and gratified surprise that an estate awaits his possession on compliance with certain legal formalities which it specifies. He proceeds to comply with these formalities and to arrange his affairs with a view to the new turn in his circumstances. While doing so, another friend, also knowing Spanish sees the letter. He says to the illiterate Englishman, "This letter is wrongly translated." The illiterate Englishman takes fright, and asks what he is to do. "Oh," says the second friend, "I have a dozen friends who all know Spanish well. We shall meet together and make you a thoroughly good translation." The man awaits the result with painful anxiety. By and bye he gets the new translation. He sits down to read it with fearful interest. It is certainly a differently worded translation, but he discovers to his jubilant relief that its sense is identically the same. Instead of "estate," it reads "extensive landed possession;" instead of "obtain for the Spanish authorities the documents proving your identity," it reads "forward, after due authentication, to the Government of His Majesty in Spain, certificates of your birth, marriage, residence, &c.," and so on. He thanks his friend perhaps for the trouble he has taken, but feels he would have spared him some uneasiness if he had let the first translation alone.

The practical bearings of the revision of the New Testament are fairly illustrated by such a case. The New Testament is altered, but in substance remains the same. Some of the alterations are improvements and some are not. It was scarcely to

be expected that a company of Revisers, meeting under the auspices and mainly composed of the pillars of an Episcopalian State establishment would make a translation of the New Testament all that it might be made in the hands of those understanding the truth which it embodies. Still, the friends of the truth could not help looking forward to the result of their work with an interest exceeding perhaps that of any other class in the community. Rejoiced to find the message of God untouched in the declaration of his love, the offer of reconciliation, the forgiveness of sins, and the promise of life everlasting and inheritance in the kingdom of God, they can well endure verbal emendations, which while more correct in a scholarly sense, make no alteration of meaning. For some alterations long contended for by the brethren, they are thankful, as now having a sanction that will have weight with the people. For other alterations that ought to have been made, but which have not been made, they can wait, such as "spirit" for "ghost;" "demons" for "devils;" "immersion" for "baptism," and so on. Some such alterations were favoured by the American committee that assisted the English revisers on the other side of the Atlantic. Many of the American suggestions were not adopted by the revisers;—a list of these suggestions is inserted at the end of the book, and form quite a valuable feature. Some alterations that ought not to have taken place they can endure, as not involving any radical change of idea, though strengthening the polemical efforts of the orthodox, such as the insertion of the word "one" (in italics) after "evil" in "the Lord's Prayer."

Taking the revision as a whole, it

will not be pronounced a splendid success by any large class. It is of course in many points an improvement upon King James's version, and will doubtless be a useful aid to scriptural study: but there will be a feeling that where it has made one improvement, it has made ten alterations that are for the worse—alterations which are merely closer approximations to the idiom of the Greek tongue, but not improvements as a translation of the idea of the original into the English idiom. The too literal following of the idiom of any tongue in translating into another will interfere with excellence of translation, for each language has its own particular mode that cannot be literally imitated in another without causing obscurity. The nature of the needless changes is illustrated in the following quotation from a criticism in the *Standard* :—

"In St. Matthew i., 21, can there be any necessity to re-write the holy words 'for he shall save his people from their sins' as '*it is he that shall save,*' &c. ? Upon what principle do the Revisers defend the substitution of 'thou have paid,' Matt. v., 26, for 'thou hast paid' ? 'You have' would, at least, be grammatical; but if the 'thou' is retained it is clear that there must be retained also the 'hast' of the Old Version. Again, in Matt. ix., 16, what conceivable advantage is derived from changing 'new cloth' into 'undressed cloth,' 'Undressed,' of course, is the more literal rendering of the Greek word, but the context shows that the opposition is between the oldness of the garment and the newness of the piece employed to patch it. Nor in the next verse, 17, is there any sufficient reason why 'wine skins' should take the place of 'bottles.' The two mean practically the same thing, and the circumstance that the familiar rendering has acquired a proverbial significance and sound is an additional argument against its disappearance. In this matter, as in many others, the Revisers are not consistent. We should not expect to find in Matt. x., 9, 'Get you no gold, nor silver, nor brass in your purses.' Equally

uncalled for is the correction in Matt. xii. 45, 'The last state of that man *becometh* (for 'is') worse than the first.' Why, too, should we have 'there shall be the weeping and gnashing of teeth' (Matt. xiii. 50). The Revisers have officially testified their apprehension of the beauty of the rhythm of the Old Version. We are sorry that they have practically shown so poor an ear for it. How comes it that in the Canticles at the close of the first chapter of St. Luke they on several occasions destroy this rhythm? Thus they write 'The hungry He hath filled with good things,' instead of 'He hath filled the hungry;' 'He hath visited and wrought redemption for His people,' in the place of 'He hath visited and redeemed;' 'salvation from our enemies,' for 'that we should be saved from our enemies.' 'On earth peace, goodwill toward men' (Luke ii., 14), 'On earth peace among men, in whom he is well pleased.' For 'wist ye not that I must be about my Father's business?' (Luke ii. 49) we are bidden to read, 'that I must be in my Father's house'—which is, indeed, a more literal rendering of the original, but by no means a so really faithful one. Similarly (Luke iii. 13), 'Extort no more' is not a happy change for 'Exact no more;' (Luke vii. 32), 'We waited unto you' is not an improvement on 'we mourned unto you;' 'store-houses' and 'fowls' (Luke xii. 24) are quite as good as 'store-chamber' and 'birds;' 'All that is mine is thine' (Luke xv. 21) has nothing to recommend it over 'All that I have is thine.' We give the Revisers credit for a conscientious realisation of the difficulties of their task, and for indefatigable patience in dealing with them. But in their determination not to spare their energy and their labour they have carried the work of revision beyond the necessary point."

Some of the most glaring defects are pointed out in the following newspaper extracts :—

"The hell of fire" takes the place of the authorised "hell fire" (Matt., v. 22). The expression is one which introduces an idea even more fearful and repulsive than that suggested by the old rendering. In one respect the change is useful, perhaps, beyond what the revisers intended. It will not only startle people, but it will make them ask what the original really means, and whether it is such as has been so usually imagined. This consideration may perhaps add a little additional interest to

the following statement. In some mythologies there are hells of torture and of punishment by other means than fire. These, however, are not known to the New Testament. Hence it would seem to have been scarcely wise or right to suggest the idea of a distinction which was most probably unthought of by the Christian evangelist. But is the word "hell," with the dreadful mediæval associations which still cling to it in the popular conception, a just rendering of the original? We greatly doubt this. The original word is Gehenna, which in its origin was a local name, denoting a definite spot with a very peculiar history. Accidental circumstances made the "Valley of Hinnom" (such is the import of the word) a place of burning. It was a spot rendered abominable to later generations by the idolatrous rites once practised in it. It was on this account defiled by the various refuse there collected, to consume which fires were constantly burning. In the midst of the decaying and putrid matters there lying might be found vermin and "the worm which dieth not," until they were actually reached by the all-consuming element. Such circumstances would easily originate the expression "eternal fire"—literally, age-enduring fire—found in two or three instances, and such expressions unhappily, by the aid of speculative imaginings and systematising, have originated a good deal more of the same kind of language which it is unnecessary here to repeat. Into this "Gehenna of fire" the wicked and unbelieving, according to the popular idea, were to be cast at the coming of the Messiah, and the place came to be looked upon as either the actual scene, or perhaps only as the representative and image of the scene, of punishment or destruction for unbelieving and ungodly men in general. The word then, it is clear, is a local name, a proper name, with very peculiar associations. The addition "of fire" is most probably a Hebraism, like "judge of unrighteousness" rendered "unrighteous judge" (Luke xviii. 6), and it simply means "burning Gehenna." As the word then is of this character, was it wise or faithful to the Scripture to use, as its English equivalent, a word suggesting to ordinary readers the meaning which has descended to us from the old days of mediæval darkness and superstition—the meaning so usually conveyed by the word 'hell'? Ought not a proper name to have been given as a proper

name? This as been done in the case of the word 'Hades,' the other word rendered by 'hell' in the authorised version. Why should not 'Gehenna' have been treated in the same manner? "Gehenna of fire" would have been at least a literal rendering. It would not have read amiss. It would have drawn attention to the subject, and would have led to enquiry and to explanation which it would have been for preachers and teachers to give, as they deemed right. By adopting it our revisers would have escaped the reproach which some will be ready to fix upon them of sanctioning an idea which appears to, perhaps, the majority of thoughtful readers of the Bible to throw discredit upon Christianity, and by attaching to the latter an incredible doctrine to weaken, rather than strengthen its authority in the world. The word 'hell,' we imagine, must disappear entirely from the Old Testament. It would have been a fitting pendant to this if the same result could have followed in the New Testament revision also.

"Passing on a little further, we come to the Lord's Prayer, in which many persons will see, with regret or even with a stronger feeling, the changes which have been made. 'Bring us not into temptation' takes the place of 'Lead us not,' probably, as before said, for no reason but to harmonise the translation with other places in which the same verb is so rendered—a very small reason, it must be allowed, in the face of the rule to make 'as few changes as possible . . . consistently with faithfulness.' The other and greater change is equally arbitrary and more unjustifiable, 'deliver us from the Evil One.' The facts of the case are as follows:—The Greek words for 'the evil' may be either masculine or neuter, according to the requirements of their context. No doubt there is an instance or two in the New Testament in which they are masculine, and denote therefore a person, as in Matt. xiii. 19, (compare Mark iv. 15). The context here, in addition to the nominative form, requires a correspondent rendering. But other cases occur in which the words are neuter, and carry with them a general or abstract, and not a personal meaning—that is, they signify the evil, 'that which is evil,' or 'evil.' Such cases are Luke vi., 45, 'An evil man . . . bringeth forth that which is evil, (or simply bringeth forth evil); and Rom. xii. 9, 'abhorring that which is evil'

(i.e., 'evil'). There is no doubt about these cases, in both of which the article and adjective are neuter. It is clear, therefore, so far, that in the Lord's Prayer the rendering might be either 'the evil one' or 'evil.' What then in the context determined for the personal meaning? Nothing whatever; but the contrary. 'Forgive us our trespasses,' 'Lead us not into temptation.' In these expressions, 'trespasses' and 'temptation' are general or abstract in meaning. To them, therefore, the abstract 'evil' is correspondent and parallel. Thus we have three petitions, 'forgive us our trespasses,' 'lead us not into temptation,' 'deliver us from evil,' answering in character to each other. Evidently there was no need to introduce a personal agent, 'the evil one,' and to do so is to spoil the symmetry of the prayer, to lower its character by introducing into it a gross and unspiritual conception. Why then have the revisers done this? It may be conjectured that they have done it out of regard for the authority of the Greek Fathers, who quite uniformly so interpret the words. At first sight this seems to be a strong reason, and it is so, but there are considerations which diminish its force. Even the Greek Fathers were not infallible, and on this subject of the [Satan] devil, they were very fallible indeed. They were full of superstitious faith in him, and about him. They saw diabolical agency and influence everywhere in life, in the commonest actions and occurrences. This any one may see for himself who will refer to an easily accessible book. 'Middleton on the Miraculous Powers.' This writer has brought together a number of instances from the Fathers, quoting their own words, showing us that on this subject of Satan they were childishly credulous, and that, although they certainly saw 'the evil one' in the Lord's Prayer, they were most probably wrong in so doing. But then this personage is very important, and holds a most prominent position in the theology of our day, and the majority of the revisers; it would appear, were as much under his influence as were the Greek Fathers. They would have done better, in our humble judgment, to have left the Prayer in this respect as it was. If they thought the other rendering worthy of notice, they might have given us a margin, 'or the evil one,' leaving it to those readers who might prefer this ren-

dering to follow it, but not making the whole Revision Company responsible for it before the world, and so lending an authority to it which it surely does not deserve. There are various other cases of similar character to the foregoing in which, as we are sorry to think, the revisers of 1881 have shown themselves scarcely equal to what literary accuracy and impartiality asked from them."—*Daily News*.

"There remains the question whether the revisers have been sufficiently conservative in details to avoid giving unnecessary offence to ears familiar with the old version, and this is a point which can only be decided by the popular verdict. We will give a few examples of the general result of the revision upon familiar passages. The reader will naturally turn, in the first instance, to the Lord's Prayer, as given in its fullest form in the Sermon on the Mount. It is now presented as follows:—'Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done, as in heaven so on earth. Give us this day our daily bread (margin; or 'bread for the coming day'). And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil One' (margin: or 'evil'). The doxology at the end is omitted. We must confess we cannot regard this as a favourable specimen of the revisers' work. The old form—'Thy will be done in earth, as it is in heaven'—is altered without any advantage whatever to the sense. The change from 'we forgive' to 'we have forgiven' is justified, though not required, by a various reading, and is thought by some commentators to convey an instructive shade of meaning. But the alteration in the last clause by changing 'evil' into 'the evil one' is deeply to be regretted. The old reading 'evil' is retained in the margin, and as is implied by this retention, there is, to say the least, very high authority for it; and this being the case, the old form in which the prayers of Englishmen have been uttered for so many generations ought to have been respected. The change, moreover, forces into notice an important, but a disputed doctrine, while the old form had the great advantage of being neutral on the point, and of neither imposing it upon us nor excluding it. There is no chance that this new rendering of the universal prayer of Christian nations

will supersede the old and familiar one. The shorter version in the 11th chapter of St. Luke now runs as follows:—'Father, Hallowed be Thy Name. Thy kingdom come. Give us day by day our daily bread. And forgive us our sins; for we ourselves also forgive everyone that is indebted to us. And bring us not into temptation.' The margin says that 'many ancient authorities read 'Our Father which art in heaven;'' that many add, 'Thy will be done, as in heaven, so on earth;' and that many also add, 'but deliver us from the evil one (or from evil).' Considering that the authorities for the clause, 'Thy will be done' include both the Sinaitic and the Alexandrian MSS., that the Alexandrian MS. supports the two omitted clauses, and that all the clauses stand in the form of the prayer given by St. Matthew, the revisers might, we think, in so venerable a form of words, have given the old text the benefit of the doubt.—*Times*.

Pointing to the fact that in Matt. i. 18, the term "Holy Ghost" is accompanied by the marginal note: "or Holy Spirit; and so throughout this book," the *Daily News* reviewer observes:

"A well-informed reader is no doubt aware that the original word, rendered sometimes 'Ghost,' sometimes 'Spirit,' is without exception everywhere one and the same word. Why, then, should it be differently translated in different places? If the Evangelists and other New Testament writers were so uniformly satisfied to express their meaning by the use of a single term, why should the English translator have recourse to two? The English Bible is probably the only version of any importance in which this has been so arbitrarily done at the pure will, it would seem, of the translator. We can imagine no satisfactory reason or justification for so peculiar and exceptional a course. A dogmatic bias in the revisers would account for it, but this, we suppose, must not be imputed any more than a mere desire to conform the New Testament to the creeds of the Church. It may, indeed, be said that 'Ghost' and 'Spirit' are identical words, so far as force and meaning are concerned. But if so, why not use the one comprehensive and beautiful word 'Spirit' rather than its poor, antiquated, and almost obsolete duplicate? But, indeed,

it cannot be admitted that the two words are identical or equivalent in force or meaning. The one has a sort of technical and dogmatic import which does not attach to the other. The one is quite limited in its use. It cannot be employed alone, and even requires one particular adjective to make it presentable. It is further constantly associated with a definite personal meaning which is probably foreign to the New Testament, except as figuratively used. In all these respects the word which is relegated to the margin is unobjectionable, and should certainly have been used by Revisers who would seek before all things to be true to their original. If it be urged that the marginal note is a sufficient correction of the text, it should be remembered that the margin is not usually read from the pulpit or reading desk, and also that editions will most probably be printed hereafter without any marginal addition. Thus the common reader or hearer, the person of little knowledge, will be left, so far as this revision is concerned, to the erroneous idea that the original is rightly represented by two words, the one 'Ghost,' the other 'Spirit,' and injustice, as we submit, will thus be done to the original, in spite of the care for 'faithfulness' and 'consistency' professed by the Revisers."

REMARKS BY BROTHER HADLEY.

The publication of the revised version of the Bible has been looked forward to by the brethren of Christ with considerable interest. It could not be otherwise, for unto those who fear God and whose affections are set upon the things of Christ, his revealed word is their most precious possession, a gift for which they cease not to give thanks, a store from which they derive instruction, comfort, and reproof more highly to be esteemed than their necessary food. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." It is, therefore, of the highest importance that we should have as accurate a representation in our own tongue of those words of inspiration which were originally spoken in Hebrew and in Greek.

In the Providence of God we have inherited from our fathers a translation which, though it has a few serious errors and a certain number of inadequate renderings, is substantially a splendid representation of the original in the purest and

simplest style of our mother tongue. In our controversy with the apostacy, however, some of the errors of translation have been against us as affording support to false doctrines which we have had to combat, and this gives an additional importance to such a work as that upon which the two Committees of Convocation have been for the last ten years engaged.

The revised version of the "New Testament" was published on the 17th of May, but the revision of the "Old Testament" is not yet complete. It is of course too early to say the revision will meet with such a degree of favour as to replace by authority the version at present in use. It will have to await the appearance of the "Old Testament," and in all probability will have to undergo some kind of re-revision. Meanwhile it must pass through a crucible of fiery criticism, of which some premonitions have been given in the newspaper comments which have already appeared.

A few notes upon the work may not be unacceptable to the readers of *Christadelphian* even though they make no pretension to completeness, and though they commit no one to what they contain beyond the individual writer.

The Revision Committee have had two things to do. In the first place they have had to revise the Greek text, and in the second, to translate it into English, the former work being in many respects the more intricate and difficult. The identical manuscripts of the apostles and evangelists having naturally disappeared through the lapse of time, we are dependent for our knowledge of what they contained upon copies made of them, and copies of copies. In transcribing such a volume as the New Testament even a ready and accurate penman would be certain to make some mistakes, and if he were not strictly honest in his work and at the same time a partizan of some sect which had erred from the truth, he would be under a certain degree of temptation to make fraudulent alterations. The latter consideration accounts for the appearance in some of the later manuscripts, none of them older than the 5th century, of words in 1 John v., which make the apostle say that "there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one." What security then have we that we possess what the apostles wrote? Our security lies in this :

that the original records once sent by the apostles to their destination were copied and recopied amongst the believers, and if one copyist made an error of penmanship—and sometimes the omission or addition of a single letter alters the meaning of a Greek word—it can be rectified by comparing it with the copies made by other persons. The number of manuscripts, ancient translations, and quotations in controversial writers of the early centuries is so large that, though in certain particular instances, there may be a difficulty in deciding which of two or three readings has the greatest weight of evidence in its favour, such cases are in very small proportion to the whole work, and except in a few instances they do not so materially affect the meaning of the writer as to be any hindrance to the practical work of the truth in enlightening the understanding and purifying the heart.

Having settled the text, the Revision Committee have had to revise the translation. They were not commissioned, nor have they attempted to produce a new translation into the English of to-day, but the language of the old version has been preserved except where in the judgment of the revisers faithfulness to the original called for alteration. Some of the newspaper criticisms have been rather adverse to the new work on the ground that it has changed the wording of certain familiar passages which in their old form have become classical sayings; but those who value the Bible as the word of God more than as an English Classic, will be more prepared to sacrifice the older form if the new gives them a better expression of what the inspired penmen have written. Still if the old is a clear and correct rendering of the original thought, there is no practical gain in altering it for the purpose of representing a different order of the words which may be characteristic of the Greek original.

Looking at the composition of the Revision Committee, composed mainly of Trinitarians and believers in the doctrines of the immortality of the soul and a personal devil, it was hardly to be expected that the result of their labours would show no evidence of bias; but there are certain deficiencies and faults in the authorised version which any honest men whatever their bias might be expected to amend. Let us look at what has been done with regard to some passages which have played an important part in Christadelphian

lectures and in the contrary arguments of upholders of popular theology.

The spurious passage in 1 John v. about the three heavenly witnesses already referred to has disappeared. There is also a more correct reading of a passage bearing upon the doctrine of the Pre-existence of Christ in 1 Cor. x. 9, which formerly read "Neither let us tempt Christ, as some of them (*i.e.* Israelites in the Wilderness) also tempted;" but which now appears "Neither let us tempt the Lord, &c.," with a marginal note to the effect that some ancient authorities read Christ. Upon the other hand, an instance is afforded in which Trinitarian bias seems to have given rise to inconsistency and inaccuracy, in the perpetuation of "Ghost," as a translation of *pneuma* whenever that word is accompanied with the adjective "Holy." The American revision committee whose recommendations are printed at the end of the book suggest that Holy Spirit should appear in the text in every instance instead of being simply given in the margin; and this is reasonable for the word "spirit" is an ample equivalent of the Greek *pneuma*, and should be satisfactory alike both to Trinitarian and Unitarian. The former have to be content with Spirit, in such phrases as the Spirit of God, 'my Spirit,' &c., in which cases "Ghost of God" and "my Ghost" would be strikingly inadmissible translations. The translator doubtless thought that the Holy Spirit is a person, and that, therefore, it would be well to retain a term which to some extent conveys the idea of personality, but they have hesitated to adopt it in a passage where "Spirit," undoubtedly is used as meaning a person, namely, (1 John iv. 1). "Believe not every Spirit, but prove the Spirits whether they are of God." To read "Ghost" and "Ghosts" instead of 'Spirit' and "Spirits" here would be quite as correct as in the cases under consideration, but it is rightly rejected because its use would have the effect of importing an idea from the language of metaphysics foreign to that which was in the Apostles' mind, and to render the passage absurd. One might just as well speak of "Ghost of Christ" in the prophets, in fact, in all instances except those where the form of words "Father, Son, and Holy Ghost," or the phrase "Gave up the Ghost," have become familiar and conventional. They have recognised the unsuitability of 'Ghost'

as an equivalent for *pneuma*, and have avoided the use of it.

In the case of the word Devil (Greek Diabolos) the translators have kept up the old rendering to which no reasonable objection could have been made, had they also used the word "Devil" in the three cases in which they have translated it "slanderers." If it be right to read as we do read in John vi. 70 concerning the Twelve, "One of you is a Devil," then surely it would be right to read "Women in like manner must be grave, not devils," (1 Tim. iii. 11), and similarly in 2 Tim. iii. 3, and Titus ii. 3, where "slanderers" is the word used to translate *Diabolos*. Had the rendering been uniform the unlearned reader would have been able to see that *Diabolos* does not of necessity mean a personal supernatural agent of evil as is commonly supposed.

With regard to *daimon*, demons, the revisers have for some reason best known to themselves, and against the recommendations of the American Committee preserved the translation "devils," but they have done the reader the service of giving the translation "demons" in the margin.

In our controversy with the apostasy as to the destiny of the wicked, we have frequently had to point out the distinction between the meanings of *Hades* and *Gehenna*, both of which appear as "Hell" in the authorised version. It is a distinct gain in the revision that where *Hades* occurs in the Greek, it is transferred as a proper name into the English, "Hell" being left to represent the instances in which the original is *Gehenna*. The reader, therefore, will be tempted to enquire what *Hades* means, and may result in his acquiring some useful information on the subject. It would have been well if *Gehenna* had been treated in the same way, because it also is a proper name and, moreover points to a geographical locality, which is altogether absent in the signification of the old English word "Hell," which in popular imagination signifies a "land of horror and despair" in some unknown part of the universe, filled, in the words of Dr. Watts, with "guilty ghosts of Adam's race." "Gehenna," however, is given in the margin, and in that respect there is some compensation for the faultiness of the text. The phrase "hell-fire" of the authorised version appears as "hell of fire" in the revision, a rendering which

is open to question, on the ground that if the idiom Judge of unrighteousness in Luke viii. 8, means, as is given in the text, "unrighteous judge," "Hell of fire" would be better rendered fiery Hell, or burning Hell.

A careful reader may find some light upon the meaning of the word *psuche* (soul) by comparing the portions of the text in which it occurs with the marginal notes. Wherever the translators have adopted the rendering "life" in the text, they have given "or soul" in the margin; for example, Luke xii. 22, "Be not anxious for your life what ye shall eat, &c.;" and Matt. xvi. 26, "What shall a man be profited if he gain the whole world and forfeit his life."

In the former of the two passages quoted an improved rendering will be noticed in the words "be not anxious," in place of "take no thought."

We have often had to direct the attention of the stranger to the term "world"—*aion* and the phrase "world to come" in the old version, as not signifying another sphere or place of human abode, but as signifying age, and age to come. The revisers have adhered to the translation "world" in the text wherever another world entered into their imagination, but in each instance they have given "age" in the margin. In one important instance they have used "age" in the text, viz., Heb. vi. 5, which now reads "Powers of the age to come."

Very small words sometimes possess an important doctrinal signification, and the substitution of "into" for "in," in Matt. xxviii. 19, "Baptising them *into* the name," is confirmatory of what Christadelphians have always contended for. The name of Christ is a covering name into which believers are introduced by baptism. The passages from which the phrase "God manifestation," is taken, (1 Tim. iii. 16), contains a somewhat important alteration of reading about which the writer will express no opinion. Instead of "Great is the mystery of Godliness; God was manifest in the flesh," the text now reads, "Great is the mystery of Godliness; He who was manifested in the flesh." (The change makes no difference to the doctrine in support of which this verse is frequently quoted; for our confidence in Christ as the manifestation of the Father is based upon many other statements which remain untouched.—Ed.)

A passage often quoted as specifically in-

dicating the time when the righteous will receive their reward namely, ii. Tim. iv. 1. "I charge thee, therefore, before the Lord Jesus Christ who shall judge the quick and the dead at his appearing and kingdom," reads in the revised version, "I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and kingdom, preach the word," &c. Although in these two instances, Christadelphians will not be able to quote the passage in question to illustrate the doctrines to support which they have been in the habit of adducing them; those doctrines themselves resting upon many testimonies are as unassailable as ever.

Moody and Sankey's hymn, "Almost persuaded," and many sermons to like effect, fare much worse, through the loss of Agrippa's "almost thou persuaded me to be a Christian," (Acts xxvi. 28). Scholars have long pointed out that what Agrippa said is not to this intent, and an improved rendering is now found in "with but little persuasion thou wouldest fain make me a Christian." Agrippa is speaking of what he thinks to be in Paul's mind, and not of his own sentiments.

One other important alteration which has made some persons excessively angry is the substitution of "love" for "charity" in 1 Cor. xiii., &c. As this is a very familiar and musical series of passages the change is an unwelcome one to the ears of many, but on the other hand it is a gain to the cause of truth on the ground that "charity" possesses conventional significations out of harmony with the original term.

Many other interesting alterations might be pointed out, did space permit, but these which have special bearing upon Christadelphian contentions may prove useful. From a controversial point of view the revision is not so thorough as could have been desired, though perhaps the measure of improvement is as large as could have been expected from those to whom the work has been entrusted. Apart from controversial considerations there is also some gain to lovers of the word in the increased intelligibility of the epistles; but upon the other hand fault has been justly found with the revisers for having in not a few instances made pedantic alterations of particular words and of their order, following that of the Greek idiom, without any gain in sense. "Be ye followers of God as dear children" is in no way improved by

being changed for "be ye imitators of God as beloved children;" nor is "God hath made him both Lord and Christ, this Jesus whom ye crucified," any improvement upon "God hath made that same Jesus whom he have crucified, both Lord and Christ." These are illustrations of numerous changes of a like kind which are a serious blemish upon the work.

It becomes not a little difficult to decide whether Christadelphians should adopt the new version or not. The lead in its adoption has been taken by Mr. R. W. Dale's congregation (Independent) at Birmingham. For ourselves the wiser course will be to wait for the Old Testament revision, and meanwhile, to use the new as a book of private reference, and to cite it in conversation and public speaking in those instances in which its readings are more in harmony with the truth, or give increased intelligibility to the meaning of the inspired writers.

OUTSIDE BEARINGS AND OPINIONS.

(By BRO. J. W. THIRTLÉ.)

A correspondent of the *Freeman* (Baptist) writes: "The first thing to attract attention is the alteration in the title of the books and the headings of pages. Following the fashion of the ritualists, 'St.' has become 'S.' wherever it occurs. If High Churchmen are pleased with that mark of deference they will not enjoy unmingled satisfaction, for the Epistles are headed with the simple name of the author. There is an evident mark of compromise in this lack of uniformity, the absurdity of which becomes most striking in connection with the name of John. As the writer of the fourth Gospel he is 'S. John,' as the author of three Epistles he is plain 'John,' but as the Seer of Patmos, to whom the Revelation was imparted, he is 'S. John the Divine.'"

The Roman Catholics are rejoicing that the revision supports the vulgate in some instances, and the *Tablet*, their organ, contends that by this the great value of Jerome's version is demonstrated and the translations based upon it are likely to be more highly esteemed. The Jewish papers also are profiting by the occasion. While urging how rational is Judaism in denying the existence of a supernatural Satan, the *Jewish World* endeavours, in a most

unscholarly way, to support the rendering "deliver us from the evil one" in the Lord's prayer: the object in view being, of course, to show that Jesus taught the existence of the popular Devil. The *Jewish Chronicle* coolly says "that the omission of the concluding verses of Mark's gospel considerably weakens the evidence for the resurrection of Jesus," and confirms "the position the Jews have always taken up in denying the extravagant claims of the followers of Jesus." Could any contention be more hollow? The Jewish writer cannot have read the verses omitted; if he had he would have discovered that the passage now all but excised does not report the resurrection of Christ, but records certain things which took place subsequently to that event. The early part of the chapter is Mark's account of the resurrection, and that account is as consistent as the other three. The distinguishing feature is brevity; but the facts are there in a small compass. Verses 9 to 20 of Mark xvi. form a summary of things recorded in other parts of the New Testament. The margin of any reference Bible will show this. No right-minded person wishes to retain it if the evidence is against its authenticity. According to the most approved standards of judgment in such matters, it appears that the verses are an addition to what Mark wrote. What is the evidence? The verses are found in the Alexandrian, Ephraem, and Beza MSS., and in most of the ancient versions—including the Peshito Syriac. They are acknowledged by Irenæus, Hippolytus, and Augustine. And, of course, many MSS. more recent than those mentioned contain them. The whole passage is omitted in the two oldest MSS.—the Sinaitic and Vatican. The Paris MS. presents it in another form. In the time of Jerome it was absent from nearly all Greek copies of the Gospel, and also from all reprinted "accurate copies," quoted by Eusebius, From the writings of the "Fathers" it can be shown that

the passage existed in the Second Century, but various documents carry intimations of suspicion, appended marks, and scholia. Alford, Tischendorf and Weiss are among those who believe the verses not to have formed part of the original Gospel. Lachmann included them in the text, but did not believe them to be genuine. The late Dr. Tregelles would not pronounce decidedly as to whether they should be regarded as genuine or not. Dr. Scrivener and Dr. McClellan, two living scholars of eminence, accept the passage; while Drs. Westcott and Hart, whose unpublished Greek Testament has lately been collated, regard it as probably an early supplement by which the mutilated or unfinished close of the Gospel was completed. Alford also expressed the opinion that it was "probably placed here in very early times," and observed that it had "ever been regarded as possessing the same canonical authority" with the Gospels. Here the reader has the evidence in brief. The critics have differed. The Revision Committee has certainly decided with the majority. The language used is said to be out of form with the usual diction of Mark. Many have thought that the fragment has been substituted for the conclusion of the Gospel which may have been lost. Dr. Angus, in the *Sunday Magazine*, says of these verses:—

"A common opinion among scholars is that they represent a supplement by Mark himself, though differing from his usual style, to finish the book. The eight verse certainly does not read like a completion of the history."

In the course of a sermon at Everton, near Liverpool, "Canon" Taylor, remarking upon the phrase, "Deliver us from the evil one," said:

"He sincerely regretted that the revisers had so rendered it, and he did so the more readily because he was a firm believer in the personality of Satan. He regretted it because it obliged those who doubted to express themselves on the point; and, moreover, there were in the revised version two instances where the same word in the Greek was rendered by the abstract Eng-

lish noun, which was an inconsistency. To rightly constituted minds the words 'from evil' included 'from the evil one,' though they did not express it. He, therefore, thought the addition was unnecessary, and being unnecessary he asked—Why introduce into the Lord's Prayer the belief in the distinct personality of the devil?"

Dr. Angus, one of the Revisers, is contributing a series of articles in the *Sunday Magazine*. As is well known, if the best authorities were followed, we should read on the title pages of the gospels, simply "According to Matthew," or "the Gospel according to Matthew;" never according to *Saint Matthew, Saint Mark, &c.* Dr. Angus in his last article points out that the form followed in the Authorised version, and retained in the Revised version, is "of mediæval origin, and destroys the simplicity of the early text." He says:

"*St. John the Divine* and *St. Matthew* give dignities to those writers which are equally due, though not given, to James and Peter, and the titles seem to have scriptural authority. To some ears the dignity sounds tawdry and human, and it is a dignity moreover that is the common heritage of all who are 'sanctified' in Christ Jesus, and called to be saints."

The *Sheffield Daily Telegraph* noticing Dr. G. Vance Smith's article in the *Nineteenth Century* says it "fully concurs" in one of the writer's opinions. "In the authorised version 'hell' is the rendering of two different words—*Gehenna* and *Hades*. The revisers have adopted the word *Hades*, which will be new to English readers. It occurs eleven times in the revised version. But, as Mr. Vance Smith pertinently observes, 'Gehenna is a proper name also! Why, therefore, has not this been retained, but rendered by the ugly word hell?' And after alluding to the well-known fact that *Gehenna* is the name of a valley near Jerusalem, he goes on to say—

'The ideas associated with the mediæval hell—such as may be seen painted on the walls of the Campo Santo at Pisa—are unknown to the Gospels, and have only been added to the original name in its modern form by the lively imaginations of the

speculative theologians. In other words, the representation of 'Gehenna' by 'hell' is clearly unjustifiable, because this terrible word now suggests ideas of horror and misery which have no foundation in New Testament usage, when due regard is paid to the origin and history of the word Gehenna. It might have been expected that a body of revisers such as the Westminster Company would have been able to raise themselves above the popular conceptions of our day, and would have given us a rendering of the words in question which was fairly based not upon the long-descended notions of the darkest ages of mediæval superstition, but upon the just historical considerations which are applicable to the subject."

The reviewer seems to have forgotten that in 2 Pet. ii. 4, another word—a third—is also translated "hell." And *hades*, *gehenna*, and *tartaros* have no meaning in common.

Writing in the *New York Critic*, Dr. Schaff, chairman of the American Committee, says:—

"The Americans are less hampered by tradition and usage than the English. A prudent or timid conservatism has led the English Committee to retain many archaisms and inaccuracies which the judgment of their own best scholars condemns and would not tolerate in a commentary or translation of their own. The English Revisers have retained 'which' for 'who' when applied to persons, 'be' for 'are' in the present indicative; 'for to' for 'to'; 'wot' for 'know'; and what is much worse, 'devil' and 'devils' for 'demon' and 'demons' (thus leaving on the mind of the reader the false impression of a plurality of devils); and 'penny' for 'denarius.' The English originally adhered also to 'hell' for 'hades' but surrendered hell at last when they reached the Apocalypse. Why then still stick to 'devils' and 'whiches' to vex the English reader? In all these and many other points, the Americans prefer truth to tradition, and modern usage to obsolete forms. It is not impossible, however, that the English Committee, which has adopted such a large number of American suggestions, will ultimately yield those points also. The American community will certainly, with few exceptions, prefer the readings and renderings of the Appendix, and when the revision is once authorised

by the churches they will be incorporated in the text."

Dr. Fairbairn, principal of Airedale College, (Congregational), in the course of a lecture referring to the alteration—"but deliver us from the evil *one*"—said that in many respects the rendering might be justified; but he thought that when the connection was taken into account the original idea was an idea of evil as *such*, and that was more comprehensive and more terrible than the idea of the "evil *one*." He quoted passages from the Epistle to the Romans which showed that the Revisers had not adhered in this respect to their own canons, and which, he said, was a sufficient condemnation of the change.

REMARKS BY BROTHER SHUTTLEWORTH.

The issue of a new version of the Scriptures is no ordinary event, as will be seen when it is remembered that such a thing has not occurred before for the long period of 270 years. It is an event among many others (such as the contemporary issue of the new map of Palestine) by which men's attention everywhere is being increasingly directed to the East, and to those cradle lands of our race which were anciently so largely the theatre of the visible operations of God. That the ancient Jewish nation, their land, and their Scriptures should come in simultaneously for such express attention at the hands of the Gentiles as they are now receiving, is a triple sign of the times betokening the steady approach of the day in which Bible history will repeat itself with the wonderful exactness and universality which belongs to a dispensation which is the Divinely appointed counterpart of the events of both the Mosaic and Apostolic narrative.

Meanwhile the Truth will be advantaged; first, by the substantial confirmation which the Scriptures will receive by the revised issue; and secondly, by the religious controversies to which it will give rise, and still more generally by that

re-examination of doctrinal foundations to which it will lead in the majority of cases.

The version of the New Testament just issued has already received extensive attention at the hands of the Press; various opinions are expressed, as was to be expected, some of them consisting of well-merited criticisms and others of a fairly commendatory character. To the brethren, a glance at the list of renderings preferred by the American committee will satisfy them that they are in advance of their English coadjutors.

The striking out of those marks of the beast, the titled saintship which have hitherto marred the introduction of the books, was something to be desired, but scarcely to be hoped for from any convention of humanly constituted "divines." Something would have been gained by the substitution of "Spirit" for "Ghost" and "demons" for "devils" where demoniacs are referred to; but these and other equally justifiable changes were unhappily not permitted to find their way into the new text. There were two things, however, which every one might have reasonably expected, viz., the complete expurgation of obsolete and antiquated words, and the removal of questionable grammar from every part: this has only been partially done, whereas it might just as well have been perfect in these particulars as not; and we should then have been excused such ungrammatical phrases as, "Do thy diligence" (2 Tim. iii. 9) and again "Which they have ungodly wrought" (Jude, 15)—a literal enough rendering of the Greek no doubt, but at the same time the sense of the original and the grammar of the English might both have been preserved by substituting "impiously" for ungodly; or if the strictly literal counterpart were important, then what should have hindered the giving effect to it by the lengthening of the term ungodly into ungodlily; in the same way as in another instance (1 Thes. ii. 10), we have the word holy lengthened into holily. No better opportunity could have occurred for the

coining of a few fresh words where required as the exact equivalent of the Greek text.

But the revisers have not always been particular to give the exact equivalent even where they might have done: take the two instances (Matthew xiv. 26, Mark vi. 49) in which they have rendered the Greek term *phantasma* by the word spirit, when they might have given us the very word used in the original in its anglecised form, *i.e.*, phantasm. Then, again, why render the Greek term *harpazo* by the words "caught away" in Acts 8, 39, and "caught up" in 1 Thes. 4, 17. Surely it was their idea of doctrinal fitness which led to a difference in the English where there was none in the Greek. The word "up" ought, at least, to have been in italics or better still have been rendered uniformly with the text in Acts which is a type of the event yet to happen in fulfilment of the passage in Thessalonians. The more correct rendering of which is "caught away in clouds," not the clouds of the sky, but clouds in the same sense as that word is used to describe a similar exodus of the Jews by Isaiah, who says, "who are these that fly as a cloud" (Isa. 60, 8). There are many other renderings to which exception may be justly taken, such as "times eternal" (Jude 1, 2), where the change is for the worse; and "undressed cloth" (Matt. 9, 16), where mere literality is made to interfere with the sense. And then, again, what incongruity is exhibited in the phrase "spiritual milk which is without guile" (1 Peter, 2, 2), which might have been much more appropriately rendered, "the unadulterated milk of the word."

In 2 John, 2, 11, we have the "God-speed" of the old version substituted by the word "greeting," because the word God does not occur in the Greek; but consistency required that for the same reason, the term God should have been left out of the frequently-occurring words "God forbid," which simply means in the original "let it not be," or "by no means."

Leaving further criticism, let us look at some cases in which the former version has been amended, and there are many instances of this which may tend to throw new light on somewhat obscure parts of the word. To this class belong the substitution of the words "living creature" for beast in the Apocalypse; and the change from spirit to apparition in Mark 6, 49. The substitution of love for charity in Corinthians is a decided change for the better; and "willingly ignorant" (2 Peter, 3, 5) is much improved by the change to "wilfully forget." The same may be also said of the new rendering "living hope" in the place of "lively hope;" and good service is also done by the transposition which has taken place in 2 Peter, 1, 19, where instead of a "more sure word" we have the "word of prophecy made more sure" (or confirmed).

There is a change also in 2 Tim., 4, 8, which is appreciable where "those who love his appearing" is made to comprehend all "those who have loved his appearing" from the beginning of the world. The well-known exhortation to "abstain from all appearance of evil" is now better rendered by "abstain from every form of evil." "Pit of the abyss" now takes the place of "bottomless pit" which is the improved rendering which had already been adopted by Dr. Thomas.

In the new version of Jude 12 we have "autumn trees" instead of simply "trees," which much enhances the signification of the words "without fruit." A transposition has also taken place in Matt., 7, 11, by which what was before obscure, is now made clear and intelligible.

The introduction of the phrase "Sabbath Rest" into Heb. iv. 9 is a marked improvement, and "Kings from a sun's rising," the new version of Rev. xvi. 12 is all that could be desired, and a grand confirmation

of the Dr.'s translation. The first verse of Heb. vi. 1 has also undergone a slight but useful alteration by the addition of a word by which now we read "first principles" instead of merely "principles." The term "conversation" is also appropriately changed to "behaviour;" and the word "servant" to "bond servant," both of which are to be regarded as improvements. And "Judge the world" (John iii. 17) is also an improvement upon the old phrase "condemn the world." We have also a change from the word "Heathen" to "Gentiles," and another change of "carriages" into "baggage" (Acts xxi. 15), which is for the better. Then in 1 Peter i. 9, we have another change,— "Shew forth the praises" is altered to "Shew forth the excellences," which is probably a superior rendering. And there are also numerous other improvements by which the nice shades of some figure in the original is more forcibly exhibited.

Taking it altogether it is calculated to promote enlightenment, and to confirm believers of the Bible in the credibility of these Divine records; and will no doubt constitute a foundation for a more enlarged and accurate acquaintance with the Holy Oracles, both amongst the friends of the truth and amongst those outside. And we may reasonably hope that by the time the new version of the Old Testament is in circulation, we shall have seen some practical utility in the step taken, which will at least have the effect of reviving the truth of God more or less, and bringing men face to face again with those Divine dispensations now so far removed into the past; but which may henceforth (like the repetition of the law to the children of Israel) become more of a reality than hitherto to this distant generation.

THE VISIBLE HAND OF GOD.

IN

MIRACLES, SIGNS AND WONDERS :

The nature and design of such operations and their necessity to the accomplishment of the work of God in the earth.

No. 5.

THE hand of God is visible in Adam's possession of speech without the opportunity of acquiring it in a natural way, whence we might be led into the interesting enquiry whether there is a primitive language with God, and whether Hebrew be that language, and whether this will be the language in use in the age to come, and throughout the endless ages of perfection to come. We may have a better opportunity for looking at these matters when we come to consider the confusion of tongues. There are other features of the visible hand in the circumstances of Adam and Eve ; but we have lingered long enough in and about the garden of Eden, and must needs proceed on the sorrowful journey "through time's dark wilderness of years,—thankful, however, that the darkness is not as complete as it might have been, but that here and there, the glory of the visible divine hand illumines the night, showing us the road that leads at last to day restored for ever.

We pass by Cain and Seth and note the first undoubted gleam of the visible hand, in the termination of Enoch's three hundred and sixty-five "years' "walk with God." "*He was not, for God took him.*" (Gen. v., 24.) This might have been for us a very enigmatical saying if it had not been interpreted for us by apostolic comment. Our orthodox friends would, of course, have had no difficulty with it in any case. As they read it, it is a thing that happens every time a righteous man dies. We hear them say of such and such, "God has taken him," when we know that what has happened is the man's death and burial. It is unfortunate for their view of the case that Enoch's case, who did not die, is the only case in which we have this mode of narrative. In all the other cases, the record is, "and he died." (Gen. v., 5, 8, 11, 14, 17, 20, 27, &c., &c.) The explanation is furnished in the apostolic comment referred to: "By faith Enoch was translated *that he should not see death*, and was not found because God had translated him; for before his translation, he had this testimony that he pleased God." (Heb. xi., 5.) If we are told that God took Enoch, it is because Enoch continued alive to be taken and was taken, and did not die. If Enoch had died as our modern friends die, it would not have been said of Enoch that God took him, as modern friends say of their dead. The fact is, the Bible and our modern friends are entirely out of harmony. Our modern friends have inherited a philosophic speculation which, not being true, is a fable—to the effect that man is immortal and cannot die, whereas the very backbone of the Bible is the fact, proclaimed, defined, and illustrated times without number, that the race of man has become liable to death through the sin of Adam, and in death remains without existence for the time being.

But it is the taking of Enoch in the scriptural sense that we look at. He was "translated that he should not see death." When he fulfilled a year for every day of the year—365 years—he was removed from among men without seeing death. The reason of this removal does not quite belong to the subject of these chapters. Still it is interesting to note, "He walked with God." His life in an age of growing corruption was so conformed to the will of God as to secure the perfect approbation of God. The disapprobation of God in the case of Adam was expressed in the sentence of death; here we have exemption from death as the result of God's approval of Enoch. It naturally occurs to us to marvel how this exemption could take place in view of Enoch's inclusion in Adam's sentence, as yet untaken away in Christ. But our difficulty eases when we realise that Enoch's "walk with God" included that regular offering of typical sacrifice in which Christ's great work was foreshadowed, and by which Enoch identified himself with that work. There was no more setting aside of God's appointed order than there will be in the case of those who "are alive and remain unto the coming of the Lord" and shall not see death. In the case of these, the law of God has its fulfilment in their retrospective "crucifixion with Christ" emblemized in baptism into his death; with the case of Enoch, the same result was reached prospectively so far as the divine purpose was concerned, and actually in Enoch's offering of sacrifice.

It is the fact of Enoch's removal, however, that more particularly claims our attention—the fact considered as a miracle. It was a wonderful event certainly for a man to be taken away from the earth. The need for it from the divine point of view, we cannot estimate for want of intimate acquaintance with the circumstances of Enoch's generation. The fact of its occurrence may satisfy us as to its suitability to what the age in its divine relations called for. The possibility of its occurrence will not be a debatable question with those who look at things with a broad robust sense that takes in all facts. Those who view their surroundings in a superficial way, may feel some doubts. Gravitation (as we call it) is the law that we are most acquainted with; and looking at this alone, poor mortals feel it is impossible that they could rise through the air and leave the earth. But even poor mortals can see, as in the case of a balloon, that a counter force interposed can neutralise the action of gravitation, and carry a man in the opposite direction to that in which gravitation would draw him. Will they be so presumptuous as to declare that ballooning is the only mode of counteracting gravitation? If so, we can but turn away without much hope of making an impression in favour of reason. The man who knows most is least confident on all such points. The universe is full of hidden powers and wonders. The wise man but wishes to know what they are; he does not dictate what they ought to be. Gravitation is one wonder; but there are others. Gravitation is an invisible force; but there are other invisible forces, and the greatest of them all is the one invisible force that holds them all together, and of which they are subdivided manifestations—the Spirit of God—the eternal living intelligent force power or word, which was with God and is God. With this Power, it is as natural in a given case of need to bestow the faculty of mounting the skies as the susceptibility to be drawn

downwards as in falling to the earth. And when such faculty is given and exercised, it is no more a violation or going against nature than the most ordinary of natural occurrences. It is merely a higher use of power than mortals are accustomed to—the exercise of which to those who possess it is as natural as the exercise of the faculties we all so wondrously possess now. As a matter of fact, we have such a power exemplified in the cases of Elijah, the Lord Jesus, and the angels. Elijah was taken away from the earth; the Lord Jesus ascended to heaven; and the angels have power of movement by volition through the atmosphere. Men dream of exercising such a power. There was quite a discussion on the subject in the newspapers sometime ago; it was carried on under the name of “Levitation.” Ever so many correspondents were able to tell of having dreamt—in some cases in waking dreams—of having by the mere exercise of the will, wafted themselves through space. The mere sensation of such a thing is significant in its place. It speaks of a latent possibility which, though it must remain latent in our present sluggish nature, points to a possibility of development under the right conditions. What those conditions are, it is impossible for unassisted man to guess. They are revealed to us in the scriptures. The first is moral harmony with God; and the second, physical harmony. Because of the violation of the first (*alias* the entrance of sin into the world), the second was made impossible by the consequent sentence of death which we considered in our last chapter. Nevertheless, we are in the image of the *Elohim*—the battered and deteriorated image, but still the image, in defacement, of a higher nature, and therefore we experience aspirations and intuitive reachings after higher accomplishments than we can ever realise in our present state. The gospel of Christ is the gladsome intimation that such as receive the divine approbation by reason of faith and obedience, will be emancipated from the present low, earth-cleaving, dying nature, and “clothed upon” with a higher nature, like to that of the Lord Jesus and the angels, in which they will be powerful, glorious and immortal, and endowed with that infinitude of powers and faculties which we now but dreamily and wistfully yearn after. 1 Cor. xv. 40-54; Phil. iii, 20; Jno. iii, 2-8; 1 Cor. xiii, 9-12; 2 Cor. v, 1-4; Luke xx, 36; Rev. vii, 15-16, xx. 4.

Among those powers will doubtless be included that faculty of locomotion by volition—travelling by will through space—which the angels so constantly exhibit—a mode of travel exceeding the highest dreams of modern mechanics—because achieved on principles out of their reach—the dynamics of the Spirit of God, acting through the vital machinery of spiritual immortal bodies in harmony with the nature of the Universal Spirit which has its kernel in the Living God, in whom they will have and hold their being more intimately and consciously than now. But this power, like all other powers will be exercised in submission to the divine will. The setting aside the divine will was the beginning of sorrows with Adam’s race: the restoring of it to its place will be the laying of the foundation of our everlasting peace. Consequently, the power of travel in inter-stellar space will not be used at the caprice of its possessors. The Father’s command will govern all. When we have said this, the whole subject is enclosed in the boundary line of the plan which gives the earth to the sons of men. Excursions from the earth,

if they take place, will be exceptional, and by special permission. The possibility of such excursions is shown by the Lord's ascent to the Father's right hand, and the coming and going of the angelic host. More than this we need not seek to know.

Enoch had but to be seized of the Spirit of God, so to speak, in which all things subsist, to become capable of a removal as easy and natural as the falling of Newton's apple to the earth. It is only the same power differently applied. But then comes the atmospheric difficulty from our sharp but shallow contemporaries of the unbelieving fraternity. What is the difficulty? Well, say they, and truly, the atmosphere becomes so rare at a short distance from the earth that it is impossible for an animal organisation, in which life is generated by breathing, to exist. In support of this contention, they will faithfully rehearse the records of experimental balloonists, how, that at a height of three or four miles, or six at the highest, the ears tingle, the nose bleeds, the senses benumb, and vitality sinks: to all of which the receiver of higher truth has but to say, granted; granted, but what has it to do with the case? We are not speaking of a man taken up in a balloon, or taken up in any other natural way, but taken up by the Power that is at the bottom of nature everywhere, out of which nature has been evolved by Omnipotent volition. We are speaking of a direct act of the wondrous eternal wisdom out of which has come the vast and complicated system around us—from the balanced revolutions of the planets to the minute and exquisite apparatus of life in field and flood everywhere. Do you suppose that if God draw a man from the earth, he would make no provision for the preservation of his senses on the way? Do you suppose God has no other way of developing vitality than by the heart-pumped, lung-purified arterial circulation of minute scarlet discs, floating in transparent serum? Do you suppose that the electrical energy thus generated in the animal organization cannot be supplied in any other way? The propounding of the question terminates the difficulty. Enoch, when "God took him," would be exposed to none of the discomforts and perils of balloonists. The full mantling supply of divine energy would not only upbear him from the drawing grasp of Earth, but would preserve every vital power in full and vigorous play, and invest him with a sense of comfort and self-possession such as we feel in our placidest and pleasantest dreams—and all without any of the opposition to nature such as people imagine takes place when a miracle is performed; all would be done in harmony with the fundamental laws and needs of nature, by addition and adaptation to the power already imparted to nature, and not by setting it aside.

In the case of spiritual bodies, there will not be the need for adaptation that must take place where an animal body has to be preserved in an attenuated atmosphere. Spiritual bodies have powers in harmony with the Immensity-filling spirit in which all things subsist.

We pass from Enoch to the flood, to look at the next exhibition of the visible hand of God. We assume the occurrence of the flood as a matter of course. The circumstance of its record in the Mosaic writings is sufficient proof in view of Christ's endorsement of those writings as divine, even if he had not himself specifically referred to the flood as an event of actual

occurrence, with which to bring his own second coming into comparison (Matt. xxiv. 38). It is, of course, interesting to know that the tradition of a flood comes to us in most national histories—the most recent and striking instance being Mr. Smith's discovery of the story of it in a corrupt form on Assyrian tablets over 3,000 years old. But these confirmations are by no means essential to evidence otherwise complete.

We look at the nature of it, the object in view, and the extent of its prevalence. The object of it was to destroy mankind on account of their indifference to God's expressed will, and their corruption of the "way" he had placed among them for his worship. It would be interesting to dwell on the principle illustrated in such a purpose, viz. : that God's pleasure and not man's well-being as a creature is the governing element in human destiny. There is need in our day for the enforcement of this principle, when men are everywhere carried away by notions on the subject of human rights, which are utterly unphilosophical while pretentiously the opposite—altogether one-sided—derived from a contemplation of only one, and that the most limited aspect of the case. They have looked at the human bearing of things only. They have left God's rights (which are the only rights) altogether out of the account, with the result of unfitting them to recognise justice in the authenticated dispensation of his destroying judgments, whether in Eden, outside Noah's Ark on the day of deluge, or among panic-struck Canaanites in the presence of Israel's host. Christ is on the side of all these dispensations of judgment, and every wise man will desire to be where Christ is on any question. However, this is not the place for discussing this aspect of the flood, though a glance at it was unavoidable. It is the nature of it as an interposition of miraculous power that demands our consideration.

The first reflection that occurs to the mind is that in the flood itself (leaving out of account the miraculous nature of its revelation beforehand to Noah, and the directions for preparation) the miraculous element was, so to speak, minimised to the lowest point. God could have annihilated the human race more expeditiously in many other ways, *e.g.*, Nadab and Abihu struck dead in a moment; all the first-born of Egypt destroyed in a night; Sennacherib's army desecimated by a single fatal blast, &c., &c. In the flood, natural suffocation by water was resorted to. There was doubtless a reason for this slow method. Probably, it admitted of those adjuncts of preliminary terror which the justice of God saw the case demanded. Then, again, Noah's salvation was accomplished by as little of the miraculous as possible. It would have been easy for God to have isolated a certain district from which the waters should have been kept at bay, and within which Noah and all his would have been protected from the destroying tempest. Instead of that, just as the death of the doomed population was effected by natural means, so the salvation of Noah was effected by natural means, viz., by the floating of a wooden structure within which he had previously retired for safety. For this also there was doubtless excellent reason: Noah's salvation was in this way made the result of his own faith and obedience, in which God was honoured and Noah brought into the right relation.

The ways of God are always most wisely adapted to the requirements of each situation as it arises, and it will be found in the study of each case that

the amount of miracle employed is the smallest that the case calls for. There is none of the prodigality of marvel—meaningless marvel that characterises all artificial histories—such as the apocryphal gospels, the life of Mahomet, or the Arabian Nights entertainment. Only so much extra-natural effort is put forth as is needful for the object in view. The miracle in the case lay in the bringing of the water. The question of how much was necessary involves the question of the area to be covered : in other words, was the flood universal in the sense of covering the entire globe? Considering the comparatively limited extent of the human family at the time, and that it was confined to one small district of the globe, it would seem reasonable to conclude from the principle already looked at—the divine sparingness of means—that the flood was co-extensive only with the Adamicallly, inhabited portion of the globe.

There are facts that compel such a conclusion ; and as all facts are of God, they must be in agreement. The animals of New Zealand are different from those of Australia. The animals of Australia, again, are different from those of Asia and Europe. These again differ entirely from those of the American continent : all differ from one another : and *the fossil remains on all the continents show that this difference has always prevailed.* Now if the flood were universal in the absolute sense, it is manifest that these facts could not be explained, for if the animals all over the earth were drowned, and the devastated countries were afterwards replenished from a Noachic centre, the animals of all countries would now show some similarity instead of consisting of totally different species. The animals taken into the ark in that case would be the animals of the humanly-populated district only—a comparatively small district in relation to the face of the world at large. If we suppose that only the district populated by the human race was submerged, there would be no difficulty, because in that case, the out-lying parts of the earth would not be interfered with, and the state of animal life in these parts would continue to be what it had been in previous times.

It seems at first sight a difficulty in the way of this view, that the Mosaic description of the flood seems to set before us an absolutely universal flood. "All the high hills that were under the whole heavens were covered." This difficulty will vanish, however, if we realise that the language of the narrative is intended only to represent things as they appeared to the Noachic survivors. The whole Bible narrative was written for the inhabitants of the earth, and therefore adopts the inhabitant-of-the-earth's point of view throughout. Any other point of view would have been inconsistent with the object of the narrative. When you describe a matter to children, you instinctively adapt the form of your discourse to their modes of looking at things, otherwise you fail to be understood. You speak very differently to an equal. In relation to God's great works, men are children : they can only take in the aspects of those works as they appear to mortal sense, and consequently, the Divine presentation of them in narrative has to deal with the aspects, not with the *modus in esse*. This is not to present an error instead of a truth, but to use in discourse a part of the truth where a part only is servicable : for the *aspect of a matter* is certainly part of the truth of a matter, though it may be but a small part of the truth. To

speak of the sun rising in the morning is to speak of an aspect of the truth not in any way inconsistent with the fact that the sun does not move.

To an onlooker, "all the high hills under the whole heavens" would be covered; as a matter of fact, all the hills within range of his observation and for many miles beyond it, would be submerged. But the hills in other parts of the world might be untouched for all that. When Moses said that God had put the fear and the dread of Israel upon the nations that were "under the whole heavens;" and Paul, that the Gospel had been preached "to every creature which is under heaven," the statement was not intended in the absolute sense, but in the sense relative to the speaker. The nations "under the whole heavens" of Israel's experience were afraid, but there were other nations under the whole heaven of absolute speech, that had never heard of them. Every creature under the heaven of actual apostolic operations had heard the Gospel, but there were vaster multitudes under other skies to whom the Gospel never went, *e.g.*, the Chinese, Japanese, and others. This indicates the local standpoint that must be recognised in the understanding of apparently absolute expressions—a thing common to current speech, as when we say of an invited party of friends, "Every one has come," the "every one" is absolute only within the range of the subject referred to: it does not include every one absolutely.

The only question remaining is, how could the Mesopotamian district of the earth be overspread with a flood deep enough to cover the highest mountains (and there are very high mountains in the district) without at the same time producing the submergence of the universal globe? The intimation that "the fountains of the great deep were broken up," in addition to the falling of a mighty rain, seems to suggest the answer. "The great deep" is of course the ocean: the ocean was made to flow in upon the doomed district, and from various directions, as implied in the plural "fountains." Now how was this to be done, but by depressing the district, which a glance at the map will show lies between several great seas on the north, south and west. A slow depression (indiscernible to the inhabitants, because of its gentle and far-reaching extent), would produce the effect of "breaking up the fountains of the great deep," and bringing in the waters of the ocean to aggravate the terrors of the appalling deluge of rain. It is Hugh Miller's suggestion (quoted by McAusland in his work on the Adamite) and seems to meet the necessities of the case entirely. Hugh Miller points out that a depression of this sort, "would open up by three separate channels the fountains of the deep." The depression extending to an area of about two miles each way, "would at the end "of the fortieth day (at the rate of 400 feet per day) be sunk in its centre "to the depth of sixteen thousand feet—a depth sufficiently profound to "bury the loftiest mountain in the district, and yet, having a gradient of "declination of but 16 feet per mile, the contour of its hills and plains "would remain apparently what they had been before,—the doomed inhabitants would but see the water rising along the mountain sides and one "refuge after another swept away till the last witness of the scene would "have perished and the last hill top would have disappeared. And when "after a hundred and fifty days had come and gone, the depressed hollow

"would have begun slowly to rise, and when after the fifth month had passed, the ark would have grounded on the summit of Mount Ararat, all that could have been seen from the upper window of the vessel, would simply be a boundless sea, roughened by tides, now flowing outwards with a reversed course, towards the distant ocean, by the three great outlets which during the period of depression, had given access to the waters. Noah would, of course, see that the fountains of the great deep were stopped and the waters returning from off the earth continually."

EDITOR.

**SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
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"Exhort one another daily."—PAUL.

It is a long time since the foundation was laid on which we stand in hope this morning; but there has been no decay in that foundation. There can be no decay in it. "Man decays and ages move," but "the foundation of the Lord standeth sure." Other foundation can no man lay, than that is laid—Jesus Christ the same yesterday, to-day, and for ever. Men may disregard this foundation and try to lay foundations of their own, but what can come of their efforts, but disappointment and dismay? They cannot find a bottom that will stay sound and secure; they cannot find materials that will hold together for any length of time. The ground turns to quagmire; their stones turn to sand. A century wrecks their best efforts, destroys their highest hopes. "Man dieth and wasteth away, yea, man giveth up the ghost, and where is he?" Who can bring a man from the grave? Who can give hope in death? The living are indifferent when the question concerns, and the dead know not anything. Men play with the question till the time is past. They fritter away their strength in fancies, in criminal negligence of the fact that God has given his answer and

laid his foundation, than which, there is no other for the children of men.

We are here this morning, because we have accepted this foundation. We do not boast of it; we are thankful for it; but we must assert it, and declare it, and contend for it, that away from the Christ preached by Paul, there is no hope, and that away from the ordinances delivered by his hand, men hope in vain to please God. Our particular business this morning, however, is to rejoice in the hope, and at the same time to realise wherein we must be careful that we come not short of our hope, and wherein we must mix trembling with our mirth. The day of salvation will be a day of pure rejoicing—a day of unmixed gladness—gladness without precaution or reserve. But we have not come so far yet. As yet we listen to Paul's exhortation: "Let us, therefore, fear lest"—lest we fail.

We have accepted Christ; will Christ accept us? This is a question that it is Christ's prerogative alone to answer. Nevertheless, we may profitably discuss it, because the principles by which his choice will be determined, have been abundantly revealed. In our day, people

are accustomed to think that its sufficient if we accept Christ; that in fact, we do Christ a favour, so to speak, in allowing ourselves to be saved. It is true that Christ has said (and we may rejoice greatly in his words) "Him that cometh unto me, I will in nowise cast out," but there is a great deal more in the "coming" than the common run of people realise. It means much more humility, much more anxiety, much more earnestness, much more ardent taking-up with him than would satisfy a modern clergyman. Christ speaks of "many" who will "come to him on that day" anxious to be saved—who will claim admittance to his kingdom and rehearse the grounds of their claim in the "wonderful works" done in his name. They "come" to Christ in a sense, but not in the right sense, and they will be cast out—for so Christ says) although he had said in the other case that he would in nowise cast out the man coming to him.

There will be a mass of suppliants for the favour of Christ when it is found he is in the earth, and that all judgment is in his hands. The suppliants are few now, although the fact of all judgment being in his hands is testified. A question that anxiously concerns all men is, who among the mass of claimants for his favour will be chosen? We may find and meditate on the answer contained in a very simple yet a very comprehensive declaration by the Spirit in David: "The Lord hath chosen him that is godly for himself," *him that is godly*. Here is something to consider. How shall we know "him that is godly?" How shall we learn what is meant by the words? We may know in one way only. God has not left us without instruction as to what constitutes godliness in his estimation. We need not be concerned about anybody else's estimation. We shall waste our time in bootless search if we try to find out among the generality of men what entitles a man to be described by the words "him that is godly." The idea of godliness has in our generation evaporated to

next to nothing. It is almost an obsolete term: and where it is not obsolete, it is used to describe a state of mind, totally different from the godliness known to the writings of Moses, the prophets, and the apostles. Godliness is popularly conceived to be a sentimentalised state of mind in which a man, benevolently inclined, believes in a supreme Being, and is in a general way disposed to have some regard to questions of right or wrong. Such a man need not have very definite ideas about God; he need not have any theory of futurity or of duty; he need not be encumbered with any ardent convictions on such topics one way or other. He need not even be sure about a supreme being. Provided he is kindly and honest, interested in "goodness," and prepared to be charitable in the sense of allowing that all men may be in the right and that nothing is particularly wrong, he is a godly man according to the attenuated sense of the term as now current.

Fortunately we are under no need to seek our cue from modern traditions on the subject. God has given us his idea of godliness in a way we cannot mistake. He has given it to us in the best of all ways; in a variety of long exemplifications. We may see it first in the two dispensations of his will that have been most prominently displayed before men. We have a new testament and an old testament; a first covenant and a second. We look at these two systems as they are in themselves—as they are displayed to us in the scriptures (and not as they are conceived by moderns—whetherteachers or taught). They are both Divine, and the only Divine systems of godliness ever extant upon earth. And what do we find? That God is on their forefront with a brightness almost blinding. They are not systems of morality; systems of "goodness" as understood in our day; not systems of human behaviour,—but systems of divine worship and service. They are not concerned with philosophy or science or learning—terms that after all only define the partial and very small way in which

limited aspects of eternal truth impress the shallow mind of man. They go to the root of the matter: they bring God before us—God himself—God, the creator, God, the father; God the eternal and architypal personal intelligence of whom the physical universe is but the expression in his attributes of power and wisdom. Take God from these systems and scarcely anything would be left. The precepts for human behaviour are but the minor rays of the sun that blazes upon us in these revelations. The nature of both (which are yet one, for the second is a development from and the complement of the first) is condensed into that grand opening sentence of the Hebrews: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." God speaking, and speaking for the glory of his Name; this is the characteristic of the old and new covenants. This is manifest at a glance.

We speak of "the Mosaic economy;" but we speak not quite accurately when we speak thus. The Mosaic element was but an instrumentality—a poor trembling instrumentality in the case. Moses left to himself would never have troubled Israel or the world with the law that bears his name. He was contented with the quiet life of a shepherd in Midian. God appeared to him; God sent him on an errand which was opposed to his inclinations. God sent him to Pharaoh to demand the liberation of his people. God wrought wonders in Egypt to enforce this deliverance. God brought them out by Moses. God opened the Red Sea for them; God led them into the wilderness. God manifested himself to the whole nation at Sinai; God gave them a law from thence; and the very first clause in the first enunciation of that law was the declaration of his God-head and the demands of Israel's worship. God gave them a constitution; and the central idea of that constitution was God; God in their midst

in the tabernacle of testimony; God to be approached in sacrifice on the morning and evenings of every day; God to be continually remembered in the private intercourse of families, in the writing of the law on the door posts, and in the presentation of offerings in connection with almost every incident of domestic life; God to be honoured in periodical public festivals—to be brought to mind in the passover, to be thanked in the offering of the first fruits; to be praised in the feast of tabernacles—and to be feared and worshipped on the great day of atonement. Every public and private institute of the Mosaic system was designed to bring God before the mind of Israel and Israel into the attitude of fear and worship.

And how is it with the new covenant? Is the image of God any less distinct in the teaching of Christ? Is it not rather more visible, and more full, and more forward, if that be possible? It invites men to a closer relation to God than the law established, "No more a servant but a son;" this is a change that develops God more distinctly to those who are the subjects of it. It is the feature visible in the entire system. Christ himself comes to us as the manifestation of the Father for purposes of reconciliation. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." "We pray you," says Paul, "be ye reconciled to God." To those accepting the reconciliation, the proposal is made, "I will receive you, and ye shall be my sons and daughters." Those so received—viz., all who believed and obeyed the gospel—are said to "have fellowship with the Father,"—are "now the sons of God"—whose appointed part it is to be, "followers of God as dear children," and who, symbolically, are said to have the "Father's name written in their foreheads." They are in friendship with God—a mighty distinction though "it doth not yet appear" what it involves.

This is a very different system from the poor morality to which popular tradition

has reduced so-called "Christianity." It is a system of *godliness* as distinct from what may be considered as *manliness*. Popular Christianity is an affair of man's behaviour to man: the genuine thing, while it includes man's behaviour to man, is more a matter of man's behaviour to God. Does a man know God? Does he love him? Does he obey him? Does he serve him? These are the questions that determine a man's relation to godliness of the only true sort. The man of whom "Yes" can be said in answer to these questions, is the man that is godly, and God "hath chosen him that is godly for himself."

God has given us examples of the man that is godly. There are many of them in the scriptures. If we desire to be in the category, let us study them and conform to them. Glance this morning at leading specimens. There is Abel, Noah, Abraham, Moses, David, and last and greatest of all, the Lord Jesus. These are all "men that are godly" after the divine pattern; and *there is no other true pattern*. What is their leading characteristic! Is it not this—their concern for the will of God? their recognition of God, their love of God, their zeal for Him? Abel pleased God by his faithful rendering of what was required. Cain brought the fruits of the field. We cannot please God by our own contrivances. We must do as he appoints. In this matter, we must heed well the admonition "Trust in the Lord with all thine heart and lean not unto thine own understanding." Our day is a day of men leaning to their own understanding. You cannot listen to a sermon or popular lecture on religious subjects without being made to feel that men have practically repudiated the obligation to submit to divine appointments, and rest wholly on their own conceptions of what is right, and true. This is ungodliness without people perhaps knowing it. There is no greater ungodliness than non-compliance with what God has required. This was the sin of Adam that brought death into the world; it was

the sin of Nadab and Abihu, Aaron's sons, who were told to kindle their censers from the fire burning on the altar, but who thought any fire would do, and paid with their lives on the spot for their careless dealing in divine matters. It will be found to be the great crime of this generation when the Lord comes to administer Jehovah's vengeance. The offensiveness of the truth to our contemporaries lies chiefly in its insistence on what God has appointed. We are despised of our neighbours because we maintain that except a man believe the gospel preached by the apostles, and submit to baptism and continue in the observance of all things that the Lord has appointed, he cannot be saved. We have no choice in the matter. We do not like the scorn, but we must accept it if we can only escape it by joining in the universal rejection of the divine appointments.

Take Noah as a specimen of a godly man. What did his godliness chiefly consist of? His belief in God and what God said and his obedience of the commandments delivered to him. "Moved with fear, he prepared an ark to the saving of his house," so Paul says (Heb. xi. 7) and by this he adds, "he (Noah) condemned the world and became *heir of the righteousness which is by faith*." His action condemned the world: it was a foolish action to build a ship on dry land, but it was done at the Divine command and with an object in view: to escape the coming flood. Had he not believed in the coming flood, he would not have built the ark; but believing it, he did and therefore silently condemned the world in what he did. So it is with the gospel now: we do things that are foolish in themselves; we do them because God has commanded them and for a reason; because we believe in the testified coming judgment and salvation: and our actions silently condemn the world, and therefore the world hates us. Do we not also, like Noah, become "*heir of the righteousness which is by faith*." The world does not believe in this species of righteous-

ness. In a word, it does not believe in godliness. It believes in manliness: it believes in keeping your hand out of your neighbour's pocket, but as for pleasing God by having faith in his word, it is an entire stranger to this idea. The idea of such a thing being "righteousness" sends it into convulsions of merriment. Lamentable aberration! The day of storm will rectify the atmosphere.

Abraham,—how appears he as a godly man? Not so much as a man of neighbourly urbanities, though he was all that, as every godly man is in the truest form. It is more as the God-fearing, God-obeying man that Abraham is portrayed. The word of God finds him among his kindred and commands him to leave them: "Get thee out of thy country and from thy father's house, into a land that I will shew thee." By faith, Abraham obeys this command, breaks up his home, and departs to a strange country, not knowing whither he goes. In the land of his pilgrimage, we find him building altars and worshipping God, who appears to him. Jehovah commands him "Walk *before me* and be thou perfect." "I am thy shield and thy exceeding great reward." God makes great and precious promises to him, and "Abraham believed God and it was counted unto him for righteousness." God is in Abraham's godliness, first and last. He knows God, loves God, believes God. Further, he obeys him under the severest test. God orders the sacrifice of Isaac in whom he had said Abraham's seed should be called. If ever there was reason for hesitation, it was in such a case when obedience seemed to stultify God's own words; but Abraham hesitated not a moment, but in obedient docility proceeded to comply with the Divine direction. And Jesus says, we are Abraham's seed if we do the works of Abraham.

Moses stands conspicuous for the place he gave to God in his regard, his fears, and his compliances. Paul tells us he was "faithful to him that appointed him." David, also "the man after God's own

heart," was like him, in placing God always before his face, and yearning towards him with supreme desire, and trembling at his word and appointments. And who can think of Jesus without realising in him the completest concentration of this living sense of the living God of Israel, his Father, whose exhibition he was to the House of Israel.

"The man that is godly" is illustrated in all these instances. Let us accept them and ponder them, and imitate them. Let us disown the diluted and impoverished godliness of this corrupt age. It is a godliness that has no God in it. You may find professors of it who have doubts as to the personal God of Israel. They will tell you they believe in a Supreme Being, but as to the personality of the Deity they are not sure of that. Not sure of the personality of the Deity? What do they think the Deity is? Is he a gas, a force, an energy, a principle working out a mechanical wisdom, without intelligence, without consciousness, without personality? If He has not revealed himself, we might be in doubt; but he has revealed himself, and there is no doubt. The God of Israel is the creator of heaven and earth, and he is a personal God, the kernel of the Universal Power—having invisible extension in Immensity, and yet dwelling in bright and living glory at the heart-centre of his mighty dominion. This God of Israel is the Father of our Lord Jesus, and the recognition of Him and faith in him is the heart of all zeal for him and the first essence of true godliness. Though in the Highest heaven, he is not far from every one of us, for in the mystery of universal simultaneous extension, which some phenomena of modern science have enabled us to receive as a fact, he fills heaven and earth, and we are in Him and subsist in Him, and are openly manifest to Him in the inmost intents of the heart. The man who realises this has great power in the present walk through darkness. Nothing can overthrow him. His hand is clasped in the Deity's; his faith in him is the unbounded confidence of a child in its

father, but on a higher and stronger and more invincible basis. He knows that all things are of God, that no man has property in himself; that the programme is in God's direction, and he feels as a reasonable sentiment, what Job put into words when he said "Though he slay me, I will trust in Him." All things work together for good to them who are the called according to his purpose. Even the wicked are his sword and evil the scourge with which, sometimes for their good, he chastises his own.

Who shall say the lesson is too hard? If any be so disposed, let them remember the lesson is no human invention. It is God's own lesson. Christ is the copy set. Shall we alter the copy to suit the capacities of the last arrived ragamuffin from the streets? This would be folly to be bitterly repented on the day when all things on earth will be conformed to the Divine standard, and when "holiness to the Lord" shall be inscribed on even the bells of the horses in Jerusalem.

EDITOR.

ANOTHER VERSION OF "WHAT OF THAT?"

"Tired!" Well, and what of that?
Hast thou forgot what Christ hath said to thee,
"The servant must even as his master be?"
He toiled even unto death, then follow on,
The rest will come when all thy work is done.

"Lonely!" And what of that?
He, too, was lonely, and in solitude
How oft, in earnest prayer, his strength renewed;
Accept your part, 'tis only for a while,
The day of welcome waits you with a smile.

"Dark!" Well, and what of that?
'Tis not so dark with thee, as in that hour,
When Christ thy Lord was left to Satan's power;
Your darkness looms with many a streak of morn,
Rouse from your gloom, nor think yourself forlorn.

"Hard," Well, and what of that?
Here, too, thy Captain has led on before;
No hardships canst thou have but he once bore;
He triumphed, and shalt thou do less than he?
Beware, lest thou let go the victory.

"No Help!" Nay, 'tis not so;
God is thy Help, tho' him thou canst not see;
Thy Saviour's God—he will thy helper be;
Hold on in faith, the night is nearly past,
On Zion's hill, with song, thou'll't stand at last.

From the Daughter-of-Sarah point of view.

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.)

Spiritual Imposture.—An unknown correspondent transmits the following:—
"MEMORANDUM :—The two witnesses are now upon the earth, and they know it, but will not openly declare it. They are tarrying for the day of their manifestation as messengers and anointed ones of Jehovah, as were Moses and Elias. This is *secret*; but a wise man will keep it in his heart, as Mary kept the sayings of her son. Time will prove the truth of this witness, for that which is hidden *now* shall be revealed in His own time, and in the present generation."

(We have in our time received a goodly number of notifications of this character. We usually let them disappear in the waste paper basket with other matters which we are obliged to promptly deliver ourselves from in this way to prevent a distracting accumulation. If we make an exception in this case, it is merely to introduce an element of spiritual variety, and illustrate the many-phased spiritual temper of the miserable dispensation that at present prevails upon earth. In the absence of open vision, ardent but ill-balanced minds brood themselves into insanity, and seek relief in the anonymous vent of their aberrations. We have been invited in this way before now to meet Christ in a certain street: nay, we have been asked to accept him in the person of a sinister-looking visitor, whose pretensions we quickly confuted by a few test questions. The day of the resumption of the open vision is at hand, but when it arrives, it will not come in the shape of crazy, anonymous letters, or the pitiful lies of a self-deluded mortal. It will come in a frank and noble and evident form that will leave no room for doubt or misconception. Till then, we must be very suspicious of all pretence in this direction.—EDITOR.)

Carlyle and Nowillism.—Bro. Hawkins, of Grantham, calls attention to the fact that in his recently-published "Reminiscences," Thomas Carlyle speaks of Irving being deposed from the Scotch kirk for heresy:—"What the particulars of his

heresy were, I never knew, or have totally forgotten. Some doctrine he held about the Human nature of the Divine Man: that Christ's human nature was like our own, and continually tempted thereto, which, by his divine nobleness, he kept continually perfect, and pure from sin . . . I remember hearing vaguely of this doctrine being much canvassed up and down, always with impatience and a boundless contempt when I did hear of it. 'The gig of respectability' again! I would say or think to myself; they consider it more honourable to their Supreme of the world to have had his work done for him than to have done it himself. Flunkeys, irredeemable, carrying their plush into the highest heaven.' Bro. Hawkins remarks: 'The characteristic language of Carlyle tells against the puerilities of doctrine which attempt to put out all life and spontaneity from the pattern of our perfect man, whether that doctrine be to deprive him of 'will,' or to deprive him of entire partnership in our common nature.'

"Triumphant Deaths."— "J.N." asks:—"Will you also kindly explain the oft-times triumphant death of persons, who never heard of Christadelphian explanations of Bible truth. A friend of mine, an elder in the church, a hardworking christian, forward in doing good work, died a week ago, shouting 'glory,' fully confident of going direct to heaven. A happier man I never saw. It was just the death I would like to die."

(Happiness in the contemplation of any prospective good, is due solely to the conviction that the good is coming, quite apart from the fact of whether it be really true or no. Persuade a man to believe an untrue report that he is coming into a fortune, and he will be as happy in his belief as if it were really true. His misery comes with the undeceiving. A man believing he is about to enter ineffable glory in heaven naturally exults in the prospect, but his exultation is no evidence of its truth. This has been signally illustrated this very week, in the execution at

Tunis of the Mahomedan murderer of a French newspaper correspondent. The murderer committed the murder from religious motives. After his sentence, he refused to eat lest he should lose heaven through defilement of pork. He thought he was to be executed by decapitation and was very distressed at the prospect, because Mahomet would not in that case be able to lift him to heaven by the hair of his head! He was informed he would be shot, whereupon he was greatly relieved. When the day of execution came, he was very happy, and said Mahomet was waiting for him. He walked joyfully to the shooting stance, emaciated through want of food. These things are testified in the telegrams of two days ago. They constitute the best answer to the question proposed.—EDITOR.)

"Dust."—A Brother writes anonymously thus:—"Dust is the matter of our substance, the original grains from which we were made; the top of all our kindred, the glory of the strongest man; the beauty of the fairest woman; all is but dust. Dust, not marble, not gold, not silver, not precious stone, is the matter from which we were made, and to which we shall be resolved. 'Dust thou art, and to dust thou shalt return.' When we all lie together in blended dust, no mortal man can tell which is the brother, which is the sister, which is the mocker, which is the slanderer, which is the murderer, which is the client, which is the lawyer, which is the borrower, which is the lender, which is the captive, which is the conqueror. But Christ can tell, and will at his second coming, raise those whom he will call for and give to those who have obeyed his law, spirit nature, which can never go to dust.

"So let each one ask themselves, 'What am I seeking for? Am I seeking for gold or silver, or the honour of this world, which things will pass from me in the hour of death? Or am I seeking to please God, and to obtain that eternal life which he has promised to all those that obey him? am I seeking for a place in his kingdom? Blessed is the man that can say, 'I am seeking to please God, I am seeking to obtain that eternal life which he has promised. I am seeking to get a place in his kingdom, for I see that there is nothing in this life worth seeking for, for all is vanity, for man is nothing else but walking, talking, breathing dust, and life itself, a walk from dust to dust.'"

(Living dust, however, is of great value when rightly employed. God loves the righteous though their living dust is intrinsically no better than the living dust of the wicked, whom he hates. The life of the former is therefore ignobled to a degree they may not realise under their burden. It is not a walk from dust to dust, but a walk from dust to incorruptibility. The grave to them is but a quick passage to immortality, since in the grave they know nothing. If Paul had had to live till the second coming of Christ, he would have had a long, long dreary wait, whereas he had but forty years or so; the 1800 years that have gone since his head was severed from his body have been no time to him.—EDITOR.)

The Truth in the United States.—

Brother Sykes, of Elmira, N. Y. says: "We must do something here, as well as you there, and leave the result with God. A brother in his remarks to day alluded to your success there, and said that there was not one of us but would like to be with you. But he did not know. I tell you there is one brother, if it please the Lord, will stay right here in this land, and (by the help of God) fight it out on this line if it takes a life time. I have no desire to go there to work, for I find there is a plenty to do here. Our lot is here and yours there. We must all work together wherever our lot may be, that having our work well done, we may at last all come together in the one blessed wave sheaf. If I say a word about doing anything, the hateful cry comes up, 'Oh, we haven't got the soil, and its no use, it will do no good, &c.' Now, brother Roberts, this kind of talk will not do. I want you to write a piece for the *Christadelphian* to stir up the minds of the brothers and sisters, that it is high time to wake up and go to work, soil or no soil. The poorer the ground, the harder the work. Let us act well our part, with all our might, mind, and strength, for there all the honour lies. We have no time to lose, and by so doing, we will have no time to quarrel, dispute, divide, split up, and break down, for we should be all in better business which will surely give us the blessing that our heavenly Father is ever willing to bestow on all the faithful. This country is flooded with trash; have you not flooded your place with the truth? '400 souls' shows a great effort: why is it not so in other parts of the island? For lack of effort. We must make an effort here through a paper speaking continually."

(The letter rings with the right sound so far as zeal goes. This is something to be thankful for in a day of backwardness. Nothing useful was ever done without a towering resolution that went far in purpose and desire beyond what it was ever possible to accomplish. It is the old case of—the higher the aim the higher the hit, but the hit never so high as the aim. At the same time, wisdom must regulate. A man must be sure his gun will fire before he goes a hunting, and he must have a reasonable prospect of game before he fixes the day and place of his exploits. “Soil or no soil” is not exactly the motto, except as expressing the right desire to be at the Lord’s work. Even the apostles were “forbidden of the Holy Spirit to preach the Gospel” in certain places (Acts xvi. 6), while in another place from which Paul was disposed to flee, he was commanded to tarry, because of the soil: “I have much people (to be) in this city”—(Acts xviii. 10). May it not be that in our day, the operations of the truth are provisionally regulated with a like result? There is no voice or message to say “Tarry here” or “Don’t work there:” but circumstances are so controlled that there is much agency in certain parts and none or little in others. The work in Birmingham to which brother Sykes refers is the result of 18 years’ steady patient work. It has not been done with a rush: doubtless, there has been enterprise, but this alone would not have educed the result. It has required a combination and the right soil. A similar combination of circumstances would doubtless produce similar results elsewhere; but these are not to be had for the wishing. At the same time, they may be had, in some of their elements at all events, for the working and the praying: Where a brother feels his spirit a-fire, it may be the first stirring of a great work. Let him do the best he can; but the wisdom that comes

of experience would say: Do not overshoot the mark: Do not attempt impossibilities: the distended frog conveys a useful lesson. The work in England has not been done by “flooding,” but by steady gardening and reasonable watering betimes. At the same time, let not a right zeal be discouraged. Wherever there has been a brother with head clear enough to see the excellent glories of the truth, and a heart superior enough to be enthusiastic on its behalf in all its bearings and relations, and a purpose firm and steady enough to work in the right way—that is, as a matter of service rendered to Christ rather than exertions put forth with a view to any particular result), wherever there has been in almost any degree such a brother or brethren, the work has prospered. If bro. Sykes be such, (and his letter reads well in the right direction)—let him do the best he can in the wisest way. Universal flooding with printed matter will certainly fall dead. The seasonable use of printed matter is doubtless efficacious; the time and the season will commend themselves to every wise man’s judgment. To brother Sykes, we may say in answer to enquiries omitted from the foregoing, that the *Visitor* was never contemplated to be of a character for circulation among the alien, but for the household of faith only. Therefore any hopes he may have in this direction must needs be disappointed: We cannot yet say whether the project will be realised. It is merely a question of time from other duties. The matter and the readers are both at command, but the leisure is somewhat will-o-the-wispish. However, we do not despair, even if hoping against hope.—EDITOR.)

A Clergyman Spoiled by the Truth.—Brother J. W. Thirtle, of Stoke-on-Trent, writes:—“You may probably remember that in the January number of the *Christadelphian* this year (page 35) there appeared an extract from a letter by one William Smith, of Blackburn, who, in the course of some remarks on the nature of man, said that his brother, a Church of

England clergyman, was somewhat enlightened as to the truth. I send you a clipping with reference to this case from to-day's *Manchester Examiner and Times*.

The clipping referred to is as follows:—

BISHOP FRASER AND CONDITIONAL IMMORTALITY.—The *Bible Standard*, the organ or the Conditional Immortality Association, publishes some correspondence between the Bishop of Manchester and the Rev. Albert Smith, formerly curate at Withnell, Chorley. Mr. Smith, in a note to the editor, says: "I had made with the Vicar an amicable arrangement to leave before hearing from the Bishop. It was, nevertheless, an expulsion on the Bishop's part." Writing on the 5th March last to Mr. Smith, the Bishop said:—

"My dear Mr. Smith,—I am very sorry to hear from Mr. Slyman that your teaching has become so different from what it was that he can no longer allow you to occupy his pulpit. On my inquiring what the change in your teaching was, he has sent me some tracts which he says you are distributing in the parish which deny the immortality of the soul. They seem to be based upon the most absurd ignorance, and not to know that the word translated "soul" in Scripture is sometimes merely the "physical life," and sometimes the spirit over which death has no power.

"How can anyone explain on this hypothesis our Lord's argument with the Sadducees (Mark xii. 27), or his statement, in Matt. x. 28? Bishop Pearson calls the doctrine of the immortality of the soul 'a certain and necessary truth' (Art. 'He descended into hell,' Heb.); and I need hardly refer you to Bishop Butler's great argument in the first chapter of his Analogy. If you really hold the view of the mortality of the soul, I do not see how you can hold your place as a minister of the Church of England. You certainly could not use the Burial Service, nor could I admit you to another curacy in this diocese. Indeed, in that case, the sooner you give up a false position the better. But till I hear from yourself that it is so, I shall withhold my belief that it is possible.

"Yours very truly,

"J. MANCHESTER.

"Rev. A. Smith.

Mr. Smith, in the course of a long reply, says:—

"In answer to yours I acknowledge that it is quite true that my teaching has of late altered with respect to the doctrine of the immortality of the soul. I was taught to believe this doctrine from my childhood, but never thought until lately of examining the Scriptures to see 'whether these things were so.' When, however, I was ordained a minister of the Church of England, a Bible was put into my hands, accompanied with the appropriate words, 'Take thou authority to preach the Word of God.' This made a deep impression upon my mind. I thought, how can I preach this sacred Word unless I am fully acquainted with its Divine contents? I determined, therefore, by the help of God's grace to study it, and to act upon the injunctions it contains, and 'preach the Word.' I tried to support all my teachings by appealing to the Law and to the Testimony. In so doing I have found that that Testimony gives me no authority whatever for advocating the Platonic doctrine of the inherent, or natural, immortality of the soul. On the contrary I find that it teaches me that—(1) he only hath immortality who dwells in unapproachable light (1 Tim. vi., 16); (2) that Jesus the Christ brought life and incorruptibility to light through His Gospel (2 Tim. i., 10); (3) that those who desire this inestimable boon must seek for it by patience in well-doing, according to the precepts of this Gospel (Rom. ii., 7); and (4) that God will reward such only with it, and that at the revelation of His righteous judgment."

Writing on March 9th, the Bishop says:

"My dear sir,—I have no intention of discussing the questions raised in your letter with you—I know it would be hopeless. There is an ingenious method which can make Scripture prove almost anything. It is not a question of words, but of things. The whole Bible seems to me to be based upon the idea of the immortality of the soul (as Tillotson says, it does not so much reveal it as assume it). It has been held almost without exception by all sections of the Church of Christ. Look at the picture of Hades in Is. xiv., 9, following; the parable of Dives and

Lazarus ; the assertion about the spirits in prison ; the vision of the souls under the altar the prayer of St. Stephen.

"I need not concern myself with the 40th Article of 1552. You have declared your assent to the doctrine set forth in the Book of Common Prayer, and said that you believe it 'to be agreeable to the Word of God ;' and I do not see how, with your views, you can use the burial office or the communion for the sick.

"In conclusion, I will only add that I did not 'prejudge your case.' I distinctly said that 'till I heard from you I should withhold my belief that it was possible' that you held the views imputed to you ; but that, 'if you really hold the doctrine of the mortality of the soul, I did not see how you could hold your place as a minister of the Church of England, nor could I (in that case) admit you to another curacy in this diocese.

"I am, yours faithfully,

"J. MANCHESTER.

REMARKS.—Doubtless, Bishop Fraser acts consistently enough as a bishop of the Church of England in excluding from episcopal communion a disbeliever in the immortality of the soul ; for the Church of England is undoubtedly based upon that doctrine in common with the Church of Rome of which it was at one time a section. It may not be found expressed in her formularies ; but it is unquestionably assumed throughout. Mr. Smith is happy in the liberty he attains by the double process of resignation and expulsion. God help him to make the best use of his liberty. We commend brother Ashcroft's course to is imitation. Half courses may lead only to hurtful abortion—the loss of "the church" without the gain of Christ. A "conditional immortality Association" that does not know or preach or insist upon the conditions is a snare. Alliance with such a fellowship will be no improvement upon a place in the Anglican pale, while it will lack the temporal advantages of the establishment. Identification with any faction that makes a mere hobby of some exaggerated element of the truth will be a

worse calamity. If Mr. Smith is of the right stamp, God will guide him past all calamities of this sort, and open his way into the field of apostolic breadth, reality, and robustness. The nature of Christ we know is a difficulty with him. He inclines to hold to a personal pre-existence, The Memorial Name of Jehovah (I-SHALL-BE) ought to enlighten him here. The "I" who was to be manifested was the Eternal Father. The "I" who said he should be. This "I" was ONE—beside whom there was none else. "Yea, there is no God with me ; there is no God beside me." (Isa. xlv. 5; xliii. 10.) This "I" became "we" in the days of Jesus—Father and Son—the one manifested in the other. The same "I" will become a multitude when the body of Christ is perfect in its development. Some misleadingly talk of "the latest views of Dr. Thomas" on this subject. The very latest are those embodied in the Pictorial chart of the Deity manifest in Flesh. On this we can speak positively, for the chart was in hand when the Dr. died, and the editor of the *Christadelphian* had to see it through the press. To get this chart ready was the last thing the Dr. did. Let any one study it and they will see that one Father is exhibited as the subject of the manifestation ; the Son is the form of the manifestation of the Father. The idea that a pre-existent Son is the subject of manifestation is the mistake that led to Trinitarianism, and confuses the whole system of scriptural teaching on the subject. These remarks are evoked by the spoiling effects produced in Mr. Smith's case, besides those indicated in the heading of brother Thirtle's letter.—EDITOR.

Finding the Truth. — Gratifying Case.—A gentleman, whom for the present we must speak of by the last letters of his name (S. S.) writes as follows :—"Some 18 months ago, in the course of some business transactions with another, the conversation turned upon theological subjects. The person advanced, what appeared to me at the time as very strange ideas, and which I put down as curiosities in theology. He

offered to lend me some works to peruse. I received them from the lender with the conviction that they were the vagaries of another new sect, as if there were not enough of them already in the world. As soon as I had time I gave a casual glance through a few of the subjects, the result being to feel greatly prejudiced against the books, by the way in which the authors arrogated to themselves sole possession of the truth and the whole of Christendom in the wrong. I could not conceive of numbers of pious and well-meaning people (to be found among all the sects) being wrong and consequently abiding under the wrath of God; so with a feeling of impatience, I cast the books aside. However, some two months or so after, while sitting in my office, having finished my business for the day, and having a little time to spare, looking round for something to read, my eyes fell on one of these Christadelphian works, perhaps being in a little more impartial frame of mind, I took up one of the books and opened on the subject of the nature of man. I soon became interested, and then completely absorbed in the subject. It was entirely a new idea that I had never seen broached before from a scripture point of view, with chapter and verse brought forward as proofs. I was completely taken aback by many of the views presented as the truth, and strongly appealing to my reason, I therefore determined to thoroughly search into the matter. I have now read various works, and am carefully testing the Christadelphian view of the truth by scripture to see whether these things are so.

"It is not an easy matter to bring the mind educated in orthodoxy to even entertain the idea that is possible for the whole of Christendom (with all its apparent profession of love towards Christ and the vast machinery of the Church professedly for evangelizing the world) to be really wrong, and that amongst a few people only, and these insignificant from the world's point of view, is the truth only to be found. The result, however, so far has completely demolished all my orthodox opinions, and I must candidly admit that I never could reconcile many facts in science with orthodox views, and had often to form a theory of my own, or make large calls on my faith. But the more I examine them in connection with the Christadelphian view of the Bible and God's purposes revealed therein, the more do I find, yea am even startled at the har-

mony existing between God's word and His works. The greatest difficulty I find is to examine and test without prejudice. The pre-conceived ideas inculcated from infancy have become almost second nature; the mind will naturally run in the groove of early impressions and training, and if it were not for an earnest, longing desire to find the truth, I believe I should have many times given up the search. I perhaps may liken myself now to the one partially restored to sight, and seeing men as trees walking. I sincerely hope that in my investigations after truth I shall be rewarded by finding the pearl of great price.

"It has always been the pet argument of orthodoxy that the mind or soul of man must be immaterial and immortal because no physical test could be applied to it. Last autumn, in a scientific paper, dated October 1, 1880, I came across the report of a then recent meeting of the American Association for the advancement of science. In the retiring president's address, he referred to an instrument which had been devised for testing mind. After describing same and some of the experiments made with it, he made the following remarkable statement:—In the address of a retiring president of this Association, delivered a few years ago, I find the sentence, 'Thought cannot be a physical force, because thought admits of no measure.' *Now in the light of the rapid advances lately made in investigating mental action, we may already measure thought, as we measure any other form of energy.* This discovery fully confirms the Christadelphian view, which you maintain is the scriptural idea of the nature of man. I do not know whether you have seen any account of this discovery. I have not seen anything relating to it in any Christadelphian works that I have already read. I have enclosed you paper containing it, and you are at liberty to publish part or the whole of my letter if you think proper, only withholding my name for the present."

Campbellism Dissolves Before the Truth.—Mr. Jabez T. Browning, of Olathe, Kansas, U.S.A., writes:—"Twelve years ago, while in London, I fell in with the brethren you call Campbellites (but who always protest against that nickname as I have myself also done). I was immersed at Sydney Hall, Leader Street, Chelsea, as I then believed, into the name of Jesus Christ for the remission of sins. I felt certain that I had actually become a

member of the one body, the true ecclesia of God. I emigrated about two years after to U.S.A., and for ten years I have been a zealous member in this country, believing in the theories advocated by Alex. Campbell, as primitive-christianity. I never doubted the plea till last winter. I have lived in Olathe nearly three years, and during that time (how long before I know not) Brother Henderson has held the Christadelphian fort single-handed against the enemy. Providence brought us together, and in repeated conversations with him, I concluded he had a string of wild ideas on scripture subjects, that he was making a hobby of. He kindly offered to lend me "Eureka," which I accepted, with the intention of sifting this thing. I was soon deeply interested. At first I thought it tedious, but I became warmly thankful to the author, finding his repetitions of thought necessary to a complete understanding of the subject. As he unfolded the prophetic 'I will be,' to my mind, it grew so sublime as to affect me to tears. The Gospel of the Kingdom of God was a new discovery. The prophets, like so many sealed books before, began to unfold a glorious panorama of future blessedness in store for man, something tangible, easy to be grasped by the mind. With my thoughts full of these things how could my tongue be silent? I was cautioned to avoid reading the works of Dr. Thomas; I was told that every reader of them was sure to become a soul-sleeper. Our Apostle says 'prove all things.' Yet these christian people shun me, they say they have no creed! I have found to my cost of mispent time and energy in what I honestly believed the service of Christ that a man's conscience can be fettered by an unwritten creed. The differences between me and these people are now so many and great, that I cannot remain longer in fellowship with them. To work with them would violate my conscience; to work against them and remain one of them would create disturbance and cause offence; to listen to them without an opportunity of reply is very grievous, and to sit back and do nothing is a neglect of duty. They believe in the immortality of the soul, but 'the soul that sinneth it shall die.' Is the soul the real man inside of the body? then it is the real man, the sinner that dies. The soul (*psyche*) of Christ was the offering for sin, the real Christ died for us; not to save us from

dying, for we die, but to save us from remaining dead. The 'Christian's' claim that the kingdom was set up on the day of Pentecost, yet they claim to preach the gospel or good news of a fact 1,800 years old. This is confounding the thing itself with the good news concerning it. They believe they are subjects of the kingdom, but Christ is calling by the gospel for joint-heirs, Kings and rulers, not subjects. They believe that the throne of the Father in heaven is man's final abode of happiness, but the song of the redeemed is "we shall reign on the earth." And so every thing in the Bible is turned upside down. What am I to do? I need light on the question of re-immersion; would it be right in my case? How much is it essential for a man to know before he can be scripturally baptised and actually enter into covenant relation with God? I am acquainted with the cases of re-baptism in Acts, but they don't seem to cover my case. I am willing to obey what God requires.

"My mind is not satisfied in regard to those evil spirits cast out by the Saviour. It may have been a physical malady, like insanity, but the language used seems so clearly the other way. If we resort to supposition, we are on dangerous ground. In regard to the resurrection, it seems to me all who have really heard the truth will be judged by it. The Gospel is a savour of life unto life or death unto death. May it not be that some who know only a partial truth, yet faithful unto death, will be accounted worthy by the Saviour? The history of the past enforces this thought. My own experience has been one continual groping through the fog, casting off error after error, as new truths break through the mist like rays of light. The temple, altar, and worshippers were unmeasured until John rose to measure. Has the period arrived for the vision to speak? Does the veil still remain on all faces? I have been told wondrous things, very simple, so sublime. My whole sympathy is with the Christadelphians, not that I esteem myself worthy to be called the Lord's brother, but his approval is my only hope in the resurrection."

REMARKS.—From the clear mental method and earnestness of purpose indicated in this most interesting communication, it is evident that the case must in time work itself clear of all difficulty. Many remarks are not called for in the way of response. On the question of

re-immersion, it is simply necessary to say that what the Lord has called for is the immersion of *believers of the gospel*. A man immersed in ignorance of the gospel has not complied with what is required. A man immersed in the belief of what we must for the sake of convenience of discourse called the Campbellite gospel, is the case of a man submitting to the external requirements of the gospel without knowing the gospel itself. It ought not to be difficult for such a man, on afterwards attaining to an enlightened understanding of the apostles and prophets, to come to the conclusion that he is practically an unimmersed man, since it is the faith of the person immersed that gives character to the act.

Touching the "evil spirits," their name "demons" (unfortunately obscured in the English version of the Scriptures) is the key to their nature. No explanation of this name is to be found in the Scriptures. It is a name adopted from the outer darkness, like Beelzebub; and for its actual meaning we must have recourse to its origin. This meaning is plain. It embodies a Pagan supposition on the nature of epileptic and mental disorders, and this supposition stereotyped itself in the dominant language of the world during four centuries before the days of Christ. A study of modern cases of similar disorder

will convince any one that they are not the work of entities having intelligent volitions of the sort the Greeks attributed to their demons, but the results of organic and constitutional disturbances. The subject is treated more at length in *Twelve Lectures*.

Touching the judgment in resurrection all that can with certainty be laid down is that those who are responsible will be raised. Who these are can only be defined in general terms, *i.e.*, those who have come under the operation of the light. Who these are can only be determined by Christ. We need not burden ourselves with the question beyond this. As to cases of faithfulness in "partial truth," the scriptures take no account of such cases; and, therefore, the wise plan is to entertain no supposition,—leave the cases of others for the just judgment of God; and meanwhile judge ourselves by the rule of salvation revealed and brought to bear in Christ, and promulgated by the apostles—than whom we have no other authority on the question.—EDITOR.

[A further communication from "L.M." and also one from brother Mowatt, of Aberdeen, on the subject of ecclesial organization, we propose to deal with next month; an article by brother Thirtle we have had to lift out for want of room.—ED.]

COMPANION TO THE REVISED VERSION OF THE NEW TESTAMENT.

Brother SULLY, of Nottingham, writes:—"I have recently purchased a book entitled, "Companion to the Revised Version of the English New Testament," by Alex. Roberts, D.D., one of the members of the New Testament Company. The publishers are Messrs. Cassell, Petter, Galpin and Co., and the published price is 2s. 6d. Some booksellers, however, supply it at a cost of 2s. 1d. As explained by the preface, "the object of this little work is to explain to the English reader the general grounds of those many departures from the authorised version which he will find in the revised translation." The book is divided into two parts, each part subdivided into five chapters. The whole is brought to a conclusion with a list of texts referred to in the book. In order to give you some idea of the character

of the book, I append the headings of the respective chapters, and a short comment on each, so far as I have read them, as follows:—

"Part I."—"Changes arising from an Amended Text."

"Chapter I."—"Various readings in the New Testament."

This chapter gives the probable number of various readings—points out that the vast majority are of no practical importance—and the variety of readings is a matter of congratulation rather than regret; and closes with a description of the causes of the variety of readings above mentioned.

Chapter II.—"Sources of various readings in the New Testament."

This chapter deals with the character of the manuscripts from which the revised version is collated, and gives a description

of them. It is one of the most interesting chapters of the book. By it we are carried beyond the age of type setting, and our thoughts fly back to the time when in quietness and seclusion, the holy oracles were transcribed by patient believers in the divine character of the words they were copying. We learn by this chapter the very ancient origin of the manuscripts which are the authority now appealed to for justification in putting forward the revised version.

Chapter III.—“History and character of the Greek text on which the authorised version was founded.”

This history amply justifies the revision which has taken place. The author points this out, and also says that considering the history of the hitherto received text, the wonder is that the changes found in the revised version “are so few, or, at least, that they are, in general, of such small importance.”

Chapters IV. and V. give examples of changes caused by a change of text, the former containing the minor altera-

tions, and the latter the more important ones.

As my reading of the book has not extended beyond this chapter, I am merely able to add a list of the chapters contained in part II. without comment. They are:—

I.—Corrections of mistakes in the meaning of Greek words.

II.—Corrections in mistakes in Greek grammar.

III.—Corrections of Archaisms, Ambiguities, and the rendering of proper names and Technical Expressions.

IV.—Corrections of the unnecessary confounding of one Greek word with another in translation.

V.—Correction of needless variations in the translation of the same Greek words.

The book is an exceedingly interesting one. It is written for the popular reader, and is quite as comprehensible to English readers as to the Greek scholar. If the book were more comprehensive, I should like it better. But such as it is, I thought some of the brethren might wish to obtain a copy, if they knew of the publication.”

The Christadelphian.

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

JULY, 1881.

The first article in this number of the *Christadelphian* is devoted to the consideration of the Revised Version of the New Testament. There will probably be further notices in coming numbers.

There is something remarkable in the reunions that have taken place among the brethren during the past month. See the intelligence appearing this month from Birmingham, Leicester, Liverpool, London, and recently from Maldon and Mumbles. A view has been expressed on the part of many, that it is a providential preparation for the Lord's appearing. Perhaps it is. A state of division and separation is a poor state in which to find the Lord's

professed brethren. Well-meaning men, forced into a false position by circumstances, are now released for co-operation with the brethren in one body as Christ desires. This is cause for joy and thankfulness to God.

REMARKABLE UTTERANCES FOR A CLERGYMAN.

Brother J. M. Armstrong, of Edinburgh, forwards the published report of a sermon by “the Very Rev.* Principal Caird,” delivered in St. Mary's Church, Broughton. He forwards it because he thinks “there are some things so much in harmony with the Scripture that they will no doubt interest the brethren.” Speaking on “Thy Kingdom come,” the Principal spoke of “the view prevalent in apostolic times,” viz., that this world was destined to become purified from evil, and an empire of truth and righteousness be established upon the earth. According to this view, heaven was to come to them and the religious imagination of that early time gathered round the anticipated consummation a thousand marvellous

* It is difficult to understand how such titles could ever be accepted by men professing subjection to Christ.—Ed. *Christadelphian*.

actions. But this view, he said, had been gradually superseded by another view, which had become the accepted view of modern times, viz., the notion of an immediate heaven for individual believers beyond the grave. This notion of a heaven of perfect happiness to be attained by each individual Christian soul at death was self-contradictory. What sort of a heaven and perfection would that be which was consistent with the knowledge of the continued misery and guilt of others? To leave these to their fate, and be content to be wafted away to some region of unbroken felicity, where the sorrow and sins, it might be, of the bone of their bone and flesh of their flesh should no longer be obtruded upon them—was that a picture of happiness possible for perfect souls? The learned Principal went on to maintain that it was no mere humanitarian theory or fantastic dream to hold that this world was not for ever to be the home of evil.

Very true, Principal Caird, very true: but these things being so, how can a system of things claim to be truly Christian which has "gradually substituted" a lie for the truth?

THE SIGNS OF THE TIMES.

THE GREEK SETTLEMENT AND OTHER UNSETTLEMENTS.

THE EASTERN ANARCHY.

DISTURBED STATE OF TURKEY'S FOREIGN RELATIONS.

RUSSIA, TURKEY, AND ENGLAND.

The Greek Question is settled for the present. Some of those who watch the signs of the times may be disappointed that it has passed off without war. Their feelings are natural because of their impatience

for what follows the downfall of Turkey, but in another point of view, disappointment is uncalled for. The course that events may take must be the best, because they are subject to Divine control. Divine ends are certain to be reached though by a different road sometimes from that which seems likely. The end aimed at under the now-current sixth vial is the consumption or wasting away of the Turkish empire. The Greek settlement, (peaceful though it be) is certainly another step in this direction: for the result is to take away from Turkey two other of her finest provinces and hand them over to Greece. But "settlement" is a word altogether inapplicable to the situation. A settlement generally means the putting of matters upon a foundation which will be lasting, and which will bar the way to further disturbance. The Greek settlement is no settlement of this sort. It is a compromise for present peace. The Greeks get an enlargement of territory in which they will become stronger to insist upon the rest of their demands when the next opportunity arises; and no one can tell how soon this opportunity may arise. Bulgaria is a prey to agitation which threatens to end in foreign occupation: Macedonia is in insurrection: Albania is resisting the attempt being made by the Turkish army to crush her. Austria insists on the making of a railway to Salonica which Turkey refuses to sanction and which Austria threatens to make at the point of the bayonet. The Turks in Tripoli are in danger of bringing on themselves the hostility of France through their endeavours to stir up insurrection in Algiers as a countermove to France in Tunis. The *Daily News* sums up the situation thus:—

"The Eastern anarchy seems on the point of breaking forth again. All the questions which it was thought that the Berlin Treaty had answered for a generation at least are again being put. There is disturbance everywhere. The telegrams which we publish this morning from our Correspondents in the chief European

capitals show that at all the points of former disquiet there is renewed agitation. The deputations from the Merv Turcomans which have waited upon the Czar with their proposal of offensive and defensive alliance will renew the panic of our Central Asian alarmists. The dismemberment of Turkey by the Treaty of Berlin has not proved a safeguard of what remained of the Empire, but a precedent for further spoliation. The scramble is going on among the Great Powers, not for the inheritance of the Sick Man, but for his possessions while he yet breathes. The French protectorate of Tunis, denied to be as much as a protectorate, is really a great deal more. It is practically a seizure. Austria threatens to extend her occupation beyond Bosnia, and is likely, with or without pretext, to push forward to Salonica as soon as the opportunity presents itself. Of Cyprus we need not speak. The Sultan, in a sort of defiant despair, seems to be casting aside even the pretence of internal reforms. The abolition of the postal system established by Mr. Scudamore, to which our Constantinople Correspondent referred yesterday, and the order given to Turkish women to wear thicker veils, are protests of different kinds against European influences. Turkey in Europe is simply an out-lying province of Asiatic barbarism, the more barbarous and the more Asiatic by way of reaction from its contact with Western civilisation.

"Unfortunately, among the old questions which are presenting themselves in new shapes is that of Bulgaria. There cannot be any doubt that, if the Prince of Bulgaria stood alone, the controversy between him and his people would be soon over. But unhappily he does not stand alone, and Russia, Austria, and Germany are a good deal nearer, and are more immediately interested in the affairs of Eastern Europe, than England, Italy, and France."

STATE OF TURKEY'S FOREIGN RELATIONS.

While affairs are thus on the high road to ruin inside Turkey, events outside are by no means of a peaceful tendency. France has taken Tunis, which belonged to Turkey. Italy wanted it, but the Italian Government is afraid to stir. Several Governments have successively fallen because of their inability to satisfy the popular demands in this direction. The

democrats are violently calling on Italy to arms. "If the King hesitates to lead the nation to avenge the dishonour and wrong of Tunis," say they, "his fall is certain; and the war, says the *Lega*, must be of every kind—ironclads, forty thousand men landed at Tunis, and a tariff war to the knife."

On the other hand, Turkey has addressed a Note to the Powers complaining of French action in Tunis. The Porte considers it contrary to the rights of the Sultan, whose subjects the Tunisians are. The Note adds that the Porte protested against the recent events in Tunis, and still protests against them. It neither recognises the act transferring subjects of the Sultan to foreign domination, nor the treaty of the 12th of May between France and the Regency, which was imposed by force upon the Bey. It will not recognise the acts of the French Administration in Tunis, or the French protection of Tunisians in Turkey or elsewhere. In answer to this, the French Foreign Minister in Paris (Barthelemy St. Hilaire) has sharply told the Turkish Ambassador that Turkey will have to be careful if direful events are to be avoided.

In the direction of Austria, whose friendship Turkey reckoned on for a while, Turkish foreign relations are becoming complicated. Turkey has refused to proceed with the arrangement for a railway to Salonica. "In Vienna," we are told, "the event has produced great indignation and disappointment. The Austrian Government looks upon the opening of direct railway communication with the East as a vital question for the foreign trade of the Dual Monarchy. The prospect of establishing such direct communication has, after repeated disappointments, been again postponed *sine die* through the senseless apathy and indolence of the Turks.

"The result is that in the Austrian capital the question is now being seriously debated whether it is not incumbent on the Empire at length to take the matter into her own hands. Austria has already threatened to break off diplomatic communications with Turkey, but up to the present time has not carried out their threat. The dissatisfaction with the Porte

has once again become extreme. Rumours are circulating to the effect that Austria-Hungary will not only recall her Ambassador from Constantinople, but will build the railway from Mitrovitza to Salonica, whether Turkey likes it or not. This means that an Austrian army will advance to Salonica and occupy a strip of country from the borders of Bosnia and Servia across the peninsula to the Gulf of Salonica or the Ægean Sea."

RUSSIA, TURKEY, AND ENGLAND.

In the direction of Russia, the most notable event is the appointment of Turkey's most suave and complimentary, but implacable enemy, Count Ignatieff, to the position of Foreign Minister of the Russian empire. Last month, we reported his appointment as Russian Minister of the Interior; he had been in the position only a few days when he was called to the much more important position he now occupies. The appointment of a man of such a character to such a post at *such* a time, under such an Emperor as Alexander III., gives rise to the liveliest anticipations of Russian development in the direction of the drying Euphrates. A little dust is being thrown in British eyes by the reported rebuff of Scobelloff at the Russian court for going too far in his Asiatic enterprises. Russia, how-

ever, does not relinquish Scobelloff's conquests. On the contrary, she has incorporated the country of the Akkal Tekkes, and has received at St. Petersburg a deputation of the leading men of the country, who tender the submission of the tribes. She is also negotiating a treaty with the Merv Turcomans, by which a Russian Resident agent will direct public affairs, command the local troops, and control the railway. English blindness in the presence of these events is amazing. It is the subject of much comment in Italy. The *Lega* says that Mr. Gladstone, by reversing in Afghanistan the policy of his predecessor, has injured English interests in those regions, and has indeed placed in danger the British Indian Empire. The *Bersagliere*, also a strong Liberal paper, says "in the drama to be played out in the East England, which represents the Western world, presents herself almost unarmed. Her recent retreat has profoundly shaken her prestige with their native population. The *doctrinaires* who govern her to-day, despite their undeniable patriotism, play into the hands of Russia with a persistency which one is tempted to call voluntary, so immovable is it by any amount of evidence."

INTELLIGENCE.

All intelligence communications must be in Birmingham by the 15th of the month at the latest. Intelligence should not form part of ordinary correspondence, but should be written on separate paper, and marked "Intelligence."

Use note paper size and write on one side of the paper only. Do not use large sheets; write with good ink, and write all proper names very plainly.

VISIT TO SCOTLAND.—On Saturday, May 7th, pursuant to arrangements made some months previously, the Editor left Birmingham for Glasgow, accompanied by Sister Roberts, whose feebleness of health for some time previously lent urgency to the requests often made before time that she should visit Scotland with him. A journey of that distance, which was an

event in the last century, is now such a swift and undiversified transit, that arrival at the other end, if you have once started, is taken as a matter of course. Sometimes truly it happens otherwise. The very swiftness is the cause of sudden and dire calamity in which all that is left of a friend is a mass of pounded bones and flesh. It was not the will of God that this journey

should be diversified in this way. The train arrived safely at the new Central Station on the north bank of the Clyde in the heart of busy, burrowing, grimy, godless Glasgow—not that other cities are godly, but the godlessness takes more palpable shapes in some cases than others. The train emptied its freight into the midst of a crowd on the platform; and there was the usual scuffling and struggling which are not considered a disgrace to civilization, but which are a disgrace for all that, as people will realise when they behold the order and the comfort and the beauty of all traffic in the kingdom of God. We were seized by friends in the midst of the crowd, whose kindly greetings, however, a pair of jaded travellers could but poorly reciprocate as they ought to be reciprocated, after an uninterrupted rushing confinement of so many hours—another piece of barbarism inseparable from an age in which the shareholder's dividend is the ruling consideration, and the well-being of the wayfaring public pared down to the vanishing point. The rigours of such a dispensation are apt to squeeze all magnanimity from the heart, and grace from the countenance, and overwhelm a man in a cloud of grimness and desperation which the new and better man altogether disowns. (We must beware, by the way, of our Nottingham friend, who will presently convict us of discontent, impatience, misanthropy and all manner of offences). Presently housed with brother Dick, the slumbers of the night soon sped the coming day, which in these Gentile times we are obliged to call Sunday, and on which, by the example of the early disciples, it is our privilege to break bread in remembrance of the Lord. We did this in a new meeting place, which the brethren have succeeded in renting at a very low figure in a very favourable situation (except as regards the noises sent through the window from the wheels of vehicles passing over a stone-paved street below). It is a new and commodious hall—the Central Hall, in a street off Buchanan Street—comfortable in all its appointments and capable, with a gallery, of seating perhaps about 600 people. There was a large muster at the breaking of bread. Brother T. Nisbet presided. When brethren stick to the work as this brother does, the work is sure to prosper more or less. Perseverance, with moderate abilities, will always accomplish more than the meteoric and uncertain blaze of the highest talent. It is so in

every department of work, and the work of God is governed by the principles that regulate all forms of activity, for the simple reason that all things are of God, and constituted upon a uniform principle. In the evening the place was moderately well filled with an audience of the stranger who had been invited to hear a lecture on the mortal condition of mankind as explained from a Bible point of view. On Monday, sister Roberts ran down to the water's edge with sister Hopper, while the Editor busied himself with the endless scribble, endurable only by reason of what it is related to and because of the certainty that it will have an end. Tuesday brought another lecture—audience a little less than before; subject, Hell—a disagreeable subject every way, but like a great many other disagreeable subjects, very important and very indispensable; and at all events bringing this compensation that it is always advantageous to turn over divine ideas. On Wednesday, after writing, there was a run down to Irvine, a small seaport town on the coast of Ayrshire, looking towards the Isle of Arran. The population is about 10,000. The object of the visit was to deliver a lecture in connection with a small but very hearty and interesting company of brethren recently developed there. Several of the Glasgow brethren accompanied. It was the Editor's first visit, and brother W. Mullen gave hearty welcome to his house, where the hospitable board was spread for a considerable company. A hurried hour's intercourse was sufficient to establish acquaintance and friendship between men previously total strangers: so powerful a bond is the truth of God when it takes lodgment in the mind and heart. This enables us to understand, even now, how natural and complete will be the friendship and love that will prevail throughout the entire body of Christ at the resurrection, though composed of men of different ages who had never so much as heard of each other. The brethren had engaged the Town Hall, the largest building in the place; and they were naturally much exercised as to the audience to be realised. When the hour arrived, the hall was full. It was said to be the largest audience a lecture had brought together in Irvine. The subject was the coming of Christ, and the signs of the times. Bro. Nisbet occupied the chair. The lecture occupied about an hour and a half in delivery, and was listened to with an attentiveness that was all that

could be desired. At the close, the audience broke up into groups in the streets, and discussed for some time the matters that had been submitted to them. From the hall, we went to brother Mullen's house for half an hour, and then to the train for Glasgow. The brethren lamented the brevity of the stay, but agreed that it "would do for a start." They are an exemplary company. Their deep interest in the truth is something refreshing to see, particularly the sense they have of the holiness that becomes the house of Christ. They have no brother among them capable of exhorting. They make up for the deficiency by reading an address from *Seasons of Comfort* at every weekly meeting for the breaking of bread. Arrived safely in Glasgow at the appointed hour; the station lit up by the electric light; how beautiful! and how suggestive of the possibilities of the age to come. Here was dazzling glory from a piece of dead charcoal, generated by a stream of invisible power, styled electricity. What may we not expect when the Spirit of God is at work more vitally and directly in the earth than in the form of mechanical affinities! Bright electrical men will be a new thing experienced among dark earth borns. A day's interval—that is, of writing, on Thursday, brought Friday with a lecture in the Central Hall, to a moderate audience, on the Bible doctrine of a future state. On Saturday, another day's writing, with intervals in the open air; then Sunday, with the gathering of the brethren for the breaking of bread. There were brethren from various parts—a goodly number from Edinburgh, some from Cumnock, Leith, Blantyre, Wishaw, and other places. Brother Dick presided. The Editor discoursed on the evidence furnished by the Song of Moses (Deut. xxxii.) of the divinity of the scriptures, and the consequent reality of the hope of the gospel. In the evening, there was a good audience to hear the last lecture on the way of salvation. The occasional intercourse of brethren living in various parts is doubtless helpful to one and all when the things of God are allowed that ascendancy in the heart and tongue which they demand with so much true reason. The Editor was to have gone to Dumfries, but at the last moment, it was found expedient to postpone the lecture there till October next, when the Editor expects to visit Scotland again, but in other parts—mostly the east coast.

JOURNEYINGS BY BROTHER D. HANDLEY, OF MALDON.—Brother Handley, who expresses a strong desire to do what he can to repair the mischief caused by himself jointly with the late Edward Turney seven years ago, writes of journeyings performed with this view. He says:—"I do indeed thank God, for the glorious light on the Redemption, which is of God, by Christ Jesus. Feeling anxious for the welfare of others, whom I knew to be to some extent in the dark, on the relation of the Son God, to the law of sin and death. I left home a month ago (this was written in the early part of June), spending the first Sunday in London, having the opportunity of lecturing there to a divided portion of the brethren on the subject, that has caused division. The future will reveal the result.—On the Tuesday, I made my way to Leicester, where I knew there were a few earnest God-fearing men and women, but somewhat beclouded as to why Jesus died. Here also I had the opportunity of lecturing, leaving the result for the future to declare. On the Thursday, I followed on to Nottingham. I walked from one end of the town almost to the other, with feelings of great sadness, such as an old general might feel on crossing a battle field the morning after a severe fight. I found one dead in one place, another in another; another mortally wounded, others scattered. But, thought the time for doing much here, was yet future, so resolved to move on next day. But having an invitation to lecture to some four or five hundred people on a portion of the prayer, as taught by Jesus to his disciples, 'Thy kingdom come, thy will be done, on earth as it is in heaven,' I looked upon this as a favourable opportunity of setting forth the teaching of the scriptures concerning the kingdom of God in the past, and also the near future. On Friday, I decided to move on to Slaitwaite, the place of abode of our brother, and sister Schofield, who were members of the meeting at Huddersfield; but who left it some two or three years ago, through my writing and talking with them. These I felt anxious to further instruct, which having been accomplished on Friday night, I was desirous of returning to Leicester in order to spend Sunday with you and your sister-wife (visiting there at the time—Editor). But duty seemed to say, 'Go to Huddersfield first, and if you find anything to do, stop and do it; if not, go on from there to

Leicester.' I went on the Saturday to Huddersfield, and found brother Heywood. The result was, I must stay over Sunday. Lecture on the subject announced in local paper: 'The destruction of sin.' On Monday I resolved to move on to see one who stood in need of help, about 15 miles from Nottingham, spending Monday night in this place. I proposed calling in Leicester, that I might respond to the very kind invitation of brother Collyer, and also see or hear how things were going on in that town. Having arrived there, I was pressed to stay over the next Sunday, and give a lecture on 'Redemption.' This done, there was a further pressing to stay over another Sunday, and not being able to say nay, the result was I was in Leicester for the next Sunday. And I do hope the time is not far off when the brethren will all be able to see and work together (see Leicester intelligence this month—Editor). On Monday I found the course clear, and made off home, thankful that I arrived home in health, and found my household also well."

BAGTHORPE.—Brother Marshall reports the obedience of ELAM SMITHURST (38), no previous profession, who was immersed at Ripley on the 7th of February, but the fact was omitted to be reported at the time: also of JOS. WHARMBY (39), formerly Baptist, at Moorgreen, on the 12th of May.

BILSTON.—Brother Parkes writes:—"We have during this quarter somewhat altered our arrangements in the proclamation of the truth. We have had the town placarded weekly with large posters and devoted the last Sunday evening of each month to the answering of questions relative to scripture truth; and on the whole, we have found it to answer better and bring together larger audiences. We also had an additional lecture in the Temperance Hall, on Tuesday evening, May 10th, by brother Shuttleworth, subject: 'Five universal empires, four have already existed, when and how will the fifth be introduced?' We also had one in the same hall on Tuesday evening, by Bro. Roberts, subject: 'Elijah the prophet, his re-appearance upon earth shortly.' About 140 persons assembled, amongst whom were brethren and sisters from Great Bridge, Dudley, Brierley Hill, and Wolverhampton. The audience listened attentively to the lecturer, and a good impression

was evidently made and we believe the truth has received a fresh impetus. By this we are encouraged to continue our efforts in the proclamation of the truth and intend doing so in future to the extent of our pecuniary ability as opportunities permit. We have also been further encouraged to continue our efforts, because by this means, a stone has been brought out of the Bilston quarry, which will, I trust, when sufficiently chiselled and polished, be suitable for the building of God; his name is J. JONES, shoemaker, for many years a local preacher among the Wesleyans. He was immersed in Dudley on Thursday evening, May 26; he is 69 years of age."

BIRMINGHAM.—During the month, the following cases of obedience have taken place:—ELLEN BRANT (20), assistant mistress, formerly Church of England; JOHN BABBS (64), storekeeper, formerly Methodist; ELIZA FAULKNER (30), formerly Church of England; ROSINA TURNER (23), previously Church of England; MARY COULTHARD (32), formerly Church of England; ALFRED W. BALDWIN (18), formerly neutral; THOMAS PRIDE (19), silversmith, previously neutral; URRAM NEWMAN (69), formerly neutral. The brethren have also been joyed and comforted by the return to fellowship of bro. Wm. D. Jardine upon a complete endorsement of all the truth involved in the things concerning the name of Jesus Christ: also, a few days afterwards, on the part of brother Henry Turner. Both have always enjoyed the highest respect of the brethren in a personal sense. The causes of separation (now happily at an end), have always been a sorrow, but such as for the time could not be overridden on the one side or the other.

On Whit-Monday, there was the usual tea-meeting, preceded by a few days' open air fellowship in the country. Several were present from a distance, including brother Arthur Andrew, of London, and sisters Diboll and Cattermole, of Great Yarmouth. The reading of the daily portions and the singing of hymns and anthems, formed as usual the backbone of the proceedings out of doors. The tea-meeting was very largely attended. The only drawback was the announcement of several intended emigrations through the stress of hard times.

The lectures during the month have been as follows:—May 29, "Stephen's speech before the Jewish Sanhedrim,"—brother Roberts; June 5, "Mr. Dale and the

'Evil One,'—brother R. Roberts; 12th, "Review of the revised New Testament,"—brother Shuttleworth; 19th, "Prayer and praise,"—brother Bishop; 26th, "One thousand years hence,"—brother Ashcroft.

BRIERLEY HILL.—Bro. Warrender, reporting lectures by bro. Hall, of Perry Barr, and bro. Bishop, of Birmingham, says: "The circumstances under which we labour here are very discouraging. None of us are favoured with a superabundance of this world's goods, and most of us are very poor. Our numbers are but few, and the hiring of the Town Hall is very expensive. Worst of all the people are dull of hearing, and we see no fruit of our labours. We feel sadly the want of a smaller room in a prominent position, where we could hold weekly lectures. One thing, however, has happened to cheer us amid our difficulties. Some kind brother has sent us 36 copies of the Birmingham Town Hall lectures, to be used in the service of truth. We don't know who he is, but the Master knows, and will recompense him at the resurrection of the just, which we pray may not be far distant."

CUMNOCK.—Brother Macdougall reports: "The ecclesia here has been further strengthened by the removal from Muirkirk to Auckinlech of brother Thomas Culbert and his sister wife.—At our Wednesday evening meetings, for some time past, we have been reading a portion of your (the Thirteen) lectures on the 'Apocalypse,' and we find it very profitable."

DERBY.—Brother Chandler reports "The holding of the tea meeting announced last month. About 50 visitors were present in addition to the Derby brethren. After tea Brother Richards, of Nottingham, took the chair. Short addresses were delivered by brethren—T. Royce (Peterboro'), W. Mabbott (Nottingham), Chas. Meakin (Birmingham), W. Mitchell (Ripley), Thomas Meakin (Derby). Between each address we sung either a hymn or an anthem. The lectures for the month have been as follows:—May 15th, by brother Hodgkinson (Peterboro'), 'Wisdom and ignorance, the stepping-stones to life and death;' May 22nd, brother Sulley (Nottingham), 'The throne of the lamb;' May 29th, brother Meakin (Derby), 'The first and the second Adam;' June 5th, brother Richards (Nottingham), 'The man of the spirit;' June 10th, brother Bannister, 'The kingdom of God.'"

DEVONPORT.—Brother Sleep reports

the death of sister Hoskins, wife of brother Hoskins. She fell asleep May 26th, after a short but severe illness. Her loss is felt by all who knew her. The lectures for the month have been the following subjects:—'The coming of Christ,' 'The signs of the times,' 'The calling of the Gentiles,' 'The tree of life,' 'The death of the righteous,' and "The burning up of the earth."

DUMFRIES.—Brother Robertson writes thus: "At Templand village, ten miles from Dumfries, brother Robison resides. Since coming to a knowledge of the truth it has been his earnest endeavour to make it known, especially among his own friends and neighbours. The first opportunity to do so from a public platform was presented by his being asked to give a lecture in connection with a teetotal society of which he had formerly been president. He agreed on condition of being allowed to choose a Scriptural subject to be reasoned out of the Bible. This was agreed to, and on April 11th, in the schoolroom capable of holding over 200, and which was literally packed, brother Robison lectured on the subject, 'Man mortal.' The schoolmaster of the village, who presided, took occasion to state at the beginning that he was not aware how Mr. Robison intended to treat the subject, but doubtless in a manner which would tend to their edification. At the close, when the full gist of the matter was clearly before him, he stated his intention and capability of proving from the Scriptures that "man was immortal." This statement was loudly cheered. On the 2nd May the reply lecture was given, and the hall was again crowded. Mr. Rae certainly reasoned *from* the Scriptures, but not out of them. Philosophers (so called), ancient and modern, were the sources of his information, as all acquainted with the truth know. The usual vote of thanks, which had been omitted at brother Robison's lecture was, however, not overlooked, (proposed by brother Robison's father), and the schoolmaster got his reward in the approbation of his listeners. On Sunday evening, June 5th, a second lecture on behalf of the truth was given in the same place, by brother Robertson, Dumfries, subject, 'The gospel, or the glad tidings of the kingdom of God.' The attendance was much smaller than on the former occasion. Various tracts bearing on the truth were distributed at the close by brother Kirk (Kirkcudbright) and brother Caven Dalbeattie, who were present. The

audience were very attentive, and listened patiently to the close. The issue of these efforts on behalf of the truth is with him who will not allow *his* word to return unto him void. May it be ours faithfully to discharge the duty which the truth enjoins on all them who know and love it."

EDINBURGH.—In the absence of bro. W. Grant, brother W. Smith reports the death of brother George Common who has been a sufferer since his immersion, nine and a half years ago; the blow falls heavily upon his aged mother, who is also in the truth, doubly so, on account of the loss of her youngest son in the explosion of H. M. S. *Doterel*. Sister Sarah Gordon has removed to Aberdeen, and sister Martha Peebles to Berwick-on-Tweed. Sister Mary Kirkwood has removed to Edinburgh from Bishop Stortford, and sister MacMillan from Greenock, who has been joined in marriage to our brother Duncan; brother Wm. Grant, our ecclesial secretary, and sister Maggie Thompson have likewise been joined in marriage. The subject of lectures for May and June have been as follow:—May 1st—'The scripture revelation'; 8th—'The great salvation'; 15th—'The coming regeneration of Palestine'; 22nd—'Are the righteous dead now enjoying the promises'; 29th—'Baptism.' June 5th—'Heaven'; 12th—'The Gospel'; 19th—'Apostolic Christianity'; 26th—'Resurrection.'

GLASGOW.—See "Visit to Scotland" at commencement of "Intelligence."

Brother Nisbet reports the following baptisms: June 5th, Mrs. RUTHERFORD; June 12th, JAMES and PETER PATERSON, sons of brother Paterson of Newburgh. The lectures following brother Roberts' visit have been, May 22, "The Gospel and the restoration of Jewish nationality (Brother Charles Smith, of Edinburgh); May 29, "The revised New Testament and Hell," (bro. Thomas Nisbet); June 5, "Resurrection: who are amenable to it?" (bro. Jas. Nisbet); June 12, "the Devil's birth, life and death," (bro. James M'Climont).

GLOUCESTER.—Brother Rogers reports that during the past month, the following immersions have taken place:—May 20th, Mr. JACKSON GLENTON (33), certificated teacher, formerly Church of England, and on June 11th, Mrs. EMMA LANDER (32), formerly neutral, wife of Brother Lander (of Cinderford).—For the past month the lectures have been as follows:—May 22nd, "An hour with the revised version of the new testament"; May 29th, "The man

Christ Jesus"; June 5th, "The world in a state of religious apostacy." Brother Taylor being the lecturer on all these occasions. — On Sunday, June 12th, Brother Roberts, of Birmingham, paid us a visit. He exhorted the brethren in the morning in a forcible manner upon the necessity of a constant and methodical daily reading and study of the inspired word. At the lecture which he delivered in the evening, we had the largest audience that we have ever had for the purpose of listening to a lecture. The subject was "The return of Christ and the signs of the times."

(A letter on behalf of those who are meeting with J. C. Phillips, declares that the intimation of their withdrawal last month is misleading, in so far as it makes it appear that the refusal of the managing brethren to be publicly identified with the name of J. C. Phillips was quite recent, whereas it was eight or nine months ago; also J. C. Phillips was not one of the ecclesia, consequently it could not be said they had "left with him;" and thirdly, the letter of withdrawal brought charges against those withdrawn from. More than this it is unnecessary to say, except that the Gloucester brethren are not responsible for the form of the intimation objected to.—EDITOR.)

GRANTHAM.—Brother J. T. Hawkins reports an addition, by the removal from Nottingham of Brother T. Russell. He adds, "We are continuing the lectures into the summer, as we have a few constant attendants, whom should the Lord delay his coming, we hope to add to our number."

GREAT YARMOUTH.—Brother Diboll reports, "The small company of brethren and sisters in this town has once again sustained a loss by the removal of Sister Rudram to the neighbouring city of Norwich, and by the emigration of brother and sister Chas. Cullingford, who left England for New York on Saturday, June 11th."

Huddersfield.—Brother Heywood reports the obedience of ESTHER ANN LORD (23), wife of brother Lord, formerly of the Methodist Free Church. Referring to brother Handley's visit, of which brother Handley writes at commencement of intelligence, he says the visit did all the brethren good.

IRVINE.—See "Visit to Scotland" at commencement of "Intelligence."

JARROW-ON-TYNE.—Brother Harker re-

ports the immersion of **GEORGE ORRICK** (24), formerly of Methodist Free Church, and residing at 22, Carville Gardens, Wallsend, Northumberland. The immersion took place at the Northumberland Baths, Newcastle, on the 29th May. He was assisted into the saving name by brother William McAlpine, through whose instrumentality he was brought to a knowledge of the truth. The lectures have been: May 29th, "The nature of man" (Brother McAlpine); June 5th, "The baptisms of the bible," (Brother George Davidson); June 12th, "The priesthood of Melchisedec," and June 19th, "The spirits in prison," (Brother S. Briggs, of Leeds).

KEIGHLEY.—Brother Silverwood reports the obedience of **EMILY HUDSON** (25), who put on the sin-covering Name on the 18th of May. He also reports a lecture at Oakworth on Saturday, March 23rd, by brother Dixon, of Leicester, on "The immortality of the soul a pagan fiction." Also, on the following Sunday, at Keighley, on "Jesus Christ, the son of God, and not God the son." On April 3rd, brother Hodgkinson, of Norman Cross, lectured on "The life of all flesh is in the blood." On March 19th, brother Andrew, of Leeds, on "The hope of eternal life to be manifested in the body." On Monday 15th, brother Heywood, of Huddersfield, on "The second coming of Christ."

KIDDERMINSTER.—Brother **BLAND** reports that William Perrigo, formerly a member of the Plymouth Brethren Sect, whose immersion was reported last month, has returned again to the errors from which he had been so recently delivered. Some Plymouth Brother had visited him, and in two nights everything was abandoned that only a little while before he had accepted so gladly. The parable of the sower finds an illustration in this case. The case is somewhat incomprehensible. He stated at his examination he had been looking into the truth for two years. He came to the meetings of his own accord, without any pressure, and was most anxious to be immersed. "We can only hope" says brother Bland, "that what knowledge he has obtained will make him dissatisfied with the husks upon which he has gone to feed. I have to report also the removal of Brother Hodges, who has been residing at Stourport. The meetings continue to be well attended. The lectures for the month have been as follows:—May 15th, "The second coming of Christ," (Brother P. Hall,

of Birmingham); May 22nd, "The doctrine of eternal evil, is it true? If so, how can God eventually be all in all? If not, what becomes of the wicked?" (Brother J. Bland); May 29th, "David, the man after God's own heart," (Brother T. Betts, of Bewdley); June 5th, "Whit-Sunday, its origin, and history," (Brother W. Taylor, of Birmingham); June 12th, "The liberal and figurative use of the terms heaven and earth," (Brother J. J. Bishop, of Birmingham).

LEEDS.—Brother Andrew reports the immersion, on April 23rd, of Mrs. **TURNER** and **TABITHA WILSON** (daughters of sister Wilson), both formerly neutral. (The intimation was duly forwarded last month, but was unaccountably overlooked—Editor). A Sunday School was commenced on the last Sunday in April, which, though not numbering many scholars at present, will, no doubt, do good and increase in number. The following lectures have been delivered:—April 17th, "The friends of God" (brother Worsnop, of West Vale); 24th, "The true gospel" (brother Philpotts); May 1st, "The state of the dead, considered in relation to the time, place, and nature of rewards" (brother Hirst, of Huddersfield); 8th, "No resurrection; no salvation" (brother Mitchell); 15th, "Christ, a priest after the order of Melchizedek" (brother Briggs); 22nd, "The curse: it cause, consequences, and removal" (brother Mitchell); 29th, "Was the apostle Paul's hope changed by his conversion?" (brother Andrew); June 5th, "The revised version of the new testament in its bearing—favourable and otherwise—upon some popular but fatal religious errors of the present day" (brother J. W. Diboll, jun., of Great Yarmouth); 12th, "The house of God: its past, present, and future" (brother Walter Andrew).

LEICESTER.—Brother Dixon reports that the brethren who left the ecclesia about ten months ago, returned to fellowship on June 12. By this event, a state of affairs which militated against the work of the truth here has been removed. (There is a prospect of a return of some, if not all, of those who separated at the time of the Renunciationist Schism, and such as have since joined them. So the editor was reliably informed when at Leicester—EDITOR). There have been added to the ecclesia during the month, by removal, brother and sister Frank S. Herne, from Birmingham; by immersion, **ZILLAH DODGE** (15) and **CECILIA SHARPE** (15), the former is

daughter of brother and sister Dodge and the latter of sister Sharpe. Brother and sister Warner have removed to Liverpool, sister Ellen Barracough to Bristol. The lectures have been as follows:—May 15, "The living God" (brother Dixon); 22, "Does death end all?" (brother R. Roberts); 29, "The redemption which is in Christ Jesus" (bro. D. Handley); June 5, "Baptism, its nature and subjects, according to the scriptures" (brother D. Handley); 12, "Resurrection" (brother Gamble).

LIVERPOOL AND BIRKENHEAD.—Brother Collens writes: "I am most happy to state that the brethren who have been meeting in Higher Tranmere since the separation, which occurred some two and a half years ago (in connection with Anglo-Israelism) have all returned to our fellowship, and that no difference now exists between us. They have added to their number in the meantime some twelve names, so that the whole number now joining us is 24. Their individual cases were submitted to brethren Smith, of Edinburgh, and Sulley, of Nottingham, and after a personal investigation they were able to make a very satisfactory report.—Sister Wyatt, of Birmingham, has come to Liverpool to sojourn.

LONDON.—Brother A. Jannaway writes: "I forward the intelligence this month with a considerable amount of pleasure, having to record (in addition to five immersions) the reunion of certain brethren and sisters, who (with many others) were separated from us some five years ago, through embracing the non-Adamic-condemnation theory—a theory which is opposed to many of the first principles of the truth, and one which nullifies the teaching of scripture concerning the taking away of sin. These brethren now see the mistake that they have made, and according to their expressed wish have been readmitted into our fellowship. We receive them back with much joy, and hope that their step may influence others, who left at the time of the division, to reconsider their position. The names of those received back are: brother and sister H. H. HORSMAN, brother and sister P. W. WHITEHEAD, brother and sister J. S. LENG, brother J. FITCH, sisters (Mrs.) TOURLE, EMILY TOURLE, (Mrs.) S. PAGE, and (Mrs.) M. PAGE. With these are also admitted the following:—Sisters ADA HORSMAN, ANN GRAMOLT, ELIZABETH WEIR, ANN SMITH, EMILY CARD, brother and sister NICOLL, brother

JOHN WATERS, and brother W. H. GRAMOLT. These last mentioned brethren and sisters were immersed by those first mentioned, during the time they were out of fellowship, and have been associating with them. Re-immersion is unnecessary; their knowledge of the truth being satisfactory and declared to be the same as that held at the time of immersion.

The immersions during the month are as follows:—May 25th, JESSIE BURRIDGE (19), daughter of brother Burrige; 29th, GEORGE HENRY PLOUGHWRIGHT (32); June 1st, GEORGE KNOWLES (19), Roman Catholic; 8th, EMMA PIZEY (35), and EMILY OAKES (20), neutral. Our numbers has also been further increased by the removal to London of brother Daniels, from Yarmouth; brother Spencer, from Gravesend, and brother S. S. Osborne, from Haverfordwest.

MUMBLES.—Bro. Jones reports the baptism of ELLEN JONES and ELIZABETH ROSER, daughter of sister Rosser.

NOTTINGHAM.—Brother Kirkland reports the obedience, on May 21st, of RUFUS GODFREY JONES (17), formerly connected with the Baptists. Brother Russell has removed to Grantham. Brother Kirkland says, "I wish to correct a mistake made some months back, in the report of brother Shaw's immersion. I then stated he had been formerly connected with the Baptists for about 15 years. What I ought to have said was that he was connected with the Baptists about 15 years anterior to that time. The mistake was caused by a misunderstanding. We continue to have very good audiences at the Sunday evening lectures, and some appear to be deeply interested."

SWANWICK.—Brother Draycott reports the obedience of HERBERT JOHN SPENCER, formerly neutral, but can now rejoice in the one hope of the Gospel.

SWANSEA.—Bro. Randles reports the lectures for the month as follows:—May 15, "the earth the inheritance of the saints," (bro. J. T. Jones); May 22, "the Gospel," (bro. Usher); May 29, "Heaven," (bro. D. Clement); June 5, "lessons to be learned from the 37th Psalm," (bro. R. Goldie); June 12, "saving faith, and how to know when in possession of it," (bro. R. Goldie). News has arrived from bro. Edgeworth, who emigrated to South Africa lately, to the effect that on his arrival on the African coast, his eldest son, a promising youth of 17 fell down the hatchway of the ship and was killed. Bro.

John Jarvis has left Swansea, having obtained employment in Bournemouth.

AUSTRALIA.

SYDNEY.—Bro. J. J. Hawkins says the brethren continue the Sunday evening lectures, notwithstanding small audiences. They do this as a duty. He remarks, "If the ecclesia be not the light of the world, there is none. We have with us bro. Aaron Butler, formerly of Birmingham, here. He is not quite settled, but hopes soon to obtain permanent employment."

NEW ZEALAND.

AUCKLAND.—Bro. Clark writes again: "I promised this mail to give you a brief account of our development as an ecclesia of Christadelphians. My attention was first directed to the truth by bro. J. Faulk about two years ago. On April 25th, 1880, I was immersed by bro. Faulk, several of the Auckland brethren being present. Being resident 43 miles up the country, I was isolated, but I did my best to spread the truth amongst my acquaintances. I found many bitter opponents, my best friends, become my deadliest enemies, for a time; some of them have acknowledged their error, and have put on Christ. There are now ten of us, out of not more than 50 people, who reside within a radius of two miles. Several others are inquiring. About nine months since, Mr. G. A. Brown, late of Lincoln, England, came amongst us. We were young in the faith, and circumstances having compelled bro. Faulk to leave New Zealand, we were left to ourselves, and were fairly captivated by Mr. Brown, who contended for conditional immortality and Christ's personal reign upon earth. By and bye, however, we began to perceive that he held doctrines diametrically opposed to the truth. Brother A. McKillop arrived upon the scene at a most opportune time, and by his assistance we were enabled to establish our little ecclesia at Mercer upon basis of the whole truth. He spent his Easter holidays with us, and presided at our breaking of bread on Sunday, April 17, 1880. He is now endeavouring to get the lost sheep together in Auckland, and I believe he will be successful. It is impossible to tell the mischief Mr. Brown has done amongst the brethren. Some are very much distressed, and are in a perplexed state of mind on the nature of Christ and the personality of the Devil, which are the points on which

Mr. Brown is at issue with us. MARY JANE WALKER (39), formerly Presbyterian, put on Christ in the appointed way, Nov. 28, 1886; GEORGE MULLINGER (40), formerly Primitive Methodist, was immersed Nov. 28, 1880; WILLIAM WALKER (38), formerly Presbyterian, was immersed Feb. 6, 1881; JOHN CONNALLY (32), formerly Presbyterian, was immersed Feb. 6, 1881. ISAAC JONES (35), formerly neutral, was immersed, March 13, 1881. JOHN WILLIAM NAYLOR, (25), was immersed March 13, 1881. ELIZABETH CLARKE, (37), was immersed March 13, 1881, formerly Church of England. JANE MULLENGER, wife of Brother J. Mullenger, was immersed March 27, 1881. MARY ANN JONES, wife of Brother J. Jones, was immersed March 27, 1881. The five named were immersed in Waikato River, probably the first time this noble river was used for such a purpose.

Brother McKillop writes also of the position of matters in Auckland. He says: You have heard of the questionable position, the friends of the truth here had taken. You will conclude that I could not stand bye and see the "dogs" (Phil. iii. 2) devouring the "lambs" lately brought to the light by brother Faulk. I have done my duty towards them in this respect, looking for wisdom and strength to him who has laid the burden of the truth upon all who receive it. Success has attended my efforts, and a number of them have met with me upon the basis of the truth in its entirety, as defined in the London statement. Others have left Mr. Brown, and at present remain alone, but we have good hopes of their union with us soon. The mental struggle has been severe. Others (two) alas! do not know where they are; the debauch has been too much for them; they have left Brown's establishment, but they have taken some of his principles with them. I believe there is a good opening for the truth here, and the true friends of the truth will, I hope, be benefited for having come through the ordeal. I have not found a more healthy and warm-hearted earnest ecclesia in New Zealand, than on the Waikato river.

DUNEDIN.—Brother W. W. Holmes reports the obedience of ROBERT GRAVES BURTON (23), acting railway guard at Dunedin, formerly Church of England, and late of London (son of Dr. Burton). He witnessed the good confession on the 11th of April, after six months' study of the books, and Sunday evening conversa-

tions at our house. He very cheerfully desired to be united by baptism into the Christ. He first heard of the truth from brother Simons (of Outram). He will meet with us in Caversham.

SYDENHAM.—Brother Challinor reports the immersion of JAMES CHAPMAN, riveter, formerly a Plymouth brother, into the all-saving name of the Lord's anointed. He adds: Since I last wrote you some sorrowful and some encouraging changes have been passing on in our midst. In the first place brother Mackilop, on account of the delicate state of his health, has been obliged to remove farther North, so as to get the benefit of a warmer climate. With this end in view, he with sister Mackilop, and family, have removed to Auckland. This was a severe loss to our small ecclesia. We miss their presence from amongst us very much, but we know that everything works together for good to those that love the Lord, this is our consolation and comfort. Next I have to report the obedience to the truth of WILHELM PETERSON, milkman, and his wife AMELIA PETERSON, formerly baptists. For some considerable time, they were groping their way little by little out of the darkness of the apostacy. They have at last succeeded, and rejoice with joy unspeakable in being able to live in the marvellous light and liberty of the gospel. We have been obliged to withdraw ourselves from Sister Williamson for not conforming to the requirements of the truth, also for the same cause, but to a larger degree, we have had to withdraw ourselves from Brother J. Richards. This is unpleasant work, but still it must be done. The truth must be well kept and clearly defined before the world by the actions of those who hold it; for if this is not done, we shall soon find ourselves gliding along with the easy and giddy multitudes around us, who are rushing to their own destruction. Before I conclude my epistle I must state that two more have just been assisted to put on the sin-covering name of Jesus, viz: Caroline ARCHER and Adelaide SMITH, formerly Baptists. These small additions to our little flock are a source of much comfort and encouragement to us in our present isolation. Indeed, our hearts rise in grateful praise to our Father in heaven for permitting us

the company of a few more whose faces we see Zionwards, and whose hope is the hope of Israel. As our numbers are now increasing, we shall be able with the Birmingham record, as our basis, to make our organisation more complete, which will enable us to take a place in this extensive city in order to give greater publicity to Jehovah's glorious truth. We have others that are striving hard to get into the saving name, of which due notice will be given."

UNITED STATES.

GROESECK (Tex).—Brother L. Risien reports that on May 16th, in the presence of his family and other friends, after a clear and comprehensive confession of the faith once for all delivered for salvation, J. C. FOUSE (46), farmer, put on the name of Christ by immersion. He had been looking into these matters about 18 months. He was formerly a prominent member with the Methodists, but becoming dissatisfied with their contradictory teachings, he withdrew and stood alone. His first introduction to the truth was somewhat singular. "Some 18 months ago," says brother Risien, "I was doing some slight repairs to a steam engine on a Sunday (it being a very urgent case). Some church goers, looking on, informed me how very wrong it was to labour on the Sabbath, &c. I need hardly say the questions I put to them soon silenced them. Our new brother was standing near, and to some extent agreed with me. At the first opportunity, I had further conversation with him, and placed *Twelve Lectures*, with other works, in his hands, which resulted in his joining all those of like faith precious faith in the narrow road which leads unto life eternal."

WAUCONDA (Ill).—Brother North reports the obedience of sister NEVILL's daughter LIZZY (23), on the 28th of May. He prays she may receive the new name appointed for all who love the coming of our Lord. He adds, "we have had recently in our latitude two very interesting lectures by our dear brother Wood, of Harvard, but very few ears to hear the good news of the Blessed Kingdom of the Holy One of Israel. Thanks be to God for his mercy towards us."

The Christadelphian,]
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The Christadelphian.

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

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

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Vol. XVII.

THE REVISED VERSION OF THE NEW TESTAMENT.

DR. THOMAS once remarked, in reference to the proposed new translation (as Sister M. H. informs us): “We shall have no better translation of the scriptures than the one now in use until the law goes forth from Zion and the word of the Lord from Jerusalem.” He did not mean to say there would be no new translation, but that any new translation that might be published would fail to improve upon the version issued in the days of King James. Increasing study of the revised version will confirm this view as regards the substantial features of the case. Except as to a few points, the common version is all that could be desired as a rendering into English of the ideas embodied in the Greek text. If the revised versionists had confined their emendations to these few points, they would have given us a work that might not have struck the public mind as much of an achievement, but which would have possessed the value of combining the excellence of the common version with the improvements resulting from the removal of positive mistranslations. They have removed the mistranslations (and even this they have only done to some extent, for they have retained *hell* for Gehenna; *ghost* for spirit; *devils* for demons, &c.): but they have to an appreciable extent attenuated and weakened the generally robust and beautiful character of King James’ version.

Nevertheless, there are some compensations. The minds of thoughtful people will doubtless be stimulated to some extent in the direction of Bible study, and enlightened discrimination in Bible things, when they find a new translation in their hands differing in many points from the old, though

presenting the same facts and doctrines. The poor and unlettered in this world, who have become rich through enlightenment in the glorious truth revealed to us in the apostolic writings, will also be helped and interested by the comparisons they will have it in their power to institute between different renderings. In some cases the new version will help them.

For example, the omission of "for us" from Heb. ix. 12 will strengthen their recognition of the fact that Jesus himself obtained redemption in obtaining it for his brethren—an idea doubtless foreign to the minds of King James' trinitarian translators, who would be unable to conceive of the Jesus of their theology, "obtaining eternal redemption." All that Jesus did in his sacrificial character was "for" his brethren; that a basis might be established for their forgiveness unto life eternal. For this reason, it is said that "God laid upon him the iniquities of us all." But this fact ought not to conceal from our view what it was that he did in order that this basis might be established. He "abolished death" (in himself). "Through death, he destroyed him that hath the power of death, that is, the devil." The death that he died, he died in himself, and the work of destroying death to be accomplished by it, was accomplished in himself and in himself alone at that time. "HE obtained eternal redemption;" this has been lost sight of in popular theology. It is part of the truth that has been recovered by a faithful following of the teaching of the scriptures; and it will help its preservation that the Revisers have left out "for us" from Heb. ix. 12—not but what it was "for us," only

it was for himself as well first, which the middle voice of the verb in this verse involves.

In the same direction are other two improvements,—first, in 2 Cor. v. 14: here the authorised version reads "If one died for all, then were all dead," by which, it has been common to suppose that Paul meant that before Christ died, all were in a dead state. It is true that before Christ died, all were in a dead state: but this is not the fact that Paul states here. The idea before his mind would exclude the special recognition of this fact here. That idea is made visible in the new version, especially in connection with the context. The new version reads "One died for all; *therefore all died*;" that is, the all died with and in the one, when he died, because he stood for them all in a representative sense. This gives point and force to Paul's argument in the context, that having died with Christ, those who still live in the literal sense, are morally bound to consider themselves dead to themselves, as a man who literally died would be, and alive only as the property of him who died for them. Paul elsewhere says that we were "crucified with him;" we are baptized *into his death*; we are *buried with him* by baptism. This is the opposite idea to substitution. Christ did not suffer instead of us, but for us, and we suffered with and in him. With the common way of reading 2 Cor. v. 14, Paul is made to teach that the death of Christ brought those who were in a dead state into a living state, which is in contradiction to his other statement, that "if Christ be not RAISED, your faith is vain; *ye are yet in your sins.*" The death of Christ was an element

in the process of redemption, but popular theology has made it the all in all, as a suffering of the punishment due to others, and thereby excludes the apostolic and reasonable idea of community with the sufferings of Christ on the part of his people whom he represented as the wonderful work of the sacrifice which he "finished" on the earth and by which he laid the foundation for that life and joy which await all the family of God, including himself as its appointed head, and standing in whose midst he will sing praise in the day of victory.

The other case is the case of Rom. vi. where the verbs having to do with baptism and the death of Christ, are all rendered in the present tense in the common version, whereas, in the original, they are historic—expressing action accomplished in a past time. Thus Paul is made to say, "How shall we that *are dead to sin* live any longer therein?"—which is an anachronism: for the man who is *died to sin*, in the moral sense, could not live any longer therein. Paul's question was, as now seen in the Revised Version, "How shall we who *died to sin* live any longer therein?" This is a pointed question, which the other is not. Paul is referring to the fact that those whom he is addressing took part in the death of Christ in being baptised, as made evident by the altered rendering of his remark on baptism. Instead of "we *are* buried with him by baptism," it is, "we *were* buried with him by baptism unto death." Again, instead of "our old man is crucified with him," it is "our old man *was* crucified with him," and instead of, "If we *be dead* with Christ," it is "if we *died* with

Christ"—all of which are far from being immaterial alterations. They help to elucidate Paul's references to the death of Christ—a subject which in its popular representations, has done more than anything to stagger the efforts of reason to comprehend the highest of the ways of God.

Continuing acquaintance with the Revised version will doubtless enable most readers to endorse the verdict of the *Spectator*; that with all its defects, "The Revised Version will give the whole English-reading world a very much better conception of what the New Testament really is than they have ever had before." The *Record* says: "We feel that we cannot give sufficient thanks to the Revisers for their twofold work of construction and translation; and we receive this result of learning, research, and skill as the nearest approximation which the world at present possesses to the original Word of God."

The faults of the version from an English point of view, are vigorously expressed by the *Saturday Review* thus:—

"Alterations of the diction of the Old Version, involving no gain in sense, or scarcely a perceptible one, swarm in the Revised Edition, and in almost every instance it is impossible not to feel that the original translators, however inferior to the present Revisers in precise and exhaustive scholarship, textual or general, were infinitely their superiors in the rare and precious art of writing musical and masculine English prose. We do not question the learning and ability of the Revisers; but great as is their knowledge of Greek, how many of them are known, or have any claim to be recognised, as masters of English diction? No educated man can read some of the passages they have altered without feeling a sensation of intellectual pain and imaginative loss. But to the uneducated, whose sole literature has been supplied by the Bible, and who have fast-

ened upon the familiar words with a proportionate intensity of mental grasp, the shock will be infinitely greater." It is the language of the Bible that gives force and dignity to the oratory of Mr. Bright. All these associations and all these influences have been sacrificed at the shrine of pedantry and vanity. The Revisers of the Authorised Version will not content themselves with proving, what has not been contested, that some errors are to be found in the translation approved by the Divines of James the First's time. They must also try to show --and they lamentably fail in the attempt --that they can improve the English style on which so many illustrious men of letters have looked 'with mingled feelings of delight and despair.' Had they purged the Sacred Text of the errors which had crept into it, and placed, where it was necessary, variorum readings in the margin, they would have performed a useful and acceptable work. But in their efforts to attain a dry and merely mechanical accuracy of expression, they have so 'revised' the noblest book in the English language as to deprive it of much of its beauty, and to destroy many of its historical associations."

The other side is well presented by *The Times* thus :

"Even if the Revised Version seems to suffer in diction by comparison with the old, we have to remember that the Greek text is not itself a model of style. Where the language of the original is bald and jejune, where repetitions occur, where the diction is clumsy and inartistic, nothing is gained and a good deal is lost by giving it a more ornate dress in the English rendering. On the other hand, where the difficulties of the original arise, as they often do in the writings of St. Paul, from the obscurity of the thought and its utterance, from the wide sweep and sudden transitions of a swift and subtle mind struggling with an imperfect vehicle of expression, it is necessary to postpone everything to the paramount obligation of elucidating the thought and preserving the connection of the argument. It is here that the Authorised Version most conspicuously fails. A looseness in the rendering of particles, a carelessness in the distinction of tenses, a feeble grasp of the general drift, too often interrupt the reasoning of the writer and obscure the con-

nection of his thoughts. This is not felt so much in the public reading of the Scriptures, where the attention is ill-sustained, and where, as must be admitted, the train of reasoning, however faithfully rendered, is sometimes beyond the capacity of the audience to follow, but it is only too palpable to the student who compares the rendering with the original. No better test of the merits of the Revised Version could be found, in fact, than the patient and continuous study of one of the Epistles of St. Paul. In the Authorised Version this part of the New Testament too often comes very near to being unintelligible. The Revised Version, though it still preserves the true cast of its predecessor so faithfully that the difference only appears on direct comparison, yet brings out the sense and drift of the original, and converts a series of detached sentences into a train of close and sustained reasoning. Thus, what has hitherto been the exclusive possession of scholars and divines--namely the true appreciation of the mind and thought of St. Paul--becomes now, for the first time, the common property of all who understand the English language and can follow a train of reasoning. This, then, is the advantage and merit of the Revised Version; it is the first and only attempt to make a translation which shall be a true copy and transcript of an original text, itself the most authentic which the scholarship of age can construct from all the materials extant. It will not, of course, supersede the study of the original text, but it will materially assist and elucidate it for all but scholars of the first rank. If it does this, as we cannot doubt it is fully entitled to do, it will amply fulfil its purpose, and will abundantly reward the devoted labours of those who have prepared it."

The *Western Daily Mercury* speaks of the Revised Version as "THE BIBLE WHICH PUTS THE DEVIL IN THE LORD'S PRAYER." Hitherto Satan had found no place in the all-comprehensive prayer which was taught to the first disciples. Now he appears there. (Not, however, the popular Satan. See the pamphlet on the *Evil One*, just published.—EDITOR *Christadelphian*.) In having accomplished this feat, the Members of the Revision Committee have certainly achieved distinction. It is somewhat remarkable that, in these times, when belief in a Personal Power of Evil was dying away, the old and orthodox idea should have

received such strong support as is given by the new translation.

The *South Bucks Free Press* thinks it only to be expected that in an age like this, and in dealing with such a Book as a version of God's Word that has been for nearly three centuries enshrined in the hearts of the whole Christian Church, opinions the most diverse will be formed of the results of these learned labours. Men with only a smattering of Greek will, no doubt, seek to air their learning by hasty and ignorant condemnation of some of the changes made. Bigots of this or that section of the Church who find some cherished theory weakened by a textual omission or destroyed by a textual addition, will loudly condemn. Already it is praised as the "Victorian Testament," in the revision of which "the soundest possible judgment has been exercised;" and on the other hand the revisers are condemned for "depriving the noblest Book in the English language of much of its beauty and destroying many of its historic associations." We would, however, deprecate hasty criticism, and remembering the care and labour bestowed by the revisers, we would bespeak long and careful study and a time of partial waiting before a final judgment is pronounced on the result of labours of such surpassing difficulty.

The most consoling reflection connected with the whole subject referred to last month—the substantial identity and meaning—is well expressed by the *Weekly Times*, thus:—"It is remarkable, as the Revisionists show in their Preface, that though so many new and valuable

manuscripts have been discovered, and to-day there exist more ancient manuscripts of the Greek Testament than of any other ancient book, yet in the midst of all these diversities of text and readings, we need not alter a syllable of the celebrated remarks of Bentley, the Prince of English classical scholars, made 151 years ago:—"The real text of the sacred writess does not now (since the originals have been so long lost) lie in any manuscript or edition, but is dispersed in them all. It is competently exact, indeed, in the worst manuscript now extant; nor is one article of faith or moral precept either perverted or lost in them. Choose as awkwardly as you will, choose the worst by design, out of the whole lump of readings, . . . make your 30,000 (variations) as many more, if numbers of copies can ever reach that sum: all the better to a knowing and a serious reader, who is thereby more richly furnished to select what he sees genuine. But even put them into the hands of a knave or fool, and yet, with the most sinistrous and absurd choice, he shall not extinguish the light of any one chapter, nor so disguise Christianity but that every feature of it will still be the same."* EDITOR.

THE VISIBLE HAND OF GOD.

IN

MIRACLES, SIGNS AND WONDERS:

The nature and design of such operations and their necessity to the accomplishment of the work of God in the earth.

No. 6.

MANKIND speaks many different languages. It is this as much as anything that divides them into nations. The fact has caused much speculation. That man should possess the gift of speech at all is a marvel when the

* For remarks by brother Thirtle, which ought to have followed here, see page 358.—EDITOR.

matter is thoroughly considered, apart from its familiarity : That he should exercise the same gift in so many ways—that there should be a French language, a German language, a Russian, a Chinese, an English, an Italian, a Hebrew, Greek and Latin, &c., may appear even more wonderful on reflection. A hundred human beings could be gathered together, no two of whom would understand one another's speech. The fact has set the wits of "learning" to work. Our own day is distinguished for theories of the origin of language. Many suggestions are made and plausibly supported by facts—(a few facts), and the agreement of the theories with the few facts has caused a great many educated people to jump to the conclusion that the theories are true. And the vague and pretentious nomenclature of the theories has a tendency to create and perpetuate the impression of their unquestionable reliability. In point of fact, the theories are guesses of the most untrustworthy character, distinguished only by one thing in common, viz., an agreement to ignore the Mosaic account of the matter. In themselves, they contradict one another, and they change from year to year with increasing knowledge. They have a very narrow foundation; they stand upon a very few facts. They do not harmonise the whole truth of the case, as they would do if they were scientifically true. The only account that harmonises all facts is the Mosaic account; it accounts for the total want of elementary affinity between the leading languages of the world, which cannot be accounted for on the supposition that the different languages are mere differentiations of an original common system of vocables. And as besides this, the Mosaic account is supported by Christ, we have a double reason for accepting that account as true.

The account exhibits the visible hand of God. "The whole earth, (some centuries after the flood) was of one language and of one speech," (Gen. xi. 1), that is, the whole inhabited earth, which at that time was of very limited dimensions. It was inevitable it should be so, arguing from what we see and know in our own day. People who have grown up together all speak one way. Noah's family would speak Noah's tongue, and their families the same, and their successors the same, as population multiplied. What tongue this was, we may gather to have been the Hebrew tongue. There does not seem any room for doubt upon this point in view of the simple fact that the names of men from the beginning, even commencing with Adam, are all Hebrew. The Creator's own name is expressed in Hebrew. The *Elohim* talked with Adam in Hebrew; and the language which he acquired from them was like theirs. God's communications with Moses were in Hebrew; the nomenclature of the service of the tabernacle (that "pattern of things in the heavens") was all in Hebrew. The prophets spoke and wrote in Hebrew

Jesus, after his ascension, in his communication with Saul of Tarsus, "spake unto him in the Hebrew tongue." The primitive language of the Adamic race is thus, without doubt, the Hebrew tongue, and the same evidence proves that this is the divine language. That the Eternal Father should have a language may startle those whose notions of Divinity are of the loose and superstitious order, reflected in mere popular tradition. In the exercise of reason and in the light of the evidence, it will only appear natural and fitting that the speech of Deity should have structure and identity. The Father holds converse with the highest intelligences, the angels of his power, as he has done with Israel through the prophets; and is it not a matter of course that speech should be the vehicle of communion. True, he can commune by Spirit-impulse, but is not the very idea of language rooted in this? Strong idea seeks expression, and expression is a universal phenomenon. God is the archetype of every excellence we see manifested in the universe: the giver of every good and perfect gift; and if David with logical power enquires "He that hath formed the eye, shall he not see?" may we not with equal force ask, "He that hath endowed man with the faculty of speech, shall he not speak?" He is not a man that he should grow faint or be weary. He is not a man that he should be imperfect. He is not confined within the boundaries of any gift; for he has received no gift. "Who hath given unto him?" He is not, therefore, like man, bound by laws of speech. Eternal Corporate Wisdom is not confined to any sounds or signs, in the conveyance of ideas he may wish to express. Nevertheless, among all sounds and signs, there must be those which are best, (judged by whatever standard,) and it seems reasonable therefore to conclude that those in which Yahweh chooses to express himself are the best. And He has chosen to do so in Hebrew. Jesus has spoken in Hebrew since his glorification, whence it is no unnatural effort of logic to conclude that this is the language of the state of nature-likeness to Jesus to which men are invited in the gospel. This conclusion brings with it also the other conclusion that Hebrew will be the official language of the age to come, and finally, the language of all the earth. It is noteworthy, in passing, that amidst all their vicissitudes and corruptions, Israel should preserve Hebrew as the language of their worship throughout the world. There is probably in this a providential preparation for the political revolution that is to ensue on Christ's reappearing,—in the establishment of the Hebrew monarchy as the government of the whole world.

Hebrew, then, was the "one language and one speech" of all the inhabited earth at the time spoken of in Gen. xi. The continuance of this linguistic unity would have permitted of the execution of the plan which commended itself to the leaders of the community—viz., social unity and

consolidation. They feared being "scattered abroad upon the face of the whole earth." They wanted to remain together. It is easy to understand how they came to entertain this view. The population was limited and confined to a small district, outside of which, all was forest and desert. If they squandered themselves, they would lose the advantages and comforts and pleasures of society. They were comfortable while living together in one community. There was a sense of power and honour in association. But there was a tendency on the part of some to separate and depart to the wilds. They therefore formed a scheme to prevent disintegration. "Go to, let us build a city and a tower whose top may reach unto heaven, (which could therefore be seen from great distances all round and form a rallying centre of social organization), and let us make us a name, lest we be scattered abroad in all the earth" (verse 4).

There can be no doubt that this was a discreet plan from the merely human point of view. They were astute enough politicians who recommended that for the benefit of the community, they should stick together, and secure in co-operation those mutual advantages that cannot be realised in isolation. And no doubt, left to themselves, they would have carried out the plan, which, however, was inconsistent with another plan of which they apparently knew little or nothing, or at all events with which they did not sympathise. This other plan was God's plan which will always override every enterprise of human policy that may interfere with it. God's plan was to employ the descendants of the first Adam in populating, subduing, and developing the face of the globe generally, in preparation for the time fixed in the counsels of his own will, when he should hand it over to the constituents of the last Adam (developed during this process), as a fit and garnished dominion, to be administered by them for the glory of His Name, and the well being of its countless inhabitants. This plan required that they should be scattered in all directions over its surface. Here, they were planning to concentrate—not to scatter; and they had begun to carry out their plan. The city and tower were commenced, and the work was going on prosperously. What was to be done? The angelic consultation revealed apprehensions of the success of the communistic scheme. "The Lord came down (that is the angels came down, as we have formerly seen in such a case to be signified) to see the city and the tower which the children of men builded, and the Lord said: Behold the people is one, and they have all one language, and this they begin to do, and now nothing will be restrained from them, which they have imagined to do." The effectual remedy was suggested in the proposal: "let us confound their language, that they may not understand one another's speech." This was done with the most signal effect. No work of cooperation can be carried on without a

constant mutual understanding ; and the workmen ceasing to be intelligible to one another, "left off to build the city." The few who did understand one another were unequal to the carrying on of the work. For a time, confusion would prevail, but by degrees, those who spoke the same tongue would get together, and after a vain attempt to battle with the extraordinary impediments suddenly placed in their midst, they took themselves off in various directions. "From thence did the Lord scatter them abroad, upon the face of all the earth."

Here was a great and needed intervention of the visible hand of God. It is a rule of the Divine Government that there is no peace to the wicked. Mankind, in a state of sin, are not permitted to realise the blessedness that come from unity and peace. They were by this event broken up into sections and parties, that soon became hostile. Difference of speech compelled difference of land of habitation, and the two circumstances together created rival interests which destroyed sympathy and bred strife and war. Thus the circumstance that impelled the human race into the path of exploration and emigration, and laid the foundation of the future habitable world, also established a condition of things that furnished a source and means of that retributive evil which is the providential dispensation to our age of sin.

It was of course what is considered a great miracle—a definition to which there can be no objection when a miracle is understood to be a work of power beyond human achievement. In reality, it was a natural result of the means employed. We see a similar result slowly produced every day. Take an academy for the study of the languages. Twelve boys all speaking the English language (say) are brought to be taught each a different language, for the sake of argument. At the end of seven years, each boy fluently speaks the language he has studied. Now, here are twelve boys at the end of the terms of their studies all speaking different languages. How has this result been effected? You say "by study. Good, but put it nakedly; Speak of the thing and not of the name of the thing; Speak as a philosopher. Is it not this, *that in the brains of these boys, certain impressions have been produced* which enable them respectively to speak a language which their neighbour does not understand? Now suppose the master of the academy had the power of producing these impressions *instantaneously*, instead of by a laborious process of sights and sounds, we should have precisely what happened on the plains of Babel, minus one particular; the elohistic teachers of language, while imparting a new language, obliterated the memory of the original tongue, so that the subjects of their operations not only learnt a new language, but forget the old. This is beyond the power of any human

teacher. His twelve pupils would all be able to speak English, though unable to communicate in the acquired languages. But the angels of Yahweh's power have control of the root forces of nature, and can as easily erase an old impression, as imprint a new one. This power they used at the tower of Babel, and though a miracle, it was not such in the popular acceptance of the term, but merely a higher manipulation of the powers of the universe than is possible to man.

There was a similar exercise of power with different objects on the day of Pentecost. Here, twelve illiterate men were enabled to speak a variety of known languages with an accuracy that enabled those who had been brought up in them to recognise them as their own mother tongue. (Acts ii. 1-11.) In this case, the prodigy was God's attestation to the truthfulness of the apostolic testimony to Christ's resurrection. (Acts ii. 33 ; v. 32 ; xi. 15-17.) Tongues were for a sign—(1 Cor. xiv. 22)—a sign to unbelievers (*ibid*) to show that God was working with those who were preaching the word. (Mark xvi. 17-20.) There was in this case no blotting out of the memory of the original apostolic dialect ; there was only addition—no subtraction ; only an impartation of new knowledge, not the obliteration of any possessed. The purpose did not call for any obliteration. It was not to confound speech, but to emphasise speech in the case of the apostles. Thus the operations of the Spirit are always guided by wisdom. (1 Cor. xii. 11.) The effect of the operation depends upon the will of the operator. The same Spirit produces the most diverse results according to the object aimed at.

Diversity of language among men is the result of a great miracle performed at the beginning, the effects of which have been perpetuated from age to age by natural means. The creation of this diversity of tongue was not a blessing. It was not intended as a blessing, but as a means of frustrating an enterprise that was inconsistent with the Divine plan and also of promoting that plan in the scattering of the human family. Its mission will have been accomplished when the whole *earth* is gathered under one head and occupied by an immortal population that will be ONE. Diversity of tongue will pass away with the ephemeral age of evil to which it belongs. A knowledge of the languages will become an obsolete distinction when God's work with the earth is finished. That purpose is to make an end of all nations upon earth except one (Jer. xlvi. 28), which will last as long as the earth—for ever. This nation is the nation of Israel with Jesus at its head—a nation purified by a process of spiritual selection and having absorbed in itself the acceptable elements of all other nations by the same process. When there is thus but one fold and one shepherd, there will be a return to that oneness of language which was a characteristic of human society at the beginning, and which will be one of the glories of that

restitution of all things which God hath spoken by the mouth of all His prophets since the world began. The prophets who prophesy the ascendancy of the Anglo-Saxon tongue are prophets of the deceit of their own heart. They judge by the appearances of things and prophesy in harmony with their desires. Probabilities as they appear to human sight are a poor rule of faith. At one time Latin,—at another Greek,—seemed likely to become the ruling tongue. At that time, British jargon had no existence. Now British jargon's turn has come: but British jargon will follow all the other Gentile vocabilities in due time into the abyss of forgetfulness, and make way for the Divine language which was confounded at Babel, preserved in Israel, established for ever in Jesus of Nazareth, and which will be the tongue of wisdom and love in all the earth in the ages of perfection that lie beyond. It seems very unlikely at the moment; but the word of the Lord standeth sure.

EDITOR.

MUTUAL IMPROVEMENT AMONG CHRISTADELPHIAN YOUNG MEN.

ADDRESS TO THE LONDON CHRISTADELPHIAN MUTUAL IMPROVEMENT
SOCIETY.

[BY BRO. J. J. ANDREW.]

IF this were an ordinary Mutual Improvement Society, the present occasion would be used for the purpose of exalting, in some way or other, human nature. But it does not come under the term ordinary. It is entitled to be called extra-ordinary, or exceptional. In this large city there are many societies established for the mutual improvement of their members, but this is the only one bearing the prefix, Christadelphian. That name necessarily restricts, and modifies, the objects expressed in the other part of the title. Without it a society of this kind simply exists for the mutual improvement of untutored flesh; it is destitute of true wisdom, and therefore all its operations begin, continue, and end in this life. Some progress may be made in the arts of speaking, reading, and composing; much knowledge may be aggregated, and the mind made familiar

with the narrative, or imaginative portions of human literature. But of what permanent value are these attainments? They feed the intellectual appetite, and gratify the self-loving sentiments of the mind; but in this there is no glory to God. The best thing that can be said in their favour is, that they occupy time which would, in most cases, be filled up with less useful, or more baneful pursuits. They originate in the flesh, they feed on the flesh, and consequently can give only that which is in the flesh, a consummation truthfully described as "vanity and vexation of spirit." Improvement on such a basis as this is a misnomer; it flatters its followers and therefore deceives them; it leads them to believe that they are doing and obtaining good, when they are, in reality, being confirmed in the ignorance of the natural mind, or becoming more familiar with the

almost universal misconception of things seen and unseen. They live, move, and have their mental being in a Fool's Paradise filled with trees which are untruthfully labelled. They eat the fruit of plants called Knowledge and Wisdom, which should be denominated Ignorance and Folly: offensive smells they esteem as fragrant perfumes: discordant sounds are extolled as the perfection of harmony: unsightly pictures are described as beautiful; injurious food, attractively dressed, is partaken of on account of its supposed invigorating properties: in a word, everything is misrepresented, misunderstood, and misused, and all the things therein "are not what they seem." The same may be said of every human organization not based on the wisdom that comes from God. They fascinate the imagination and give scope for the play of human energy, but "the end of those things is death." The truth revealed in the word of God is the only means of deliverance from false notions and profitless pursuits, and the only lever by which man can be raised to a higher grade than that which he inherits by birth. His elevation must come from an outward and superior force. By his own power he cannot at the best do more than revolve round his own axis, and when the internal spring has spent its force his revolutions, however numerous, leave him where they found him. Progressive movement in a forward direction is out of the question. Civilisation may become more complete, and the arts and sciences attain greater perfection; but man is still where he was at the beginning. The difference between savage and civilised life is nothing more than the displacement of a rough by a smooth surface. Remove the polish and the material is found to be precisely the same in both cases. In some respects the advantage is on the side of the savage, for the misdeeds of which he is guilty are as plainly seen as his naked body; whereas conduct, the same in principle, in a polished state of society, is so completely enveloped in attractive clothing

that all excepting the undimmed or practised eye are deceived. To test this in its most extreme sense it is not sufficient to scrutinise society as at present constituted, because, however far astray it may be in Bible doctrine, it exhibits evidence of having been influenced to some extent by Bible morality. Such a test is to be found in those countries and ages where the Bible has not been known or accepted, as, for instance, the comparative refinement of ancient Greece and Rome. Nevertheless, Christendom-so-called contains sufficient elements of human debasement to show that man cannot improve himself apart from divine wisdom. Take, for instance, the following category of base actions:—Pride, vanity, arrogance, boasting, selfishness, ingratitude, meanness, discontent, insubordination, deception, envy, jealousy, malice, hatred, and revenge. All these vices can be, and are, constantly in operation without violating the laws of the land, or the standard of public criticism. Nay, on the contrary, some of them constitute the rule by which character is judged. For instance, a proud man often commands respect, where one of humble mind is looked upon with contempt. Self-aggrandisement is extolled and self-sacrifice condemned; revenge is esteemed manly, and forgiveness called cowardice; insubordination is encouraged and submission discountenanced; boasting is considered a sign of strength, and patient contentment evidence of weakness; meanness is called prudence, and liberality folly; while hatred is condoned and love, forbearance, or mercy deemed childish. In a state of society based upon righteousness, such gross moral anomalies as these would find no place. Human vices of every grade would be equally reprobated. The diminution which has taken place in the grosser vices, such as murder, idolatry, theft and adultery, evidences the influence which the Bible has had on unregenerate man, but the prevalence of

the less flagrant offences, not only in secular, but also in so-called religious, society, proves what little real progress has been made in exorcising man of his innate depravity. It is comparatively few of the scriptural injunctions—principally those embodied in the laws of the land—which have taken a fixed hold on the leaders of public opinion. And the power of even these is dependent much more on fear of man than on fear of God. A man whose mind is familiar with Biblical teaching well knows that the one class of moral obliquity is as much a barrier to God's endless favour as is the other. He recognises not only the statement that "no murderer hath eternal life abiding in him" (1 Jno. iii. 15), but also that "Every one proud in heart is an abomination to the Lord" (Prov. xvi. 5), and "The Lord will destroy the house of the proud" (Prov. xv. 25). While remembering the apostolic utterance that "fornicators," "idolators," "adulterers," "thieves," and "drunkards" "shall not inherit the kingdom of God" (1 Cor. vi. 9-10), he does not forget that the same is said of those who manifest "hatred," "wrath," "strife," and "envy" (Gal. v. 20). He knows that covetousness, malice, deceit, whispering, backbiting, and boasting are included in that "unrighteousness" which comprises fornication, wickedness, murder, and hatred of God (Rom. i. 29-30). In calling to mind the things which the Lord hates, he does not give greater prominence to "a false witness" speaking lies than to the sower of "discord among brethren" (Prov. vi. 19). In reading Christ's list of the "evil things" which "come from within, and defile the man," he does not omit "evil thoughts" and "foolishness" (Mark vii. 21-23). And he does not construe the declaration that "If any man love the world, the love of the Father is not in him" (1 Jno. ii. 15), into a license to equalise his desire for temporal and spiritual riches by attempting the impossible task of "making the best of both worlds"—the world which

"lieth in wickedness," and the world which will be full of righteousness.

A mind "filled with the knowledge of God's will" (Col. i. 9), does more than avoid these fatal mistakes. It endeavours to act up to the divine rule of conduct embodied in such sayings as the following:—

"Present your bodies a living sacrifice unto God" (Rom. xii. 1), "Live soberly, righteously, and godly in this present world" (Tit. ii. 12). Be "patient in tribulation" (Rom. xii. 12), "Overcome evil with good" (Rom. xii. 21), "Recompense to no man evil for evil" (Rom. xii. 1), "Love your enemies, bless them that curse you" (Matt. v. 44).

"Follow after righteousness, godliness, faith, love, patience, meekness" (1 Tim. vi. 11), "Let this mind be in you which was also in Christ Jesus" (Phil. ii. 5), "If any man have not the Spirit of Christ he is none of his" (Rom. viii. 9), "Sanctify the Lord God in your hearts" (i. Pet. 3, 15), "Be ye followers of God" (Eph. v. 1), "Be ye holy; for I am holy" (i. Pet. i. 16), "Be ye perfect, even as your Father who is in heaven is perfect" (Matt. v. 48).

No improvement can be of any real value unless it is in the direction of those precepts. When first perused, the standard they present seems beyond human reach, and suggests the application to it of the Psalmist's exclamation concerning the Deity's omniscience—It is "too wonderful for me; it is high, I cannot attain unto it"—(Ps. 139, 6). To achieve it all at once is utterly impossible. It is a work of time and a question of growth. If in the natural world the most enduring things are the slowest in development, how much more so in the spiritual! A long-lived tree does not show daily signs of increased width or stature. A full year may be required for any appreciable difference to be seen. But the constant process of imbibing sap from the soil causes layer upon layer of woody fibre to be added to the stems and its branches until, in the course of many

years, that which was a mere sapling, easily broken by a youth, becomes so strong that a gale of wind cannot uproot it. So likewise is it in the implanting and growth of spiritual truths in the mind. Spiritual life (in the flesh) is a most tender plant which requires attention as constant as that which a gardener bestows on his choicest and most delicate exotic. The surrounding atmosphere is not favourable to its growth, and unless protected it will pine away under the blighting influence of the world's chilly blast. The much needed protection is provided in direct intercourse with the Invisible God, and in companionship with men of God, both dead and living. From these sources, vitality is obtainable by which the corrupting influences around can be successfully resisted. Both natural and spiritual life, are carried on between two contending forces—the one striving to maintain health, the other to produce disease and death. The health-giving force in natural life is the electric fluid which pervades the system, and in spiritual life, the divine truths revealed by the spirit. Of none can it be said, as of Christ even in childhood, that they are of “quick understanding in the fear of the Lord” (Isa. 11-3); and far less is it true that after the understanding is enlightened, there is a readiness to render implicit obedience. Hence the necessity for “precept upon precept, line upon line, here a little and there a little” (Isa. 28-10). As long as the precepts and lines are being accumulated, progress is being made, but if the aggregating process be stopped, there is danger not only of the growth being arrested, but of decay setting in. This is pointedly expressed by the Apostle Peter in his exhortation to add unto “faith,” “virtue,” (*i. e.* courage), “knowledge,” “temperance,” “patience,” “godliness,” “brotherly kindness,” and “love.” Of him who fails to do this the Apostle says, “he is blind, and cannot see afar off, and hath forgotten that he was purged from his own sins” (2 Pet. 1, 5-9).

In other words spiritual vitality has become so weak that it has lost its power to resist the moral corruption of the world. The end of such a condition is not difficult to determine. Forgetting that sins have been purged is almost equivalent to “denying the Lord” by whom the purging was effected (2 Pet. 2, 1), the reward for which is “swift destruction.”

What a contrast to this is the picture of one who gives all diligence to add to faith the other “fruits of the spirit!” He is “neither barren nor unfruitful in the knowledge of our Lord Jesus Christ” (2 Pet. 1, 8). He is told that “against such there is no law” (Gal. 5, 23); he has the promise that he “shall never fall,” and that “an entrance shall be ministered” unto him “abundantly into the everlasting kingdom” of Jesus Christ (2 Pet. 1, 10, 11).

This sublime finality is one which every son of God would like to have guaranteed to him. On God's part there is no fear of failure. The promise, oath, and sacrifice, of His covenant ensure its fulfilment to some. The only open question is, who they will be. This depends on themselves. If they carry out the conditions the reward is certain. The “commandments are not grievous” (1 Jno. 5, 3), nor the requirement impossible. Briefly stated they are, imitation of Christ and likeness to God. This may be difficult—what is there of value that is not?—but it is not unattainable. No more fatal mistake can be made than to imagine it impossible.

It means in effect making no attempt, and without effort there can be no success. Moreover, it is equivalent to saying that God has offered eternal life on conditions which cannot be fulfilled, the logical sequence of which is, that man is mocked by God, and that none will be saved. He who thus judges the author of the plan of Salvation is deceiving himself if he has any hope of immortality. It is quite true that man left to his own resource must fail. But God has not done so. He has given abundant instruction by precept and example, and has promised to supplement

this by practical aid if sought in the appointed way.

This truth is expressed in such passages as the following :

“The Lord is nigh unto them that are of a broken heart.”—(Ps. 34. 18).

“The Lord is nigh unto all that call upon him.”—(Ps. 145, 18).

“God giveth grace to the humble.”—(1 Pet. 5, 5).

“I can do all things through Christ who strengtheneth me.”—(Phil. 4, 13).

“The Lord is my helper, and I will not fear what man shall do unto me.”—(Heb. 13. 6).

“If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him.”—(Jas. 1. 5.)

“Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need.”—(Heb. 4, 16).

This latter part of the process of improvement is not now under consideration. It is dependent on the due performance of the former part. The order of the procedure is first, Instruction from God; second, giving heed thereto; third, supplemental aid in a varied and providential way. There can be no question among the children of God as to the amplitude and perfection of the teaching placed in their hands by their Father in heaven. All that remains for them is to make a right use of it. The mere fact of knowing it does not ensure this. It may be apprehended in theory but not put into practice. It may fall on the ear, and not penetrate the heart. Hence the exhortation, “Be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straight way forgetteth what manner of man he was” (Jas. i 22-24). How to avoid such an exhibition of human folly as is here described should be the earnest aim of everyone who has

accepted the invitation to God's kingdom and glory. The means at his disposal are fully adequate to the end in view. They require both isolated and co-operative action. The former consists of daily Bible reading and prayer, the latter of regular attendance at the Sunday and weekday meetings for exhortation and exposition. It is impossible to lay too much stress on each and all of these spiritual aids. They are at the same time the means of imbibing healthy vigour, and manifesting robust strength. They act and re-act on each other. Nothing can equal the mental impressions made by direct contact with God and His word. But, by association with others, attention is called to matters of importance which do not strike every mind with the same force. Moreover, the varied mental peculiarities and dispositions to be found in any community necessarily lead to many sided truths being viewed in different aspects. The advantage and necessity of co-operation in the work of the truth is shown by the appointment in the first century of “apostles,” “prophets,” “evangelists,” “pastors,” and “teachers,” “for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, 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 measure of the stature of the fulness of Christ”—(Eph. 4, 11-13). Not having the advantage of this divinely appointed organisation in the present day, we are compelled to make the best use of our judgment in devising means additional to the weekly celebration of Christ's death, for building ourselves up in the wisdom from above. This society is one of the efforts made in that direction. Though sanctioned by the ecclesia, it is not a part of the ecclesial arrangements. In this respect it occupies a somewhat similar position in relation to the Israel of God, which the Nazarite and Rechabite orders occupied in relation to the Twelve Tribes of Israel. Its membership is based on a voluntary vow, and the fidelity with

which that vow is kept is some indication of faithfulness in other departments of the truth. If it be good to be enrolled on its register, it is better to be regular and active in attending to its operations. "He that is faithful in that which is least, is faithful also in much" (Luke, 16-10). And with equal truth may it be said that he who is negligent in the performance of a voluntary task is not unlikely to exhibit greater delinquency in higher obligations.

The three-fold form of activity which this Society has designed for itself—reading, writing, and speaking—presents a healthy stimulus to increased acquaintance with the scriptures, self-improvement in renewing the mind with the wisdom they contain, and greater efficiency in the truth's varied machinery. To read aloud from the Bible with effect the meaning must be understood, though it does not follow that a right apprehension necessarily produces good reading. Other things are needed, but this is indispensable. The more completely the reader is in harmony with what he reads, the more does he enter into its spirit, make it a part of himself, and utter it as if his own thoughts. A chapter well read is half expounded.

Writing and speaking on Biblical topics require the diligent use of the reflective portion of the mind. Preparation for either is an excellent discipline for the thoughts. Abundant scope is afforded for exercising the moral and intellectual faculties, but this must be done within certain circumscribed limits. Knowledge of the divine will is intended to prevent that unbridled play of the imagination to which unenlightened flesh is so prone. He who discourses profitably on what God has written must accustom himself to look at everything within the range of his vision from God's point of view, for "the weapons of our warfare" are intended to "cast down imaginations (or reasonings) and every high thing that exalteth itself against the knowledge of God, and bring

into captivity every thought to the obedience of Christ."—(2 Cor. 10-5). The task is difficult, but it becomes easier by practice. Committing to paper the product of meditation generates accuracy of expression, while the utterance of the thoughts by prepared or impromptu speech gives readiness of utterance, both of which acquirements are needful in expounding the truth in its elementary as well as its more advanced phases.

In the topics presented in the Scriptures for the mind to feed upon, no complaint can be made of any scarcity. The difficulty, if any, is in the other direction. The very plethora of subjects sometimes causes embarrassment in the process of selection. The obvious course is first to choose simple ones, and then proceed to those more advanced.

One of the subjects demanding early attention is History. Facts are the basis of all sound reasoning. No religious conclusions are of any value unless founded upon accurate knowledge. The history of man from the Fall to the Exodus, the history of the Jewish nation, the history of Apostolic times, the history of the Four Great Empires, and of the kingdoms which have succeeded them furnish abundant material for instruction and reflection. A mind well stored with these events is capable of appreciating the many references to them by the inspired writers, not to speak of the power possessed of explaining difficulties to others.

Geography occupies only a second place to that of history. Without an acquaintance with the principal countries, cities, rivers, and mountains mentioned in the Bible, the incidents connected with them lose much of their force. And when the locality of events can be pointed out on the map, or pictured in the mind, it helps the memory in remembering the circumstances associated with any particular spot.

Biography claims attention on account of the many examples to imitate, and mistakes to avoid, which it furnishes. The life of Christ necessarily occupies the first

place, because of the perfect obedience to be seen in it. But there are also other lives from which instructive lessons may be derived. These should not be neglected. Bible biography has one distinguishing feature not found elsewhere. The faults of those even whom God loves are recorded with the same impartiality as are their virtues. From this we are able to learn God's estimate of human actions, and to picture what our biographies would be if recorded by the same inspired impartiality.

Prophecy is at all times dear to those who have embraced the one hope. Its gradual development in the politics of the day gives it a leading place in the intellect and affections of the children of light on whom it shines as a star of the first magnitude amid the gloom of Gentile night. But there is much to be learnt from prophecy that has already been fulfilled. A comparison of prophetic utterances with the records of history is both instructive and comforting. It enlarges the mind in its conception of the past, and reduces to their proper proportions the events of the passing hour. It further strengthens the convictions as to the veracity of God's Word, and puts into our hands useful weapons for resisting the wide-spread and ever-increasing incredulity of the present generation.

The types in the Old Testament constitute object lessons of the utmost value in illustrating the higher developments of the truth relating to the individual and multitudinous Christ. If good for the Israelites, they must be of much greater benefit to those who have witnessed to some extent their anti-typical fulfilment. The perfect parallels existing between type and anti-type give to the latter a distinctness and individuality which they would not otherwise possess, and in showing the harmony between one part of the Bible and another, they furnish confirmatory evidence of its divine authorship.

Symbolic language having been selected for much of the predictive portion of God's

revealed will, this enigmatical form of speech demands careful examination to arrive at a right understanding of the subjects so delineated. It will be found, however strange or uncouth they at first sight appear, that there is great propriety between all God's symbols and the things symbolised.

Special subjects—chiefly of a moral character—are found running through the Bible, and it is of great advantage to view them in the different aspects in which they are presented, such as declaration, injunction, proverb, promise, and practical illustration.

Each book of the Bible may, with profit, be examined separately, with a view to ascertaining, as far as possible, the writer, the age in which it was written, and the circumstances which called it forth. In many cases these facts will assist in a clearer understanding of the contents, of which a summary may appropriately be made. Any book so treated will, on subsequent perusal, in the ordinary course of daily reading, present the appearance of a familiar friend, absent for a time, whose renewed acquaintance brings to remembrance former associations of a pleasurable and instructive character.

A separate chapter or other portion of scripture should sometimes be examined verse by verse, in order to arrive at the principle or argument running through it, noting how it is illustrated, there and elsewhere, and what is the nature of the proof adduced. An analysis of this character gives to the mind a firm grasp of the writing so treated which is sure to be of permanent value in subsequent labours in the truth.

In all these matters care must be taken to act upon the Apostolic admonition:—“Foolish and unlearned (*i. e.*, uninformative) questions avoid, knowing that they do gender strifes,” (2 Tim. 2, 23.) “Follow after the things which make for peace, and things wherewith one may edify another,” (Rom. 14, 19.) If these precautions be acted upon the meetings will undoubtedly

be useful in fitting those who take part in them for more efficient service in other portions of the Gospel vineyard, and at

the same time aid in that mutual improvement which is alone of permanent worth.

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN ECCLÉSIA, No. 132.

“Exhort one another daily.”—PAUL.

It may have happened in your experience as it has happened in the experience of others, that you have been asked what you mean by “the truth.” “Why do you talk so much about ‘the truth?’ Why do you call your religious views ‘the truth?’” Our answer is furnished by the letters of the apostle John read this morning (2 and 3 John). In these brief epistles, John has much to say about “the truth.” The first of the two is addressed to those “whom I love in *the truth*, and not I only but also all they that have known *the truth*.” He alludes to “the truth” several times in the body of the epistle. The second of the two epistles is addressed to Gaius, “whom I love in *the truth*,” and to him he says, “we ought to be fellow-helpers to *the truth*.” He further alludes to the truth several times in the course of the epistle.

You are of course well aware that John is not the only apostle who refers to “the truth.” All the apostles use that form of speech, and Jesus declares himself to be “the truth.” It is, therefore, speaking as the apostles speak to speak of “the truth,” and we desire to speak as the apostles speak rather than as religious society around us speak. You hear little of “the truth” among the denominations; and you seem to them to speak a barbarous language to speak of “the truth.” Yet we will speak of “the truth,” not only because we have the primitive and best example for this mode of expression, but

also because of the immense significance involved in the phrase. There are various kinds of truth. It is true that the sun shines; it is true that we require air and food in order to live; it is true that man cannot live in water and that fish cannot live out of water. There are thousands of forms of truth, but it is not any truth that formed the uniting bond among the brethren of the apostolic age. The truth that bound them was a particular sort of truth, laying hold of particular facts involving particular significances. When John spoke of loving Gaius “in the truth,” he did not mean the truth in the abstract sense in which a man speaks of it when he says, “We must always speak the truth;” He meant that certain definite particular truth which Paul defines as “the truth of the Gospel” (Gal. ii. 14). When we trace the meaning of this phrase, we shall find a connection, not at first visible, between the brief epistles of John and that other portion of the scriptures which we have read from Isaiah. Let us build a bridge from one to the other. It is one of the beauties of the truth that it enables us to connect all parts of the Bible together, and to perceive unity throughout. We begin the bridge in John. We have the phrase “the truth.” This is the first pier of the bridge, so to speak. We ask what truth? Paul tells us: “the word of the *truth of the gospel*,” (Col. i. 5). This is the first span of the bridge. We ask, what is the topic or theme or subject

of this "truth of the gospel." He answers, "The hope set before us," (Heb. vi. 18), "the hope of the gospel," "*whereof ye heard before IN THE WORD OF THE TRUTH OF THE GOSPEL*" (Col. i. 23-5). This is our second span—the *hope*,—by which Paul says we are saved (Rom. viii. 24). We ask what hope is this? In answer to which he first says it is "one"—"the one hope of our calling" (Eph. iv. 4), from which he warns us to be not moved away. He shows us the importance of the warning by telling us that our final acceptance can only be realised "*if we hold fast the confidence and rejoicing of the HOPE firm unto the end*"—(Heb. iii, 6). This but strengthens the anxiety of every reasonable mind to know and be assured of the nature of the hope; and so we ask, what is this one hope which is placed before us in the word of the truth of the gospel? He gives us the answer in his statement at Rome: "FOR THE HOPE OF ISRAEL I am bound with this chain." (Acts xxviii, 20)—*the hope of Israel!* We say, "What Israel do you mean, Paul?" He answers, "*my kinsmen according to the flesh, who are Israelites, to whom pertaineth the adoption and the glory and the covenants and the giving of the law and the service of God and the promises.*" (Rom. ix. 3-4). We ask, "have they—your kinsmen, the twelve tribes of the house of Israel—to do with the hope exhibited in your apostolic labours?" He answers, "Unto which promise our twelve tribes instantly serving God day and night, *hope to come*" (Acts xxvi. 7). Ah, then, we may understand, Paul, why it was that when you arrived in Rome, you called *the chief of the Jews* together (Acts xxviii, 17), and said unto *them* "For this cause I have called for you and to see you and to speak with you, because that for *the hope of Israel* I am bound with this chain" (verse 20).

Thus "the truth" mentioned in John's epistles becomes convertible with the hope of Israel. The one is the other, as we know when the nature of the one and the other is understood. Now, who are ad-

dressed in the chapter read from Isaiah? (xliiii). "Thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, fear not, &c." Here, we land the other end of the bridge—Israel. We build our bridge thus: the truth—the truth of the gospel—the hope exhibited in the word of the truth gospel—the hope of the gospel—the hope of Israel. And thus we walk from John to Isaiah in a perfectly natural manner.

Now we will listen to what Isaiah has to say from the Lord, to Israel with whom we have become incorporate by the gospel. "When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee. When thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee." This is a very glorious assurance. Let us be quite clear as to its application. We shall find in it some consolation for every saint of God. But let us find it legitimately that we may find it surely. There is a way of applying scripture, in which the application is not obvious; that is, the application is made without an evident reason justifying it. This does not ultimately yield satisfaction. That only which is demonstrably truthful gives a rock to the feet.

It is evident that the application of the divine declaration in question is first to the nation of Israel as a whole. The context shows it. We read thus a verse or so before: "Who gave Jacob for a spoil, and Israel to the robbers? Did not the Lord—he against whom we have sinned? For they would not walk in his ways, neither were they obedient to his law. Therefore he hath poured upon him the fury of his anger, and the strength of battle." There will be no question as to who is the Jacob that has been given to the spoil, and Israel to the robbers. It is this Israel dispersed and afflicted, that is addressed in what comes after, viz., thus: "But now, thus saith the Lord that created thee, O Jacob, and he

that formed thee, O Israel. Fear not, for I have redeemed thee: I have called thee by thy name: thou art mine. When THOU passest through the waters," &c. How comes the disobedient, reprobate Jewish nation to be thus addressed? The answer is—because nationally, it is the fact, that God created and formed them. There would have been no nation of Israel if God had not called Abraham, and given him Isaac by a miracle—(Sarah being both barren and past age—Heb. xi. 11). There would have been no Israel if God had not further guided Isaac's son, Jacob (called Israel), multiplied his seed, delivered them by miracle from Egypt, and organised them as a nation by the hand of Moses. The nation of Israel was divinely created and formed as no other nation on earth ever was. It was redeemed as no nation has been. It is the only nation divinely surnamed and divinely owned. "You only," says God himself, "have I known of all the families of the earth." (Amos iii. 2.) This divine nation has been disobedient to the divine law; and upon this divine nation has the divine anger been poured out as upon no other nation. And concerning this nation, as a nation, it is true that the judgment inflicted will never destroy them. "When thou walkest through the fire, thou shalt not be burned: neither shall the flame kindle upon thee." We are the living witnesses to-day of the truth of this declaration. Here we are more than two thousand years after the record of these words, and we point to the scattered nation of Israel and say, "There they are, unburnt up by the fire of affliction which for many centuries has burnt around them; undevoured by the stormy waters which they have passed through. It is an indestructible nation; it is an immortal nation, because God has so decreed: "Though I make a full end of all the nations among whom I have scattered thee, yet will I not make a full end of thee, but will correct thee in measure." (Jer. xxx. 2.)

When we think of this, we are not to

think of the individual Jews who may be presented to our notice in any generation. We are to think of the nation as a whole with a past and a future. Multitudes will have belonged to this nation in the course of its history who are no part of it in the ultimate and perfect and abiding form to which God is guiding it. The whole generation that came out of Egypt are examples. With them God was not well pleased, and they fell in the wilderness because of their unbelief (Heb. iii. 17-18; 1 Cor. x. 5.) There have been millions upon millions of the same sort ever since. It has always been true what Paul says—"They are not all Israel that are of Israel." It will not always be so; for we read in the prophets of a time when it shall be said—"Thy people shall be all righteous:" "they shall all know the Lord from the least of them to the greatest of them (Is. lx. 21; Jer. xxxi. 34). But while all have not been Israel that have been "of Israel," there has always been an element of the right sort. Even at the worst stage of their history, when the ten tribes wholly followed Baal, as appeared, under the leadership of Ahab, and Elijah was under the impression that he alone was left faithful, God told him there were thousands who had not bowed the knee in idolatry (Rom. xi. 2-4). This faithful element, beginning with Abraham, and coming down the ages to the last adopted son at the coming of Christ is the kernel, the backbone of the house of Israel, for whose sake—for their development and trial, all the others and all the evil circumstances connected with their history exist; and of this element, raised from the dead and perfected at the return of Christ, the house of Israel, in its official and influential class, will exclusively consist. The others are dross and ephemera. The earth will be finally and exclusively occupied in glory by this class of Israel in all their generations, reinforced by the great harvest of Messiah's millennial reign. Having our eye on this class, or element, we can understand the emphasis of the assurance of in-

destructibility which while covering the nation as a whole, more particularly applies to the ultimately permanent ingredient in the nation.

Now this ingredient in our day comprehends adopted Gentiles—Gentiles who receive and become obedient to the hope of Israel—who, as the word of the apostles has enlightened us, become fellow heirs with Israel of the glorious things promised to the fathers from the beginning. It is under this head that we find the individual consolation referred to in the beginning of these remarks. What brings us together this morning? It is our standing in the hope of Israel. Apart from this standing, we should never have known one another, let alone our assembly. It is a standing we have obtained purely through the mercy of Israel's God—the creator and sustainer of heaven and earth, who sent the invitation by Paul, which we have heard. It is a standing greatly to rejoice in. True, Paul makes it a subject of warning, saying "Thou standest by faith: be not high-minded, but fear. If God spared not the natural branches, take heed that he also spare not thee." Still, he enjoins us also to be glad, saying "Rejoice in the Lord always," "hold fast the confidence and rejoicing of the hope." This is a joy and a fear that mix very well together. A man who fears to displease God is the only man that can truly rejoice in hope of the promises he has made. Now supposing such to be our case (and surely it is so with some of us—shall we say with most of us? God knoweth). See the consolation we may take from the scripture in Isaiah concerning the Israel of whom in that case we form a part. "When thou passest through the waters, I will be with thee, and through the rivers they shall not overflow thee. When thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee."

Our present experience is an experience of evil—a going through fire and water, as it were. Oftentimes, we are filled with fear lest after all, the evil be too much for us,

and calamity overwhelm, lest the fire kindle and the water overflow, and we perish, Here is a word of almighty comfort. It is the voice of God—the voice of Him who holds the stars in his hand—of whom are all things and without whom, a sparrow cannot fall. It is the voice of Him whose words alone can give abiding comfort: for if God be for us, who can be against us? Mark the nature of the comfort. It is not an assurance that Israel shall be free from trouble. It is not an assurance that there will be no towering billows or leaping flames of fire. It is a distinct intimation to the contrary, that we may expect both, but that in the midst of all evil, God will be with his people, and guide them safely through the great and terrible wilderness in which they are threading their way to the promised land. If we are tempted to ask why there should be the evil—why the fire and flood—why the wasting and terrifying affliction,—we have the answer, "Behold, I have *refined thee*, but not with silver: I have chosen thee in *the furnace of affliction*" (xlviii. 10.) This suggests the purifying of good metal by the removal of dross. It is what Paul tells us in another form when he says that the Father chastens us "for our profit, that we might be partakers of his holiness" (Heb. xii. 10). Now, is it not a matter of common experience that human nature in prosperity does not tend towards God, but away from him? and is it not a matter of common experience that adversity brings wisdom and godliness? There is but one answer, and that answer brings with it the assurance that it is true kindness that leads the children of God into trouble. It is hard to bear. It would not be affliction if it were otherwise. It would not do its work if it were pleasant. "No chastening for the present seemeth to be joyous but grievous, nevertheless, afterwards, it yieldeth the peaceable fruit of righteousness to them that are exercised thereby. *Wherefore lift up the hands that hang down, and the feeble*

knees." (Heb. xii. 11-12). There is this further assurance that God does not, in the case of those who fear, trust, obey, and serve him, allow trouble to press to the point of destruction. There is a moderating of the rigours of suffering as wisdom may call. Peter expresses the idea when praying for the brethren that after they have suffered a while, God might "establish, strengthen, settle them." God, who can control all circumstances, knows when to remove the pressure, and to fill the hearts of his children with joy and their mouths with praise. Let the reading of the Psalms of David illustrate this for the comfort of every grieving heart knowing its own bitterness.

God will finally deliver Israel out of all his troubles. The object of them is not destruction, but purification and preparation for the day of unimixed blessing that God has purposed from the beginning, and which will surely come at the appointed time, but in which we should not be fitted to participate without our measure of that chastisement whereof all are partakers—a chastisement which helps us to lower ourselves in our own eyes as it is meet, and to give to God that pure glory and exaltation which are his alone, but to which by nature we are blind, and in the recognition and ascription of which alone can we realise the highest joy.

EDITOR.

REMARKS BY BROTHER THIRTLE ON THE REVISED NEW TESTAMENT.

THE Revised New Testament has been the subject of many reviews, favourable and unfavourable. Those reviews which have appeared in the newspapers and magazines, have, with very few exceptions, been of the most superficial character. The writers for the public press seem indeed to have had no other object before them than to point out readings which they have liked or disliked, and renderings which they have approved or disapproved. The religious newspapers have not in this matter acquitted themselves any better than their secular contemporaries. Some have reviewed the book as to its English, which, while it has by some been loudly spoken against, has by others been with equal enthusiasm commended. Others have reviewed the work to point out to what extent the revision has affected those passages with which most of us were acquainted in the days of childhood, and, irrespective of the question whether in the Authorised Version those passages were rendered accurately or otherwise, the Revisers have incurred considerable denunciation, and have on the one hand been charged with irreverence and vandalism, and on the other with having played into the hands of the sceptic and

the infidel. Others again, and these are not numerous, have undertaken to criticise more minutely, have given their reasons for or against the Revisers on points of detail, and have disputed with more or less vigour the disposition and order of words and the punctuation and rounding of sentences. Those who estimate Truth as it should be estimated will not be so much concerned about the classic position and reputation of the English Bible as about its reputation and position as a faithful and reliable translation of the Scriptures from the original tongues. The principal anxiety should be to have the Word of God rendered into our mother tongue in the most exact and intelligible way, so that by daily reading and study, we may grow in knowledge of Divine truth. Anyone competent to judge, who has read the newspaper reviews, must admit that as a rule the writers of such reviews have shown themselves wholly unqualified to consider the work of the revisers in the way it should be considered. Here is an English New Testament. It is a revision of a translation from the Greek, the original text having been first specially compared with the most ancient authorities for the purposes of the revision. The

great questions to consider are—first, is the Greek text formed on the most approved principles? Second, is the translation a faithful and reliable one? These are the prime considerations. May people who know nothing of the Greek language take this book into their hands with confidence and derive therefrom instruction in the things of the Spirit? King James's version, of which the new work is a revision, has maintained a high place among translations into living tongues; and by reasonable, thinking people it has been used to enlightenment and profit, for those passages wherein Divine truth was conveyed by inexact language, or was obscured by being expressed in unsuitable terms, have long been expounded by polemical writers and others, who, though themselves, in some cases, unacquainted with the Truth in its purity, have lent support to the position of people who, untrammelled by orthodox creeds, have with discerning minds read the Scriptures to understand them, and with a conviction that the Scriptures cannot be broken. The reviewers generally do not appear to have cared to approach the subject with a view to ascertaining whether the word of God is more faithfully presented to the English reader in the revision than it is in the authorised version. They have contented themselves, as a rule, with generalities; and when they have come to a point involving doctrine or the unity of Holy Writ they have been content only too frequently to take a perverse course and express an unenlightened judgment. In this we do not wish to follow them. Our estimate of the New Testament is different from that of the reviewers, as are also those considerations which make the revised version an object of peculiar interest to us. The excellencies and shortcomings of the revision, as pointed out by the reviewers, are for the most part of a fancy character: they are in a large degree points wherein a difference is of comparatively small moment, and often points which, from the standpoint both of revisers and reviewers, might be decided simply on the score of taste and preference. The reviewers and the revisers are, we know, at one as regards certain cardinal theological dogmas. It could hardly be expected then, that the reviewers, looking through the same spectacles as the revisers, would be able to point to passages which have been rendered in a particular way simply because of the religious beliefs of the

members of the revision committee. The Anglican Church and the Nonconformist denominations, in both clerical and lay departments, agree in the belief of unscriptural doctrines, and so those passages which "Christendom" at large misunderstands and perverts have not been prominently referred to or particularly discussed in the public prints.

While thankful for the many improved renderings of the Revised Version, we are unable to express an unqualified satisfaction with it. King James's version presents many very important parts of Scripture with much greater accuracy than do many more modern translations in our own or other languages. That version, however, has its defects, and some passages which above all others ought to be clear (because if inexactly rendered they make scripture appear to contradict scripture) have long been regarded as serious blots upon the work. The Revised Version certainly shows fewer signs of theological bias than the common version, and some of the improved readings and renderings now at hand are evidence of a more extended freedom of action having been exercised by the nineteenth century scholars. Yet there are plain indications of the theological bias of the revisers. In many places there is distinct evidence of the judgment of the revisers being a judgment trained and exercised in the doctrines of the Schools. The work is beyond question a valuable one. The text itself has been greatly improved by the adoption of fresh readings and by the more accurate translation of many passages which are in the A.V. imperfectly rendered; in the margin we have many alternative readings and various renderings of importance; and the appended suggestions of the American Committee form a very interesting feature. If more of the American suggestions had been adopted by the English "divines," the revision would in the end have been a more valuable work. Dr. Crosby, a member of the American Revision Company, writing with regard to the demand of the Americans to drop "St." before the names of the Evangelists, to substitute "Spirit" for "Ghost," to distinguish between "devil" and "demon," and so forth, says: "Probably not a single Reviser on either side the Atlantic would doubt the value of the distinctions made in these cases, but the English Revisers have not thought it prudent to make such radical changes in familiar passages." The pity is that a

“prudence” of this sort should have influenced the revisers.

We have said that theological bias is apparent in the work. How could it be otherwise? However honest a translator may be, he cannot be exempt from an unconscious dogmatic leaning. The revisers were continually called upon to exercise their judgment, and the misfortune is that their judgment would be that of men holding what we cannot but call unscriptural doctrines. In this and that passage they have recognised an allusion to this or other part of the orthodox system, and in resolving the Greek into English they have used words suited to their notion of what the sacred writer meant. This is no imputation upon the revisers. They have doubtless done their best. In all such work a judgment must be exercised. The question is—did the revisers exercise an enlightened judgment? We know the company contained adherents of the “Established Church” in such number that anything could be decided as men of “Established Church” ideas deemed right. Without exception, whether members of the Anglican communion or not, the revisers are men of no declared reputation for having a clear understanding of the truth as it is in Jesus, as that Truth is distinguished from current ecclesiasticism. Men of learning they all undoubtedly are. But their learning was not such as to teach them the importance of translating in this or that passage words which to them might seem superfluous or merely present in the text as idiomatic ornaments; nor was it such as to impress them with the necessity of observing uniformity in rendering into English words which might be adequately represented at all times by one particular English word. A man acquainted with the Truth will know why Peter or Paul should say this or that. A man who has a wrong idea of what the Apostles taught, will, as a consequence, be liable in many places to misconstrue their writings. King James’s revisers did so, and so did their predecessors. Do the nineteenth century revisers understand Moses and the prophets aright, and do they excel their predecessors in an understanding of the only true Deity and Jesus Anointed whom He has sent? Of late years translations of the New Testament into English have been very numerous, and men of some enlightenment on particular doctrines have occasionally entered the field, and thus, by the rejection

of archaisms or by the more consistent rendering of some words or phrases, increased light has been thrown upon different portions of Holy Writ. It may be added that some of the renderings adopted by the revisers and issued to the world with the weight of their scholarship, make the passages in which they occur more easy of comprehension by a Christadelphian, while orthodox readers will require them to be explained or spiritualised before understanding (?) them. While, then, in some respects, the revision affords satisfaction, it must be said that some faulty renderings have found their way into the text which would not have been there if the revisers had not lacked a knowledge of the spirit and meaning of the sacred writers. The Revised Version must, however, take a high place among modern editions of the New Testament in the English language; and those who do not use it habitually will doubtless consult it before any other revision in respect of obscurely translated passages.

While sincere and reasonable people have gladly hailed this addition to our means of instruction, the shallow-minded and those who, like Dean Stanley, are ever ready to say all they can against what they term “bibliolatry,” have raised the old cry. The Unitarians and Freethinkers have seized the opportunity of trumpeting against “verbal inspiration” and the soundness of the New Testament Scriptures. Wise people, however, will not waste time with these theorisers. The Dean of Westminster has thought fit to affirm that, “the publication of the revision will teach the people that inspiration consists not in the letter but in the spirit, not in a part but in the whole, not in a particular passage but in the general tendency and drift of the complete work.” The Dean may have his own notion on the point, and express it in his own way. But, as the whole is greater than its part, and the larger includes the smaller, that quality which he denies to the part and the smaller but allows to belong to the whole and the larger, must belong to every portion of the complete work in question. The ideas are, it is allowed, of divine origin, and penned at divine command. The Spirit of the Deity moved, led into all truth, and brought all things to remembrance. Must it not then be also allowed that, as revealed in the original, the divine ideas are expressed in the

most suitable terms, that they are properly, and therefore accurately, and therefore exactly expressed? In that case enlightened criticism will not tend to the discredit of the text, but by purifying it and excluding interpolated words and so forth, it will enhance the value of the text in the estimation of right-minded people; and the process cannot but strengthen the position of those who contend for the importance of accuracy in the study of the Holy Scriptures. It cannot be conceived how people who have studied the prophetic scriptures, can, consistently with reason, concede this point to Dean Stanley. It has been justly asked—What are our grammars, lexicons, concordances, &c., but instruments for ascertaining the sense of scripture by its *words*? The late Dr. Tregelles wisely wrote: “When asked what theory I maintained, I would answer ‘None!’ for I consider inspiration to be a fact and not a theory—a fact which makes Holy Scripture to be what it is—the word of God (so termed by our Lord himself, Mark vii. 13) and not the word of man.”

While not without its faults the revision is an important and acceptable work. It will help believers to an enlarged understanding of the word, and, maybe, will encourage other classes of people to study the sacred writings. It is characterised by greater uniformity of rendering than the A. V. The Greek text which has been followed is a purer one than King James’s revisers could possess. The language, too, is in many places much plainer than that of the A. V. Yet it is to be regretted that some antiquated and objectionable forms are scattered up and down the pages. Nevertheless, the Truth receives, in many directions, support which was not before apparent.

In their preface the revisers say with regard to the definite article, that it “was necessary to consider the peculiarities of English idiom as well as the general tenor of each passage.” They also say that, in some cases where the article is absent from the original they have had to tolerate it in the English version because the English idiom would not allow the noun to stand alone, and “because the introduction of the indefinite article might have introduced an idea of oneness or individuality which was not in any degree traceable in the original.” Sometimes also, “in order not to overload the sentence,” they have omitted the article though it was expressed

in the Greek. This discretionary course cannot but have afforded the revisers many opportunities of interpreting rather than translating. And yet, from the nature of things, some such discretion must be exercised. The misfortune is that, in the highest sense, a *wise* discretion was not always exercised. The English tongue does not lack in elasticity, and therefore the reproduction of the sacred writers’ ideas should have been the first study of the revisers, and the rounding off of sentences and the securing of rhythmical symmetry should have been secondary considerations. In the Greek language the definite article has a definite place and object. It is employed not only to specify, and to indicate the subject of a proposition, but to note renewed mention of something, to point out a well-known thing, and it is also prefixed to nouns of an abstract character. There are places in the Revised Version where the article has been improperly introduced, and also places where it has been suppressed. Again, there are instances of passages being much improved by the article having been regarded by the revisers. In Mark i., 1, they render “Jesus Christ the Son of God.” We should read “Jesus Christ, Son of God.” In verse 8, we read: “I baptized you with (margin, ‘or in’) water, but he shall baptize you with (‘or in’) the Holy Ghost (margin, ‘or Holy Spirit.’) This verse should read: “I baptised you in water, but he shall baptise you in Holy Spirit.” In many other places this error occurs. It is no more allowable to put in “the” before Spirit, or Holy Spirit, than before other words which may be used with or without the article. There are places where Theos (Deity) Pneuma (Spirit) and Christos (Christ) occur with the article, and also places where they have not the article. There is Deity and the Deity; Spirit and the Spirit; Christ and the Christ. If in the verse we are noticing we translate “in the Holy Spirit,” we should also render, “in the water.” No one, however, has a right to insert the article in either places; and if not in the latter, then neither in the former. In verse 10 of this chapter we read, “the Spirit as a dove descending upon him.” This is correct, because we read in the original to *pneuma*. What caused these inexact renderings, but doctrinal bias? In some places again, the article has been left untranslated without reason. For instance, in i. John iv. 6, we

read: "By this we know the spirit of truth, and the spirit of error." We should read here: "The spirit of the truth, and the spirit of the error." The Truth is the system of teaching which had apostolic approval, and which was of God (see v. 2), while the spirit of the Error was the antichrist (see v. 3), whereof says John, "*ye have heard that it cometh, &c.*" This shows why the article is in the Greek prefixed to these words. The spirit of the Truth and the spirit of the Error are put in forcible contrast, and the ideas were familiar ones to those to whom John wrote. He had told them (chap. ii. v. 18), that antichrist was coming. He now refers again to the same thing. While those to whom John wrote were related to the Truth, they were familiar with the Error which had been the subject of prophecy. Paul had written to the Thessalonians (2 Epis. ii. 8-11) telling them that the mystery of iniquity was already working, and that the lawless one would, after the removal of restraint, be revealed "whose coming is according to a *working of the Satan* with all power and signs and wonders of falsehood, and with all deceit of unrighteousness for them that are perishing; because they received not the love of *the Truth* that they might be saved. And for this cause the Deity sendeth them a *working of Error* that they should believe *the Lie* that they all might be judged who believed not *the Truth* but had pleasure in *the Unrighteousness.*" In this passage we find the same terms used for the Truth and the Error, as in the verse we have just quoted as a specimen. The "powerful working of the Adversary" and "the working of Error" refer to the same thing. When John alludes to the matter he denominates this working simply as *the Error*. The whole was matter of expectation and, therefore, the definite article was employed; and both in the verse from John's epistle and in those from Paul's epistle to the Thessalonians, the ideas of the apostles would have been more clearly conveyed to the English reader if the articles had been translated. We have another instance of a similar oversight in Romans viii. 3, where we read: "God sending his own son in the likeness of sinful flesh, and as an offering for sin, condemned sin in the flesh." Without taking note of the marginal renderings here, we will simply point out that in this verse the noun *hamartia* (sin) occurs three times, and while in the first two instances it has no

article before it, in the third case the article is prefixed, and the object of this is to make it plain that what is involved in the word in the first two occurrences is specified with emphasis in the third. We should read, "in likeness of flesh of sin, and for sin, condemned the sin in the flesh." Another instance of the same omission is John iv. 22, where we should read "*the* salvation is of the Jews," the article being expressed to show that a salvation of all so-called salvations is referred to—the real, the expected, *the promised* salvation, is of the Jews. In other places we are glad to find the article duly translated. For instance, in 2 Thess. ii. 3 we now read: "Let no man beguile you . . . for it will not be, except the falling away come first." Why does the apostle thus emphasise? Because the apostasy indicated was an event of which the Thessalonians had already been advised—and therefore the article denotes renewed mention, an allusion to something familiar to the Thessalonians. Then again we read in 1 John v. 12: "He that hath the son hath the life; he that hath not the Son of God hath not the life." Why is the language thus definite? Because John had previously written on the matter, and to those to whom he wrote this "life" was a familiar term; for they knew what had been brought to light by the Gospel. In the verse immediately preceding, we are told that the life given by the Deity is aionian life, and that life is in his son. To observe the use of the article and to adhere to the original in places where it is not used are very important points; and those who wish to be accurate in their study of the scriptures will not be above giving due attention to the matter. Exactness is all that is required to harmonise many apparent contradictions, and by exactness many passages otherwise unintelligible are easy to understand. Not a few omissions of the article, and also many cases of its improper introduction, are to be accounted for by the fact that the revisers entertained unscriptural ideas as to the nature of man, as to the truth concerning the Deity, and several important points of Bible teaching. In the exercise then of their judgment, however sound and excellent on questions of Greek grammar and English propriety, they have, here and there, failed to fully reflect the language of the sacred writers.

It were too much to expect that the revisers should tell us when the definite article is expressed before such a word as

Theos. They have indicated when it precedes the word *christos*, and we now read "the Christ" and "Christ" according as the article is present in or absent from the original. Among other reasons why this has been done is the fact that the word *christos* is not necessarily a proper name, but it is a Greek word meaning "anointed," and answering to the Old Testament term *mashiach*. But it is equally important to know when the word *Theos* is used in an emphatic way. Sometimes it is preceded by the article and sometimes not. There must be reason for this. The word is probably derived from a verb meaning "to place" or "to dispose," and, when applied to the Supreme Ruler and Disposer of the Universe, it is not anarthrous, for we read *ho Theos*. Again, in other places, we read *Theos* when also the Omnipotent One is referred to. It would not be convenient to render these expressions as "God" and "the God," as the case might be. First of all, the word "God" is not sufficiently comprehensive; and secondly, it is no translation of the Greek word. The well-known word Deity, which has come down to us through various stages from the Greek word, is a much more suitable word to use, and we may with propriety say "Deity," or "the Deity," as necessity may demand. The distinction exists, and it must be regarded. Illustrations are numerous, and here is one—(Jno. i, 1). "In the beginning was the Logos, and the Logos was with the Deity, and the Logos was Deity." This is the correct rendering. It is wrong to translate the last clause "and God was the Word," as some have done, who have disregarded the fact that the article precedes and indicates the subject of the sentence. If John had intended to write "and the Deity was the Word," we should have read: "Kai ho Theos een ho Logos." In this case the Logos would have been declared to be identical with the Deity. Whereas *Theos* is the predicate, and, in the words of Sheldon Green, a churchman and author of a Greek grammar, "all that is involved in the notion of *Theos* is predicated of the Word, namely, the proper nature and attributes of Deity." It was not desired to show that the Word and the Deity are one and the same, as some, without reference to the original, have contended; but to show what the origin and nature of the Word was—it was with the Deity and was Deity, *i.e.* Divine power in operative manifestation. This power was employed in creation, "The

same was in the beginning, &c. All things were made by it." The Logos was no more the Deity than the Son was the Father, in an absolute sense. The Son originated in the Deity; and so did the Logos. As then the important distinction of the presence or absence of the definite article can be marked by the use of the word Deity, which can be used definitely or indefinitely, that word should be used in translations of the New Testament that are to be plain; in preference to the Saxon word God. But we could not expect the revisers to make such a radical change in the language of the New Testament as the introduction of the more suitable word would have involved. As we have intimated, *Theos* is not a name of the Most High, but an appellative by which He is brought before the mind. The expression, "the Deity," would indicate the Supreme Being, Ail, who was known to Israel by the name Yahweh; the indefinite expression Deity would, lacking emphasis, convey the idea of the Almighty in a less individual way, reminding us of the multitudinous Elohim, and of Divine nature and attributes in manifestation. The word *Pneuma* must likewise be considered in this connection. It is a neuter noun used in many senses. In one particular sense, it was in the opinion of nearly all the revisers a name for what they style "the third person of the ever-blessed Trinity." Accordingly, we find the masculine pronoun used in relation to it (John xvi., 13; xv., 26; xiv., 17). In other places, in the A. V., we had it treated as a neuter (John i., 32; Rom. viii., 16, 26). The revisers, however, have given us the masculine in the latter instance. The word *Logos* is a masculine noun. In the estimate of the majority of the revisers this word stands for Jesus Christ, and they, therefore, regard it as a person—the second of a "trinity." The English expression, Word, is not masculine but neuter, and, therefore, to have been consistent, the revisers should have selected pronouns in agreement with the noun. Only in a theological sense are the terms "Word" and "Spirit" personal and masculine. Being really neuters in our tongue, these words should be referred to by neuter pronouns. *Peuchee* (soul), *zoee* (lifetime), *hamartia* (sin), *poneeria* (evil), *anomia* (lawlessness) are all feminines, but we do not translate them into English as such, but as they all signify things which in English are neuter as to gender, we allude to them by the use of neuter pro-

nouns. Again *genos* (generation), *nomos* (law), *chrusos* (gold) are masculines, but we render them into English neuters. The Hebrew masculine noun *davar*, the French feminine *parole*, and the Latin neuter *verbum*, all resolve themselves into English, into our neuter noun "word"; and whether we are translating from the first, second, or third language, we ought to make our pronouns agree with the nouns for which they stand. The revisers should have undone the wrong of their predecessors by rendering the pronouns referring to Logos into "it," and not into "him" and "he" in John i. The learning of the Schools has ruled in the matter. These verses should read: "In the beginning was the Logos and the Logos was with the Deity, and the Logos was Deity. The same was in the beginning with the Deity. By it all things became, and without it not one thing became, that came into being. In it was life, and the life was the light of men. And the light shines in the darkness, and the darkness overcame it not. There was a man sent of Deity, his name John. The same came for a witness, in order that he might bear witness concerning the light, that all might believe through him. He was not the light, but (came) that he might bear witness of the light. That was the true light which lighteth every man, coming into the world." At this point we are to regard the light as manifested, so we then continue to read in the masculine: "He was in the world, and the world came into existence through him, yet the world knew him not. He came unto his own (possessions), and his own (people) received him not." Then again verse 14: "And the Logos became flesh, and tabernacled among us, and we beheld his glory, glory as of an only begotten of a father, full of grace and truth." Here again the change of gender is necessitated by the sense of the verse, for the Word is represented as tabernacled among men in the person of Jesus Christ. It is not "the only begotten from the father," but, as Sheldon Green points out, the language is so selected as to "give the most effective expression of the characteristic circumstances of the mission of Jesus, standing in unapproachable contrast to that of all other divine messengers." The mission is (see verse 17) contrasted with that of a servant, Moses. It was by the Word, and not by Christ, that all things were made. Luther's German and Oster-

vald's French translations make it clear that this was so by using pronouns agreeing in gender with Word. The Vulgate does the same, and so does Beza's Latin version. Some modern English translators have done the same. In the old English versions, the Bishop's Bible, the Geneva Bible and Tyndal's Bible, &c., the pronoun "it" was used. Then, as to the Greek term *pneuma*, it has no personal meaning. Sometimes it has the definite article and sometimes it is without it. Sometimes the term *pneuma hagion* or *hagion pneuma* has the article and sometimes it is without it. We should read that Mary was "found with child of holy spirit"—(Mat. i, 18) "he shall baptise you in holy spirit and in fire."—(Mat. iii, 11); "How then doth David, in spirit, call him Lord"—(Mat. xxii, 43); "Except a man be born of water and of spirit he cannot enter the kingdom of the Deity" (Jno. iii, 5). In other places, such as Mark i, 10 ("the spirit as a dove descending upon him") there is the article, and it is necessary to translate it. Mr. Green, in his grammar, already referred to, says that in the time of Polycarp the words "holy spirit" without the article had become a personal title, but "in one remarkable instance (Mat. i, 20) the mere order of the words, *ek pneumatos estin hagion*, will not allow this to be the case; and it may therefore be reasonably concluded that the anarthrous form is always designedly employed to signify an influence, operation, or endowment proceeding from the Divine Person. Nor can it be shown that *pneuma* is ever, without the article, a proper name." The word *kurios* (Lord) also has the article sometimes, and at other times is without it. This is significant, and something important to observe. Also the words Satan and Devil are common appellatives and not names, and sometimes are accompanied by the article and sometimes not. The Greek form Satan or Satanas stands for the Syriac word Satana, which means the same as the Hebrew common noun *Sahtan*, an adversary, an opponent. The lexicographers tell us that in later Jewish theology, the word Satan was understood to mean a wicked angel, a prince of fallen angels. The idea has almost disappeared from Jewish theology now. It is clear from the New Testament that Christ adopted no such belief as that stated to have attached to the word. The Hebrew form of the word

has in the Old Testament been nineteen times transferred into the English Bible in the shape of the word Satan, seven times it has been rendered "adversary," and once treated as a verb and translated "to withstand." The verb, too, from which the noun is derived is once rendered "to resist," and five times "to be an adversary." While there is no reason for questioning the original simple meaning of the word, it is clear that in New Testament times it had become a designation for that course of things which was opposed to the principles of Truth and Righteousness. The word was used to designate sin in a comprehensive sense, just as Mammon (Greek, Mammonas, from the Syriac, Mamona), was employed to designate the unrighteous wealth, and the deceitful riches. To exert oneself for the acquisition of wealth, was regarded as serving Mammon; and to pursue a course of life which was opposed to Divine principles was to become a servant of Satan; and of all satans the Satan was the sin stricken world which was enervated by a spirit which was enmity against God. It is the same today. But it appears that the revisers,

almost to a man, believe in the existence of a personal supernatural agent of sin, ever actively, and successfully, plotting against mankind. Therefore, we did not expect the revision to contribute to a clearer understanding of this question. However, it may be well to state that neither Devil nor Satan are proper names. We read of *the* Devil in our ordinary versions, and we ought to read of *the* Satan, for the word is a common appellative, used, of course, to bring a particular idea to mind. In all but five cases of the thirty-seven occurrences of the word *Satanas* in the New Testament, we have the definite article before it, and in those cases should read *the* Satan. In the other cases it is easy to account for the absence of the article. The word *Diabolos* (accuser) occurs nearly forty times, and has the article in all cases except eight. Certainly, it would have been well to have had this indicated in a translation of the New Testament. It would surely work death to the orthodox Devil and Satan doctrine.

(To be continued).

JOTTINGS.

If opportunity pass,
Disappointment shall be
Thy companion.

Let contentment
Rather than wealth
Be thy choice.

Can gold purchase wisdom,
Or ransom thee from death?

Ye wise men be silvern,
Ye fools be golden;
For from the womb
To the tomb,
Is but a step, ye dustmen

Teacher, school thyself;
Knowledge hath no limit.

Know thy vices
Rather than those of others.

Desires unbridled
With unfettered thoughts
Elope.

Sin, offspring of Lust;
Father of Death. (James I. 15.)

Brands from burnings snatched,
And doors, that be never unlatched.

Let thoughts weigh subjects,
Eye measure objects,
And the ear try words,
'Ere judgment move thy tongue.

Else is thy tongue,
Like the busy bee,
Dispenser of venom,
And sweet honey.

King of Salem,
Art thou nigh?
Then, King of terrors,
Pass us by!

The spires that point
To the heavenly blue,
Mark *only* the graves
Of the millions who knew
That their friends had gone there,
And they'd join them too!

Norman Cross, June 9, 1881.

F. H.

COLENSO ANSWERED.

(By DR. McCAUL.)

Continued from No. 184, p. 457.

Levit. viii. 1—4, "And Jehovah spake unto Moses, saying Gather thou all the congregation together unto the door of the Tabernacle of the congregation. And Moses did as Jehovah commanded him. And the assembly was gathered unto the door of the Tabernacle of the congregation."

Upon these words Colenso observes, first, that congregation must mean the whole body of the people—at all events, the adult males in the prime of life among them—and not merely the heads of the people, that is, at least 600,000 persons." Secondly, that the words of the historian imply, "that they must all have come within the court." Thirdly, that the court was only one hundred and eighty feet long and ninety broad, and therefore could not hold 600,000 persons. Fourthly, that "if they were to stand as closely as possible, in front not merely of the door, but of the whole end of the Tabernacle in which the door was, they would have reached nearly twenty miles."

Colenso's first assertion is freely admitted. "All the congregation" means "all the congregation," not merely the 600,000 adult males, but women and children. The whole congregation was convoked or summoned (for that is the meaning of the Hebrew word *haghel*, rendered "Gather thou" by our English translators). And all thus convoked, who were not prevented, turned out of their tents to assist at a great national ceremony, the consecration of the Aaronic priesthood. But the assertion that the historian's words imply that this vast multitude all entered the court is as contrary to common sense as to the meaning of the language employed. Even on infidel grounds, Colenso's assertion is utterly incredible. Sceptical critics suppose that the book of Leviticus was written before the building of the Temple, whilst the Tabernacle was still standing, by a priest who was interested in and well acquainted with it; who therefore knew the size of the court, not anly by measurement, but by the daily performance of the duties of his office, much better than Colenso himself. That such an one should mean that all the congregation entered into the court every time that

they are said to have been gathered to the door of the Tabernacle of the congregation, is simply impossible. The author is at least a man of education, intimately acquainted with the sacrificial laws, and not ignorant of arithmetic an mensuration. He was, therefore, not a fool; neither, if a knave, did he write for a nation of fools. The people knew the size of the court as well as the author, and therefore he could never have intended to impose upon the people a story so palpably absurd, ridiculous, and contrary to their own personal experience. Indeed, every one possessed of ordinary understanding wonders how any educated man could have so misunderstood the author's words, even as they are represented in the English version. When the daily papers report that a great crowd was collected at the door of the House of Lords, or of a Police Court, or of St. Paul's, no one supposes that the reporter meant to say that they were all in contact with the door, or even in front; nor would the most hypercritical reject the report as unhistorical. In like manner, when people of common sense have read that "the assembly was gathered unto the door of the Tabernacle of the congregation," they have understood that as many as could of this great multitude stood at the door; that the princes, elders, and officers had precedence, as is mentioned Levit. ix. 1; that the rest stood behind and about, with their faces turned to the Tabernacle, knowing what was going on, and expecting some manifestation of the Lord's presence, in which they were not disappointed, as at the end of the ceremonies on the eighth day "the glory of the Lord appeared unto all the people."

But this is not merely the sense derived by ordinary readers from reading the account in the vernacular, but also that of great critics, who, though not believing in the Pentateuch as inspired, have had too much knowledge of the original language, and too much good sense, to propound any thing so absurd.

Gesenius, in his "Lexicon," explaining the meaning of the Hebrew words rendered "Unto the door," says, first, of the preposition "Unto," (Heb. *el*), "A pre

position signifying in general to *tend, or verge, to or towards*, whether one reaches and so enters the place, or not." And under the word *Pethach* "door," translates the two words "El Pethach," "Towards the door;" so that, according to him, the meaning of the words commented on by Colenso, is, "All the assembly was gathered towards the door of the Tabernacle of the congregation." Knobel, one of the most acute critics and profound Hebrew scholars living, though also unhappily a Rationalist, gives the same sense. In his commentary on the passage, he says, "Moses was to take, that is, to cause Aaron and his sons to be brought . . . , and at the same time to assemble the people *before* the Tabernacle of the congregation;" so that he understood the assembling of the people to the door of the Tabernacle to mean simply their being gathered in front of the Tabernacle, not their being crowded into the court.

That this is the true sense can be satisfactorily proved from other passages of Scripture. Thus, in Numbers x. 3, we read, "And when they shall blow with them (the silver trumpets), all the assembly (or congregation, the same word in Hebrew) shall assemble themselves to Thee at (unto) the door of the Tabernacle of the congregation."

Now, according to Colenso's exegesis, these words present a more terrible difficulty than the other. Moses, as a full-grown man, occupied, as Colenso calculates, a space of two feet; therefore, only one full-grown man could be gathered to Moses and stand before him: the whole congregation would, therefore, have to stand in single file; and thus, if when they stood nine abreast they required twenty miles, would in this case require one hundred and eighty miles! The patent absurdity of such reasoning proves that Moses's meaning cannot be that ascribed to him by Colenso, but must be that suggested by common sense and Hebrew scholarship. Similar language with a similar meaning is found in the other books of the Old Testament; as 1 Kings viii. 2, we read, "And all the men of Israel assembled themselves unto King Solomon." Here no sane persons would think of applying Colenso's two-foot measure; or suppose the historian meant to say that all the men of Israel stood in single file before the king in a line extending more than two hundred miles.

Colenso seems to have been misled to his strange interpretation by understanding "the Tabernacle of the congregation," to mean a place in which the people congregated; and overlooking the true meaning of the Hebrew words *ohel hammoed*, as explained by God himself. The words mean "the tent of meeting," the place where the people met God, and God met the people, as set forth in more than one place of the Pentateuch. Thus in Exod. xxv. 21, 22, the Lord says to Moses, "And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I will give thee. There will I meet with thee, and I will commune with thee from above the mercy-seat of all things which I will give thee in commandment unto the children of Israel." What is here promised to Moses is, in Exod. xxix. 42-44, promised to the children of Israel. "This shall be a continual burnt-offering throughout your generations at the door of the tabernacle of the congregation before the Lord; where I will meet with you, to speak there unto thee. And there will I meet with the children of Israel, and the Tabernacle shall be sanctified by My glory, and I will sanctify the Tabernacle of meeting." From the former passage we learn that it was from the mercy-seat that the Lord spake, and that there He manifested His glory. But as the mercy-seat was in the Holy of Holies, whither none but the High Priest was admitted, it is plain that when the Lord met with the children of Israel they must have stood outside. The children of Israel therefore met the Lord by assembling before the Tabernacle of the congregation or meeting. The Lord met them by displaying His glory; and He spake to them by speaking first to Aaron, and subsequently to the High Priests admitted within. Thus the Tabernacle of congregation or meeting was not the place in which, but to which, the people assembled to meet the Lord. (Compare also Exod. xxx. 6, 36, and Numb. xvii. 4.) Another proof that Colenso is imperfectly acquainted with what he criticises is found in his ignorance of the construction of the Tabernacle, and of the language in which it is described. It is true that in this particular case his ignorance does not affect his argument, but it does affect belief in his competence for the task which he has undertaken of destroying the old faith, and giving us a new religion instead. On p. 33, he says:—

"Supposing, then, that 'all the congregation' of adult males in the prime of life, . . . had hastened to take their stand side by side, as closely as possible, in front not merely of the *door*, but of the whole *end* of the Tabernacle in which the door was, &c." Here, by his words and italics, he evidently makes a distinction between *the door*, and the *end* of the Tabernacle in which, as he says, the door was. He thinks that the end was of the nature of a wall or partition, in which the door was hung. But had he carefully read the account of the construction of the Tabernacle, or understood the meaning of the word "*Pethach*," here translated *door*, he would have known that no distinction of the kind can be made, but that the *end* of the Tabernacle is itself what our translators have called the *door*. The word *Pethach* signifies *opening*, and is therefore used of the opening of a tent, or entrance, as well as of a *doorway*. So with regard to

the tent or Tabernacle of the congregation, the end through which the priests went into the Holy Place was entirely open, and the opening is called *Pethach*. When it was to be closed, it was not by means of a door hung in the end, but by a hanging drawn across, Exod. xxxvi. 37, and called *Masakh*. For *door* in our signification the Hebrew has another word, *Deleth*, from *Dalah*, to hang. Our translators were not ignorant of the difference, as appears from their translation of Gen. xviii. 1, where they say of Abraham, "He sat *in* the tent door;" not "at the door." "In the tent door" can only mean in the opening. But the English translators thought that on the whole the word *door* was the most intelligible for the general reader. The error of Colenso, both with regard to the structure of the Tabernacle, and the meaning of the Hebrew words, indicates a want of accuracy fatal to his pretensions as a critic."—Prof. McCaul.

ECCLESIAL ORGANISATION IN THE NINETEENTH CENTURY.

Brother J. W. Thirtle says: "The editorial remarks on ecclesial organisation in the May and June number of the *Christadelphian* might well be regarded as conclusive against the opinion that the serving brethren in the assembly of believers should be called 'elders' and 'deacons.' It is beyond dispute that these English words have meanings different from the Greek works they represent, and therefore to use either expression would be misleading; while to argue that these designations are *Scriptural*, and that the terms 'presiding brethren' and 'managing brethren' are not so, is not so correct as it seems. An ordinary English dictionary will describe a 'deacon' as one who attends to the secular affairs of a religious community, or as an officer under the 'elders.' It will also tell us that the office of 'elder' was one which included pastors and overseers, and these were elected to take office on account of their age and experience. Any one acquainted with the New Testament will know that these descriptions will not hold good of the *diakonos* and *presbuteros* we read about in the epistles. The Greek

word, *diakonos*, is, in the authorised version, translated "minister" 20 times, "servant" 7, and "deacon" 3 times. It means plainly one who serves or waits upon. The verb, *diakoneo*, which is rendered "minister unto" 15 times, "minister to" 1, "minister" 7, "administer" 2, "serve" 10, and "use the office of deacon" 2 times—means simply to wait upon or serve; while the noun, *diakonia*, rendered "ministering" 3 times, "ministration" 6, "serving" 1, "service" 2, "ministry" 16, and "administration" 2 times—means service, attendance on duty. It mattered not in what capacity a person rendered SERVICE, *diakonia* properly covered the idea, and the person himself was *diakonos*—one who served or ministered. The term was not specific of any *kind* of work: it was applicable to the mightiest and to the weakest labourer. In the early ecclesias, there were necessarily workers in various capacities. Those who took the lead in the work of organisation were, we know, appointed in such a way as men are not appointed to-day. Notwithstanding this, they were all ministers or serving ones. Did one proclaim the truth as Paul (1 Tim. ii. 7; 2 Tim. i., 11), and thus do

the work of a herald or lecturer; did one announce the glad tidings, discourse on the divine purpose, and contend for the Faith? did one do the work of an apostle or in any way further the work of the truth? there was *servi*ng, and the one who was engaged therein would, without reference to his particular duty or work, be styled *diakonos*. We read that Christ was a *minister* of the circumcision (Rom. xv., 8); Paul the Apostle was a *minister* of Christ (1 Col. i., 23; Eph. iii., 7); and we find that on one occasion, addressing his disciples, Christ said: 'He that is greatest among you shall be your *servant*.' (Matt. xxiii., 11). In all these cases, we meet with *diakonos*. The word is not a title, it conveys no idea of an official, but is a denominative of one who serves. The preacher, evangelist, lecturer, exhorter, the labourer in any department, whether managing, presiding, or door-keeping brother, each one *serves* the great body of the brethren, and answers to the *diakonos* of the ecclesias of old. Certainly then, when serving brethren can be referred to by designations which define their duties, there is no need for the use of an indefinite word the meaning of which is generally greatly misunderstood. The English word, 'deacon,' has come to us through the Latin language, and, therefore, as might be guessed, has nothing but an ecclesiastical history; it has been invested with a signification foreign to the simple word found in the Greek Scriptures, and, as a matter of course, conveys an unscriptural idea.

"It has been precisely the same with the words *presbuteros* (elder—'presbyter') and *episcopos* (overseer—'bishop.') These words defined the duties of certain serving ones, or *diakonoi*. Those who discharge the duties connected with the appointments were not, however, dignitaries in the sense modern bishops and presbyters are; on the contrary, they were instructed not to deport themselves as lords over the charge allotted to them, but to become patterns to the flock. From a careful observation of several passages in the Acts and Epistles, it will appear that the *episcopoi* (or overseers) were

presbuteroi (or elders); and again the *presbuteroi* were *diakonoi* (or serving ones). There were, however, many *diakonoi* who were not elders or overseers; indeed, any *ministering one* was *diakonos*. Peter tells certain 'elders' to tend the flock of God, 'exercising an oversight.' These were then *episcopoi*, and it is laid down that overseers must not be novices (1 Tim. iii., 6.) The 'elders,' then, were not 'babes in Christ.' Paul also calls the 'elders' of Ephesus 'overseers.' (Acts xx. 17-28). When their peculiar appointment is taken into consideration, it is certainly not surprising to find them engaged in conference with the apostles and ordaining decrees which resulted in the Body of Christ being strengthened in the Faith, and the numbers of those being saved being increased (Acts xv., xvi.)

"We have shown that any server is *diakonos*. With Rome, however, only 'lay' helpers, or an 'order under the priests,' were regarded as deacons. As for *presbuteros*, it is not a post that we have any authority to appoint a man to; further, we have no knowledge of the exact duties which devolved upon an 'elder,' and should be no more justified in giving Presiding Brethren that designation than in calling Managing Brethren by the English title of deacon. Verily, power to appoint to posts of authority has not been vested in the Ecclesia of Christ; and titles and preferments may well be left to those religionists whose corrupt systems rest on dignity and emolument. Order requires that there should be brethren chosen to manage the affairs of the ecclesias and to preside over the meetings, and to designate these serving brethren (who are truly *diakonoi*, but yet not 'deacons') in the way we have been accustomed to is convenient and rational. To style those who attend to the 'secular' affairs of our ecclesia 'deacons,' and those who exhort 'elders,' is to take a leaf out of the book of that corrupt religion which, in defiance of New Testament teaching, has made offices to suit its purpose, and on its own account defined the duties of those filling them. And it would never do to think of such a thing as that."

The Christadelphian.

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

AUGUST 1881.

WE are obliged this month to omit Extracts and other items. Next month may see the defect made good. We are not always able to choose as we like in the matter of what shall be inserted and what omitted. This may seem strange to some, but not to those who have practical knowledge of the working of things in the printer's case room.

To the charge of conducting the *Christadelphian* on "narrow" principles, we plead guilty. This periodical is conducted with specific objects. It is not an organ of public opinion, nor an open battle ground on the "not-responsible-for-the-opinions-of-contributor's" principle. It is an enterprise devoted exclusively to the promotion of the Apostolic faith in its entirety and purity. From this policy we shall not diverge a hair's breadth, however much we may desire to win the good opinion of friends or propitiate the wrath of foes.

But a while we plead guilty to narrowness in this sense, we deny in toto the allegation of those who say, in complaint or malice, that the *Christadelphian* is an organ for the ventilation of the Editor's mind only. Scores of individual voices are to be heard in these pages each month (*vide* the intelligence and extracts' departments and not these only, for whoever has something good to say can say it in bigger departments as well, if the thing to be said call for it). We know where the sore lies. We are obliged to decline the help of some who cannot help effectually. The fact hurts them, and they insinuate the worst explanations. Such explanations are the emanations of an evil mind. Even if there were a jealousy of their abilities. (alas! alas!), a good mind would be the last to surmise such a thing; but to put forward such surmises in face of

the conspicuous fact that all manner and fellow labourers are welcome to all manner of prominences in the *Christadelphian*, when their work admits of it, is conclusive as to their carnal origin. It is one of the unpleasantnesses of the editorial position to incur this kind of evil talk. We have learned to endure it, and though it is a trial, and though we prefer to enlist a friendly co-operation where we can, we shall not be moved by it—come from whom it may—to change a policy dictated by a supreme regard for the best interests of men and brethren.

THE SIGNS OF THE TIMES.

ENGLAND HOLDS TO THE ANGLO-
TURKISH CONVENTION.

PROGRESS OF THE TURKISH DOWNFALL.

PORTENTOUS ADVANCE OF RUSSIA IN
ASIA.

PROSPECTS OF JEWISH RESTORATION.

THERE is much political fermentation in progress, that is in connection with foreign affairs which are the affairs more particularly involving the "signs of the times." And what is satisfactory, in the absence of definite events of the sort desired by those who are animated by the hope of Israel, is that this fermentation more or less concerns Turkish affairs—Euphratean affairs—the affairs of the government holding an expiring sovereignty over Jehovah's land—the appointed seat of the glorious coming empire of righteousness. A fermentation of this sort bears continual promise of those developments for which the watchers of the signs of the times are looking. There

was a time which some of us can look back to when all was quiet in the fields of Eastern politics. That time has departed, never to return.

Foremost among the incidents of the month has been a discussion in the British Parliament on the Anglo-Turkish Convention. The question was, whether England in view of the non-execution of the stipulated reforms by Turkey, would back out of the convention, give up Cyprus, and leave Turkey to herself. In the course of debate, Mr. Baxter said,

“Very few actually realised the present rotten condition of the Turkish Empire. It was a great deal worse than it was six years ago, rendering any alliance, financial or political, with that Empire on our part simply foolish and dangerous. Every recent traveller without exception had borne testimony to the fact that the empire throughout was entirely rotten, and that Mohammedans and Christians alike were every day becoming more and more exasperated against the Central Government, and were prepared to welcome any Power which would deliver them from their hateful oppressors. (Hear, hear). Such was the condition of the country with which we had entered into a defensive alliance, and he put it to the British House of Commons that the situation was one full of peril.”

On behalf of the Government, Sir Chas. Dilke, the Under Secretary for Foreign Affairs, said,

“The Anglo-Turkish Convention bound us to defend the Turkish dominions, not only in Asia Minor, but on the whole eastern side of Asiatic Turkey, including a great part of Arabia. Hon. members agreed that no progress whatever had been made by the Turkish Government in the way of introducing reforms into these territories. He had never concealed his view of the impolicy of this Convention; but to dissent from the expediency of a national Convention of this kind was a very different thing from reversing it. To put an end to it by an isolated step might have a serious effect on the peace of the East, and he would ask the House not to press the Government violently to set aside that act. They could not hand Cyprus back to the Turkish Government. Having once taken that island under our administration it was impossible to hand it back to Turkish rule.”

This is a very important declaration, being the official enunciation of the intentions of the Government of Tarshish, with respect to the attitude taken by Beaconsfield, for Britain, in the East. Gladstone's Government would not have taken that attitude had they been in office at the time, and many people expected that when the Gladstone Government came into office, it would withdraw from what Mr. Gladstone had in opposition stigmatised as “an insane convention.” It is satisfactory to see that this Government feel bound by the convention, under which, they have an overshadowing position in Jehovah's land, which circumstances are promising to force them soon to make a real one.

The Montenegrin and Greek questions having been adjusted for the meantime, there remains the Armenian question. Armenia, as our readers may know, forms part of that very Asia Minor over which the Anglo-Turkish convention gives England a protective jurisdiction. It is not, however, under the convention that the question of Armenia is being raised, but under the Berlin Treaty itself, which imposed upon Turkey the obligation to give to Armenia a self-governing constitution similar to that secured to her European provinces. It is the business of the whole European Powers to see that this is done. Mr. Gladstone, when he came to office, mentioned this as one of the the questions, which along with the Montenegrin and Greek questions, the new Government would press for the solution of (all of them questions which the Beaconsfield Government and the European Powers in general, had allowed, for peace sake, to lapse into neglect). This is the question now coming to the front, and by no means so easy of settlement as the other two questions; first, on account of the undying enmity of Turks and Armenians; second, because of Russian presence and power on the border through the cession, to her, of Kars, Bat um, &c., under the

Treaty ; and third, because of the necessity for England to keep Russia at bay whether Turkey reform or not. The question was under the notice of Parliament a week or two back. The suggestion was that the Armenian question had fallen out of notice. Sir Charles Dilke, for the Government, said,

“The Armenian question would not be forgotten by the representatives of the Powers at Constantinople. It was placed by the Government on entering office, third among the Eastern questions pressing for settlement; and as the Greek and Montenegrin difficulties had been solved, the Armenian question was now before the representatives of the Powers at Constantinople.”

Mr. Gladstone said,

“There never was an idea that the question relating to Armenia was other than of the first rank in principle and in policy. I am thoroughly sorry that my right hon. friend (Mr. Goschen) could not prolong his stay in Constantinople to render to this question also the efficient aid which he rendered to the questions of Montenegro and Greece. His departure might perhaps suggest to some the idea that the Government attached a less importance to the reforms in Armenia than to those other questions, now I hope—though I do not like to assume until it is actually accomplished—happily settled, but that would be an entirely false impression. The distinguished person who has been chosen to succeed him (Lord Dufferin) has carried with him as the first article of his instructions that he is to apply his influence and energies in the greatest degree to the settlement of this most important Armenian question.

The following telegraphic announcement from Vienna, illustrates the troublous prospects of this question :—

“Warned by the recent debates in the English Parliament that the Armenia question must shortly come on, Said Pacha and Kiamil Pacha—the former the Governor in Armenia who was relieved from his post some few years ago owing to the English remonstrances as to his conduct—are ordering all kinds of repressive measures for application throughout Armenia. In fact a reign of terror has commenced in Asia, very much of the same kind as that which existed in Bulgaria

before the Russo-Turkish war. People are pressed for the payment of arrears of taxes, which in their state of poverty they are quite unable to pay, and in default they are thrust into prison. The Kurds are allowed their sway, and are fast exterminating the Christian population.”

Such are some of the events that are hastening that downfall of the Turkish power, which is so much-looked for by those who wait the purpose of God. The imminence of that event is recognised by the secular papers which jeer at the Apocalyptic drying of the Euphrates. Thus a paper quotes the following under the heading

THE APPROACHING COLLAPSE OF THE TURKISH EMPIRE.

The *Leeds Mercury* would ask those politicians in this country who still believe in the maintenance of the Ottoman Empire, whether they can possibly retain their faith in the stability of that empire after such a revelation of its rottenness as that which has just been furnished by the trial at Constantinople. Those who know what is really happening in Turkey, those who are acquainted with the true character of the Government and with the secret springs by which the policy of the empire is worked, are well aware that the Ottoman State is breaking up, and that the end cannot be far distant. We are among those who see much reason to regret the impending collapse, inasmuch as we do not see that the great Powers of Europe are prepared to meet the catastrophe when it occurs, and we dread lest it should happen unexpectedly. But though we may dislike the prospect of the fall of the Turkish Empire, it would be in the last degree childish to attempt to shut our eyes to the fact that it is approaching.

EVENTS IN TURKEY.

Among last month's incidents hastening this catastrophe, may be placed the mock trial and condemnation to death of Midhat Pasha for alleged complicity in the alleged assassination of the Sultan Abdul Aziz who was believed to have committed suicide. Some of the ambassadors of the Powers have protested against the execution of this sentence: and at the moment of

writing, it is uncertain what course the Sultan will take. If Midhat Pasha dies, it will be one of the closing incidents of the career of political Mahomedanism. There is also the suppression of the local post. Speaking of this, the *Echo* says :

“What are we to think concerning this newest development of Osmanli civilisation? The ‘unspeakable’ is even excelling himself. This barbaric raid on the correspondence of the capital is explained by the circumstance that certain threatening or defamatory letters have been addressed to sundry high officials. But this is not all. The total suppression of the local post throughout the Empire is demanded, though that of foreigners, with the circulation of newspapers, may still remain privileged. Quite on a par with this Ashantee sort of edict is a decree prohibiting an Austrian from being connected with an Ottoman line of railway. The Porte appears just now to be boxing the compass of political ill-humour, or as a German journal more emphatically puts it, imbecility. It suppresses the local post. It offends Austria by interfering with her freedom of correspondence and her railway projects. It insults France by refusing an audience to her representative. It plays off the stale trick of, at the same time, granting a special interview to the Russian Envoy, thus exciting every anti-Muscovite jealousy from the Indus to the Pole.”

CONTINUING RUSSIAN ENCROACHMENTS IN ASIA.

It is authoritatively announced that Russia has annexed the territory north of the Atrek river, and that the Russian commanders are using every effort to prevail on the inhabitants of Merv to submit to Russian rule, promising a further Eastern advance *via* Meshed. Commenting on this the *Daily News* says it is “unfortunate in more ways than one.” These reports “will infallibly revive the apprehensions of those who see actual danger to England in the Russian operations in Turkestan. They can hardly fail to awake, even in minds which feel no such apprehension, an uneasy sense that Russian promises are not to be trusted; that the central authority, even if it will be good, is unable to control

its subordinates, and that a rash or designing commander may at some future time have it in his power to bring about a grave calamity.”

The author of “Merv, the Queen of the World,” writes to the *Globe* in reference to this intelligence, and says :

“What the Russians have really done is this. A glance at the map will show that the shortest way from the Caspian at Tchikisliar to the foremost Russian post at Askabat runs along the north bank of the Atrek. A reference to the work mentioned will also show that in 1878 Lomakin tried to get to Askabat from Fort Tchat by this route, but found the construction of a road would take him too long. The Russians have now run a military road through this region and along it have established the usual Cossack stations, at intervals of from ten to fifteen miles. In this manner the *Daily News* correspondent has simply called fresh attention to an old annexation. But there is another claim of Russia’s which he is probably unaware of. In the map of Akhal and Merv, compiled by General Petroosevitch, late Governor of Transcaspia, and published in “Merv, the Queen of the World,” the Russian frontier is moved still further south, running along the north bank of the Goorgan, and annexing the whole of the region between that river and the Atrek. The claim is not a theoretical one, for the Russian Governor at Tchikisliar exercises jurisdiction over the Turkomans to Ak-Kala, within two hours ride of Astrabad. In a new map, largely used but not official, I received from Russia a short while ago, Astrabad itself is shifted inside the Russian border. In this manner, theoretically and practically, Khorassan is being sliced up; and while we are staring at Merv, Russia is slyly moving on under our very nose to Meshed, a city as you say within easy striking distance of Herat.”

RUSSIA AND ENGLAND NOW FACE TO FACE IN CENTRAL ASIA.

Telegraphing from St. Petersburg, the *Daily News* correspondent says that the *Novoe Vremya* referring to the subject, “considers a collision or a friendly meeting between the two Empires in the East inevitable. The writer alleges that Russia could quickly transport an army of 100,000

men with the railway communication from the Caspian, connected as that is with the Caucasus and the Volga. Whether these contingencies are considered more or less remote, they are now fairly and openly discussed, and cannot be shut out."

The *Saturday Review* directs public attention to the real issue now at stake in Central Asia, owing to Russia's recent advance from the Caspian. "What we have to recognise is that England and Russia at last stand confronting one another in Asia, with only Afghanistan between them. Whether an invasion of India would or would not result in the complete "crumpling up" of the Northern Power, is beside the question. It suffices for the present to accept the fact that Russia has gained a position from which the attempt might be made with reasonable prospect of success."

"ANNEXING ONLY DESERTS."—NOT SO.

The *Globe* says, in reference to these Russian advances :

"One of the strongest arguments which the Duke of Argyll was wont to parade, when in office, against any intermeddling in Russia's operations in Central Asia, was that she was only annexing deserts beyond the Caspian. This view has since been dissipated by the writings of General Petroosevitch, who considers the Transcaspian plains as good for pastoral purposes as any in Russia. To his assertions, which, it may be noted, were those of a man who had spent ten years in exploring the Turkoman steppes, must be now added the official statements put forth by the Tiflis papers in regard to the scientific investigations of Prince Eristoff. This Caucasian functionary has discovered in close proximity to the Michaelovsk-Kizil Arvat Railway, 'enormous quantities of ozokerite, or earth-wax, and naphtha, together with extensive traces of coal, iron, copper, and other minerals.' The latter lie chiefly among the woods on the Balkan hills, where the Turkomans have a tradition that gold abounds."

THE FRENCH INVASION OF TUNIS.

This may prove an element of European disturbance. Affairs certainly wear an angry appearance through Turkish

opposition and menace and Italian jealousy. The Arab tribes have extensively revolted both in Tunis and Algeria, and French troops after returning to France, are being sent back again in larger numbers. It is feared that the subjugation of Tripoli may result from these measures ; Egypt even is feared for. France is said to be stimulating intrigues against the Sultan in Egypt, Syria, and Arabia. On this the *Morning Post* enquires :

"Do Mr. Gladstone and his colleagues want the Oriental Question to be kindled by French firebrands? It is true that France is entering upon adventures of a very costly character, but if the French once get involved in hostilities with Turkey the considerations of French glory may lead them to disregard a good deal of cost, and if our seeming indifference allows the game to be set going, it is not France that may have to pay the only forfeits before it has concluded."

The *Pall Mall Gazette* says : "If France invades Tripoli she invades the Ottoman Empire. If France is allowed to invade Tripoli, what objection can be taken to a Russian invasion of Armenia, or an Austrian advance to Salonica? Nor is the desire to see established another precedent for the high-handed spoliation of Turkish territory the only motive which may lead some of the Powers to refuse to place an imperative veto upon French designs of conquest. France no doubt may be acquitted of any intention of forcing on the dissolution of Turkey. But the invasion of Tripoli may precipitate such a catastrophe, and France, once being embarked on that enterprise, may not be able to draw back."

The *Daily Telegraph* says :—"The one step forward in Tunis has brought the Republic into a line of march where it is difficult to retreat and dangerous to advance. How the European Powers generally would be affected by a war between France and Turkey it is difficult to say. It would be a development of the Eastern Question in a way which has never been anticipated in this generation. If such a war were to break out the English Government should distinctly warn the French Government that they would not allow the extension of the war to Egyptian territory ; and, judging from recent manifestations, Syria would have to be in-

cluded within its scope. We may have no occasion for interference if the war is confined to other parts of the Turkish Empire, but the invasion of Egypt or Syria by way of punishing the Sultan would be a circuitous and suspicious proceeding likely to evoke something stronger than English protest. It will thus be seen that very grave issues may arise out of the new irritation between the French Republic and the Porte."

The *Saturday Review* asks:—"Will a capable Republic, if a capable Republic such a M. Gambetta dreams of comes into existence, engage in a war with Turkey? The Sultan has every possible right to be in Tripoli, and to keep as many troops as he likes. The only check on the readiness of France to make war on Turkey—not this month or next, perhaps, but in a measurable distance of time—is the apprehension that such a war would bring on a general European war.

Brother Sulley perceives in the Franco-Tunissian affair a preparation for "the Lybians and Ethiopians" being "at the steps" of Gog with his coming invasion of the Holy Land. These people are doubtless associable with Northern Africa, and if Northern Africa come under the dominion of France, and France under the political

tutelage of Russia, the way would doubtless be open for the military grouping in question.

At all events the whole incident is satisfactory, as an acceleration of Euphratian exhaustion and a further exemplification of the political frogs to embroil the peace of Europe. On this head the *Daily News* says:—

"Once again France is the disturbing influence in our political affairs. She was always a disturbing influence under the Empire, but we had all got into the belief the Republic would mean that peace to which the Empire pledged itself with intent to break the pledge. No sooner, however, has Republican France begun to feel her strength again than she becomes, to all appearance, eager for a new policy of enterprise and of annexation. France under the Second Empire opened up the whole of that chapter of international disturbance which ended in the Crimean War. If it be true that any new European convulsion is now approaching, France will have to bear the responsibility for it. It is not by any means beyond the limits of possibility that the whole Eastern Question may be reopened if French foreign policy should continue on its present course."

INTELLIGENCE.

All intelligence communications must be in Birmingham by the 15th of the month at the latest. Intelligence should not form part of ordinary correspondence, but should be written on separate paper, and marked "Intelligence."

Use note paper size and write on one side of the paper only. Do not use large sheets; write with good ink, and write all proper names very plainly.

VISIT TO MUMBLES AND SWANSEA.—By arrangement made some months previously, the Editor, during the past month paid a visit to Mumbles and Swansea. Primarily, the visit was in the service of truth, but secondarily, a visit to the sea-side was made subservient to purposes of change and rest, which all require, especially where there is too much work in one line of things. Change and rest, if they contribute to increased vigour, or prevent the occur-

rence of feebleness in the service of the truth, are themselves a mode of serving the truth. Mumbles is highly adapted for a place of rest. It stands on a headland that runs out into the sea, and therefore has the sea air from both sides; and it is sufficiently in a corner, geographically speaking, to be largely out of the traffic of human life, and to possess those characteristics of wildness and solitude which gave the desert an attraction to the Lord in the days of his work upon earth,

and which form an attraction always to minds athirst for the contemplation of things as they greatly are in the calm and limitless universe, and not as they seem to be in the chafe and pettiness of city life—in the surroundings of which it is always difficult to see things as they ought to be seen. The unhappy state of things among those in the place professing the glorious truth has tended in recent years to neutralise the physical attractions of the place for brethren visiting from a distance. Happily this obstacle is now removed in the restoration of hearty union as of yore. The presence of several from other parts attested this fact, *e.g.* bro. Arthur Andrew, of London, sisters Hawken and Brabyn from Cornwall, sister Hodges from near Gloucester, (who has taken the right attitude with reference to the state of things there), bro. and sister Gregory from Neath, and some others whose names we may forget. There was a good muster at the breaking of bread on Sunday, July 3, of close on a hundred brethren and sisters. The reading brought before us the case and cause of Saul's rejection. He did the work the Lord commanded to be done, but he did not do it completely, nor as a matter of obedience. He did it partly and in a supine and man-regarding spirit. It was easy to apply this to what is required of the brethren of the Lord Jesus. Certain things are required of them. Many are disposed to do these things as a whole, but not in a complete and thorough manner, and not at all in the spirit of obedience to God, but out of neighbourly accommodation. The Editor emphasised on the necessity for heartiness and thoroughness in the service of Christ as the only ground of acceptance with him, and warned the brethren against the influence of those who disparage the right policy. He said that nothing would be heard at the judgment seat of this disparagement. Insensate criticism of this sort would be hushed. It would then be realised that instead of being too particular in the holiness and separateness and purity that become the house of Christ, none had attained a standard high enough to merit special approbation. It would remain true to the last that neither Christ nor his people belonged to the present world, nor were of it in its principles and practices: and the fact would be unaltered if ninety-nine out of every one hundred professed brethren were to agree with unction of superior enlightenment to return to the pollutions from which they had been delivered. For

himself, the editor of the *Christadelphian* would accept the guidance of Christ and his apostles solely in these things, and if the following of this guidance should isolate him from every one and compel him to stand alone, he should accept the alternative. Separation from the world in doctrine and practice had been achieved to some extent by a determined following of the scriptures irrespective of human approbation; and he was afraid there was a danger of increase of numbers having the effect of dragging the faith into the popular mire around. People were coming from the world in considerable numbers, and they naturally brought the principles of the world with them. There was a danger that these principles instead of being subdued by the influence of those already in the truth would obtain the upper hand, and quench the little fire that had already been kindled. He implored them to be on their guard. There was no safety except in the daily reading of the scriptures and in complete submission to what the scriptures enjoined in all things.—In the evening, there was a large audience to hear the case of Cornelius exhibited as a proof that mere morality was powerless to save men; that salvation was only attainable in submission to the gospel.—Tuesday evening was devoted to a review of a tract on the death state circulated by the Methodists with the object of arresting the progress of the truth. The title of the tract was "The Master Saith"—an excellent motto, which was applied in the lecture with totally different results from those aimed at in the tract.—On Thursday evening, the lecture was devoted to the discussion of the question: "Are the Christadelphians Unitarians?" It had been affirmed that they were: the aim was to show that the allegation was based upon a misconception. The Christadelphians rejected the Trinitarian contention that Jesus was one of an inscutable partnership of three persons—contradictorily alleged to be one while three. They believed in one God,—one Eternal Father, dwelling in heaven, yet filling immensity by His Spirit, and in the Lord Jesus as His Son, begotten of the Holy Spirit, and manifesting his character, and declaring his mind and exercising his power by means of the Father's indwelling presence through the Spirit by which he was One with the Father. This was not Unitarianism of the modern type which regarded Jesus as a mere Son of man of superior natural endowments.

At the close of the meeting, a visiting clergyman—once a curate in Swansea, sauntered to the entrance and entered into conversation with the dispersing audience on the subject of the Athanasian creed. This resulted in a proposal that the clergyman should debate the question with brother Dan. Clement, whether the Athanasian creed were scriptural. The debate was appointed for Saturday evening.—Bro. Clement asked the Editor to take his place; but there were several good reasons why he should decline. The debate duly came off in the chapel (which has been altered and made much more commodious.) There was a crowded audience. (In a small village, matters quickly get the wind.) Bro. Arthur Andrew occupied the chair. The debate was conducted partly on the Socratic method. A local paper published quite a lengthy report of the debate at which both the editor of the *Leader* and a reporter were present. That a clergyman should accept public debate was considered a remarkable circumstance. An extract or two from the report may be acceptable.

“The unusual event of an open theological discussion in which a Church of England clergyman took part, was witnessed at the Mumbles, on Saturday evening. It appears that a short time ago the Rev. Mr. Francis, of Cambridge, (at one time resident at Swansea as a curate at Trinity Church,) casually looked into the Christadelphian Synagogue, when Mr. Clement, junior, was making some observations on the Athanasian Creed. As the result of a brief conversation, an arrangement was made for a debate, which took place in the Christadelphian Synagogue on Saturday.—The chair was taken by Mr. Andrew, of London, who briefly called attention to the object of their meeting together.—The Rev. Mr. Francis said he and Mr. Clement had not met that evening for the purpose of hurling darts at each other, but to try and put before the audience the way in which they differed on the subject they were about to discuss. The point which they had come to discuss was the doctrine of the Trinity, particularly as set forth in the Athanasian Creed. When speaking of the creed to Mr. Clement the other evening, he told him he would try to show that the creed talked sense; while Mr. Clement said he would point out that it contradicted itself and talked nonsense. The first part of the Athanasian Creed states that “we worship our God in the Trinity, and Trinity in Unity; neither confounding the persons nor dividing the substance.” When Mr. Clement told them this meant three gods, he was dividing the substance; but the creed said it was contrary to the doctrine of the Trinity to divide the substance, and say that there were three gods. “Neither confounding the persons, nor dividing

the substance.” He would have them remember one most important point; that which was spoken of as pertaining to the Father, also refers to the Son and Holy Ghost, and that whatever was done by the one the others were also connected with the work. In the making of the world the three persons of the Godhead were spoken of as being connected therewith, but neither angels nor men were united in the great work. He could give numerous other instances on this point, showing that although there were three persons there was only one person in the Godhead.

Mr. Clement, in reply, asked them if they could recognise an eternal Son, if they believed in the Father? Where was the evidence that could be produced from the scriptures to prove to them that the Son was eternal. Was not the word “Son” a derivation; and did they ever hear of a child claiming to be as old as his father? The creed further states: “The Father is made of none, neither created nor begotten, the Son is of the Father alone, not made, nor created, but begotten.” How can the Son be co-eternal with the Person who begot him? This testimony also appeared to him to be contradictory. If they referred to Galatians iv., they would find it there stated that “God sent forth his Son, made of a woman, made under the law.” The Athanasian Creed says: “The Son was not made, nor created, but begotten.” Then they were told they were to believe that in this trinity “none is before or after another;” but he would simply recall their attention to the text he had just quoted from Galatians, in addition to which he would ask them to turn to St. John viii, where Christ says, “My Father is greater than I.” Yet in the face of this they were told in the creed that each person of the Godhead was equal, and neither of them greater or less than the other. In Acts ii., 22nd verse, Christ was spoken of as being “a man approved of God by miracles and wonders and signs which God did by him.” The Apostolic declaration was that Jesus Christ was a man used by God to do wonderful works, and therefore in defending His humanity they did not ignore the glorious work accomplished by him. Christ was spoken of in Timothy ii., 5th verse, as being a “mediator between God and man,” while in Luke i., 35th verse, it is said, “a holy thing which shall be born of thee shall be called the son of God.” Likewise in Romans i., 3rd verse, He is “declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of Christ from the dead. Again in I. Corinthians i., 3rd verse, it was stated, “Grace be unto you and peace from God our Father and from the Lord Jesus Christ.” So Jesus said he did not know what the Father knew. If he were co-equal, why did he not know of things that the Father was cognisant of? They were also told in Matthew that Christ “increased in wisdom,”

which too proved that he must have been wiser at one time than at another. As to his omnipotence Christ said himself, "I cannot of myself do anything," "my Father doeth the work."

Mr. Francis said that the passage "My Father is greater than I," meant "greater in the matter of order." Christ he added was not a meditator between God and himself, but between God and man.

Mr. Clement asked Mr. Francis to quote any passage in the Bible which spoke of Jesus as God-man. Mr. Francis replied that the word was not in the scriptures nor was the word Trinity."

The report, of which the foregoing is a condensation, occupied a column and a half. It was not particularly inspiring reading. However, it was better than absolute quiet and stagnation—perhaps. Oh for the day when divine mysteries—so great and so glorious—will not be the occasion of jangle, but the subject of enlightenment, and admiration, and joy, among men, everywhere. Meanwhile, we do the best we can in a very bad case. On Sunday, the breaking of bread at Swansea, brought together a goodly assembly. Isaiah lxvi. supplied the subject of exhortation. Two leading ideas in it brought warning and cheer. Israel, ceasing to realise the greatness of Jehovah, had degenerated to a condition in which they imagined their obligations to him were discharged by the mechanical compliances of the temple service. Jehovah detested service of this sort. The man who in such a spirit offered a sacrifice, was to him no better than a man killer. What he wanted was a hearty, enlightened, humble, loving, thankful service that found delight in God, and in mercy to fellow-men. Sacrifice was a thing he had himself required, but only as the channel of a reasonable worship. When it ceased to be this, it was not acceptable. The application was to things required in the apostolic dispensation. Men who came to the breaking of bread, or held meetings, or disputed about the truth in a carnal, envious, unmerciful spirit, might in the letter be doing what God required, and yet their very service might be odious in his eyes, as the most daring form of disobedience. This was God's own lesson which brought carefulness with it. The comfort was furnished by God's declared purpose with Jerusalem, to ultimately comfort all his children in her, as in a mother's bosom. In the evening a large company came together to hear about

"The Evil One." It is a lamentable indication of the low state of mental development among mankind that the Evil One always draws a larger audience than the Good One. War rather than peace; immorality rather than righteousness: a discussion rather than a lecture: such are the tastes of the populace now. There will come a day when excellence will rejoice the heart of the multitude. In faith of this, wise men will persevere in the labour and patience that will at last obtain the victory over the present evil world. No doubt, it is good for people to understand the devil; but it would be better to see them equally interested, at least, in higher topics. When you see a crowd come together to hear about Satan, you cannot resist the depressing reflection that many of them have come through the feelings that would draw them to see a monster baby or a cow with two heads. Well, they help to fill the benches. We must be thankful their barbarism does not take a more inconvenient form. On Tuesday evening, "Saul of Tarsus"—vastly more interesting, did not bring so many people. However, there was a fair audience, and a very marked attention, and at all events, duty done, and another step made in the march towards the coming ages that will invest the earth with glory.

ALFRETON.—Brother Turner, of this place, reports on behalf of the brethren at Riddings, Ripley, and Swanwick, that after long patience they have withdrawn from brother Vernon, for violent and unbrotherly behaviour.

AYLESBURY.—Brother M. Wheeler (formerly in fellowship with the brethren in London) has been here for five years, but most of that time separated on account of the London division. There are now others besides himself professing the Truth. There are ten brethren and sisters in all. On June 26 they were visited by brethren Horsman and Whitehead, of London. "After a careful consideration of the matter," says brother Wheeler, "we found that we were as one on the question of sin and its condemnation, which had been the cause of separation. And as we have no desire to be isolated in any way, we wish to be in fellowship with the brethren in other places. It is a sterile district here—no ecclesia for many miles either way. There are three or four others scattered about, some distance from here, who are at

present considering. Brother Horsman and myself visited one of them on Sunday, July 3rd. He had formerly been a Primitive Methodist local preacher, and on this occasion he made arrangements with the appointed preachers of the day, by which brother Horsman occupied the pulpit in the afternoon and myself the evening. The audience was very small both times. There are three or four others who are almost prepared to put on the saving name, and unite themselves with the people of God."

BANWELL.—Brother Hollier reports the obedience to the Truth of **BENJAMIN STRAINGE** (26), gardener at the Abbey, Banwell, formerly Wesleyan. He was immersed June 21. His enlightenment was principally from the reading of books. Bro. Hollier says: "We are now three in number at Banwell, and meet every first day at brother May's house." They frequently have the company of brethren from Weston-super-Mare. On July 3 they were encouraged by a visit and exhortation from brother Stainforth, of Bristol, and brother Reynolds, late of Birmingham. They much appreciate such visits, and would be glad to be remembered by any brethren coming to Weston-super-Mare or neighbourhood.

BELFAST.—Brother McCann reports that the ecclesia here at present numbers nine, two of which however never attend. Speaking of such, brother McCann says: "Verily, we have more to contend against than the alien." Sister Margaret Marshall went quietly to sleep on the 20th February last.

BIRMINGHAM.—During the past month, obedience has been rendered to the truth by the following persons:—Mrs. **AMELIA C. CARTER** (29), formerly Wesleyan; Mrs. **ANN PARSONS** (63), formerly neutral, Mr. **JAMES ALLEN**, (middle-age), schoolmaster, formerly Church of England. The lectures for the same period have been as follows:—July 3, "Heaven-going a strong delusion," bro. Shuttleworth; 10th, "the supernatural," bro. Shuttleworth; 17th, "the destiny of modern nations," bro. Bishop; 24th, "Saul of Tarsus," bro. Roberts.

BOG MINES.—Bro. Owen, of Bishop's Castle reports that on June 26th, **ELIZABETH BUTLER**, (19), domestic servant, and daughter of bro. and sister Butler, put on the sin-covering name in the waters of baptism, after a satisfactory confession of faith. She had some acquaintance with the truth for some years, but had not until within the last two years, felt it a matter of deep

concern. She is living in Shrewsbury, where, to her regret, there is no ecclesia to assemble with.

BLANTYRE.—Bro. Brown reports the addition by removal of bro. and sister Dardin, late of New Cumnock, but more recently of Douglas.

BRISTOL.—Bro. Baker reports the following additions to the ecclesia here, viz., June 19, **CLARA CLOTHIER**, (24), wife of bro. Clothier, formerly connected with the Congregationalists; June 26, **CHARLES H. GURD**, (39), formerly neutral; July 10, **WILLIAM E. FORD**, (19), formerly of the Church of England; also sisters **MARY** and **ELLEN BARRACLOUGH** have removed to Bristol from Leicester. On May 22, bro. J. J. Andrew, of London, lectured in the evening to a good audience—subject, "coming storms and earthquakes, &c. &c." Other subjects have been, "the character of God incompatible with the doctrines of eternal torments—unconditional immortality—the orthodox doctrine of the atonement—and the trinity." (These subjects were treated on four separate days). July 3, "burning up of the earth;" 10, "godliness *versus* manliness."

DEVONPORT.—Brother Sleep reports the obedience of **CHRISTOPHER COLE**, who put on the saving name June 15th. Since his immersion circumstances have called him to Bodmin, Cornwall.

DUDLEY.—Brother Hughes reports the addition of **D. JAKEMAN** (27), brought up in the Church of England. Like most people he had a strong objection to the truth when he first came in contact with it. The lectures for the past month have been as follows: June 19, "The end of the Gentile dispensation, and the restitution of all things" (brother W. Smith); June 26, "The two mysteries of the New Testament teaching: the mystery of Godliness and the mystery of iniquity" (brother J. J. Bishop, of Birmingham,); July 3, "Life or death?" (brother W. Hardy); July 10, "The holy spirit" (brother W. Taylor).

GLASGOW.—Brother T. Nisbet reports the baptism of **ALEXANDER MILLER**, on Sunday, June 26th, 1881.—Bro. William Campbell has removed to Callao.—The lectures have been as follows:—June 19, "The Government of the future: not democratic, but theocratic" (brother D. Campbell); June 26, "The Revised New Testament and the soul of man" (brother T. Nisbet); July 3, "Do the scriptures hold out a hope of going to heaven at death?" (brother T. Nisbet); July 10,

"Will the earth be destroyed by collision, conflagration or otherwise? What saith its Creator?" (brother D. Campbell); July 17, "An open Bible and an open eye" (brother Jas. Steel).—Brother Nisbet adds that the brethren in Glasgow have commenced to read from the Revised Version of the New Testament in their meetings.

JARROW-ON-TYNE. — Brother Harker reports that lectures have been given during the month by brother S. Briggs and brother G. Davidson. The attendance has not been all that could be desired. Several brethren and sisters from a distance, viz., brother and sister Cowperthwaite (Wakefield), sister Thompson (Birmingham), and sister Maxwell (Glasgow), have visited and gladdened the brethren at Jarrow.—Bro. Harker also reports the return of sister Ellen Leadbeater, Newcastle, who has not been in fellowship for some time owing to her sympathy with free life views, now abandoned.

KEIGHLEY. — Brother Silverwood reports a number of cases of obedience to the truth which ought to have appeared last month. They were duly reported, but the letter in some way got mislaid. The immersions were as follow:—On March 13th, JOSEPH SMITH (28), milkman, formerly neutral; on April 13th, his wife, ANNIE SMITH (23), also ELIZABETH BINNS (48), formerly Baptist. In addition to these, they have three other additions, viz.: ANNIE EMILY SUTCLIFFE (24), wife of brother Sutcliffe, and EDITH SUTCLIFFE (31), also her sister ELLEN (34), both sisters in the flesh and now sisters in the Glorious Hope to brother Sutcliffe; all three formerly belonged to the Church of England. Bro. Silverwood says: "It is a very great pleasure to me, and indeed to us all, to have to record these cases. We sincerely pray that we may all be found at the right hand." On May 15th, brother Heywood, of Huddersfield, lectured on "The second appearing of Christ, and some things which are to take place at that time." Brother Hirst, Huddersfield, lectured on the 22nd of May: "Eternal hope or repentance after death, being a reply to Joseph Cook." On the 29th, brother James Briggs, of Halifax: "Are the wages of sin, eternal torments, or, as the Scriptures say, death?" Brother John Morgan, a brother who has been for about four years living a distance of about six miles from here, died unknown to us until a few months ago; he was immersed about six or seven years ago in the river Mersey, at Liverpool, and was then fast

losing his sight. When he died on the 31st May, it had almost altogether gone. He was 73 years old, and was exceedingly well versed in the Scriptures. A slight accident (falling over a soot bag in the street) hastened his death. He will probably be known by some of the brethren in Liverpool. He several times heard the Dr. and also knew Alex. Campbell.—On Whit-Tuesday we had our annual tea when a good number of brethren and sisters were with us from Huddersfield, Halifax, Elland, and Leeds. We were much edified and comforted by addresses, which were given by the various brethren present."

KIDDERMINSTER.—Bro. Bland reports: "The meetings in this town still continue to be well attended, although we had expected a considerable falling off during the summer months. There are several attending the meetings of whom we entertain good hope that they will at no very distant day associate themselves with 'the sect everywhere spoken against.' The lectures for the month have been as follows: June 19th, 'The accusation on which the Messiah was crucified,'—(brother J. Bland); June 26th, 'Deliver us from the evil one,'—(brother T. Betts, of Bewdley); July 3rd, 'Religion,'—(brother J. Millard, of Blakenhall); July 10th, 'Is it death to die?'—(brother J. Bland).

LEEDS.—Brother W. H. Andrew reports the removal of brother and sister Wilkinson to Canada, where they have relatives; they left Leeds on July 6th, and would sail the following day in the *Toronto*. As a token of love and esteem they were presented (by the ecclesia) with a copy of *Seasons of Comfort and The Life of Dr. Thomas*. They will, according to present information, be entirely alone in the truth in their new home."—Brother Andrews adds: "We have changed the time for holding our bible class from Thursday to Wednesday evening, commencing at 7.45."

LEICESTER.—Brother Gamble reports that on June 22nd, EDWIN GEORGE PRICE, and on June 29th SELINA AUSTIN passed through the waters of baptism. Brother Price formerly met with what are commonly called the Renunciationists. We hope very shortly to see several others of them follow brother Price's example. The truth was first introduced to sister Austin by sister Morris, of Windsor, who, in her isolation, will be comforted and strengthened by knowing that her labour has not been in vain in the Lord. There are now sixty-six in this town patiently waiting for the

manifestation of the Son of God from heaven, and hoping to find approval at his hands.—The lectures for the month have been as follows:—June 19th, “The true nonconformity and the real established church, the one present and the other future” (brother Burton); June 26th, “The revised version of the New Testament, with special reference to the Lord’s prayer” (brother Dixon); July 3rd, “Things concerning the Jews” (brother Collyer); July 10th, “The kingdom of God, the only hope for the world” (brother Burton).

LINCOLN.—Brother Roberts reports that the lectures for last month has been as follows:—June 6th, “Glad tidings” (brother Roberts); 12th, “The testimony of Paul and the modern pulpit” (brother S. Richards); 19th, “Pre-existence; in what sense can it be affirmed of Christ?” (brother Sulley); 26th, “Fall and restoration of man” (brother T. Bailey).

LIVERPOOL AND BIRKENHEAD.—Brother Collens writes:—“On the 19th instant, in accordance with the recommendation contained in the report of the brethren mentioned in the intelligence from Liverpool and Birkenhead this month. Twenty-one of the brethren and sisters from Higher Tranmere, united with us, who meet in the Hamilton Rooms, in the act of breaking bread and drinking wine in remembrance of our Lord and Master. The re-union was very delightful, and we hope that it will be a source of strength and comfort to us all in the future.”

LONDON.—Brother A. Jannaway writes: “The following statistics extracted from a report given by the registrar at our annual meeting, will be read with pleasure by all who are in love with the truth, and are concerned in its progress. During the year ending July 3rd, there were 58 additions to our ecclesia—by immersion 26; returns to fellowship 11; and by removal 21. On the other hand there was a loss of 14; by removal 13, and withdrawal 1. This gives a net increase for the year of 44, and made the total number of the ecclesia to the above date 215. Since the announcement last March, there have been four immersions, the particulars of which are as follows: June 22nd, EMILY WIFFIN (23), Congregationalist; and GEORGE J. WALTERS (23), Presbyterian; July 3rd, THOMAS WELLS (27), Roman Catholic; and on the 10th, JOHN DAY (25), Baptist. We have also received into our fellowship, Mrs. PLOUGH-WRIGHT (wife of brother Ploughwright),

who was immersed some little time back by those brethren, who have recently been reunited to our ecclesia. Brother Peplow, from Birmingham, has also been added to our number. The lectures in the Wellington Hall, for July, are—3rd, ‘Impending changes in the world’s affairs’ (brother G. F. Thirtle); 10th, ‘Certainties in religion’ (brother J. J. Andrew); 17th, ‘Delusions in religion’ (brother J. J. Andrew); 24th, ‘The doctrine of the trinity’ (brother W. Atkins); 31st, ‘The world’s future king’ (brother A. Andrew).”

Brother Horsman writes: “Brother Wheeler, who was in fellowship with us in the South of London, left for Aylesbury some years ago, and as the result of his labours, there is now an ecclesia of ten in that place. Having been in communication with him, since I resumed fellowship at Islington, upon the doctrines which had caused separation, and found the barrier removed in his case also, I have availed myself of an opportunity of paying a visit, and testify with pleasure to the fact that the whole meeting (ten) have attained to a clear knowledge of the truth concerning sin and its putting-away, and hope to see in the Intelligence columns of the *Christadelphian*, from time to time, a record of their progress.”

Brother G. F. Thirtle writes: “The last few numbers of the *Finger Post*, are admirably adapted for distribution at open-air meetings. You will be glad to hear that a goodly number of the brethren in London, are following up this good work on Sunday evenings, in both Hyde Park, and Victoria Park. In fine weather, a crowd of 300 to 400 is easily got together with a slight effort, and I think that in no previous season have we found the masses more ready to lend a willing ear than at present. We are sometimes met by slight opposition from individual listeners, but if we get a question fairly put, it is generally answered to the satisfaction of those present. Our practice hitherto has been for the speaker to stand on the ground, but this year an improvement has taken place, by the use of a small platform, and reading-desk combined, which gives the speaker more power over his audience. In front of the platform we hang a board with a large poster on it, headed in big letters, ‘What is Truth?’ Then in somewhat smaller, but distinct type, follows the announcement that the Christadelphians will answer that question

from the Bible on Sunday evenings, when certain subjects mentioned at foot of bill, will be considered. Then follow briefly a few topics: 'The return of Christ,' 'The restoration of the Jews,' 'The dead unconscious,' 'Immortality a future gift, &c., &c.' By these means people get to know our 'connection,' which is very desirable, as they might otherwise take us to be simply 'Millenarians,' or of the 'Conditional Immortality' league."

MUMBLES.—See "visit to Mumbles and Swansea," at commencement of Intelligence.

NEATH.—Bro. S. Heard reports the immersion of Mrs. BURRETT and THOS. GREGORY. The latter was to sail from London on the 19th for Tasmania. Bro. and sister Bowmont have also bid us farewell. They were to leave London on the 15th for New Zealand. On Easter Monday the brethren held their annual tea meeting. There was a goodly number of brethren and sisters from Swansea and Mumbles. After tea many friends and strangers availed themselves of the opportunity of hearing good news set forth by bros. R. Goldie, J. Evans, S. Davies, P. Tucker, and W. and D. Clements. A profitable evening was spent.

SILVERDALE.—Bro. Thirtle, of Hanley, reports that on Monday evening, June 13, bro. Shuttleworth, of Birmingham, delivered a lecture at this place. Silverdale is a town about six miles distant from Hanley, and near the village of Miles Green, where bros. Broad and Wakefield reside, and in which locality there are some few people interested in the truth. The object of the lecture was to convince the people that the hope set forth in the religious teaching of the present day is not the hope set before men in the gospel preached by Christ and his apostles. The public came together in moderate numbers, but they were prepared for nothing but smooth things. The result of the proclamation was to provoke the indignation of many, and to excite the interest of some. The lecture began at seven o'clock, and afterwards questions were answered, the proceeding lasting till nearly ten o'clock. There was quite a "stir concerning this Way," and it is intended to follow up the effort.

SWANSEA.—See "Visit to Mumbles and Swansea," at the commencement of intelligence. Bro. Randles reports the Sunday evening lectures for the past month as follows: June 19, "immortality," bro. J.

T. Jones; June 26, "the expiry of some of the prophetic times," bro. C. Smith, of Edinburgh, illustrated by a chart; July 3, "the doctrine of Balaam," bro. S. Davies; July 10, "the evil one," bro. Roberts, of Birmingham. On Tuesday evening, July 12, bro. Roberts also lectured on "Saul of Tarsus, an important chapter in apostolic history." The attendance at the lectures was very encouraging.

SWANWICK.—Brother Draycott reports the immersion on June 20 of JAMES SMITH, who had sometime previous to his immersion been connected with the Wesleyans; also, on June 29, ROSAMOND ATKIN, wife of brother Atkin. "Brother and sister Turner now meet with us, who formerly met with the Riddings ecclesia. With these additions, we number 10, in truth but a few who can heartily and intelligently say, thy kingdom come."

TRANMERE (Birkenhead).—Brother Parker reports that as one consequence of the re-union recently effected here, the brethren at Tranmere feel that a new impulse has been given to their operations. They have decided to exchange the passive attitude which they have maintained for some time to a certain extent, for one of vigorous and aggressive activity. They commenced operations on Sunday evening, July 10, by a lecture from brother Ashcroft, in a district which was the scene of brother Ashcroft's previous "pulpit ministrations." The subject was suitable to such a district—"Why I gave up the Congregational Minister and became a Christadelphian?" The hall was crowded: the audience, a most intelligent one, listened to the address with the most absorbing interest, and well they might, inasmuch as the events alluded to by the speaker in his opening remarks had occurred in their midst and under their own eyes, and were therefore *known* to be ungarished facts. No doubt this circumstance prepared their minds to receive with a certain degree of respect a statement of other events and facts, about which the majority of them knew literally nothing.—Arrangements have partly been made for a continuance of special effort.

WHITBY.—Brother Winterburn writes that the uncertainty of life has been painfully manifested in their small ecclesia by the falling asleep of their brother Beadnell, aged 52. He was at the meeting on Sunday, the 10th, as usual, and in his usual health, until he retired to rest on the evening of the 11th, a stroke of paralysis then

seized him, and he never spoke again, but lingered until the 14th when his sufferings ceased. He was interred in the Cemetery on the 16th, in the presence of a number of friends and a few faithful brethren and sisters, still left to testify the truth in Whitby. Portions of the Word were read by brother Kidd, of Scarborough, and words of comfort and consolation, concluding with a brief prayer for the bereaved widow and family, were offered up at the grave side by brother Winterburna. Sister Beadnell and two oldest daughters have been in the truth for some considerable time. She will have to struggle in the battle of life to support a young family.

AUSTRALIA.

MELBOURNE.—Brother J. C. Gamble reports that three more have been added to the little flock in this "fair city of the south." On Sunday, April 10th, brother and sister Bowman, late of Birmingham, united with the brethren in fellowship. They were formerly connected with the Birmingham ecclesia, but severed themselves from it some eight years ago, at the division upon the Renunciatorist heresy, although it would appear they did not fully sympathise with it. However, they now reject the theory altogether, and are satisfied with the truth in its purity and simplicity. During the time they have been in the colony they have held themselves aloof until two or three months ago. On April 14th Mrs. MARY KING was assisted to put on the saving name of Christ by immersion in water. She is the wife of brother King, whose immersion was recently reported. Brother King is a son of brother William King, who died about ten years ago, and used to meet with the London ecclesia. Several years before his death, being anxious for his two sons in Victoria to believe and obey the Truth, he sent each of them a copy of the *Twelve Lectures*. The good seed lay dormant for a number of years, but at last took root and brought forth fruit. Our lectures are now fairly attended, recent subjects have been as follows:—March 6th, "The punishment of the wicked;" 13th, "The name and faith of the Christadelphians;" 20th, "Are the dead conscious;" 27th, "Throne of David;" April 3rd, "Gospel Paul preached to Jew and Gentile;" 10th, "A nineteenth century reformer;" 17th, "Nebuchadnezzar's image or kingdom of God;" 24th, "Scepticism: its causes;"

May 1st, "Philosophy of religion;" 8th, "The ultimate issue."

CANADA.

GUELPH.—Brother Gunn reports: "In accordance with notice given, a fraternal gathering of brethren and sisters from Toronto, Brampton, Galt, and Walkerton, took place at the house of brother Crighton, two miles out of Guelph, in a beautiful tract of country, on the Queen's birthday, being a holiday in the Dominion. There were also present sister Lloyd Jones, of Burford, who is isolated, and never before met those assembled, with the exception of two—and sister Tomlin, of Rochester, United States, who had never before been in Canada, both of whom were greatly rejoiced to meet so many of the household, besides some well-disposed friends. The day was beautiful, and the meeting all that could be desired or anticipated, reminding me of brother Sulley's description of the fraternal gathering at Nottingham, on Easter Monday last, only that we had not a brother Roberts or a brother J. J. Andrew to address us. After a bountiful dinner a meeting was organised, by the singing of a hymn, and prayer by brother Cameron, of Toronto. A portion of scripture being called for by the chairman, our brother host read the third chapter of Galatians, commenting, as he proceeded, followed by brothers Hall, Wilson, Evans, and myself. The speeches were impromptu and most excellent, standing in the order named, as expository and instructive, comforting and assuring, encouraging and edifying, exhortatory and practical, provoking to love and good words, all tending to show what we must believe and do—how we are to run the race set before us, and to make our calling and election sure. The addresses were scriptural, clear, earnest, and energetic, so that even brother Wilson and myself, by far the oldest members present, felt that it was good for us to be there—and the younger ones, strengthened, encouraged, and confirmed. After the singing of a hymn, and a generous well-spread tea, the members separated, all being we pleased with the proceeding of the day, and the hospitality of brother and sister Crighton, sorry to part, and looking forward to the time, when the approved, at the Judgment Seat, shall meet to part no more."

HAMILTON.—Brother Mickleborough reports the death of sister Bolingbroke, in her 72nd year, a native of Cheltenham,

England, who has suffered from cancer for three years. Her sufferings she bore with true fortitude, knowing in whom she believed. She has been in the truth for ten years, and her faith in the fulfilment of God's promises remained strong to the last; she died in the full assurance of a resurrection at the appearing of him who styled himself the Resurrection and the Life. This leaves brother Bolingbroke very lonely, but he sorrows not as those without hope. Brother Bolingbroke also writes in touching terms on the subject. He and his wife were contemplating removal to Bermuda prior to the illness which has deprived him of his greatest earthly comfort. He now resigns himself to the work of preparing for that joyful meeting of all the saints which takes place at the Lord's coming.

BUFFALO (N. Y.)—Brother Reeve reports that through the arrival of brother Short, the few that were here have been able to take the Montefiori Lodge-room, at the corner of Eagle and Main Streets, on the first day of the week for breaking of bread, at 10.30 a.m. Any brother or sister visiting in Buffalo will find the brethren by this address: Brother Short, address, No. 43, Eighteenth Street. The lectures have been as follows: May 15th, "Who was Jesus of Nazareth,"—(brother Strickler); May 22nd, "The things concerning the kingdom of God,"—(brother Inglesby); May 29th, "The covenants of promise,"—(brother Parke); June 5th, "The kingdom of God,"—(brother Reeve); June 12th, "The Truth,"—(brother Strickler); June 19th, "The restoration of Israel,"—(brother Short).

CAVENDISH (Mo.)—"Two more additions have been made to this ecclesia, viz: June 12th, GEORGE KELLAR (69), formerly Baptist, and MYRA A. BROOKS (15), formerly Methodist. This increases our number to seven, not including sister Bent, of Utica, who meets with us occasionally. We have no public proclamation of the truth; we would be glad if any brother, who is a speaker, would come and see us if they come near us; we live ten miles south of Chillicoltie." (The communication is without signature.)

FLORENCE (Mass.)—Brother John Faulk, arrived here after some further travel, and hopes to be able to settle here. Brother Faulk says: "Florence is a quiet country

place,—very different from the place we left. We are not able to judge about the people yet. We have a copy of the *Twelve Lectures* on loan to a person seemingly a devout, sincere minded person, thoroughly dissatisfied with the so-called religion of the present day."

[There are no brethren at Springfield, Mass, so far as we are aware.—EDITOR, *Christadelphian*.]

NEW EDINBURGH (Arks).—Sister Wood writes: "The only cheering feature here is, that a few are faithful, and earnestly desiring the Lord's return to deliver us from this state of evil. We have no brother in our midst. We continue to meet and commemorate the death of our Lord as he gave commandment. My mother, my sister and I have been meeting some time, knowing that it is not to the multitude God looks, but he looks to those who are faithful in the duties He requires of them. We rejoice each month at the welcome visit of your paper. It is such a comfort, such a help in our daily life. We thank God for your faithful efforts to keep us alive to our duties. I have read with prayerful gratitude "Seasons of Comfort." It is just what we were needing. The more we know of divine truths, and watch a character develop under the influence of them, the more we appreciate them, and feel that "they are more to be desired than gold, and sweeter than honey, and the honey-comb."

I will also state that our dear brother, who had cancer, died the 30th of July last, Dr. James McDaniel, brother in the flesh and faith to the writer. His only comfort was his hope of eternal life. He delighted to hear the book of Romans read. He communed with us, and he would even try to hum, as he could no longer offer audible praise. This was a sore trial. We have many trials, but God knows all, and in faith we commit all to Him."

JERSEY CITY (N. J.)—We have duly received from brother Seach a voluminous document, announcing the re-organisation of the ecclesia in purity and peace, and setting forth the basis adopted and the reason thereof. We are unable this month to deal with the document, but will probably publish portions in the September number.

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 the manifestation of THE SONS OF GOD.”—(Rom. vii. 19.)

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Vol. XVII.

THE REVISED VERSION OF THE NEW TESTAMENT.

At the time of the appearance of the Revised Version of the New Testament, brother J. J. Andrew, of London, on the 26th of June, delivered a lecture on its excellencies and shortcomings from the point of view of the truth. Hearing thereof, the Editor of the *Christadelphian* made request that the readers of the *Christadelphian* might have the benefit of the lecture if it were possible to reproduce it. Brother Andrew now replies: “In response to your request, I have succeeded, amid many interruptions—domestic, commercial, and ecclesial—in completing in MS. my lecture on the Revised Version, which I send herewith.” He also states that the lecture, as now supplied, is “with additions.” We propose to let the lecture appear in instalments; and we cannot better occupy this department for a month or two, than by giving it the place intended originally for editorial remarks on the subject. We feel certain our readers will be of that mind when they peruse the discriminating and profitable remarks and criticisms that characterise brother Andrew’s lecture throughout. The following is

THE FIRST PORTION OF THE LECTURE.

The eighth chapter of Nehemiah gives an account of Ezra reading “the book of the law” to those Jews who had returned from the Babylonish captivity. And it is recorded that he, and certain Levites “read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading (v. 8). What was required to convey the meaning to the people is not stated. Their spiritual destitution while in Babylon is

sufficient to account for the necessity of something more than a mere utterance of the words. God had brought them back to their own land, and at the same time provided them with men able to explain His law. The picture delineated by Nehemiah was designed, not by man, but by the God of Israel.

The same principle is applicable in other cases. When God has desired to communicate His word to Gentiles unacquainted with the languages in which it was originally written, He has provided the means necessary to make it understood. This has involved translation. Hence the raising up of men at the close of the dark ages who translated the Bible into the English language. Previous to the sixteenth century, it was a comparatively unknown book. It existed almost wholly in the form of manuscripts, which were held principally by the monks. The Reformation drew attention to the inspired writings, and the interest thereby excited naturally produced a demand for them in a more handy form. The invention of the art of printing—doubtless under Divine guidance—had already prepared the way for their circulation among the people. The next thing required was a translation into the language of ordinary life. Wycliffe and others succeeded, more or less, in individual efforts. But in 1611, a translation was issued which had been prepared by a company of theological linguists, under the authority of King James, and which has since been adopted as the Authorised Version. On the whole it is a very good translation, taking into account the theological bias of those who prepared it. There are a number of flagrant errors in it, but most of them are known to students of the scriptures. It has

been of incalculable benefit in dispelling the mist which had so long enveloped the Anglo-Saxon mind. The position which the pure truth now occupies in this portion of the human race is in itself evidence that the way has been providentially prepared. The Bible being wholly of God, it necessarily follows that its translation and circulation is attributable to His guiding hand. He who caused it to be written has provided the means for making its language familiar, even where its contents are far from being understood. On this principle its re-translation cannot be attributable to mere human device. As far as outward appearances go, the Revised Version of the New Testament is but the result of machinery set in motion by an ecclesiastical Parliament representing the Canterbury Province of England's State Church. But those who are acquainted with the history of the Book of books must see in it the operation of a much higher Power. This may be affirmed apart from the question as to whether the new be an improvement on the old version or not. The reason is not far to seek. Its publication calls attention to God's word in public highways, where it is seldom mentioned. The discussion it has excited in the daily, weekly, and monthly press, is not without its use in reminding a world which knows not God that His word is still in existence. To His sons it is a refreshing substitute for the literary rubbish which usually pours forth from the editorial study. It is one method of answering the atheistical tendencies of the present day, and is an appropriate preliminary to the startling events which are about to close the existing, and introduce a new, dispensation. On this ground, if on no other, it is

welcomed by the heirs of Christ's coming kingdom; but there are other reasons which make it acceptable. These shall be considered in their appropriate order.

2. It, in effect, points out the distinction existing between inspired writing and man's translation of it. There is a kind of superstition attaching to the Authorised Version which greatly interferes with the elucidation in public of passages incorrectly rendered. So powerful is this prejudice that many ingenious explanations have been devised on the basis of words and phrases which ought not to be there. The act of revision in such a public manner shews how unreasonable it is to manifest an antipathy to improved renderings. In the language of one of the Revisers, "people will no longer look upon the English Bible, chapter, headings, and italics included, as if it had been dropped from heaven just as it is." It may further be said that the issue of the New Version tends to arouse the religious world from its slumber, and to stimulate inquiry.

3. It comprises the correction of the Greek text, which is the basis of all translation. The Authorised Version is based chiefly on the Greek text issued by Erasmus in 1527. Since then the four oldest manuscripts have been discovered, and many other sources of reference have been opened up. An immense amount of time has been occupied in comparing and collating the various manuscripts by such Biblical linguists as Tischendorf and Tregelles. It is through these labours that the passage about the three witnesses in heaven (in 1 John v. 7, 8) has, for some time past, been regarded as spurious. So satisfied are the Revisers on this

point that they have omitted it without even a marginal note of explanation. It was not contained in the first and second editions of the Greek text published by Erasmus, but apparently out of deference to the prejudices of the times, and on the authority of the Latin manuscript known as the Vulgate, and a Greek text published by a Catholic Bishop in Spain under the sanction of the Pope, he inserted it in subsequent editions. For these reasons the passage has long ceased to be quoted by Trinitarians, who were not so blind as to shut their eyes to indisputable facts. Not so with the multitude, who have little or no opportunity of investigating the matter. It is well, therefore, to have at hand the means of exposing the spurious character of what, at one time, was a powerful weapon for deluding the ignorant.

Another illustration of the results of the textual criticism is to be found in the omission of the word "again" from Rev. xx. 5; which now reads "The rest of the dead lived not until the thousand years should be finished." Hitherto the passage has been supposed by some to teach that a portion of the responsible dead will be left in their graves at the coming of Christ, and not undergo resurrection until the end of the thousand years. It will now be seen that this idea is untenable. Verses 4 and 5 present a contrast between the respective conditions of just and unjust during the thousand years. The just reign with Christ during that period, but the unjust—*i.e.* the rest of those who had been dead, and had been raised, judged and condemned—live not out, through, or to the end of the thousand years. In other words they enter the second death at the beginning of that age. Other instances

might be adduced but these will suffice here.

4. All the criticism and learning which the revised version represents and has called forth leave untouched the truths necessary for salvation. This is an important and very satisfactory result. The existence of 150,000 variations in the manuscripts of the new testament would appear at first sight to make it a very doubtful book of authority. But when it is known that the great bulk of these various readings are mere verbal differences and errors, the feeling of unreliability diminishes, though it does not wholly disappear. There is still room for some amount of doubt, for a very small proportion of the 150,000 variations, might materially effect some fundamental point. How is the doubt to be removed? It would be impossible for any one man to critically examine them all, and determine which are the most authentic. God has therefore raised up men who have made this subject their special study. They are servants of Christ's brethren in this age and probably of generations to come. The Revised version presents to the public the result of their accumulated labours. That result removes any lingering suspicion there might be in regard to the solidity of the foundation. The heirs of God's kingdom now know the full extent to which the second volume of the Book of Divine covenant is affected by the researches of Modern Criticism. They still see in its pages shining even more brightly than before the first principles of the truth. That man by nature is sinful and under sentence of death; that Christ has destroyed sin in relation to himself and is the only one through whom everlasting life is obtainable; that Christ will return from heaven to

establish the kingdom of God; that baptism is required for the remission of sins; that there will be a judgment at Christ's coming of righteous and unrighteous; that God is one, not three persons, and that Jesus Christ is His Son by Divine begetting; that Christ's physical nature, from birth to crucifixion, was identical with that of all mankind; and that he now acts as a mediator with God for his disciples. These principles, in their detailed development, are equally untouched. The form of words may be altered in some cases, but the ideas are still there.

5. It omits the headings of the chapters and pages which are sometimes misleading. Three illustrations of this will suffice. In the authorised version, the separation of the sheep and goats at the coming of Christ (Matt. xxv. 31-46) is called at the beginning of the chapter, "The description of the last judgment," a mistake which arises from not seeing the thousand years' reign of Christ in the "kingdom" which the sheep enter. The definition of John xiv. 1 is that "Christ comforteth his disciples with the hope of heaven," and of John xvii. 20, that "Christ prayeth to his Father to glorify his apostles and all other believers with him in heaven," in neither of which passages is "heaven" mentioned. The compilers have evidently been guided by their theology in these cases. Headings to the various chapters would no doubt be useful if correct. The greater portion are so because referring to matters about which it would be difficult to make a mistake, when the language of scripture is adhered to. But, inasmuch as uneducated people are apt to think them an essential part of God's word, it is better wholly to omit

them. A sign post which points the wrong way is dangerous and should be cut down.

6. While retaining, for the sake of reference, the numbers of the verses, it adopts the paragraph form, which makes the matter more intelligible. It is well known that the inspired writers did not divide their contributions into chapters and verses. It was first done in an edition published at Geneva, in 1551, by a Parisian printer named Robert Stephens. The plan is good in principle but it has not been properly carried out. Chapters sometimes end in the middle of the subject treated of, and sentences are often unnecessarily split up by verses. In the epistles to the Romans no less than nine chapters commence with a statement dependent on the preceding context, and upwards of a dozen verses end with a comma, not to speak of the far larger number divided by a semi-colon. Other books have been similarly treated. Everyone is familiar with the practice of quoting single verses, which, when isolated, are often either unintelligible or misleading, and frequently, when reading aloud, the sense is lost through treating the end of each verse as a full stop. The paragraph form of Bible tends to prevent these abuses, and is therefore much preferable.

7. It has reduced the number of instances in which the same Greek word is variously rendered. The translators of the Authorised Version avowedly acted on the principle of giving a variety of renderings. In many cases, where the words used are almost of exactly the same meaning, no harm has been done, but in others, accuracy has been sacrificed to diversity of language. For instance, *Aiōn* (*aiōn*) is rendered

by three different words—age, world, and ever. The Revised Version partially remedies this by substituting age in some cases, either in the text or the margin. Thus Heb. ix. 26 has “once at the end of the ages,” instead of end of the world; and in Heb. vi. 5, we read of “the powers of the age to come” instead of “the world to come.” In the following among other passages “world” is retained in the text, but “age” or “ages” is given in the margin:—Matt. xii. 32; xiii. 39; Mark x. 30; Luke xx. 35; Heb. i. 2; xi. 3. It is a matter for regret that neither the English nor American Revisers saw the propriety of adopting the marginal as the true rendering, for in each of these cases the word “age” makes the passage more easily understood.

Among minor improvements an alteration in 2 Tim. ii. 12 may be mentioned. This is the only passage where the Greek verb *ὑπομένο* is rendered “suffer” in the Authorised Version. In nearly all others, it is translated “endure” or “patient.” It is so given in 2 Tim. ii. 10: “Therefore I endure all things for the elects’ sake.” Between this and verse 12, there is a connection which is apparent in the Revised, but not in the Authorised Version. Instead of “If we suffer, we shall reign with him,” we now read, “If we endure.” The former predicates reigning with Christ on mere suffering, but the latter on such endurance as the Apostle exhibited, and suggests a parallel with the love which “endureth all things” (1 Cor. xiii. 7), the cross which Christ “endured” (Heb. xii. 2), the chastening which the sons of God must endure (Heb. xii. 7), and the blessed “man that endureth temptation” (James i. 12). Comparisons

such as this give greater force to Apostolic utterances, and afford additional evidence to their perfect unity. (Further points will receive consideration next month.)

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REMARKS BY BROTHER THIRTE.

"The Evil One," as that expression occurs in the Lord's Prayer and other places, in the Revised Version, has occasioned much comment. It is said that in no previous translation into our language has the novel form "evil one" been adopted. The Greek adjective *poneros* means evil, in the sense of being displeasing—in such passages as these, "displeasing to God." When coming after the preposition *apo* (from) the word *poneros* must be in the genitive case, which is *ponerou*, precisely the same both in the masculine and neuter genders. On this point a dispute has arisen. It is asked whether, in the Lord's Prayer an evil person, an evil thing, or evil itself in the abstract, is referred to. Some have contended that the preposition *apo* could only be used in the case of a person being understood, but the employment of the word in other parts of the New Testament is against this view. Others have held that the adjective has mostly been used in the masculine gender, but no rule can be laid down where there is no uniformity in the use of a word. In Matt. v. 39. we are made to read "Resist not him that is evil." If the Revisers had not believed "the evil one" to refer to the orthodox devil, they would doubtless have rendered this "resist not the evil one," which of course, would not fit in with their theological notions. There are many instances of the article being used, to denote emphasis before adjectives used substantively to convey abstract ideas. The secret of the introduction of "the evil one" into the text in several places is that the Revisers have listened more to the Greek fathers than depending upon the light of an intelligent construction of the passages. The writings of Augustine show that that "father" understood *ek tou ponerou* as meaning "from evil." Chrysostom and Origen, however, saw a personal devil in these passages. If the Revisers had known the real value of "patristic evidence," (and this must be tested by the Scriptures alone,) we should not now have had one of their

extravagant errors of interpretation brought prominently into notice. In Rom. xii. 9. we read "abhor that which is evil," or in other words, "the evil." What is here referred to would certainly have been covered in the Lord's Prayer. As, however, the word occurs in the accusative case, it was out of the question to render it "abhor him that is evil," for there is a difference between the masculine and neuter forms in the accusative cases, and here we have the neuter. Again, Paul assures Timothy (2 Epis., chap. iv., v. 18), "The Lord will deliver me from every evil work." Here we have the same verb, preposition, and adjective as in the Lord's Prayer, with the word *ergon* (work) added. Should not such a passage as this have had more weight with the Revisers than all the opinions of all the "fathers" put together? Paul expressed confidence that the Deity would effect in his case the very deliverance mentioned in Matt. vi. 13—from evil, from the evil, from all that is evil. It may be observed that in the Lord's Prayer, we have trespasses and temptations, and in conformity with these ideas, we should expect to read of abstract evil or evil things, rather than persons. The marginal note made by the Revisers shows that some of their number were in favour of retaining the old rendering. Anyway, there is no cause for the friends of the truth to be alarmed. In one passage at least (Matt. xiii. 19) evil is undoubtedly personified "Then cometh the evil one." In Mark iv. 15. we read "straightway cometh the Satan." While it may satisfy some uninstructed people to quote passages containing the expression "the evil one," with a view of propounding the doctrine of a personal supernatural agent of wickedness, believers of the truth will not be much disadvantaged, for it is by no means difficult to show that, from a Divine point of view, the world lieth in evil, and is a veritable incarnation of the serpent principle, given over to the works of the flesh and to the thinking of every evil.

The Revisers have done something to clear away false impressions as to the use of the word *psyche*. To have continued the extraordinary practice of King James's translators, and have given us "soul" in one line and "life" in another immediately succeeding, would never have done. All classes of readers were prepared for more uniformity on this point. How some will explain such verses as Matt. xvi. 25-26., and Mark viii. 35-37. remains to be seen. In these passages we now have "life" in

the text. The former quotation reads "For whosoever would save his life shall lose it, and whosoever shall lose his life for my sake shall find it. For what shall a man be profited, if he shall gain the whole world, and forfeit his life? Or what shall a man give in exchange for his life?" In the margin there is the alternative rendering "soul." In Luke xii. 22, we read, "Be not anxious for your life, what ye shall eat, &c. For the life is more than the food, &c." Here, also, those who wish can read, "Be not anxious for your soul!" In John xii. 25, we find, "He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal." Those who, in some passages contend for soul (with the orthodox meaning) being meant may be referred to this verse, and asked whether they are disposed to hate their soul in order to keep it unto *zoeen aionion*, a life of the age. They may also be referred to the margin and shown that those who love their souls will lose them! The conclusions are all against orthodox ideas. It is, however, much to be regretted that complete consistency has not been observed in dealing with the word *psuchee*. We read, for instance, in Matt. x-28., "Be not afraid of them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell." Here we have no marginal note to say that "soul" may be rendered "life." In verse 39, however, of the same chapter, we read, "He that findeth his life shall lose it, &c.," with the marginal note as to "soul" being an alternative rendering. Why did the Revisers not give us the rendering "life" in verse 28, or at least a marginal note saying that the Greek word might be so rendered? Answer, because they *interpreted* the passage, and as it stands, it declares their views of the Soul Question. There should have been no distinction. As the Revisers' theology, however, makes a distinction, they have made one in the text. Strange to say they have given the marginal rendering "life" in Luke xii. 19, where, in the parable of a certain rich man, we read, "I will say to my soul, Soul, thou has much goods laid up for many years, &c." Notwithstanding the inconsistency we have pointed out, the Revisers have given us many marginal renderings, which will not only command the attention of the general reader, but will also excite a spirit of inquiry. In Acts xiv. 2, Philippians i. 27, and Heb. xii 3, *psuchee* was, in the Authorised Version, rendered

"mind." In the Revision, these all appear as "soul." In Ephes. vi. 6, it was "heart;" it remains the same, but there is the marginal note "*Gr.* soul." In Col. iii. 23 *ek psuchees* is now, as before, rendered "heartily," but the margin sets forth that the Greek words mean "from the soul."

The word Gehenna, which is now understood by most intelligent readers of the New Testament, is still represented by "hell", and all but uniformly we have a marginal notification that the Greek word is Gehenna. The uniformity is broken in James iii. 6, where the word occurs, and is rendered as in other places, but it is accompanied by no marginal note. In 2. Peter ii. 4 we still read "hell" in the text, and in the margin we find: "*Gr.* Tartarus". Hades has been transferred into the text. In one place, however, where it was in the A. V. rendered "grave", we find it no more. That place is 1. Cor. xv. 55, where we now read: "O death, where is thy victory? O death, where is thy sting?" The change was generally expected. In the Sinaitic, Vatican, Ephraem, and Clermont manuscripts, we read "death" in both sentences, and the best authorities have decided in favour of this form. Early in the seventh century, however, the Sinaitic MS. was corrected so as to make the second line read "O Hades, where is thy sting?" This, too, is the reading of the Alexandrian MS. The Peshito Syriac supports this reading, and it seems at first, very much as if the apostle was quoting Hosea xiii. 14, which may be rendered: "Where is thy plague, O death? Where thy destruction, O Sheol?" Nevertheless it is just possible that the apostle wrote "death" in each case, and it may be that those MSS. and versions which read *hades* in one instance were merely adapted to the words of Hosea by transcribers. Although early Scribes might not feel indisposed to "correct" Paul, we have no mind to undertake the task; and as the evidence preponderates in favour of the reading adopted by the Revisers, we must accept it. The words are pregnant with meaning. Though taking some ideas from the book of the prophet Hosea, it is not quite clear that the apostle was *quoting* from him. Touching the use of the word *Hades*, another passage may be noted—Acts ii. 31. In this and the preceding verse, there is an explanation of a quotation from the psalms, and the verses setting forth that David, speaking of Christ, said, "*His soul* was not

left in hades, &c.", are paraphrased as predicting that Christ himself was not left in *hades*, &c. This is a plain way of showing that the apostle regarded the soul as the man. "His soul was not left" (v. 27) is said to mean "He was not left" (v. 31). All the oldest and best MSS. read as the Revisers have given the text.

The evidence against the well known spurious passage about the three heavenly witnesses (1. Jno. v. 7, 8) need not be repeated. It is not surprising that the Revisers completely rejected this manifest interpolation, which is absent from all Greek manuscripts written before the *fifteenth* century, not noticed by any of the Greek or Latin fathers, and not found in any of the ancient versions. It may also be remarked that the passage first appears, more or less variously worded, in the works of Latin writers from the fifth century downwards; it has ever been looked upon with suspicion; its insertion in the third edition of Erasmus's Greek text, was brought about in a very questionable way; Luther did not insert it in the first edition of his German Bible, and refused to admit it in any subsequent edition, but, contrary to his express wish, it was included in his version soon after his death; and in the old English Bibles of Henry VIII, Edward VI, and Elizabeth, it was printed in small type or enclosed in brackets, but between 1566 and 1580 it began to be printed as it has since stood in the A. V., but by whose authority is not known. Another undoubtedly spurious clause, in Ephesians iii. 9, has been excised, and the Revisers may be thanked for not having preserved a trace of it even in a marginal note. In the A. V. we read that God created all things "by Jesus Christ." Anyone carefully reading verses 8 to 12 will see that the clause "by Jesus Christ" is an interpolation. There is no room for it, and when the verses are read without it, they are as plain as they well could be. All the best manuscripts and the early versions omit the words, and critics have been compelled to regard them as spurious. If the passage is read with Colossians i. 16, the reader will see how the Divine purpose centres in Christ, and how through him, the purpose of the Deity will be accomplished. The marginal note on Ephesians iii. 11, showing that the words rendered "eternal purpose" really mean "purpose of the ages," cannot but be hailed with satisfaction by readers who understand the word. We read of this purpose or plan of the ages having been

purposed or, literally *made* in Christ. Let it also be remembered that, in Heb. i. 2, we read of the ages having been *made* through the son of God: as we read also in Colossians i. 16, all things have been created through him and unto him. So, these three passages have a connection, and all refer to him in whom the promises centre, and in whom the purpose centres, who has been appointed heir of all things, and in reference to whom the ages have been arranged and constituted.

In the Authorised Version the word *apocalypsis* was twelve times rendered "revelation," twice "to be revealed," once "coming," once "to lighten," once "appearing," and once "manifestation." In the Revision, there is much greater uniformity, the word being rendered "revelation" in every place where it is found, except in Romans viii. 19, where we read: "The earnest expectation of the creature waiteth for the *revealing* of the sons of God." It is a pity that in Luke ii. 32 Simeon should have been misrepresented in the application of this word, Christ being described as "a light for revelation to the Gentiles." The Greek certainly does not convey the idea of the revelation being to the Gentiles. Such a translation doubtless commended itself to the Revisers as a fitting one, but their interpretation may well be disputed. The passage is one that has puzzled many who have not understood the Divine purpose as revealed in the Scriptures. The Revisers, no doubt, thought the words of Simeon expressed the idea that Christ was bringing a revelation to the Gentiles. But, of course, everything depends upon whether this idea is a right one or not. The Revisers were guided by what they believed to be the general tenor of the Scriptures; and that their notions as to what the Scriptures teach are wrong, is simply shown by their being obliged to mistranslate a passage, to make it convey an idea consistent with orthodox belief. The Revisers have tried to interpret; if they had simply translated the verse, they would have been right. The words *phos eis apocalypsin ethnoon* mean "a light for a revelation (or, revealing) of nations." The truth regards Christ as this light, and the prophetic Scriptures show how the nations will be illuminated and Israel established in glory, and how they will be redeemed from barbarism, ignorance, and sin, and exhibited, manifested, or revealed in a state of glory, enlightenment, and righteousness. Had the Revisers under-

stood the prophetic oracles they would, as a matter of course, have translated the genitive case of the noun properly, and not as if it were a dative.

There is an interesting reading in Acts xx. 25. Paul is speaking to the heads of the ecclesia at Ephesus, and he says to them: "I know that ye all, among whom I went about preaching the kingdom, shall see my face no more." In the common version we read "preaching the kingdom of God." Among nineteenth century believers of the truth it is, we know, a common thing to speak of the doctrine of the kingdom and the things of the kingdom, the qualifying words, "of heaven" and "of God," being omitted for the purpose of ensuring brevity. Though not expressed, those words are understood. Now, the four oldest manuscripts omit the word "of God" in this passage, and in the face of this irresistible evidence, the Revisers have not retained them, but have, like all the most eminent editors of the Greek text, excluded them. So we find Paul used the same short form of expression which is so familiar to us to-day. He went about "preaching the kingdom." If the Revisers had perfectly understood what Paul meant by "preaching the kingdom," they would, out of regard for a custom they have followed in other parts of their work, have begun the word Kingdom with a capital letter, to indicate that it is used in a special and a comprehensive sense. We have Apostolic precedent for speaking of "the Kingdom."

Among other words in the New Testament which have what may be termed an appropriated meaning, are Way, Truth, and Life, and when these words are met with conveying a peculiar idea, it is well that they should be distinguished by the initial letter being a capital. The Revisers seem to have appreciated this idea, and in Acts xxiv. 14, we read Paul addressing Felix thus: "I confess that after the Way which they call a sect [margin: or, heresy] so serve I the God of our fathers," &c. In Acts ix. 2, also, we read that Saul asked the high-priest for letters to Damascus unto the Synagogues "that if he found any that were of the Way," &c.; and in chapter xix. 9, 23, we read that some "spoke evil of the Way before the multitude," and that "there was a great stir concerning the Way." It is not difficult to understand the meaning of this expression. It was used to signify the profession of the truth. The word *hodos* was indeed a short form of the expressions

rendered the way of the Lord (Acts xviii. 25); the way of God (Matt. xxiii. 26; Luke xx. 21; Acts xviii. 26); the way of salvation (Acts xvi. 17); the way of peace (Rom. iii. 17); the right way (2 Peter ii. 15); the way of righteousness (2 Peter ii. 21); the way of the truth (2 Peter ii. 2). Again we read that Christ is the way (John xiv. 6). Being used, then, in a special sense, the Revisers did well to begin the word with a capital letter. The word truth has likewise frequently a comprehensive signification, meaning the pure doctrine as it is in Jesus, and full instruction in Divine things. In 1 Peter i. 22, we read: "Ye have purified your souls in your obedience to the truth," &c. What is here called the truth is, we learn on reference to Acts xv. 9, the faith, for we read: "He made no distinction between us, and them, cleansing their hearts by faith" [or, as it should be rendered, by the faith]. Believers walk in the truth. (3 Epis. John, verse 4.) To be of the faith is to be in Christ, and to be in the truth is to be in him that is true—in Christ (1 John v. 20). The truth of God is divine instruction for enlightenment. There are again some who, in the words of the Revision, "hold down the truth in unrighteousness," and who "exchange the truth of God for a lie" (Rom. i., 18. 25). The truth makes free; and, again, Christ is the truth (John xiv. 6). There are many places where this word "Truth" is undoubtedly used in the same full and peculiar sense as "way" is, but the Revisers, unfortunately, have not thought, or have not deemed it fit, to begin the word with a capital letter. They certainly ought to have made the distinction. In one instance the word "life" is found with a special meaning. That occurrence is in Acts v., 20, where we read that an angel of the Lord said to the imprisoned apostles: "Go ye, and stand and speak in the temple to the people, all the words of this Life." What life? It was the eternal life (Acts xiii. 46). Christ is, in Acts iii. 15, referred to as the Prince (or Author) of the life—the life of the age to come. Himself said, "I am the Way, the Truth, and the Life;" and, "I am the Resurrection and the Life." (John xiv. 6; xi. 25.) The Revisers wisely distinguish the word Life, in Acts v. 20, by adopting the capital initial letter. We will refer to one other such case. In Acts v. 41, we read in the Authorised Version that the apostles rejoiced because they were "counted worthy to suffer shame for his name." In

the Revision we read, "suffer dishonour for the Name." The reading *the* instead of "his" has been adopted on ample authority, all the oldest manuscripts reading thus. The word being begun with a capital letter shows that the Revisers recognised its peculiar use. The Name referred to, is, in the previous verse, styled "the name of Jesus." So we have apostolic precedent for speaking of "the Name."

In John xiv. 2, we still read of "many mansions," but we are thankful for the marginal rendering, "many abiding places." The idea conveyed is made plain by the consideration of a few other passages. The Greek word rendered "mansion" is *monai*, a place to stay or abide in, an abode. This noun comes from the verb *meno*, to abide, to stay. We find the meaning of this passage, which is so frequently misapplied by superficial readers of the orthodox class, by reading down the chapter. Verse 10 tells us that the Father, abiding ("mansions") in Christ, did the works; and we read that Christ said to his disciples "the spirit of truth . . . abideth with you, and shall be in you." Then again, in verse 23 we read that Jesus said: "If a man love me, he will keep my word: and my Father will love him, and we will come unto him and make our abode with him." This should read: and make *an* abode [abiding place, "mansion:" same Greek word as in verse 2] with him. Also, we read (1 Jno. iv. 16): "He that abideth in love abideth in God, and God abideth in him." This much-misunderstood verse shows that abode is made with the members of the house, or household, of the Father [which house we are if we hold fast, &c., Heb. iii. 6], and that, before that could be fully brought about, Christ had to go away to prepare for his disciples a place in the Divine temple. Jesus said on one occasion: "He that eateth my flesh and drinketh my blood abideth in me, and I in him (Jno. vi. 56). John wrote (1 Epis. iii. 9) "Whosoever is begotten of God doeth no sin, because his seed abideth in him;" and again (chap. iv. 15), "Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God." Also, Jesus said: "Abide in me, and I in you. 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." It is likely that the marginal readings, which shows the connection between John xiv. 2 and the context, will greatly

facilitate the understanding of what was before to many a somewhat obscure passage.

The words *daimoon* and *daimonion*, which might with the utmost propriety have been adopted into the text in the form "demon," are still represented by the word "devil," the word "demon" having, however, been placed in the margin. In the Authorised Version (Acts xvii. 18), the Stoics and Epicureans were made to describe Paul as "a setter forth of strange gods," because he preached unto them Jesus and the resurrection. Here even the Revisers have made no change in the text, but we have the same marginal note as elsewhere—"Gr. demons." In their "wisdom," these philosophers regarded the apostle as a discourses on those intelligencies to which their speculations had given an imaginary existence, to play a mediatorial part between man and the gods; they looked upon Paul as the proclaimer of the virtues of some, to them strange, human soul, deified after death and appointed to a guardianship over men. While it is a pity the Revisers did not acquiesce in the judgment of the American Committee and give us the word "demon" in the text, it seems specially unfortunate that this passage should still have been rendered as if *daimonion* and *theoi* were synonymous terms.

The word *phantasma*, translated "a spirit" in the Authorised Version in Matt. xiv. 26, and Mark vi. 49 is now more properly rendered "an apparition." In a similar passage, Luke xxiv. 37, it is not at all surprising to find the text unchanged, although it may be stated that some variation exists in the reading of different authorities. We read: "They (the disciples) were terrified and affrighted, and supposed that they beheld a spirit." The Greek word is *pneuma*. If the evangelist originally wrote this word, it is pretty clear that he used it in a peculiar sense. The Beza manuscript [sixth century], as well as the writings of Marcion, give *phantasma* here; and some critics, judging, maybe, not so much from manuscript evidence as from a sense of fitness, have adopted this reading. In 1 Cor. xi. 24, we now read: "This is my body which is for you," a lection most moderns have agreed upon. There is ample manuscript authority for the exclusion of the word "broken." Some manuscripts read "given for you; The Vulgate "delivered up" for you; while the text without the verb is by you; some translated: "This is my body

which is in your behalf." If any verb is to be understood, there is more to be said for "given" (Luke xxii. 19) than any other. But the Revised Version is plain. A great improvement has been effected in the reading of Luke ii. 38. From the Authorised Version it would appear that Anna, the prophetess spoke of the new-born Saviour to all them that "looked for redemption in Jerusalem." The Revision gives us "them that were looking for the redemption of Jerusalem." This is very similar to the statement that Simeon (v. 25) was "looking for the consolation of Israel." The Greek reading adopted by the Revisers has the support of the most ancient MSS. and Versions, and is more literally translated "looked for a ransoming of Jerusalem." The words bring to remembrance the murmur of the disciples while on the road to Emmaus (Luke xxiv. 21): "We hoped that it was he that should redeem Israel." On excellent authority, we have a changed reading in Acts xviii. 5, where, instead of reading, "Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ," we now have "Paul was constrained by the word, testifying to the Jews that Jesus was Christ." The translation of this newly formed text is certainly not so exact and forcible as it might be. Some have rendered: "Paul was earnestly occupied by the word" &c. ; and others "was closely engaged with the word, while testifying, &c." And from these renderings a clearer idea is obtained of that in which the apostle was engaged. Alford rendered "was earnestly occupied in discoursing, testifying to the Jews, &c."

In Titus ii. 13, we have an improved rendering, "looking for the blessed hope and appearing of the glory of our great God;" not as in the Authorised Version, "the glorious appearing." The reference is to the glory yet to be revealed. So also, we are pleased with the wording of Rev. xxii. 9 "I am a fellow servant with thee and with thy brethren the prophets." The passage as it appeared in the Authorised Version, has often been quoted as showing that the angel who speaks was one of the deceased prophets. Perhaps the most exact rendering would have been "I am a fellow servant of thine and [a fellow servant] of thy brethren the prophets." There has been no improvement in the rendering of John iii. 3-7, where we now read "ye must be born *anew*," which is instead of "again," in the Authorised Version. The marginal note showing that "from above" may be

read instead of "anew" is retained. The pity is that it was not inserted in the text. The literal and primary meaning of the word *anewthen* is "from above," and it is to be regretted that the fact, that such a rendering would not fit with the ideas of the majority of the Revisers to be intelligible to them, should have occasioned the adoption of a rendering that certainly needs an apology. Even in verse 31 of this very chapter, we find the same word rendered "from above." "He that cometh *from above* is above all." The familiar injunction "Search the Scriptures" is now only a marginal rendering, the text reading "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me that ye may have life." The verb may be either indicative or imperative. Scholars view the point differently. One might well have expected some of the Revisers to be in favour of the old rendering (as the marginal note shows was the case) which Alford adopted and many have strongly contended for. Thomas Sheldon Green renders: "Search the Scriptures, because yourselves think that you have in them everlasting life, and it is they that witness about me; and you are not willing to come to me that you may have life." He points out that the force of the pronoun "yourselves" shows that *exornate* is more consistently rendered in the imperative mood. Certainly the context seems to favour the marginal rendering, which was in the text in the Common Version. In 1. Cor. xv. 3, we now read: "I delivered unto you first of all that which also I received, how that Christ died for our sins, according to the scriptures." The Revisers might have thought that what is here referred to by the apostle would form the sum and substance of his communication to the Corinthians, but readers who are instructed in Paul's gospel will know that the subject of the death and resurrection of Christ was "among first things" as the words *en prvotois* should be rendered; or as Sheldon Green aptly puts it, "among the foremost matters." In Revelation xx. 10, we read much the same as in the A. V. that the devil "was cast into the lake of fire and brimstone, where are also the beast and the false prophet." In the A. V. the wording was "where the beast and the false prophet *are*," the verb being in italics to show that it was not expressed in the Greek. These renderings are both mis-

leading, for they lead the reader to conclude that the beast and the false prophet are still in the burning lake when the devil referred to in this verse is cast therein. The passage is a reference to chap. xix. 20, and the most consistent course would have been to have read, "where the beast and false prophet also [were cast]." In Matt. xxvi. 26, we still read that at the last supper, Jesus "took bread, and blessed, and brake it." Some would argue from this that our Lord blessed the bread itself, whereas he blessed the giver of the bread. Some have paraphrased the word *eulogeo*, as it occurs here, "he blessed God aloud." In Mark vi. 41, the same word is used. In Luke xxii. 19, we have another word, *eucharistoo*, and read "and he took bread, and when he had given thanks," &c. The A.V. contains an awkward reading in Acts vii. 59, where Stephen is represented as "calling upon God, and saying 'Lord Jesus, receive my spirit.'" The word *God*, in italics, was an unfortunate insertion in King James's version. We read in the revised version "calling upon *the Lord*, and saying, Lord Jesus, receive my spirit." This is certainly an improvement. But there is no reason why the verse should not have been rendered (after Green): "while he uttered a cry and said, Lord Jesus, &c.," or (after Alford): "praying, and saying, Lord Jesus, &c.," or after other translators: "calling out (or invoking) and saying, Lord Jesus, receive

my spirit." This would have obviated the introduction of italics. Again we have no change in Matt. xxvi. 26, and Mark xvi. 25, where the words of Christ about drinking wine in the kingdom are recorded. The passage in Matthew reads: "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's Kingdom." The question arises—To what does the word "new" refer? The structure of the sentence will not allow of its being regarded as qualifying "the fruit of the vine." Some have regarded it as meaning "afresh" or "anew"—"I will drink anew." This is nearer the mark, but if that had been the exact idea, we should have had different language from that which is in the text. It is clear that this word *kainon* is an adjective in a neuter form; and in such a context as this, the force of the word is adverbial. Christ therefore tells his disciples that he will drink of the fruit of the vine in a new—what? A knowledge of the circumstances will suggest the understood, but not expressed, word. When the wine is again partaken of Christ will sustain an entirely new *relation* to his brethren from what he did when he instituted the memorial supper. As Green rendered the verse in Matthew: "And I tell you, I will by no means drink henceforward of this offspring of the vine, until I drink it with you in a new guise in the Kingdom of my Father."

THE VISIBLE HAND OF GOD

IN

MIRACLES, SIGNS, AND WONDERS:

The nature and design of such operations and their necessity to the accomplishment of the work of God in the earth.

No. 7.

The divine communications to the fathers—(Abraham, Isaac, and Jacob)—may be considered the next exhibition of the visible hand of God. The nature of these communications was considered in the chapter devoted to Adam's intercourse with the Elohim in Eden. We need not further refer to this beyond recalling the fact that the communications were made by the agency of angelic visitation. The reality and practical nature of this agency has been before dwelt upon, particularly in chapter ii. of *The Ways*

of *Providence*. It is sufficient now to recognise the necessity existing for its employment in the case in question.

Abraham had to be induced to leave his native parts, and take up his abode in a strange land as a beginning of the purpose which God had purposed in Christ, who was to be Abraham's seed. The leaving had to be voluntary and an act of obedience, the result of faith in a promise relating to futurity. How was such a result to be brought about without the voice of supernatural command? God could easily have compassed the removal of Abraham in the Ways of Providence without the voice of revelation: but how in that case could Abraham's action have possessed the character of direct obedience? and how could God have conveyed promises of good things to come? It might have been done by dream or inspiration: but this would only have been another form of the visible hand of God, and not so suitable for the end in view as the voice of direct communication. The end in view was to give Abraham a basis of faith and to put his obedience to the test. And how could Abraham have faith in a promise, or be submissive to a commandment around which the least uncertainty should be left as to its divinity? Dream, vision, or inspiration, may be sufficient when connected with other actual interpositions of the divine hand, as in Abraham's own case afterwards (Gen. xv. 1); but as the foundation of a vital plan, they were not so suitable as the unmistakeable angelic voice. The plan was at a very vital and fundamental stage in the case in question. Abraham was to be constituted "the father of all them that believe" by receiving the promises in virtue of which God's goodness should afterwards be manifested upon earth. Hence, it was important there should be no doubt as to the authorship of the promises. Uncertainty on this point would have interfered with the confidence of faith: for how can a man have faith in a friend's word if he is not sure that the word proposed for faith is in reality the word of his friend? If ever there was need for the visible hand of God, it was here.

The ideas of those who prefer "a religion without miracle" are strangely at variance with the first principle of all Bible religion which consists of faith in the promises of God. "Without faith it is impossible to please Him" (Heb. xi. 6). It has been arranged from the beginning that God would "*justify the heathen (the nations) through faith.*"—(Gal. iii. 8.) And faith, we are told, "is the substance of THINGS HOPED FOR" (Heb. xi. 1)—hoped for, because promised, as in the case of Abraham, who "staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, and being fully persuaded that *what he had promised*, he was able also to perform" (Rom. iv. 20. 21). How was faith of this sort to be exercised without the spoken promise of God for it to be exercised upon? And if a promise spoken by God be a miracle, and the first principle

of true religion be the belief of God's promises, how can there be religion without miracle as the basis of it? The answer is evident. To speak of "religion without miracle" is as incongruous as it would be to speak of science without nature. Miracle, or the specific act of God, is the very foundation of religion, as the very word religion signifies—a binding together again. God and man have been sundered: religion is God's device for reconciliation: and how can there be such a device without God devising it?

The angels frequently visited Abraham, in laying the foundations of faith: also Isaac and Jacob,—the heirs with him of the same promise—(Gen. xvii. 1, 22; xviii. 1, 2; xix. 1; xxii. 15; xxvi. 2; xxxii. 1. &c., &c.). Thus were afforded repeated evidences of the divinity of the promises. And thus were Abraham, Isaac and Jacob enabled to believe. God is not unreasonable. He does not ask man to believe without evidence, but having given evidence of his having spoken, he is pleased with faith being placed in what he has said. What is said of Abraham was true of all three and of all belonging to their family since their day: "He believed God and *it was counted unto him for righteousness.*" (Gen. xv. 6: Gal. iii. 6). This has a practical bearing on every man. The statement as to the consequence of Abraham's faith is not merely historic. As Paul says "It was *not written for his sake alone* that it (righteousness) was imputed to him, but *for us also* to whom it shall be imputed if we believe &c" (Rom. iv. 23). It is a principle governing the divine dealings with man that faith is counted for righteousness." The reasonableness of this, though so opposed to the current of modern thought, must appear instantly on reflection. What is more displeasing between one man and another than for a man to doubt the word of his friend? How much more displeasing must such an attitude be towards God. This reflection has only to be turned round to enable us to realize why God should reckon belief as righteousness. How important is such a reflection in such an age as this when faith of all kinds is esteemed as of the lowest account. The idea of believing having anything to do with righteousness, seems an outrage to the ethical conceptions of a generation that glories in the Greek philosophers as authorities in morals. It is an idea nevertheless founded in true reason as all divine ideas are. The divine view of a matter must be the sole standard of our moral estimate of it. To kill when God commands is no murder: to be merciful when God forbids is a crime (1 Samuel xv. 18. 19. 33). The divine appointment governs all. If it please him to consider faith righteousness, and unfaith, wickedness, who shall demur? It has pleased him so to do after giving reason for the exercise of faith. The whole apostolic ministry, styled by Paul "the ministry of reconciliation" is based upon this principle. Belief or unbelief primarily defines a man's relation to God. "He that believeth shall be

saved and he that believeth not shall be condemned." Justification by faith or, a being accounted righteous for faith's sake, is a well known and scriptural periphrasis for the gospel. When the nature of faith is apprehended, as a mental condition superinduced by testimony addressed to the understanding (Rom. x. 17: Matt. xiii. 23) and laying hold of certain expectations as a matter of joyful hope (Heb. xi. i: iii. 6) the subject becomes clear. God is pleased to reckon such a state of mind as righteousness in the person who is the subject of it. When a man becomes aware of the promises God has made, and believes them, he is in the state of mind that is well pleasing to him, and when he gives this state of mind its logical expression in the obedience which has been prescribed for such, his faith is made perfect by his works, and God for Christ's sake, on whom he laid the iniquities of us all, forgives all his sins, and he stands justified by faith.

But this has its root in the visible hand of God. If God had not spoken (or shown his visible hand), there would have been no ground for faith. A man cannot believe if there is nothing presented to his mind for belief. A man cannot honour God by believing his promises, if God has made no promises. Hence, the whole scheme of salvation by faith pre-supposes the miracle of revelation. The ground of faith is the evidence of this miracle having taken place. Abraham had the evidence in the form of angelic visitation. The contemporaries of the apostles had the evidence in the testimony of the witnesses to Christ's resurrection and in God's visible confirmation of that testimony "divers miracles and gifts of the Holy Spirit." (Heb. ii. 2.) In our day, we have it in a less direct but not less convincing, though in a less-easily apprehended form; viz, in the evidence we possess that this testimony was so given and so confirmed in the first century. The principle of the thing is the same in all cases. Those who say that the belief of evidence as a mere act of reason, depending upon power to perceive the credibility of the evidence, cannot afford a reasonable ground of acceptance with God, forget that it is not the mere belief that God has spoken that justifies, but the belief that what God has spoken, he will perform. Such a belief is honouring to God, and God says, "Them that honour me I will honour." Even if it were not possible to discern the reasonableness of the ways of God, it would be the attitude of wisdom to submit to what God has revealed; but when that which God has ordained is self-evidently reasonable, there is but one issue for true reason, and that is, in a joyful and submissive faith.

The exhibition of the visible hand of God was a necessity in the case of the fathers. Men reason narrowly when they argue that because men of the nineteenth century can be saved without the occurrence of miracle in their experience, therefore the fathers could be saved without it. They forget that men of the nineteenth century stand upon what has been done before

their day. Men of the nineteenth century have a Bible and a manifest history of God's doings in the past written upon the affairs of men as they now exist upon the face of the earth. But suppose those doings had not been performed, and that history had not been written, and we had not had the Bible, where should we have been? We should then have just stood in the same need of God's direct communication as the fathers. Apart from such communication, we should have been without guidance,—without subject of faith,—and without opportunity of obedience,—for how can a man obey who has no commandments delivered to him?

The offering of Isaac by Abraham offers a further illustration of these principles. The embarrassment of the moderns in reference to this case is perfectly gratuitous, and due solely to the fact that they ignore, or fail to apprehend, the primary relation of God to man. They tacitly regard creation as existing for man's behoof and convenience. God's rights have vanished from their calculations. His proprietary relation to the universe is not a practical idea with them. They have reduced God to a beneficent principle or a passive impersonal energy with an intelligent turn, and have practically exalted man to the throne of the universe. Consequently, such an action on the part of Abraham as tying Isaac with cords, and laying him on an altar and lifting a knife to cut his throat, they cannot understand as a divine transaction at all. It is inconsistent with their notions of what is due to man. They experience a similar difficulty with the drowning of the antediluvians, the destruction of Sodom and Gomorrha, and the extermination of the seven nations of Canaan. If they could but learn (as they might easily learn if they but believed in Christ as they profess to believe, and studied his life and sayings as they ought to study them) that God is a real God, a personal God, of an individual intelligence localised in substantial glory in the heavens, yet embracing measureless immensity in himself by the effluence of his invisible energy, out of which and by which he has made all things in his wisdom and for his glory, they would come easily to see that man is but an insignificant permitted form of His power, of no more account with God, even in his national aggregations and pomps, than the dust that a man sweeps out of doors (Isaiah xl. 15). Coming to see this, he would come to estimate aright God's wonderful condescension in having anything to say to man at all, still more in his having arranged for such a wonderful emancipation as has been offered in Christ on the condition of faith and obedience. He would cease to wonder at the multitudes of rebels that have been swept from the face of the earth in God's dispensational visitations, and would wonder rather at the patience that permits so many generations of them to brave heaven with their insane effrontery. He would learn to perceive wisdom and fitness in the discipline to which he subjects, in various ways, the men who fear before Him in a reasonable way, especially in view

of the fact that the race is in a state of alienation from him, and that his dealings with men has been with a view to invite approach, with a view to reconciliation on his own principles.

In such a state of enlightenment, no man would have any difficulty in understanding the offering of Isaac in the naked facts just as they stand recorded. It was a putting of Abraham to the test to ask him to offer up in sacrifice his only son (by Sarah), whom he loved, and concerning whom he had been expressly informed that in him should the promised seed be called, raised up, and developed. It was a powerful test—a staggering test—but a test not unsuitable to the case of a man whom God was proposing to constitute the father of the family to whom He should give the everlasting inheritance of the earth in the ages of immortality and glory. He was not allowed to proceed to the full extremity of the test; but he was prepared to do so and intending to do so and proceeding to do so. His action was arrested when the purpose was served. The practical result of it is thus defined by God himself: “By myself have I sworn, saith the Lord, because thou hast done this thing and *hast not withheld thy son, thine only son (from me—verse 12)*, that in blessing I will bless thee, and in multiplying, I will multiply thee as the stars of the heaven and as the sand which is upon the sea shore and thy seed shall possess the gate of his enemies. And in thy seed shall all nations of the earth be blessed because thou hast obeyed my voice” (Gen. xxii. 16-18).

Now how could Abraham have been exalted to this great blessedness, of having the promises based upon the foundation of his individual obedience under great trial, without God shewing his visible hand, and miraculously (as men talk) revealing to Abraham his will? No occurrence in nature could have served such a purpose: and no evolution of “Providence” would have given Abraham the distinct direction that was necessary to put his faith to so great a proof.

It may be said that in this, there is a barrier placed between us and Abraham since we have no miraculous experience in the way of test. The barrier is only seeming. Though there has been no miraculous communication direct to us in a personal sense, we are nevertheless the recipients of such communication in so far as the communications by the hand of Jesus and the apostles are intended for all who listen and receive them. These communications were as direct and miraculous as in the case of Abraham, and in many particulars, they contain the same elements of test as the offering up of Isaac, and were intended to have this effect as regards believers. Many of the commandments of Christ are of this test order. They put obedience to the proof and exercise us directly in the recognition of God and in the practice of patience in preparation for exaltation. They are intended for no other purpose. When Christ commanded his disciples to

resist not evil and to give way to the aggressor and to refrain from taking vengeance, it was not that it is in itself a good thing for the evil to have the upperhand, or the wicked to go unpunished. On the contrary, his purpose is in the end to destroy the evil and inflict direct vengeance on the offenders, even to the point of merciless extermination, and that too by the hand of the saints. But the command to his people meanwhile to submit to wrongful suffering, like sheep in the midst of wolves, and, to return evil for evil to no man, is one of many ways in which the commandments of Christ lay the foundation of a tried and obedient faith in all those who submit to them, against the day of power and exaltation and glory.

EDITOR.

THE FROG POWER AND THE BATTLE OF ARMAGEDDON.

THE Revised Version of the New Testament presents a striking alteration in the reading of a very interesting verse in the book of Revelation: it is perhaps allowable to call the verse a "very interesting" one, when it is regarded as prophetically referring to the epoch in which we are now living. In the Authorised Version, Revelation xvi. 16 reads, "And he gathered them together into a place called in the Hebrew tongue Armageddon." In the Revision we read, "And they gathered them together into the place which is called in Hebrew Har-Magedon." Two changes demand notice here. First, we have "they gathered" instead of "he gathered;" then we have Har-Magedon instead of Armageddon. With regard to this name, it may be observed that in one particular the Revisers have made a necessary change; in another particular they have exercised a judgment which cannot be defended. Following the oldest manuscripts, the Revisers have rejected one of the d's in the word. To have followed these authorities strictly, they should have made no other change, but we should have read Armagedon. It is true that in some comparatively modern manuscripts, we read the word with two d's; that in others, also modern, the first letter has an aspirate over it, making it Har instead of Ar; also that in some few others, the first syllable is altogether wanting, and we read simply

Magedon. But in the oldest manuscripts the reading is, Armagedon. There is no aspirate; indeed in the ancient manuscripts the aspirate is never indicated at all. Those modern documents then which give the word as beginning with the letter "h" cannot be said to do so on any substantial authority: one copyist may have written the rough breathing over the letter, instead of the soft breathing, and the error may have been perpetuated in succeeding copies of his manuscript, or the reading with the initial aspirate may have been adopted on merely traditional grounds. The Revisers have adopted the form Har against the weight of evidence, and simply in the exercise of their judgment. The reason is not far to seek. The common belief is that the word stands for Mountain of Megiddo; and in Hebrew, mountain is expressed by Har. Geography, however, is silent about a mountain of the name of Megiddo. In several places in the Old Testament, we have references to a valley so named, but never to a mountain. The Revisers then, following comparatively modern manuscripts, have given us the word with an initial aspirate; on the other hand, following the most ancient and reliable authorities, they have given us the word with one "d" instead of two. In this latter particular, the Revisers have done right. There is, however, strong evidence against that interpretation of the name

which gave rise to the spelling with an initial "h;" and the same evidence also shows that there should be one "d" and not two in the word. The true interpretation of the word requires but one "d;" and the oldest manuscripts have only one. The true interpretation provides no initial aspirate; and the most ancient manuscripts cannot be cited in favour of that spelling which adopts the aspirate. Again, wherever in the Septuagint translation of the Old Testament the word Megiddo is written, it has the two d's. But, as we have intimated, the oldest documents have only one "d." Rejecting, then, the letter "h" at the beginning of the word, and following the Revisers in the exclusion of one "d," we read Armagedon, and, finding that the great conflict will take place on the mountains of Israel, and not in the locality of Megiddo, we must agree with Dr. Thomas that the name is a mystical one, and does not stand for any place which has as yet been so called. In *Eureka* iii. 603-4, Dr. Thomas shows that "Arma" stands for the Hebrew noun *arema*, a heap of sheaves; "ge" for *gai* a valley; and "don" for *don* (or *dum*) judgment: and so the name sets forth the fact that, in the *Valley of Decision*, Yahweh will sit in judgment upon the nations, gathered as sheaves into the floor, when the Daughter of Zion shall arise and thresh. (Micah iv. 11, 12, 13; Joel iii. 2, 12, 14). Armagedon sets forth in brief, that a heap of sheaves (*arema*) will be gathered together into a valley (*gai*) for judgment (*don*.) While, then, the leaving out of one "d" is favourable to a proper dissection and understanding of the name, the adoption of the initial letter "H" is, to say the least, unfortunate. Now as to the other change—"they gathered." It will be observed that the Revisers enclose verse 15—"Behold, I come as a thief. Blessed, &c." in parenthesis; and rightly so. Verses 13 and 14 record the issuing from the mouths of the Dragon, and of the Beast, and of the False Prophet of "three unclean spirits, as it were frogs," the spirits of demons, working signs, which go forth unto the

Kings of the whole habitable "to gather them together unto the war of the great day of God, the Almighty." Then, after the verse in parenthesis, we read, in the Revised Version, "And they gathered them, &c." In the Authorised Version we read, "And he gathered." It will be asked how it can come about that a word can be rendered either in the singular or the plural. On the surface, it seems strange that a word should be capable of answering to "he gathered" as well as "they gathered." The peculiarity arises from the fact that it is an idiom of the Greek language for neuter nouns in the plural to be combined with verbs in the singular. This is illustrated in verse 13, where we read of *pneumata tria akatharta*, "three unclean spirits." The word *pneuma* is a neuter noun, and though occurring here in the plural, it is immediately followed by a verb in the singular, and we read *ekporeuetai epi tous basileis*—"they go forth (literally, "it goes forth") upon the Kings," &c. There is no doubt whatever about the application of the idiom here, and that the going forth is said of the three unclean spirits. As to verse 16, the question, of course, arose with the Revisers—What is the nominative of the verb *sunagoo* (gather)? The first three words of the verse are *Kai suneegagen autous*, and divested of the context, they would be rendered "and he gathered them together." But, regarding verse 15 as parenthetic, the Revisers concluded that *pneumata* (spirits) in verse 13 formed the nominative of the verb, and they have accordingly rendered, "And they (meaning the unclean spirits) gathered them together," &c. It may be remarked that in verse 14, it is stated that the unclean spirits go forth upon the Kings of the habitable "to gather them together" (*sunagein autous*)—precisely the same form of expression as we find in verse 16, where we seem to read that the unclean spirits did their work: they gathered the kings together for battle, even unto the place of final conflict. And in this rendering, the Revisers are by no means

unsupported. The oldest extant Syriac Version of the Apocalypse reads "they;" Dean Alford adopted the same rendering; the learned editors of the *Revised English Bible*, issued a few years ago by the Queen's Printers, render the same, and so does Mr. J. B. Rotheram in his *Emphasised New Testament*. These authorities clearly regarded the gathering together mentioned in verse 16, as affirmed of the three unclean spirits—the Frog Power. Of course, after all, the Deity assembles the nations, as we read in Zachariah xiv. 2, "I will gather all nations against Jerusalem," &c., but then there is the question whether the Frog Power, now active, will not be the instrument employed by Omnipotence. To those who, at the present moment, are watching the movements of France as they affect European politics generally and Eastern affairs in particular, this matter will have a peculiar interest. Although Dr. Thomas did not diverge from the Authorised Version in his translation of these first words of this verse, his view of the work assigned to the Frog Power is as plain as possible. In *Eureka* iii. 569 he says: "We are now at this writing, in the spring of 1868, near the last months of the 1260 years, during which the saints were sentenced to involuntary subjection to the Little Horn with Eyes and Mouth; and the Frog Sign is still in manifestation. My present conviction is that the Frogs will continue to work even after the Ancient of Days comes, and until the gathering into Armageddon; and that their working is a providential element of the means to be employed in bringing the armies of the Dragon, the Beast, the Ten Horns and the False Prophet, into collision with the King of the Jews, and the Kings of His rising. But this being in the near future, we shall not have long to wait to know the truth of the matter. The Frog Sign, interpreted by events, divides itself into sectional developments; *first*, the operation of the Frogs upon the

Constantinopolitan Dragon; *then*, their operation upon the Austrian Beast; and *third*, their operation upon the Roman Prophet. These operations began at successive periods in the order they occupy in the prophecy; but though commencing at different times, the first operation is not finished when the second begins; but the first and second in their effects continue in contemporaneous operation with the third; so that when the Ancient of Days comes, the whole three will be brought to bear against him with all their accumulated force." Then again on page 581, the Doctor says: "As we have seen, the three phases of the Frog Sign have had three successive beginnings, each signalised by a war; the first began in 1853, resulting in the Crimean war; the second, in 1859, in the Italian war; and the third in 1867, in the invasion of the Roman States. But the Frog Sign is not yet complete. The prophecy seems to require 'a simultaneous going forth' of all the three demon-spirits to the Kings of the earth, and of the whole habitable: to convene them contemporaneously to encounter some great and urgent danger, that threatens, if not to overcome, to subvert and destroy all their 'legitimate interests.'" These are the Doctor's words as they stand. They will bear careful reading. Every sentence is important, so I have not italicised anything. It is clear that he looked for the Frog Power continuing active, and now that we are reading of the "insane foreign policy" of France, a policy of aggression at the expense of the Ottoman Porte, and to the endangering of "British interests" in Egypt, we have a subject of study which makes it certain that the course of events which results in the speedy gathering of the nations has begun, and if so, it behoves us to take careful note of the parenthetical makes: "Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." J. W. THIRPLE.

**SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA, No. 133.**

"Exhort one another daily."—PAUL.

It is probable that every one now present feels as Peter expressed himself on a different and much more interesting occasion. "Lord, it is good for us to be here." It is refreshing—it is tranquilizing,—it is improving, to come together and surround the Lord's table and break bread in memory of Him, and to unite our thanksgivings and prayers and praises to Him who is not only the creator of heaven and earth, but the God of Israel and the God and Father of our Lord Jesus Christ. This appointed assembly on the first day of the week is always an occasion for renewing strength for the conflict in which we are engaged. Let us this morning complete its edifying and purifying power by making it an occasion of self-examination.

We may take the interval since our last breaking of bread as the basis of process. We have had a six days' battle—six days of experience common to man in his present evil state—six days of mortal occupation mixed with care and watchfulness and endurance and "tash." These six days are all gone, never to return; and we are here to look back upon them and sit in judgment upon them. How do they look? Each man must make the survey for himself. There will come a moment when the whole of our life will lie in the rear in the same way. There will come a gathering much larger and very different from this, when the aspect and character of the past will be the very question for consideration, as affecting the standing and destiny of the thousands upon thousands there assembled in the presence of the presiding brother into whose hands God has committed all judgement. The present occasion differs from that in this, that while on that occasion, the account will be closed and the die cast, and the review serviceable only for a decision, on this occa-

sion the review may be useful in helping us to change the position of the account if need be.

How then do the past six days appear in our eyes? Have they been all we could have wished them to be? There is a short answer to this. It is impossible at present that our days can ever be entirely what we should desire; it is impossible in the nature of things. It is well to know this. Some failing to recognise or remember it may carry a heavier burden than they need. They may feel as if the amount of earth-cleaving they experience is inconsistent with the relationship of a child of God: and under this feeling, they may abandon effort and give themselves up to despair.

The impossibility arises from the fact stated by Paul in the chapter read this morning (Rom. vii.) that in the flesh dwelleth no good thing; that there is an ever-present law in our members warring against the law of the mind and bringing us into captivity to the law of sin (verse 23), resulting in a distinctly developed conflict in which the man of God has to say (yea, with a feeling of wretchedness—v. 24) that he cannot do the things that he would, and that things that he disowns in his mind, he finds himself compelled to do. Let us realise what this means, for a good deal of our comfort, and perhaps to some extent, our success in the struggle, depends upon being able to discriminate between constitutional sin (or sin that dwelleth in us—verse 17) and that overt and wilful sin which will exclude from the Kingdom of God. Many illustrations might be given of the thing Paul means when he says "What I would, that I do not, but what I hate, that do I" (verse 15). Let one suffice for all.

It is the will of God that we be in a state of continual memory and love towards Himself. It is contrary to His desires concerning us that He should ever be out of our mind, or that we should ever abandon the attitude of adoration and thanksgiving and dependence. It is not to His mind that there should ever be cloud or dimness. Now bearing in mind that whatever is opposed to his mind is sin, how do we find ourselves in this matter? Is it not according our utmost and strongest desire that we should always have God before us? that the vision of His Being should never fade a moment from our eyes? that his praise should be continually in our heart and lip? and that his will should at all times be the potent and delightful magnet of our wills? There can be but one answer to these questions on the part of those who have been begotten of the Word. David's declaration will be the declaration of every one who has become with him members of the family of the Lord God Almighty: And what is that? "As the heart panteth after the water brooks, so panteth my soul after Thee." The love of Jehovah and the love of Jehovah's testimonies will be in every true brother and sister (when fully developed at all events) as it was in David. But can we realise the aspirations of our hearts in this matter? Are we always in the sunshine of his full memory and love? Are there never times of exhaustion and blank? What about tired nature at the end of the day? What about the irritating and perhaps exasperating pre-occupations of the rough-and-tumble business life many of us are compelled to lead? Is it not the case that often times, we are ashamed of our own weakness and disown the moral chaos to which we find ourselves reduced in the struggle? There is probably not one brother or sister present in whom these questions do not evoke a painful response.

You look back upon the last six days, and perhaps you are distressed at the amount of this kind of experience you have had. Well, do not be too much distressed. If you are wretched on account of it, Paul felt the same, saying: "Oh,

wretched man that I am: who shall deliver me?" He was able to thank God at the prospect of deliverance through the Lord Jesus Christ, and you must fall back on the same consolation. So long as you disown that which is inseparable from the weakness of this sin-clogged nature, you will not be responsible for it: that is, it will be forgiven you if you ask, that is, if your prayer is backed by the Lord Jesus, "who ever liveth to make intercession for us." And as to whether he will back our prayers, that rests with him. It is a question depending upon our state with regard to that other department of sin which relates to our deliberate acts. All men are alike with regard to certain constitutional incapacities: they differ in those states and actions that depend upon volition. No man, for example, can keep awake all the time. Saints and sinners are the same when asleep; but let them awake, and you see the difference. There are other matters like sleep: they affect our fitness for divine service, but they do not affect our responsibility, because God is just. The things that in this sense we do which we would not do "are no more I, but sin that dwelleth in me," and for this we shall be forgiven; but if our actions—and action depends upon affection—if our actions are contrary to what God desires, then none of our sins will be forgiven, and an unforgiven man cannot enter into the kingdom of God.

Each intelligent mind will be able to supply the other matters and cases to which Paul's rule of no-will sin applies. Wherein the last six days have been beclouded by these, make confession and supplication to the God of all grace through our Lord Jesus, and He will hear and forgive and help. Peter was forgiven, because Christ prayed for him, and Christ prayed for him because his denial was a sin of weakness and not of will. His affection and his will were all towards the Lord. He was sincere when he said, "Lord, I will follow thee to prison and to death," as was shown by the fact that he did so follow Christ to prison and to death

afterwards. But when, after a night without sleep (except the few minutes snatched in the garden of Gethsemane,) in the darkness and in the cold, he saw Christ, whom he thought invincible, given up to the will of his enemies, it was not wonderful that in the presence of a challenge which meant possible arrest and death, he denied that he knew the Lord. It was only for a moment. At the third challenge he "went out and wept bitterly." He disowned his act, and took the attitude to receive forgiveness. It was very different with the case of Judas. He deliberately planned his Lord's betrayal for the sake of making money. When his plan succeeded, and he saw the Lord in the hands of his adversaries, he likewise experienced a revulsion of feeling; but it was the revulsion of despair. He went and hanged himself. He knew the justice of the words of Christ: "It were good for that man if he had not been born." The two cases may stand for an illustration of the two classes of sin—the one that may be forgiven, the other that cannot. The important question to consider in our self-examination is: How stand we with regard to the department of will and purpose?

Let us look at the past six days in this light. In the midst of the weakness and the gloom, what points of light are there? Upon what things can we place our finger which we did deliberately with a view to the Lord's will? Some may say, "Well, the fact is, I cannot put my finger upon any such points: I have been so worried and perplexed with matters pertaining to the present life that I cannot remember one thing that I can say was deliberately done with a view to the Lord's will." It is doubtless distressing where a brother feels like this. Still, even in this case, matters may not be so bad as such a brother may feel. Has such an one not refrained from evil at least? Has he not behaved justly and honourably in his transactions? Has he not withheld himself from malice and retaliation of evil? Has he not preserved his mouth from the taint of blasphemy and evil speaking? And has

not all this "eschewing evil" been the result of "the fear of God before his eyes?" It is something for a man to "cease to do well" even if he have not yet as thoroughly as he desires learnt to do well. Of course, it is not enough to refrain from doing evil; we are likewise commanded to "do good;" but there are degrees of attainment, and if a man cannot yet show so large an account as he would desire under the latter head, let him thank God for having been enabled to attain so high a point under the former. Perhaps the man in question may rejoine, "But I have not refrained from evil: I have been hasty and unkind of speech, and my actions have not been without spot." What is to be said in the case? The Scriptures have only one kind of advice for such: "Confess your sins and forsake them." Such are promised mercy. "Repent," in the sense of "Reform," is the standing exhortation of Christ to the seven ecclesias of the lesser Asia, which stood for all, in every place and age having ears to hear. Return not like a dog to its vomit. Yield not to the evil environment of the present evil world. Overcome the world. "He that overcometh" is the man to whom the promises are made. And how are we to overcome? John, the beloved disciple, supplies the answer. "This is the victory that overcometh the world, even *our faith*." (John v. 9.) And whence derive we this faith? Another apostle, even our beloved brother Paul, answers: "Faith cometh by hearing, and hearing from the word of God." (Rom. x. 17.) Hence, the most valuable advice that can be given to everyone feeling specially beset by the difficulties of life is to give themselves to the reading of the word. Let it be daily, for our need requires this: let it be methodical, otherwise it will not continue daily, but will by and bye die off before the power of circumstances. Let it be by the *Bible Companion*, because hundreds upon hundreds in all parts of the world are reading on this plan, and because it has been found in the experience of a quarter of a century to be practicable and advantageous for the purpose in view. If the experience of the past

six days leau you to resolve to give the daily reading of the scriptures a compulsory place in the coming six days and all that are to follow, your experience will not have been in vain.

And obeying this apostolic exhortation to "desire the sincere (that is, the unadulterated,) milk of the word that we may grow thereby," you will come by and bye to be able to indulge in a better retrospect than the mere regret of things done that you would not and the omission of things that you would. By and bye you will be able to think of this and that which you did distinctly for Christ's sake; that is, of things done from that sense of duty to Christ and the Father which you have derived from your daily and prayer-accompanied readings of the holy oracles. Even if it is nothing better than the giving away of a poor piece of paper like a *Finger Post*, or a pamphlet, you will be able to say to yourself, "Well, I cannot do much, but I have done what I could; and what I have done I have done with a view to the duty which I owe to Christ; for what other object can I have in inviting my neighbour's attention to the glorious truth concerning him?" But you will go higher than this as you make progress. You will remember the commands which say: "Do good unto all men as you have opportunity." "As ye would that men should do unto you, do ye even so to them." "Be kind to the unthankful." "Avenge not yourselves;" "Cleanse yourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." "Abstain from every form of evil." "Keep yourselves unspotted from the world." "Hate even the garment spotted with the flesh." "Walk in wisdom towards them that are without." "Be followers of God." "Walk worthy of the vocation wherewith ye are called." "Be ye holy." "Whatsoever ye do (even to matters of eating and drinking), do all to the glory of God."

Under the power of these commandments, you will be able to look back upon any six days, and say: "Such and such a

thing I did purely out of consideration for my neighbour. If I had followed my own feelings I would not have done it. Such and such a thing I did purely because I would be kind to the undeserving. Such and such injury I refrained from resenting because and only because Christ has forbidden it. Such and such a habit I did not indulge in, though the world thinks it all right, because I could not reconcile it with the Lord's command to be clean from all defilement of the flesh and spirit. Such and such a public pleasure I refrained from because and only because I would practice, and help my brethren to practice, that nonconformity to the world which Christ enjoins, and to lead that life of sobriety and godliness and denial of pleasure and separation from the world which he commands."

These things you will be able to rehearse to yourself without Pharisaic complacence. The recollection of them thus will be but that answer of good conscience towards God, without which, in some measure, no man will be able to stand without shame before him at his coming. It is those who in these things serve Christ that will have all those other things forgiven which are due to their constitutional weakness,—both things done and things omitted. A man who allows "sin to reign in his mortal body, that he should obey it in the lusts thereof" (Rom. vi. 12), is without hope; for the end of these things is death (verse 21). Forgiveness is not for those who are reprobate to every good work, but for those only who, by obedience, seek to work out their own salvation amid the fear and trembling of this whole clouded state. It is only "if we walk in the light" that "the blood of Jesus Christ cleanseth from all sin" (1 John i. 7).

We cannot recall or alter the six days that are gone. They have taken their place in the archives of the ages. But the six days to come are ours in a certain sense. To a certain extent, we have the making of them. What is the decision of wisdom in the case but to "redeem the time because the days are evil." Turn away your

ear from those who would counsel slackness in this matter. No good was ever done by this class of counsel. The writings of the prophets and apostles are our patterns. "If any man speak, let him speak as the oracles of God." If the prophets and apostles counsel slackness, if they say. "Beware of being too strait laced," if they are on the side of taking it easy and indulging in pleasure and conforming to the world, then we shall be safe in the same line of precept;—But if we find that they always (without exception) advise men to take heed—to fear lest they come short—to be in the fear of the Lord all the day long—to be as Christ was—to be as God—to pass the time of our sojourning in fear—to crucify the old man—to walk in the narrow way—to follow after holiness—to agonize to be saved—I say if that be the style of scriptural precept, (and who shall deny it?), then our wisdom as ephemeral earth borns, invited to the mighty emancipation purposed in Christ, is to reject all contrary counsel from whomsoever proceeding, and to walk in the narrow way that leadeth unto life. Many are in danger of missing this way through supposing it consists of "doctrines" merely. "Doctrines" in this sense are in their place indispensable, but there are other doctrines without which the doctrines of man's mortality and the earth-location of the kingdom are of no use whatever. "Doctrine" means teaching; and apostolic teaching comprises more than a teaching and what man is, and what God purposes to do. "The grace of God that bringeth salvation hath appeared" not only teaching that Christ is coming and that man is subject to death, but "teaching us that deny-

ing ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world" while looking for the coming (Titus ii. 11—13). The teaching that deals only with the mortality of man and the coming of Christ, and omits, and still worse opposes, the teaching that "we should be holy in all manner of conversation," will be found at last to be valueless as the sounding brass and the tinkling cymbal. It is of course pleasanter to be easy; it is more agreeable to wait on inclination and encounter as little self-denial as possible in the process of trying to be saved: but to what is the favour sometimes shown to such a policy traceable? Distinctly to the mind of the flesh. The carnal mind is enmity against God: it is not subject to the law of God: and yet it likes to contemplate the idea of salvation. This is why Moody-and-Sankeyism is so popular. As a sister recently observed with reference to the oppositions of this class to the truth: "They dont like the doctrine of obedience: they like to be told they have only to believe and may smoke until they are sent for to heaven."

But we have not so learnt Christ. Christ has called us to obedience,—to a stringent obedience—even to the extent of "purifying us unto himself a peculiar people, zealous of good works." And what if the path is narrow and the discipline severe? Is not the country beyond broad and beautiful? Is not the freedom for which the discipline is preparing us, great and glorious and everlasting? In many senses, we can say with Paul, "The sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

EDITOR.

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BY THE EDITOR.

SOME time ago, a newspaper account of an accident spoke of the escape of a certain person as “providential.” A reader wrote to the paper objecting to this mode of describing a natural occurrence. Another replied in defence of the reporter’s phraseology, whereupon there sprang up quite a breezy controversy on the nature of providence, or whether there was such a thing at all.

The following chapters may be regarded as a contribution to this controversy, without, however, taking part in the particular fight occasioned. It is a contribution standing apart from the dispute of the combatants. It stands upon grounds totally different from those on which they argued the case. It recognizes the operation of the fixed laws of nature as evident to universal experience, and demonstrated by the experiments of science. But at the same time, it accepts the higher form of truth presented to us in the Hebrew scriptures—prophetic and apostolic.

It proceeds on the assumption that the Bible is divine—an assumption which the author does not accept without the conviction of its demonstrability from a variety of sources. Looking at the Bible as divine, the author is concerned to know and exhibit the Bible doctrine of providence only, believing that outside the Bible channel, we can gather no reliable notions of providence whatever, but lose ourselves in the mist of speculation and uncertainty. Inside the Bible channel, we get definite notions—clear light and valuable guidance on all matters affecting human life as at present troublously exhibited on earth, whether as regards individual well-being or national development.

In the illustration of these, the author devotes himself to a work which is entirely out of harmony with the modern intellectual temper, and unsuited to the popular taste, but which, nevertheless, he believes to be a truly

useful work that will be appreciated whenever and wherever the Bible comes to be estimated at its true worth, as the embodiment of the ideas and works of God among men.

THE AUTHOR.

BIRMINGHAM,
27th July, 1881.

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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 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.)

Prayer among the Brethren.—B. M. expresses a wish for “a little book of private and congregational prayers.” He says: “Many of the brethren must be far more fortunate and blessed than I am, if they would not be sincerely thankful for some such help; for I often wish I knew what to pray for and how to ask for it.” He also speaks of the “ignorant arrogance” of the petitions publicly presented by illiterate brethren sometimes, which he characterises as “a rambling, irrelevant, and sometimes incoherent admixture of prayer, praise, confession, exhortation, and lecture, with pity and condemnation for everything and everybody.” The language is strong, but not too strong for some cases. Men who do not know how to address their fellow men, are not likely to

excel in their approaches to the High and the Holy One. The inability to pray, is one of the acutest symptoms of the ungodly state of the present evil world. We see no remedy for it, but in individual spiritual culture. The secret of true prayer, is the conviction and realization of the existence, and universal presence of the Creator. Where a man lacks this, he speaks into the air, and is apt to have his utterances shaped by a sense of the presence of man, rather than God. How is the right state of mind to be attained? We know of only one way in our age, and that is, by daily familiarity with the Holy Oracles, which bring God to bear on the understanding and heart. The process of their reading and study, continued long enough, will in the end make God a reality to the

mind, and impart reverence and grace to the utterance in our approaches. The reading of the Scriptures will teach us how to pray; for, besides the spirit of prayer which they engender, they supply in the course of them many models, which we know are safe models, because models of what is acceptable to God. Humane models might not be safe in this respect. There can be no doubt that many prayers are publicly offered, which must be as offensive to God as He declares the prayers of Israel to have been. Many prayers are not prayers at all, but the mere recital of senseless remarks and phrases borrowed from the degraded religious communities around us. Prayer ought to consist chiefly of three things: the expression of our sincere adoration of God's greatness and excellence; the giving of thanks for His goodness, as multitudinously manifested, both to the race and ourselves individually; and supplication for the various things we need, amongst which stands, first, the consummation of Jehovah's purpose in the re-building of the tabernacle of David, and all that that involves. B. M. says:—"I do not wish to see a common prayer book to be used by all Christadelphians, but if a book of private and congregational prayers, for different occasions and circumstances, were published, I am sure they would prove most acceptable, and would be used as guides and models by many." Such a book might be compiled from the Scriptures. It would, doubtless, be useful. We shall see what the future may bring forth, if the Lord continue his tarrying.—EDITOR.

Giving up Tobacco and Buying Books: Another Picture also.—Bro. Palmer, of Swansea, writes:—"The enclosed order for books will complete the supply required by the members of a club I first started January 1st, 1880. Since then, I have recommenced it twice, and although I had only a few members to start with, I am happy to say that as I went on, it increased in numbers. The third time of the club, came to a close a month ago, and I hope, the Lord willing, to begin another in two or three weeks. By the above simple and easy manner, I have been able to supply £10 worth of Christadelphian works, and nobody seems any the worse for contributing. In several cases, the contributions came out of what was previously spent in that defiling weed, tobacco. Up to the commencement of the

club, I was a hard smoker, and had been for seven years. I can honestly say I am not a whit the worse without it. I can say more than that. I am now never subject to that disagreeable sensation of heart-burn, which is the common effect of smoking. I am stimulated in this work by the superiority produced in ordinary conversation by the frequent study and reading of the works. Brethren adopt modes of expression much more becoming followers of Christ, than those which are common. The very atmosphere of the place where the Doctor's works are brought, seems improved."

We are sorry to present another picture. A brother, writing from foreign parts, says:—"I have been in the ecclesia for ten years, in this city. All the men in it, except myself, use the vile weed; the result is, two of them have lost their interest in Divine things, and I have become so much disgusted with the vile practice, that I have resolved to stay at home rather than go to the Lord's table with them. I do not wish to forsake the Lord's table; but what am I to do, when the habits of those who are there repel me? I cannot resist the conviction that the Bible and the laws of health (which are God's laws in another shape) require that we be clean in body and mind, to worship God acceptably."

(We heard of another case, where a company of professed brethren, being assembled in a house, tobacco-burning, (Oh, tell it not in Gath!) stopped their fumes, produced bread and wine, took the name of Christ on their reeking and defiled lips, hurried through a perfunctory performance intended only for those who obey the commandment to be "Holy in all manner of conversation," and then reproduced the pipes, and resumed their self-indulging and debasing fumigation. We confess it to be an entire grief of mind, to have to own as brethren, those who so inadequately apprehend the excellence and holiness to which the house of Christ is called, as to practice, and still worse to defend, a habit co-ordinate with every moral pestilence with which the world is sunk afflicted. Though we are in the world, we are to keep ourselves from the evil. The smallness of our circulation in America is, doubtless, due to our attitude on this point: as to which, we have simply to say, that we would rather stand apart in absolute solitude than consent to hold

the truth, in disregard of those apostolic commands to subordinate even our eating and drinking to the glory of God, in the exhibition of that wisdom and cleanliness of mind and body which becometh saints; without which, the truth, in its theoretical acceptance, is itself a smoke in the nostrils. A whole population has been destroyed, before now, for the corruption of Jehovah's way in the earth: and something very like it is to happen again. Consequently, the prevalence of a custom in society, will be no argument with those who wait for God. There are various forms of corruption. The obligation of the house of Christ is to "abstain from every form of evil," and to hold on exclusively to those things that are lovely and of good report,—EDITOR.)

The Signs of the Times.—Brother Evans, of Guelph, Canada, writes "Without doubt, the end of the age is upon us. We watch with much interest to see whereunto will grow the trouble in Tunis and Tripoli which the French have initiated. One thing we may rest assured will follow; a further manifestation of the Deity's wasting judgment on the Moslem power and, perhaps, the complete evaporation of the water of the symbolical and political 'great river Euphrates'—sure and welcome harbinger to us of the resurrection. But while this progresses apace, it is refreshing also to read of Anti-Papal manifestations at Rome, as bearing upon the decreed but subsequent doom, of that sister system of desolation and blasphemy, the Papal power: comprising however, not simply its perpetual expulsion from Rome, but from the whole world.—The following is cabled to this continent: 'DISTURBANCES AT ROME. Repeated attempts at anti-clerical demonstrations—formation of clubs to promote the expulsion of the Papacy. Rome, July 18. The anti-clerical ferment continues; no night passes without an attempted demonstration, which is instantly suppressed. A committee has been formed, to confer gold medals on six men, who were convicted of rioting during the removal of the body of the late Pope. The *Lega della Democrazia* expresses regret that 'the carcass of Pius IX. was not flung into the Tiber,' and says anti-clerical clubs are forming to promote the perpetual expulsion of the papacy from Rome.'

"Speaking of judgment of the 'harlot,' I observe the Revised Version reads that the

ten horns "shall burn her utterly with fire:" can you inform me if there are good reasons for the insertion of the word "utterly?" Why I ask is, because we had understood that *Yahweh Elohim* were the agents by which "she shall be utterly burned with fire." Rev. xviii. 6, 8., *Eureka* Vol. III. p. 635.

"In the glorious hope of the honor of executing the judgments written, and meanwhile striving to walk uprightly in wisdom, peace, and love, yours in Israel's Hope. P.S.—What event do you think would justify us in pronouncing Turkey "dried up" to the requirement of the prophecy?—the deposition of the Sultan, foreign occupation of Constantinople, complete military prostration, or what?"

REMARKS.—Touching the insertion of "a thing" in the Revised Version of Rev. xvii. 16, there is no separate word in the original for, utterly; but the state of the verb, implies intense and destructive action, suggestive of "utterly." There is no conflict, however, between the providential and thorough anti-ecclesiastical policy of the horn-powers, and the divine climax of that policy in the miraculous perdition of Rome at the hands of Jesus and the saints. It is all a divine process—in one case, through political instrumentality on the continent; and in the other, by the hands of special and direct agents. *Thirteen Lectures on the Apocalypse* may be found to make this point manifest.

As to the drying of the Euphrates, as seen by John in vision; as the object was to prepare the way of the Oriental kings, and not to admit of another flood, we may conclude that the process is sufficiently advanced, to meet the requirements of the vision, when Turkish power, slowly sinking, has reached that degree of paralysis, as to be unable to forbid such appropriations of her territory as the other powers may think necessary for their several interests. This state of things we may consider to have already begun. The Anglo-Turkish Convention (to which England adheres) was the result of powerlessness on the part of the Sultan, and the protectorate, held by England over Asia Minor under this instrument, will probably soon merge into annexation—of those parts of Asia Minor, at all events, that are necessary for the commencement of Israel's re-settlement.—

EDITOR.

Jots from Toronto.—Brother D. P. Ross says: "You will see by annexed

clipping that we have some in this country who are not to be outdone by the parsons in England." The clipping is as follows:—"Rev. P. Toque, yesterday, preached a sermon to the inmates of the Lunatic Asylum, the audience, apparently, being deeply interested in the discourse." (The action of Mr. Toque is perfectly consistent with the parsonic conviction, that the inmates of lunatic asylums are immortal beings; but how melancholic the proceeding appears, in the light of the fact that man is as the grass, and that the only immortality he becomes related to is that which becomes germinant through the reception of the word of faith into a good and honest heart—a sane and well-disposed mind.—EDITOR.) "We have been honoured (?) by several local press notices, of which I send copies. The long one is written by a confessed atheist, which probably accounts for his giving us as fair an account as can be expected. We are not making much progress in the way of making additions to our number. There is one young man of whom we have hope, as he has been attending regularly for some time, and appears to be falling in with the truth. There is some excitement in the Churches here, on account of two ministers having repudiated eternal torments. One, a Congregationalist, in British Columbia, will be tried by the Conference at its next sitting here; and another, a Baptist, has been told to get a congregation where his teachings are more congenial. We are well pleased with the *Thirteen Lectures on the Apocalypse*. They supply a want greatly needed in setting out concisely the course of events portrayed in the *Apocalypse*. I am thoroughly satisfied that the Dr. has given the only reasonable solution that can be given of the subject in the history of the nations of Europe. The revelation cannot be made to apply so exactly, in fact will not apply at all, to any other nations, or in any other manner, than he has demonstrated; and if it did not fit in somewhere, then it could not be, as it purports to be, a revelation of things shortly to come to pass from John's day, and would be worse than useless."

The Apocalyptic Lectures.—Brother W. W. Holmes, New Zealand: "We received the Apocalyptic lectures, two mails past. I would have sent the money for them at once, but as I wanted some other books, as you will see by the annexed page,

I concluded to read them over first. Well, my brother, I felt greatly delighted with them, so elegantly compiled, and defined with such lucidity, so as to enable the weakest understanding to grasp them. They are indeed a work worthy to be praised, and, as brother Ashcroft truly says, a treasure to those who have Eureka. To myself, they came like a refreshing breeze in the heat of summer. Having studied *Eureka* closely since the issue of that work, I have gone over the *Apocalypse* in our little ecclesia in Caversham, for edification and upbuilding some years back on Sundays, but not in the logical order and beautiful arrangement of your published work. Indeed, it is not to be wondered that crowds thronged your hall, for I feel satisfied the 'wine dealers,' clerical and laymen, never heard anything approaching such a digest of the spirit's symbols. I am now going through them, one every Sunday, for the benefit of our ecclesia in Caversham, and the brethren and sisters are most thankful, and rejoice. As you will see by the report annexed, we keep adding too. We feel thankful for the signs of the political aerial, Greece and Turkey, Germany and the Jews, later still the 'Frogs' and Italian, Tunis and Turkey affairs, which ere this reaches you, something may arise out of. The powers try to patch up the Greece and Turkish questions, but it cannot stand long. We pray and long for the speedy abolition of the governments of the world, by the coming of the Holy and Just One, the Lord of Hosts, mighty in battle, the Prince of Peace, who shall subdue the nations under his feet. So we endeavour in humility to purify our hearts by faith, working out our salvation with fear and trembling. We are much strengthened in our warfare, when we behold the joy and consolation of you all in Britain, and the re-union of the Mumbles and Swansea brethren, denoting the 'death' of that innovation on the truth termed 'Renunciationism.' Oh, what all crotchets and evil speaking could be got rid of! This will have to be done by and bye, whether brethren or sisters be willing or not. Therefore, how grateful we all should be to Paul for his advice to the Colossians, 'Put on, therefore, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, long suffering, forbearing one another, and forgiving one another.' 'By this shall all men know,' says the Saviour, 'ye are my disciples, by the love ye bear one to another.' We are always glad, dear

brother, to hear your voice monthly. The soul-cheering and stirring events, so prominently before our eyes, as set forth very fully in the *Christadelphian*, viz., Palestine and the Jews, and events east, and west, bespeak with trumpet tongue the near approach of Him, for whom His purified and watchful bride longs, and more particularly those who, like myself, draw near the close of the allotted age of poor mortality. With the psalmist, how applicable and forcible the words come, 'Teach us to number our days, that we may apply our hearts unto wisdom.'

Strong but Healthy Feelings.—Mr. M. Kent, of Sheffield, describing the effect of a lecture he listened to, by Brother H. Smith, of Birmingham, (deceased) says: "I was astonished and confounded at the credulity of the christian world, including myself, for thirty long weary years. His lecture all through went greatly to confirm my mind in its new-born convictions, and those convictions have not ceased to become stronger and stronger ever since, so that to day, I feel an assured certainty, that all the occupants of the pulpit speaking generally, are liars, through the misapprehension of the true nature of man; and intense and burning is the feeling of vengeance I experience, against that lying spirit—orthodoxy, with its many thousands of white chokered aiders and abettors. I continue to meet with them as heretofore, I have in no way withdrawn myself from them, [You will have to do so if you are to follow the truth to any effectual purpose—**ERROR**] but I am sick to death with the trumpery, nonsense, and downright tomfoolery in God's sight, which is preached and sung among them. Going to heaven at death is an awful delusion; but who is responsible for it? We have just lost one of our ministers but they have safely placed him in the regions of the blest, declaring from the pulpit that his spirit has passed beyond the skies. I feel quite a trembling indignation against this state of things now, and am seeking in my place, and in my measure, to do battle against it, though only just as I might say two years old. Though the son of a Baptist minister and nearly one myself, I am not gifted with speaking power, but I am writing right and left all over the country, to ministers and others, rebuking this foul-mouthed spirit which hesitates not in the most solemn manner to proclaim falsehood for the pure truth of God; not in

a few places merely but in every place throughout the wide world. Shall those who know better keep the truth to themselves, or shall they not rather seek to speak with trumpet tongue, and with a voice of thunder to the churches in every land, whether men will hear or forbear?

There is a dreadful hell,
And everlasting pains,
Where sinners must with devils dwell
In darkness, fire, and chains.

What an awful, tremendous, blasphemous lie is this, and yet christian men and christian women have sought in God's holy name to drive this lie right home into the infantile mind. E. L. T. says somewhere in his books, that God is inexpressibly wrath with our teachers, and I believe it. Many lies are they giving expression to in the pulpit to-day, and the people think it their duty to take it all in without question. But it seems to me as if the still small voice of God's spirit comes rolling into my soul in thunderous tones: "Shall I not visit for these things? saith the Lord God Almighty." In my judgment now, the day of His wrath is just breaking in upon us, and who shall be able to stand? I am vowing my soul and my life to God daily, that I will do the utmost that in me lies, to further what I conceive to be the simple truth, as it is in Jesus."

Surprised, and Why.—Sister Fenton, of Davenport, Iowa, writes: "I am very much surprised, and I will tell you why. In the city where I live, with 30,000 or 35,000 inhabitants, there are only six who profess the truth. Brother Lee, as far as I am cognizant, has set the truth before the people for quite a number of years, and he is not afraid of any: yet so few are enlightened. *Query*: Is ours a common or an exceptional case? Churches, with tall spires, are to be seen all over the twin cities (Davenport, Moline, and Rockland), where the disciples of Plato are dealing out their darkness, worthy of a better cause, and I do believe they would rather see Tom Pain's 'Age of Reason,' or Volney's 'Ruins,' in the hands of their paying members, than one of our *Christadelphians*. Brother Lee lent a certain man some of the numbers. The man's wife was a Baptist. She tore up the *Christadelphians* to kindle the fire, lest her husband should be ruined by reading them. I am hearing from different localities by correspondence, of some who have been enlightened, sither adding crotchets of

their own, or forsaking the good and the right way. How can these things be? Deity's law cannot be altered. He has offered the rebel man salvation on the most glorious terms; our best earthly good and eternal life. I consider myself more honoured by knowing the truth than any station mortal man or woman can fill. A king or queen is only mortal, and must die; and out of Christ, we are only a little dust. But we, who do know the great things of his salvation, how different! Suppose we are poor in this life. It will soon be o'er, and what then? Mortal pen cannot paint the good things God has reserved for those who love Him. I rather like poverty. It is such a stimulus to exertion. And labour gives me an appetite and healthy sleep. And again, I am not in much danger from pride; and what the good providence of God gives me is so precious, because it is His gift. There are many that I esteem in this place, that seem to have heads developed sufficiently to understand the truth, yet you may as well talk to the chair on which they sit. And God said, 'Let there be light, and there was light.' When he does not give the word, darkness will remain. A dear sister mentioned my name in our June number. I shall be glad to have her write to me.

My address is—West Davenport, Scot. County, Iowa. We pilgrims would do well to call to each other in this fearful time, when darkness covers the earth and gross darkness the people. What poor, weak, helpless creatures mankind are. At their highest estate, they can only have what Deity has formed in the earth or causes to grow upon it. Our country is suffering from many causes: First, drought; then overwhelming constant rains—tornadoes, in many places demolishing buildings and causing many deaths. So far, our city has escaped. I wish all the dear brethren and sisters would make up their minds to settle down in their mind, that our blessed Father knows best what we need, and trust Him entirely, keeping all His commandments, and above all be sure to love Him supremely. The signs of our blessed Lord's return are multiplying, yet I do not so much watch them as I watch myself, to see that my feet do not slip. It seems sometimes to me, when I am reading the writings of my brethren, as if their minds were catching some of the breezes of the coming Messiah. The clear, exalted ideas that flow from their pens are so comforting and encouraging to us patient watchers for the morning."

ECCLESIAL ORGANISATION IN THE NINETEENTH CENTURY.

L. M. writes :

"I note your remarks (in the June number) on my letter on 'Ecclesial Organization.' It might have been better had you delayed your remarks, until you had been in possession of my understanding of the whole subject. It might have prevented misapprehension, and misrepresentation. In reference to the Spirit, you put a different construction on what I had written, a construction which my words don't warrant. You remark as if I claimed the gifts and powers of the Spirit, while I distinctly wrote that these were only designed for, and ceased in, the apostolic age, but that 'we have the Spirit itself, and the written word to guide us into all truth.' While quoting the latter sentence correctly, you comment upon it as if it had been written—'we have the Spirit to guide us into all truth.' Take away the connection of a present Spirit with the written word of the apostles, and you connect the Spirit with

new directions and new revelations. That appears to be your idea of *now* having the Spirit, and because no such demonstration can be shewn, therefore, you contend, no one has the Spirit now."

We did not make the mistake alleged by L. M. We did not understand him to "claim the gifts and powers of the Spirit," but to "have the Spirit" in the sense of a directing power, giving such discrimination and sanction to the ecclesial appointment of official brethren, as to admit of its being said to brethren now appointed, what Paul said to the elders at Ephesus: "Over the ecclesia, the Holy Spirit hath appointed you overseers."

Our conception of "having the Spirit" is derived entirely from scriptural example. There is no case in the Scriptures of a man having the Spirit without a resultant effect in the shape of new power, in some form

or other, either in thought, word, or deed. Even John the Baptist, who "did no miracle," though filled with the Spirit from his mother's womb, was the very specific subject of "new directions." He was directed to baptize with water, and to recognize the Lamb of God in him among the baptized multitudes, upon whom, in the act of baptism, the Holy Spirit should descend (John i. 33). In every other recorded case, the presence of the Spirit was indicated by the manifestation of extra-natural power or enlightenment. A "having of the Spirit" that is unattended with any effect, would be equivalent to the state of not having it, and would, therefore, be reduced to a something not worth disputing about one way or other. But, says L. M.,

"The apostle Paul evidently teaches a difference between the gifts and powers of the Spirit, and 'the Spirit itself' He says, the 'Spirit itself helpeth our infirmities, and maketh intercession for us.' We need that help still. I believe it to be available now, as it was then, if we ask it.' He will give the Holy Spirit to them that ask Him, (Luke xi. 13). But that the Spirit will speak through us, as he did through the apostles, I do not believe."

There is doubtless a difference between the gifts of the Spirit and "the Spirit itself." It is the difference between God, and the works of God. God is greater than His works, and the Spirit is greater than its gifts. The claim to have "the Spirit itself" is greater than would be the claim to have the gifts. The gifts are but as the branches from the root. Paul could claim possession of the root, saying, "I think (he used the word 'think' apologetically, in reference to the doubts of others), I have the Spirit of God." (1 Cor. vii. 40). He alleged this possession as a fact giving weight to his opinions. Where is the man that can now take this ground? "L. M." seemed to take this ground in his first communication. In the present one, he does "not believe that the Spirit will speak through us." Why not? If we have the Spirit and the Spirit be with us, it is something new for it not to speak,

which is what it always did in scriptural cases, and scriptural cases are our only safe guide. L. M. suggests that for the Spirit to speak now, would be to deny that "we are built on the foundations of the apostles and prophets," and to make us "act under a new revelation." This cannot be the reason. A speaking of the Spirit now in harmony with the apostles and prophets, would no more displace us from their foundation, than speaking by the apostles interfered with the prophetic foundation on which the apostles stood, and it would be no new revelation if it helped us rightly to apply and expand the revelation already given. No: there is a weak point here. The idea that we should have the Spirit, and not be guided by it, is self-evidently an anomalous idea, due to the attempt to maintain a false position. The things affirmable of the apostolic age are not, in all points, affirmable of ours. Our wisdom is to recognise wherein they differ. The apostolic age was the day of "the ministration of the Spirit" (2 Cor. iii. 8.; 1 Cor. xii. 7-11; Gal. iii. 5); and language descriptive of a common experience of the brethren then, is not necessarily applicable now. Would to God it were otherwise: but where is the advantage of deceiving ourselves? On the contrary, there is much disadvantage, since it is liable to lead to claims and pretensions, hurtful to the beneficial working out of things in the body of Christ in its modern phase.

L. M. continues: "You pray for help, guidance, and blessing. You expect all these extra to the written word. If there were no help from God except from the written word, prayer would be an empty, useless form. Reading and study only would be the proper thing. You believe in what you call 'Ways of Providence.' I would call it being 'led of the Spirit.' That being so, you will see that there is practical harmony between us. I prefer Scripture terms."

"Help from God extra to the written word" is a different thing from the presence of the Spirit as an enlightener and a guide, giving authority to our appointments of officers (for this is the point). God gives

us so much help in matters, and in such forms as he sees fit: but this does not give to us an abiding Divine presence and regulation that imparts Divine authority to our doings. We must discern between things that differ. The difference in the present case is between what God does and what man does. God answering prayer in his own way is a different thing from our performance of anything through an assumed authority of the Spirit. The "Ways of Providence," and being "led of the Spirit" are totally distinct things. In the ways of his providence God brought Shishak, King of Egypt, and many other barbarians at different times, against Israel; if we are to say they were led of the Spirit, then we prove them "sons of God," for, 'as many as are led of the Spirit of God, they are the sons of God' (Rom. xiii. 14). A slavish adherence to mere "terms," indicates shakiness in the discernment of things signified by the terms. But it is not even a question of "terms" in the present case: for the terms preferred are never applied in the sense contended for. Further, it has to be remarked that prayer would not be "an empty, useless form," even if God did not see fit to give us the guidance we ask for. One of the principal functions of prayer, is the rendering of pleasure to God in thanksgiving and praise. It is a pauperising view of the case to suppose it would be of no use unless we got something.

L. M. continues: "Dr. Thomas, in his preface to *Eureka*, acknowledges such Divine help and guidance in his exposition of the Apocalypse. He says: 'No writer on the Apocalypse can do anything apart from this inspiration. Were I to believe that mere human effort and study contributed to the evolving of the Christadelphian movement, I could not recognise it to be of God. If it is not a work of God, it is of no value. But if it is of God, then give God the praise for it, and acknowledge the presence of His Spirit as the operator. Faith in the operation of God is an element necessary in baptism, which Paul calls, 'renewing of the Holy Spirit.' Compare Col. ii. 12 with Titus iii. 5. If that is absent now, how can we be in Christ on scriptural principles?'"

These remarks call for correction. First, the allusion to Dr. Thomas; the writer has evidently misapprehended the Dr.'s words as completely as he appears to misapprehend "scripture terms." When Dr. Thomas said, as he does say, in the preface to the second volume of *Eureka*, "No writer on the Apocalypse can do anything apart from this inspiration," he was not referring to "such Divine help and guidance" as L. M. contends for. "This inspiration" refers to the particular inspiration of the context; viz., the truth understood and believed, as shown by the sentence immediately following: "Unenlightened by the truth as it is in Jesus, the most learned are as incompetent as the most ignorant." It is the inspiration of the truth the Dr. refers to. This comes by hearing, and, therefore, indirectly, from the speaker of the thing heard—viz., the Spirit: but this is a different thing from being moved by "the Spirit itself," which imparts its illumination without any previous hearing. As to inspiration, in its proximate sense, the Dr. plainly says, in his preface to the third volume, "I claim no divine and 'miraculous interpretation,' yet I maintain, that whatever failures others may learnedly have accomplished, the exposition I have given in these three volumes—however ridiculous and 'arrogant' it may be considered to affirm it—cannot be set aside," &c.

Next, as to the "evolution of the Christadelphian movement;" it is certainly due to "mere human effort and study," directed to the holy oracles of God. There has been no miraculous illumination. There has been nothing extra-natural about it. But it is none the less of God: first, because the thing to which the study has been directed, is of God: viz., the word of His truth, which has power to enlighten and purify every one "giving heed thereto;" and secondly, because the bringing about of "the mere human effort and study" has been the result of circumstances, which cannot be doubted (in view of the exigencies of the time of the end) to have been providentially

regulated. The "mereness" of the human effort and study, no more detracts from the divinity of the result than the "mereness" of the human listening of the disciples to the words of Jesus, detracted from the divinity of the result produced in their minds by the hearing. Though due to "mere human effort and study," the excellence of the Christadelphian movement is attributable solely to Divine things studied, and therefore we "give God the praise," as L. M. recommends: but we do not therefore, in his sense of the words, "acknowledge the presence of His spirit as the operator," for that would be to claim infallibility in those who have contributed to the Christadelphian development. The power has lain in the written testimony, received into honest and good hearts; and there is a difference between the Spirit itself, and the written testimony. Faith in the operation of God, is essential to the divine effectiveness of baptism, for the whole value of that act lies in God's recognition of it, and his imputation of the results flowing from it; but our faith in what God does in His own mind, does not necessarily bring with it faith in what we are asked to assume He does in the mind of man.

Brother James Mowatt writes on the same subject, but more on the ecclesial aspect of it. He says:

"Your reasoning clearly shows that the apostles only could bestow spiritual gifts upon the brethren, by the laying on of their hands. How, then, does it come that Titus was left in Crete, to set in order the things that were wanting, and to ordain overseers in the congregations? No doubt, that was one of the principal things the congregations needed. Paul exhorts Timothy to lay hands suddenly on no man. The brethren appointed must be approved men; neither Titus nor Timothy could bestow any spiritual gift. They set them apart as office-bearers, and they were afterwards recognised as the office-bearers of the congregations, having manifested the qualifications that the Spirit, through the apostle, mentions: blameless, the husband of one wife; vigilant; sober one, that ruleth well his own

house, or how can he take care of the Church of God; not a novice, &c. Now, we ask, is there anything extraordinary about these qualifications? Are there not brethren in the congregations at present, possessing these qualifications, and thus adapted to rule?"

The answer is, It is not a question of the existence of the qualifications: it is a question of authority to appoint. Titus, though lacking the power to impart spiritual gifts, had the Spirit; and the Spirit could appoint by the hands of one man, as well as another:—by Titus, as well as Paul. But where is our Titus? We have not one. The Spirit is silent, in accordance with God's own foreshowing, "For a long time I have holden my peace." And, in the absence of the Spirit, who shall set up a man to "rule" his brethren: whom his brethren shall "obey?" The Spirit could impart such authority, and the brethren would defer to authority derived from such a source: but here we are in the darkness of the closing hour of the Gentile age: and how can we invite each other to submit to an institution that has no existence in our midst?

Bro. Mowatt continues: "The apostles had no successors in their office. It was not required that such should be. They did their work efficiently in proclaiming the Faith, and organising the congregations. Were those organisations to break down, after the days of the apostles? By no means. The overseers, in the succeeding ages, would, no doubt, have appointed the brethren qualified to fill the offices as they were manifested, but all has gone out of the way in faith and church organisation. But, praise be to our Father's great name, He raised up our late dear brother Thomas, to resuscitate the gospel and its obedience. As to the putting on of Christ personally, he did the best he could in his circumstances, and overcame. Can we not do so likewise, as to the appointing of overseers and servants, in the ancient way, by fasting, prayer, and laying on of hands? We have some difficulties to encounter, as we have no elders direct from the apostles, the chain being broken, but we are in no worse position as to that than we were as to immersion."

The cases of immersion and rulership are not parallel. The acceptability of baptism

to God did not depend upon the performance of the administrator, but upon the obedience of the baptised. We can offer the obedience of baptism in our day, because it was baptism that was required, not baptism *by the apostles*, or baptism *by the elders*, or baptism by anybody in particular. But, as to the exercise of rule, to which the brethren in general would be bound to submit as a matter of obedience, there lack the rulers. These ruled because appointed by the Spirit of God to do so. Give us rulers appointed by the Spirit of

God, and our difficulty will be at an end. But do not give us a make-believe. There must be no doubt about the Spirit being the Appointer. There was no doubt in the apostolic age, and there will be none in our age if the Spirit pleases to appoint. We do the best we can in the invitation of certain brethren to perform certain duties. The only question is whether, when their fitness is proved, we ought not to appoint them for a longer period than twelve months. This is a point deserving of serious consideration.

THE PASSAGE OF THE JORDAN.

"And the priests that bore the Ark of the Covenant of the Lord stood firm on dry ground, in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan."—Josh. iii. 17.

The Jordan swells and overflows, encroaching in the glade,
When at the touch of hallowed feet th' impetuous waves are stayed ;
For leagues a crystal wall is reared, with its approaching flow,
While, trembling toward the beck'ning sea, the parted waters go.

Since lisp'ing rills from Lebanon first basked in Galilee,
Where Jordan spreads its hands and smiles, descending to the sea ;
No mortal eye had ever seen, or foot had trod the bed,
O'er which the host now passed secure, the pillared cloud o'er head.

That power which brooding o'er the ark, stands towering to the sight,
Each atom locks with potent force in yonder sapphire height :
Until the bannered host in tribes are gathered on the west,
And stones memorial borne from depths where priestly feet did rest.

The mystic force at last withdrawn which held the watery wall,
Behold, it bursteth from its bonds, and shouteth in its fall !
Now flowing as it flowed before, descending to that sea,
Which, with a burnished chain again, is linked to Galilee.

Oh, Jordan ! like thy rapid waves, the years have glided fast,
Till long millenniums swell the sea, the dead sea of the past ;
Sinking the marvels of an age, which long ago had ceased,
To those which faith and hope discern, beyond the glowing East.

The Christadelphian.

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

SEPTEMBER, 1881.

THE conjunction of the leading planetary bodies of the solar system, was to lead to dreadful consequences by this time, according to certain astrological speculators. The conjunction, of course, is a fact: and the drawing effect of four of the leading planets, all pulling together, was probable. The likelihood was, that God had provided some counterpoise in the complicated machinery of the system. A comet appears, the very year of the conjunction—a comet that no one was expecting, because no one knew of its existence. The function of comets is not comprehended: but it may have something to do with the preservation of that equilibrium, whose disturbance is so groundlessly proclaimed in advance by alarmists. The year is well advanced, and the air is not on fire, nor the fish dying in shoals. There is evil enough, in truth: but it is of the sort we have always had.

Nevertheless, the false prophets persevere. One, Leonard Aretino, fixes on the 15th of November, for the execution of the following programme:—

“First day: The sea will overflow the coasts. Second day: The lowlands will be submerged. Third day: All fresh-water fish will die. Fourth day: All salt-water creatures will perish. Fifth day: All the birds will expire. Sixth day: All the houses in the world will tumble down. Seventh day: All rocks will burst asunder. Eighth day: General earthquake. Ninth day: The mountains will collapse. Tenth day: All human beings will be stricken dumb. Eleventh day: Graves will yawn. Twelfth day: A shower of stars. Thirteenth day: Demise of the entire human race. Fourteenth day: Heaven and earth will be consumed by fire. Fifteenth day: Universal resurrection, and last judgment.”

We do not quote this for serious comment, but merely as a specimen of the many-phased insanities that distressingly characterise the epoch of the end in which we live, and which help to conceal from the minds of men the sober truth of the case, that Christ is at the door, and that there are signs of the fact, not in the astrological, but in the political heavens.

Another prophecy (!) is said to be widely current in Russia, to the effect that, “on a certain day, after the completion of the harvest of 1881, an old man with a grey beard will appear, whose advent will be followed by a tremendous earthquake, in which all the enemies of the orthodox faith, and all the oppressors of the poor, will be swallowed up, together with their children; so that not a trace of their families will be left on the earth.” Such ravings reflect, in aberrated form, the nature of the times. They reflect some features of the truth. A Saviour is about to appear, who is also the destroyer of the wicked, but it is not the Russian old man, with a grey beard, but the young man of Nazareth, who, though over eighteen centuries old, was stereotyped in Spirit at thirty-three or so, and will appear “the same Jesus” whom Pilate crucified—young for ever.

His way is preparing in various fashions. Among others, the topographical investigations of the Palestine Exploration Society, are not without interest. Lieutenant Conder has found, close to the spot where he places the site of the Crucifixion (which is still called the Place of Stoning), a Jewish tomb of Herodian period, standing alone, cut in the rock. “Can this be,” he asks, “the ‘new Sepulchre in the Garden’?” A drawing and plan of the tomb have been made for the Society. Another drawing has been made of the real mouth of Jacob’s Well, recently uncovered by the “Rev.” C. L. Bardsley. The well mouth is much worn by the friction of ropes. It was formerly covered over by a Christian Church, and if, as is possible, this Church dates back to the second or third century, the stone should be no other

than the very stone on which our Lord conversed with the woman of Samaria. There is no special importance in these probable identifications of Scripture sites: but the fact that such matters should be the subject of organized and national investigation, and should receive so wide spread an attention, is significant of the arrival of the time when, so long-neglected Zion—"forsaken and hated, so that no man went through her,"—is to "come into remembrance," and become the subject of universal consequence.

THE BIBLE SCIENTIFICALLY IN
ADVANCE OF SCIENCE.

"The Bible nowhere opposes demonstrated science, but always has been, and is yet, far in advance of man's highest attainments of scientific knowledge. For ages, man taught that the earth was created at the beginning of the Adamic creation, and centuries before science had discovered that the earth existed thousands of years before that; the Bible had been saying that at the beginning of the Adamic creation, the earth was without form, and void." For ages, scientists taught that the world was made out of nothing: yet all the time the Bible was saying, "Unto us there is one God, the Father, *out of whom* are all things." For ages, scientists and philosophers taught that the earth was flat, yet all the time the Bible was saying, "God sitteth upon the sphere of the earth," thus teaching that the earth was round. For ages scientists taught that the earth was floated on water; yet the Bible was perpetually telling man that, "God had hung the earth on nothing."

"For ages, scientists thought the stars could be counted. Ptolemy counted 1026, yet the Bible was constantly saying to man that they were as the sand of the sea, innumerable. For thousands of years before the great scientist Faraday demonstrated that fine gold may become perfectly transparent like clear glass, the Bible was saying, 'pure gold like unto clear glass.'—*Reasons why I believe.*

THE SIGNS OF THE TIMES.

ENGLISH DISTRACTION AND RUSSIAN
PROGRESS.

THE POLITICAL FROGS AT WORK.

PRESENT ASPECT OF EUROPE.

JEWISH PROJECTS AND PROSPECTS.

WHILE the state of Ireland and Fenian plots and the discussion of the Land Bill, varied by the Bradlaugh agitation, have engrossed English attention in home politics, affairs abroad have been steadily shaping in favour of England's foes—*alias* the powers appointed to be in the ascendant in the last struggle. In Bulgaria, the English constitution given to the new country under the Berlin Treaty, has been swept away under the guise of an appeal to the people, and the autocratic rule of a Russian prince put in its place. The result is to turn Bulgaria, under Russian officials, into a Russian province—the advanced guard of Russian power in the very heart of Turkey. In Afghanistan, the ruler placed by England on the throne of Cabul, has been practically overthrown in a battle with a competitor, Ayoub Khan, who has Russia at his back. This practically destroys the barrier heretofore existing between Russia and England in the shape of the Ameerdom of Afghanistan. Afghanistan becomes Russian with the success of Ayoub, and consequently the "neutral zone" disappears. In Armenia, Russian diplomacy is operating against the reform which Mr. Gladstone is pressing upon Turkey. A telegram from Berlin states that "While Lord Dufferin is pressing the question of reform in Armenia upon the Turkish Government, Count Melikoff, the well-known Russian General, writes a letter to the Armenian Patriarch at Constantinople, in which he dissuades his ecclesiastical friend from helping to reform, and thereby consolidate, Turkey. The General adds that *the hour when the Armenians will be freed*

from the Ottoman yoke is near at hand."

In Turkey herself, England has refused further interference on behalf of Englishmen captured by brigands, hoping thereby to take away the motive to brigandage, arising from the prospects of large ransom money by the English Government. On this, a correspondent of the *Daily News*, in Turkey, writes:—

"You good people in England imagine that reforms are being carried out in Turkey. Let some impartial person come out here, and see what the people are suffering, and then we shall hear a different tale. Not only do the Christians complain, but the Turks also, of the gross injustice and maladministration. Imagine a man being appointed governor of this large province of Salonica, who can neither read nor write. The Turks will never suppress brigandage, for the reason I gave above, and also that foreign Governments do not make them refund the ransoms for their subjects. Instead of paying an indemnity to those who have suffered by brigandage, the British Government asks the victim to refund it! Where are the days of Canning, when the Turk trembled at the voice of an Englishman? What has become of the Treaty of Berlin? Does it not stipulate that the internal affairs of Turkey shall be properly carried on, or is brigandage not included? Were everything that goes on in this country placed before the public at home, people would be amazed. I fear there is no remedy, except that proposed by Mr. Gladstone—'bag and baggage.' He is the only man who understands the whole thing, and you may be quite sure that were his policy ever to be carried out, it would be greeted with the greatest delight, both by Turk and Christian, for they are both heartily sick of their Government."

The difficulties caused by the French invasion of Tunis, are not subsiding. On the contrary, they are on the increase. "An Arabian Manifesto" has complicated the situation, and indicates the tendencies of the present hour in the direction harmonious with scriptural expectations. The Arabian manifesto, which is being spread everywhere among the Mussulmans, says that Islamism is menaced by total destruction. "England is master in India; and Russia, after being victorious in

Turkestan, intends another campaign against the Ottoman Empire." The manifesto ends: "Europe enjoys war against Mahomedanism. All Mussulmans should take to arms, and unite to ward off Christian domination."

In addition to the African disturbance, considerable anxiety is caused by the occurrence of the French elections, and especially by the utterances of Gambetta, about the future possible recovery of Alsace and Lorraine from Germany. France pursues her disturbing mission. On this head, see brother Thirtle's article in the present number on the Frog Power, in relation to the alteration of Rev. xvi. 14, in the Revised Version. The whole situation is of an angry complexion, as sketched in the following remarks in the *Echo*. The sketch is pleasing to those who are waiting for the purpose of God, as declared in the prophets, apart from which, the reader could not fail to share the sentiments of melancholy expressed by the writer. The sketch, which is brief, is as follows:—

THE PRESENT ASPECT OF EUROPE.

"There is little in the present aspect of Europe that can be regarded with complacency by politicians who care more for the progress of humanity than for the aggrandisement of any particular empire. Were we disposed to rejoice in the misfortunes of our neighbours we should have ample cause for satisfaction. Unless the Nihilists have, by indefatigable energy, contrived to magnify their strength, Russia is little more than a vast volcano, the foot of whose Autocrat halts at every step upon the quaking earth beneath him. Austria-Hungary, a prey to earth hunger, has developed greater powers of absorption than of assimilation, and yet ravenously craves for more. Germany, midway between Russia and France, dare not dispense with a single soldier, lest the two should combine against her. France, notwithstanding her Republican institutions, is being led by her statesmen to a sinister imitation of the dubious exploits of the Monarchy and the Empire. Italy, the youngest of the Great Powers, impoverished as she is already, considers it necessary to her position to arm to the teeth in emula

tion of the rest. It is truly a melancholy spectacle, the more so when we consider that the younger and feebler nationalities are almost irresistibly drawn in the same direction. From Constantinople to Madrid, from St. Petersburg to Rome, the soldier rules Europe, and the rule of the soldier means the misery of the common people."

THE JEWS AND THE HOLY-LAND.

RESTORATION—IF NOT NOW, WHEN ?

We are indebted to brother Thirtle for the information that the editor of a Hebrew newspaper, published at Lyck, in Prussia, and called the *Magid* (= Announcer), in a recent issue, publishes an interesting article on the subject, entitled, "If not now, when ?" He concluded his article in some such terms as these :—

"Why, then, can we not now consider whether the time has not come for us to prepare a place where at least our poor may live comfortably and be well-provided for, and cities of refuge for ourselves against an evil day? Now, is the opportune time, the like of which has not been since the time our temple was destroyed. If not now, when ?"

Writing to the *Jewish Chronicle*, Mr. Albert Samuel, of Kilburn, London, says :

"The schemes which have already been suggested by Mr. Oliphant and others have I believe, referred to emigration, and the purchase of land in Palestine and Syria for the purposes of Agriculture. Would it not be a glorious task to assist in the fulfilment of the prophecy, and to see the re-building of Jerusalem and the temple, accomplished in our lifetime? The Jews at the present time possess influence, wealth, and enlightenment, but are a scattered race and require unity to strengthen and consolidate the power they possess. That unity can only be affected when the Israelites govern themselves in their own land. Is the present period not favourable for an effort to be made by opening negotiations with the Turkish Government for the accomplishment of our long cherished hope? Although the Jews have earned a reputation as loyal citizens in every country where they reside, still there is implanted in their hearts a latent desire to be an united nation once more.

"A committee might be at once formed for the purpose of ascertaining the views of the Ottoman Government on the matter, and if any proposals on our part, having for their object the transfer of Jerusalem, would be at all likely to meet with favourable consideration, two powerful arguments might influence them, viz., money and the knowledge that they would be forwarding the fulfilment of the prophecy. Even if they would not at first accede to the whole of our plan, some modified proposal might emanate from them that would be a step on the ladder of our wishes. Many weighty events have resulted from trifles, and if a company were to be started, under powerful auspices, with a large capital for the purchase of land in Jerusalem, who can tell but that it might lead to the furtherance of our object? Throughout the world, subscriptions would pour in from Jews of all classes, and when improvements have been made in the Holy City, buildings erected, and sanitary arrangements carried out, then the footsteps of the wandering race would be directed towards the promised land. Countries have been conquered by the sword, but how mighty a conquest it would be for Jews to regain their own land without bloodshed! What pride and happiness would fill our hearts when we could say, at last we are an united nation, Jerusalem and the Temple rebuilt, we now only await the coming of the Messiah! I can understand that many will say the time is not yet ripe, the idea of a Jewish country and Government is impracticable. Even so. The possibility can be tested, and, with God's help, might prove a reality. But if, on the contrary, our efforts prove unavailing, then, when it is recorded in future generations, that a vigorous, although unsuccessful, effort was made, emanating from the Jews of London, to further the re-building of Jerusalem, it would not reflect to our discredit."

AFFAIRS IN JERUSALEM.

In the last-published quarterly report of the Palestine Exploration Society, Lieut. Conder (newly returned to the scene of his former labours), remarks that, after an absence of six years, he is struck with the extent and rapidity of the improvements going on in Jerusalem.

The *Jewish Chronicle* states that, the London Committee for Promoting Education in Palestine, which is presided over

by Sir Nathaniel de Rothschild, and which includes among its members, Messrs. F. D. Mocatta, Samuel Montagu, and Sydney M. Samuel, has purchased in Jerusalem, for the sum of £250, a plot of ground adjoining the building already acquired by the committee for the proposed school in the Holy City. The plot is 3,000 square metres in size, a portion of which will be devoted to the erection of new and larger class rooms, while the greater part will be reserved for a playground. For this object, and for the furnishing of the building, the Committee has set apart a sum of £350, and its annual subvention to the school will be £300.

The two young Russian archdukes, Sergus and Paul, have been visiting the Holy Land. A few weeks before, the Crown Prince of Austria visited Jerusalem. These royal visits are becoming frequent; and their effect may be gathered from the account of a correspondent, who says they enliven the whole population. The Crown Prince landed at Jaffa. The correspondent says:—

“The little port, and picturesque-looking town, presented a most interesting appearance, bathed in bright sunshine, and its roofs and balconies crowded with people dressed in varied Eastern garbs. From Jaffa to Jerusalem is forty miles; but the Prince spent the night at Latroon, which, tradition says, was the birthplace of the penitent thief: a little village, prettily situated, and half way between Jaffa and Jerusalem. On the way, he passed the ancient Kivjart-jearim, and halted at Colone, not far from where, it is said, David's encounter with Goliath took place. From this point, onwards to Jerusalem, the road ascends through a region of hills, winding upwards, till you find yourself in the suburbs of Jerusalem. Here the people were to be seen, waiting for hours the arrival of the Prince. They came pouring out from the city, in all varieties of dress—Jews, Greeks, Moslems, Egyptians, and Europeans. The different schools had a holiday, and many of them were to be seen marching out, bearing the Austrian flag, to take their places on the route along which the Prince was to pass. It would be good for Jerusalem to have a visit from Royalty more frequently. There have been

a cleaning of streets and a repairing of pavements which would be greatly to the advantage of the public here to have often repeated. And so many well-washed faces and clean and tidy dresses have not been seen in the streets for many a day.”

THE PERSECUTION OF THE JEWS.

The outbreaks against the Jews in Russia and other adjacent countries continues. Telegraphing from Odessa, the correspondent of the *Times* says:—

“The storm which has been brewing over Odessa these three weeks has burst. About five o'clock on Sunday afternoon, the Christian lower classes commenced attacking the Jews' houses and shops, and by seven o'clock several were completely gutted and denuded of their contents. The military were immediately called out, and now the regular soldiery, Cossacks, and police crowd every open place and thoroughfare. The Christians are chalking crosses on their doors and shutters, or exhibiting holy pictures, with lighted lamps before them, at their windows, thus reminding one of the descriptions of similar scenes enacted during the Middle Ages. Jewish families are flocking to the hotels, or friendly Christians' houses, for refuge; others are scampering away, with what of their goods they can carry, to places of safety. Others, again, are crouching in corners, behind street doors, and yard gates.”

“An eye-witness,” describing some of the scenes witnessed in Petschersk, says they were truly heartrending.” In one part, packed together like ants in an ant-hill, were more than 1,800 Jews, with their wives and children—many of them mere infants. They were clad in rags, and bare-footed. Many of them bore traces of ill-treatment, and a number of them had banded heads. All were ghastly pale and terror-stricken. As I approached them, I saw a boy of 10 dying in terrible agony. His mother sat by him, tearless, as if too deeply afflicted to weep. A little further on I came across another mourning group. Then I penetrated into their midst. What I saw there was like a kind of hell, full of troubled souls. It was a sight to unnerve the strongest man. There was hunger and cold, weeping and gnashing of teeth. I was told that amongst these wretched beings, awful scenes had been witnessed. Mothers had lost their children, and there had been fights and struggles for the limited

space allotted to them. All this had taken place at night in bad weather. Many of them told me their tale of woe. One of them said, 'I had 20,000 roubles and a small farm. Now I have nothing but the rags on my back.' Another addressed me thus, 'My two brothers were killed in the wood last night, and I do not know what fate has befallen my son.' A third said, 'They wanted to hang my mother, but she escaped with the rope round her neck.' A fourth stated his case thus, 'They have robbed us of everything, even our clothes, leaving us naked as you see.' I must tell you that the first day, these unhappy people had hardly anything to eat, but to-day they have been provided for. The Austro-Polish newspaper estimates the total loss of the Jews in South Russia at 100,000,000 roubles.

Following upon the riots, orders have been issued expelling the Jews from

various parts of Russia. The telegrams inform us that in consequence of this, the trains and steamboats are crowded with Jews departing in various directions. The Sultan, we are told, 'has granted permission to the Jews driven out of Russia to settle in any of the towns on the coasts of Turkey.' The Spanish Government also is offering an asylum.

In these events, there is doubtless a preparation for the national re-organisation of Israel, which is looming in the near future. That Russia should take the lead as Israel's spoiler, is in harmony with the time of the end. Events will shortly force England to take steps in obedience to the prophetic mandate: "Let mine outcasts dwell with thee: be thou a covert from the spoiler."

INTELLIGENCE.

All intelligence communications must be in Birmingham by the 15th of the month at the latest. Intelligence should not form part of ordinary correspondence, but should be written on separate paper, and marked "Intelligence."

Use note paper size and write on one side of the paper only. Do not use large sheets; write with good ink, and write all proper names very plainly.

We are obliged this month to materially curtail all intelligence communications. Correspondents will understand our brevity.

ABERDEEN.—Brother Anderson reports the immersion of GEORGE SANGSTER, farmer, Sunnybrae, Eight.

ALDERLEY EDGE.—Brother Sixsmith reports the immersion of JOSEPH FINCH (30), formerly General Baptist; and DANIEL GREY, formerly Plymouth brother.

BIRMINGHAM.—During the month the following persons have submitted to the requirements of the truth in baptism: JAMES SHEPHERD (50), gardener, formerly Church of England; ALICE CUTLER (18), milliner, formerly Wesleyan; TOM TURNER (20); and LIZZIE TURNER (18), son and daughter of brother Henry Turner, formerly connected with Renunciants.

The Sunday School treat came off on Tuesday, August 2. God permitted an entire success. About 320 children and friends went by railway to Sutton Park and spent the day, returning in the evening to tea in the Priory Rooms, Old Square. The day was exceptionally fine. After tea, the usual prizes were distributed to the successful competitors in the written examination.

Brother Thomas, for the brethren at Ward Hall, reports the immersion of Mr. PHILLIPS, from Bloomsbury Institute; and Mr. BASSETT, from the Campbellites of Great Francis Street, where he was a member of the executive.

BIRKENHEAD AND TRANMERE.—Brother Parke r

reports the continuance of the aggressive operations mentioned last month, and adds some interesting observations which we regret to have to leave out for want of room.

BRIERLEY HILL.—Brother Warrender reports withdrawal from brother John Bradbury for continued absence from the table.

BRISTOL.—Brother Baker reports the annual visit to the Radstock ecclesia, where the Bristol brethren met brethren from Frome, Leicester, and Banwell and spent a profitable day. Brother Young, of Radstock, also reports this.

EDINBURGH.—Brother W. Grant reports the immersion of DAVID HORNE, an elderly man, formerly connected with the Church of Scotland; and WILLIAM MOFFAT (33), formerly a Plymouth brother. Brother and sister Wood, formerly of Joppa, have removed to East Linton. Brother Henry Robertson has emigrated to Pietermaritzburg, Natal. Sister Jane Andrew has returned from Liverpool.

GLASGOW.—Brother Nisbet reports the baptism of Mr. ALLEN MCKENZIE, late of Beith parish, on July 24. Brother William Robertson has removed from Liverpool to Glasgow. Brother Charles Walls has removed from Glasgow to Aberdeen.

GREAT BRIDGE.—Brother Atwood reports the immersion of EMMA JANE BENBOW (19), and adds that several others are interested.

Huddersfield.—Brother Heywood reports the immersion of JOHN DAWLING (42), farmer, formerly of the Church of England. Brother and sister Lord have removed to Todmorden.

Jarrow-on-Tyne.—Brother Harker reports the obedience of EDWARD LUKE (29), miner, formerly Primitive Methodist local preacher. Brother and sister Lang have removed to Glasgow.

Leeds.—Brother Wray reports the obedience of GEORGE MOSBY (38), miner, formerly Wesleyan. Also the death of sister Dixon, aged 74. (Also reported by brother Andrew).

London.—Brother William Owlter reports the addition by immersion of RACHEL HATCH, immersed some years ago, by brother David Handley, at Maldon, in ignorance of the mission of Jesus Christ, and the taking away of sin; also of CHARLES WICKS (27), formerly Baptist; and JANE PARSONS, of Brighton, formerly Campbellite. Sisters Stock and Humphreys, who left a few years ago on the subject of no condemnation for any in Adam, have been re-admitted to fellowship. Mr. Stock, husband of sister Stock, and immersed by those brethren who have lately returned to our fellowship from South London, has also been received. We regret the loss of brother and sister Lowe, who have left London for Birmingham. On Bank Holiday, upwards of sixty brethren and sisters met in Richmond Park, and enjoyed each others company for a short time. The first outdoor treat of the Sunday School took place on July 18, at Farmead Lodge, an enclosed portion of Epping Forest, where we had dinner and tea together. The company consisted of fifty-four children and forty-one adults.

Leicester.—Brother Gamble reports the return of brother and sister Wilber, who left about four years ago, out of sympathy with the Nottingham heresy.

Liverpool and Birkenhead.—Brother Collens reports the immersion, on the 30th of July, of KATE SAXBY (25), daughter of sister Jane K. Saxby, neutral. Also that the brethren have given up the Hamilton Rooms, in Birkenhead, and transferred their meetings entirely to the Temperance Hall, Hardman Street, Liverpool.

Waterside (by Ayr).—Brother Culbert reports the obedience of JAMES KELLY (44), and AGNES KELLY (42), formerly Church of Scotland. Brother Culbert immersed them in the sea, near Ayr, on Sunday, July 24, in the presence of brother and sister Howatson.

Whittington Moor.—Brother Allen reports the obedience of Mrs. ANN MARSDEN (70), formerly No-willist and Spiritualist.

Wolverhampton.—Brother Lowe reports the obedience of Miss MAUDE GODWIN (20), who was immersed at Dudley, on the 21st of July.

AUSTRALIA.

Beechworth.—Sister Stillard, of Melbourne, reports the death of her brother in the flesh and also in the Lord, brother R. Tucker, of Beechworth. She speaks very highly of him. We regret that the lack of space this month compels the omission of her interesting remarks. She says there is now no one to carry on the work of the truth in Beechworth.

Sydney.—Brother J. J. Hawkins reports the obedience of JANET WETTENTEN (37), formerly Church of England; and speaks of the cheer imparted to the brethren by the Birmingham *Town Hall Lectures*.

NEW ZEALAND.

Mercer.—Brother W. Clarke reports the obedience of Captain P. GIBBONS and G. F. FOWLER, engineer, of the steamer *Lilly*, plying on the Waikato river, stating that brother McIllop went about sixty miles by rail to Taupiri, where these new brethren reside, and put them in the way of ecclesial meetings. Other particulars there is no room this month to notice.

CANADA.

Guelph.—Brother Evans reports the baptism of Mrs. M. A. C. Snider, an intelligent lady of 43, who has come to see Deity's wonderful and gracious purpose in Jesus Christ. Two or three others are coming to a right state of mind towards God, through the sobering, strengthening, and enlightening agency of the word, understood and believed, not ignoring the collateral agency of God's kind providence.

Capron (Ill.).—Brother W. H. Wood reports the holding of the fourth fraternal gathering of the Christadelphians of Northern Illinois and Southern Wisconsin, at the residence of brother A. North, Wauconda, Lake Co., Ill., on Sunday and Monday, the 3rd and 4th of July last. The meetings were held in a tent, on brother North's lawn. Space this month does not allow of more than this brief notice. Strangers were invited, by newspaper notice, to some of the meetings, and the result was a large audience, filling the tent to its utmost capacity. The local press noticed the meetings. Altogether it was a time of refreshing and thanksgiving for the brethren present. A committee was appointed to arrange for the holding of the next meeting, on the last Sunday and Monday in August, 1882, should the Lord's absence continue.

Springfield (O.).—Brother Parker reports a visit, and lectures by William Ellis, of Britain, and discussion consequent thereon, between him and brother W. H. Reeve. The particulars, even if there had been space this month, cannot be of interest now that Renunciationism is everywhere dead or dying. The brethren specially appreciate brother Thirle's article on "The Memorial Name."

Thraffy (Tex.).—Sister Maggie Wolfe reports the obedience of AMANDA L. WOLFE (15); WILLIAM MAXWELL (25), formerly Methodist; and his wife, SARAH L. MAXWELL (19), formerly neutral. Sister Wolfe says, "This ends a long-felt isolation, as there are now six rejoicing in the hope." She adds, "We would highly appreciate letters, exhortation, and comfort from any of the brethren."

Washington (D.C.).—Brother J. W. Boggs reports the death of brother John E. Price (struck dead by a locomotive engine) and brother John H. McCutchin, (in Socorro, New Mexico). At the interment of the former, the brethren officiated, by the permission of brother Price's widow (a Methodist), and distributed copies of the *Declaration* to those present. Mrs. MARY ANN TYLER, mother of brother Tyler, of Derby, was immersed on July 20. The brethren keep an advertisement in the daily paper every week, directing attention to the address of their meetings.

Jersey City (N. J.).—We are still obliged to delay the publication referred to last month. Let not the brethren be discouraged. They will be sure of the sympathy and countenance of all enlightened and thorough going friends of Christ.

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 the manifestation of THE SONS OF GOD.”—(Rom. vii. 19.)

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Vol. XVII.

THE REVISED VERSION OF THE NEW TESTAMENT.

BROTHER ANDREW'S LECTURE (*continued from page 390*).

8. The Revised Version recognises the change which has taken place in the meaning of certain words since the Authorised Version was issued. “Letteth,” which used to mean prevent, now gives place to “restraineth” in 2 Thess. ii. 7. “Prevent,” which formerly meant to go before, is appropriately superseded by “precede” in 1 Thess. iv. 15. The Authorised Version does not correctly convey to modern readers the apostle’s meaning in 1 Cor. iv. 4: “For I know nothing by myself,” for the simple reason that the word “by” at one time comprised the idea of against. The Revisers, therefore, give us: “For I know nothing against myself.” The injunction of Christ to “Take no thought for your life” Matt. vi. 25, has been made use of by opponents of the Bible, to show how impracticable and destructive of ordinary prudence is its teaching. This weapon is taken out of their hands. The word “thought” formerly meant anxiety. Hence the Revised Version says, “Be not anxious for your life.” The word “wealth” once had a more extended meaning than now, and was, with propriety, inserted in italics, to supply the unexpressed meaning in 1 Cor. x. 24: “Let no man seek his own, but every man another’s *wealth*,” which was doubtless the same as weal. It is now displaced by the word “good,” which is more in accord with the language of the present day.

9. It reduces the number of italic words. Ordinarily they are used for emphasis, and for this reason some have wondered that so many unimportant words should be italicised in the Bible. The explanation is simple. They

are introduced by the translators to supply what they conceive to be implied or understood. The necessity for this arises from the idiomatic differences in the two languages. They are useful at times, but the fewer the better. Sometimes they becloud the meaning, as in 2 Cor. v. 10, where the four italic words in the Authorised Version have been reduced to three by the Revisers. The verse would have been clearer if all had been eliminated, and the marginal alternative introduced. It would then have read, "For we must all be made manifest before the judgment-seat of Christ, that each one may receive the things through the body, according to what he hath done, whether good or bad." The introduction of the italic word "done" after "things," and the selection of "in" rather than "through," indicate the inability of either Translators, or Revisers, comprehending how "good or bad things" could be received "through the body" at the judgment-seat of Christ. The doctrine of immaterial spirits is the veil which darkened their understanding. The italic words "for us," at the close of Heb. ix. 12, are omitted, whereby the verse represents the "eternal redemption" obtained by Christ, to be personal to him. If the Revisers had been faithful, they would have added, "for himself," but it would be too much to expect such a thorough-going change as this.

The reduction of the italics has been effected in two ways, partly by forms of speech which render them unnecessary, and partly by putting italic words into ordinary type, which is evidence that, in the judgment of the Revisers, they have an equivalent in the Greek text.

Taking Matt. iii., a short chapter, as an illustration, seven italic words have, in both ways, been reduced to three.

10. While retaining the style of the Authorised Version, it gives a more literal rendering. Some think this a disadvantage, and complain loudly of the melodious rhythm, so long familiar to the ear, having been marred. This is a very weak argument. It is not a question of melody *versus* harshness, but of correct *versus* incorrect language. Linguistic exactness, even though sometimes uncouth, is preferable, especially in divine revelation, to harmonious sound. When Translators aim at effect, they are apt to give a false colouring to the inspired words. It is for want of recognising this danger, that objection has been taken to the substitution of "love" for "charity" in 1 Cor. xiii. chap. A word of one syllable, it is said, does not sound so well as a word of three. If there were no difference between the two words this would be an allowable reason for preferring the more musical: but the variance is so wide in this case as to make the Authorised Version misleading. The necessity for the alteration is indicated by the fact, that in an early edition of *Chambers' Information for the People* an editorial note defined Charity to be "a disposition to think well of our neighbours, whatever may be their actions." The adoption of a more literal translation necessitates careful attention to the article, definite and indefinite, which is often a matter of great importance. The introduction of the definite article has, no doubt, made some sentences more angular, as in Matt. viii. 12, "There shall be weeping and gnashing of teeth," which, if rendered

with exact literality, would have been "the weeping and the gnashing of the teeth." But defects of this kind are of minor importance compared with the advantage of "the" before "Christ" in Matt. ii. 4; xvi. 16; xxiii. 8; Luke xxiv. 26; 46; Acts ii. 31; xvii. 3. It tends to disabuse the popular mind of the idea that "Christ" is a proper name given to God's Son, simply to distinguish Him from other men. As Prof. Roberts, one of the Revisers says, "that term is never used in the Gospels as a proper name, but always as an official title. Only once is it connected with the personal appellation Jesus, namely at John xvii. 3; in which passage the Saviour stations himself, as it were, in the future, when his claim to be regarded as Messiah shall have been demonstrated by the resurrection. After that event the term *Christ* might be used as synonymous with *Jesus*, but not before. Accordingly, we find that in the Gospels the word has, with very few exceptions, the article prefixed, and should therefore be translated '*the Christ*.'" The alteration of "in" to "through the" in 1 Tim. ii. 15, shews that the Apostle is not writing about child-bearing in general, but about that particular child-bearing of which the Virgin Mary was the subject. Heb. xi. 10, describes Abraham as looking "for the city which hath the foundations" instead of the indefinite "a city" of the old Version. As an illustration in the opposite direction, where specific is transformed into the general, by "the" being changed into "a" Rom. ii. 13, may be referred to. "The hearers of a law" instead of "the law" shows that the Apostle means law in the abstract, not simply the Mosaic law.

11. It has made some passages

more intelligible, such, for instance as, Mark ii. 22, which now reads, "No man putteth new wine into old wine-skins." The old word "bottles"—having in view the impervious material of which they are now made—was unintelligible without an explanation as to the difference between ancient modes of holding liquids and those now in vogue. The new rendering requires none.

12. Many words and phrases are more accurately rendered. "Hades" is substituted for "hell" in those passages where the original warrants it. It may be said that this is not a translation, but merely a transfer. True; but it is not associated with the fiery elements which have been attached by the Apostasy to the old word. The alteration is, therefore, a decided gain. Mark xvi. 26 is rendered, "forfeit his life" instead of "lose his own soul," which is equivalent to an admission that the Greek *psuche* rendered "life" does not contain the idea of immortality. It has puzzled some to understand why angels should be described as ministering to "them who shall be heirs of salvation" (Heb. i. 14), a form of words which is applicable only to believers previous to entrance into the bond of the covenant. The difficulty now disappears by the more correct wording, "them that shall inherit salvation." In Heb. ii. 16, the marginal rendering of the Authorised Version has been virtually adopted by the present tense being substituted for the past, and all the italic words—five—have been eliminated. So that we now read, "For verily not of angels doth he take hold, but he taketh hold of the seed of Abraham." The taking hold is thus a present and continuous process, and cannot, therefore, apply to Christ being made

of human nature. The Apostle has already affirmed that truth in v. 14, and his argument does not require its repetition in v. 16. On the contrary, his reasoning would be weakened by it. Verse 16 is, at the same time, an explanation of a previous statement, and a basis for the conclusion given in v. 17—“Wherefore it behoved him in all things to be made like unto his brethren.” Why did it so behove Christ? Because he “took on him” the nature of the seed of Abraham at the time of his birth. This cannot be; there is no sequence, no syllogism; it is a mere repetition. Who, then, it will be asked, takes hold of the seed of Abraham? That which is spoken of as “him” at the close of v. 14, viz., “the devil.” Sin personified takes hold of the seed of Abraham, and, in fact, all mankind, by subjecting them to death. Wherefore, as Christ was designed to be “a merciful and faithful high priest,” to “succour them that are tempted,” it behoved him to be made in all points like them; that is, in a nature which sin takes hold of by bringing it into the grave.

Considering the taint attaching, in these Laodicean days, to the word “profession,” in connection with religion, it is gratifying to find it displaced by “confession” in Heb. iii. 1; iv. 14; x. 23. “Most pitiable” is an improvement on “most miserable” in 1 Cor. xv. 19; for a false hope, although a subject of pity, does not produce misery as long as it lasts. “Passover” instead of “Easter,” in Acts xii. 4, removes not only an anachronism, but a Popish disfigurement, the latter being the name of the Romish imitation of the Jewish festival which witnessed the Crucifixion.

“Life and incorruption” is more accurate, in 2 Tim. i. 10, than “life and immortality;” for immortality comprises life, but incorruption does not. The incorrect statement, that “the love of money is a root of all evil” (1 Tim. vi. 10), need no longer be a stumblingblock to any, the revised rendering, that “the love of money is a root of all kinds of evil,” being in perfect accord with observation and experience. The reference, in the same chapter, to some who “suppose that gain is godliness” (v. 5), always appeared out of harmony with the context, and improbable. No such thoughts will arise respecting the new reading, “Supposing that godliness is a way of gain.” Acts iii. 19 predicates “times of refreshing” on the blotting out of sins, which is obscured in the Authorised Version. This is brought out by the Revisers, who translate it, “That your sins may be blotted out that so there may come seasons of refreshing from the presence of the Lord.” Gal. v. 17 has been a source of comfort to indolent believers inclined to yield to the old man of the flesh. The Revised Version takes away this prop to self-indulgence, by substituting “may not” for “cannot.” The strife between the flesh and the spirit is not for the triumph of the flesh, but the reverse, “that ye may not do the things that ye would.” “Living creatures” for “beasts,” in Rev. iv. chap., is a necessary emendation with which all readers of *Eureka* are familiar.

Having glanced at the commendable features in the New Version, most of which might have been further elaborated, it is now necessary to point out some of an opposite character. These may be divided into two parts, the first

arising out of the theological conservatism of the majority of the Revisers, and the second out of what may be called, in relation to the Old Version, their radical tendency to alteration. The former consist of those points where the Revised Version might be further improved:—

1. By embodying some of the marginal renderings in the text. The most important is "Holy Ghost," which is retained in nearly every place where it is to be found in the Authorised Version. In the margin of Matt. i. 18, and in that also of the first use of the phrase in other books, the following note occurs: "Or Holy Spirit: and so throughout this book." No valid reason can be adduced for this course. It is a feeble attempt to perpetuate the delusion that the Holy Spirit possesses a distinct personality. The inconsistency of this is shown by the alterations made in Matt. xii. chap. In the Authorised Version "Holy Ghost" occurs in verse 31, but the word "Holy" is in italics. The Revisers, by the rule already noticed, leave out the word "Holy," and, at the same time, substitute "Spirit" for "Ghost." Why this? What is there about the adjective "Holy" which makes it an appropriate word to qualify "Ghost?" If "Ghost" be right why should it not stand, when the word "Holy" is left out, or, as in some cases, when associated with God? If "Holy Ghost" be right, "the Ghost of God" cannot be wrong. In Matt. xii. 32, "Holy Ghost" occurs without any italics, and yet the Revisers have altered it into "Holy Spirit." In this they show a refined sense of propriety, which it is a great pity was not excited on a more extended scale. Having represented Jesus as con-

demning "blasphemy against the Spirit" in v. 31, they evidently thought it inappropriate to represent him in v. 32, as saying, "Whosoever speaketh against the Holy Ghost," and therefore they substitute "Holy Spirit." In doing this, they practically condemn themselves for retaining the obsolete phrase in other portions of the translated text, and relegating to the margin the more correct word.

On the subject of "hell" the New Version is an improvement. Where the original word is *Hades*, it is transferred, instead of translated. We now read, therefore, of "the gates of Hades" (Matt. xvi. 18), of "Dives lifting up his eyes" "in Hades" (Luke xvi. 23), and of the "soul" of Jesus not being left "in Hades" (Acts ii. 27). Though not altogether satisfactory, this is a step in advance, inasmuch as it helps to get rid of false ideas associated with the word. The introduction of the word "grave," in most cases would have been better. Where the original word is *Gehenna*, the text is left unaltered, the Greek word being given in the margin. See, for instance, Matt. v. 29; x. 28. But where it is associated with fire, the expression "hell fire" is transformed into "the hell of fire" (Matt. v. 22), and the Greek "*Gehenna* of fire" given in the margin. For translating "*Gehenna*" by "hell" there is absolutely no warrant. It is attributable to the exigencies of a false theology, though even on this basis it is inappropriate. That theology teaches that "hell" is a place of fire and torment: to associate it with the word "fire" is, therefore, superfluous. If the primitive meaning of the word "hell" be accepted, viz.: a covering, it is impossible to use it as an equivalent for the word

Gehenna, which is the name of a valley outside Jerusalem that can be seen at any time by those who visit it. It was once the scene of constant fires, which were kept burning to consume the refuse and corruption cast into it; the name has thus become specially associated with that condition. "Gehenna of fire," or fiery Gehenna, is, therefore, a correct representation of the original, and should have been inserted in the text instead of the margin.

(To be continued.)

REMARKS BY BROTHER THIRTLE.

Hitherto we have found the expression "kingdom of God" four times only in the Gospel by Matthew, the form "kingdom of heaven" being characteristic of Matthew's writing. Now we read "kingdom of God" only three times in the first Gospel, but nothing is lost by the change. In chap. vi. verse 33, we now read that Christ said: "Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first His kingdom and His righteousness; and all these things shall be added unto you." Some critics retain the old reading—"the kingdom of God and His righteousness"—which, in addition to having the support of the greatest number of manuscripts, agrees with the early Versions. The Vatican manuscript [fourth century] reads: "His righteousness and His kingdom;" and the Sinaitic manuscript, the oldest of all: "His kingdom and His righteousness." In adopting this last reading the Revisers have followed Tischendorf, Westcott and Hort, Green, and other critics. The context certainly favours the Revisers' reading, for a reference to the previous verse will show that the kingdom and righteousness are those of the *Heavenly Father*. The parallel passage in Luke—chap. xii. v. 31—reads: "Seek ye His kingdom, and these things shall be added unto you." Here, also, in the A.V. we read "kingdom of God;" but the change is made on more certain grounds, the reading adopted by the Revisers being that of the Sinaitic, Vatican, and Beza manu-

scripts, and some of the ancient versions. Among the editors of the Greek text who have adopted this reading here, may be mentioned Alford, Tregelles, Tischendorf, Lachmann, and many others. In this passage, likewise, the possessive adjective pronoun "His" takes us back to the previous verse, and we find that *the Father* is meant. In the succeeding verse we read: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." These changes impress one with the fact that the form of words "the kingdom" was a familiar one in the days of Christ, and, whether accompanied or not by the qualifying words "of heaven," or, "of God," was well understood as involving all that we use it to express to-day.

We now read in Acts xx. 30, that Paul foretold the entry of grievous wolves into the flock, saying: "From among your own selves shall men arise, speaking perverse things, to draw away the disciples after them." Let it be observed that the apostle does not speak of an attempt to draw away a few of the disciples, but of an effort to draw them away in a body, as a whole; the perverse things being spoken, the divine teaching being distorted, to draw away *the* disciples. This is an instance of the definite article having been duly translated, and what force is lent to the passage by the exact rendering! Among other illustrations of the definite article being properly regarded, may be mentioned Revelation ii. 10, where it is recorded that Christ exhorted the ecclesia at Smyrna thus: "Be thou faithful unto death, and I will give thee the crown of life." It is not "a crown of life," as in the A.V., but "*the* crown of life"—the life award. At the Grecian games a garland or wreath of leaves was given to the successful competitors. This *stephanos*, translated "crown" wherever it occurs in the New Testament, brought before the minds of Greek-speaking people the idea of a contest and victory. The life of faith in the Son of the Deity is compared to a race, and also to a fight or contest. Thus Paul wrote (2 Tim. iv. 8): "I have fought the good fight, I have finished the course, I have kept the faith;" or, "I have contested the good contest, I have finished the race, I have kept the faith." He did not speak of *a* fight, as the A.V. reads, but of *THE* fight, *THE* course, *THE* faith. So, also, it is not *a* crown that is spoken of, but *THE* crown. The *stephanoi*, or wreaths, of the Greeks were made sometimes of one kind of leaves and sometimes of another,

but they had at least one quality in common: they were corruptible. The life award of the Gospel will partake of another character; it will be incorruptible, and will comprehend glory, honour, and deathlessness. Speaking of those who strove in the games of Greece, Paul said: "They do it to receive a corruptible crown; but we an incorruptible" (1 Cor. ix. 25). James spoke of that which is in store for those who shall be approved at the judgment seat, as "the crown of life" (James i. 12). Peter wrote (1 Epistle v. 4): "When the chief Shepherd shall be manifested, we shall receive the crown of glory that fadeth not away." Here, again, the Revisers rightly reads "*the* crown of glory," not "a crown, &c." And when Paul had declared to Timothy how that he had finished his course and kept the faith, he said: "Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not only to me, but also to all them that have loved his appearing." This unfading crown, the crown of glory, of righteousness, and of incorruptibility, is the crown of life, the life-stephan. It is not "a crown," but "*the* crown,"—the life-award. All who run the race, pressing on to the goal as Paul did, will secure the prize, and that prize is eternal life. Christ has been stephaned with glory and honour, and he dieth no more. Life is the stephan; deathlessness is the victor's prize. It is not one prize to one successful competitor, and another prize to another; it is not a crown, an award: but it is a sharing of THE LIFE of him who is the first-born of the new creation, a participation by the divine family in the life of Messiah's age, and all that is therein involved.

Those who examine the Bible for what they call "self-contradictions" (their examinations are, as a rule, of the most superficial character) generally point with confidence to two verses in the Acts of the Apostles, which they think are not consistent the one with the other. How often has it been said that what is stated in Acts ix. 7 cannot be true if what is recorded in Acts xxii. 9 is true? In the first passage we read, with reference to Christ's appearing to Paul, that, "the men that journeyed with him stood speechless, *hearing the voice* but beholding no man." In the second passage, Paul, recounting the circumstances of the event, says: "They that were with me beheld indeed the light, but they *heard not the*

voice of him that spake to me." There seems to be a contradiction; but there is not one in reality. The writer of the Acts is accurate, and Paul himself also tells the truth. Properly informed people will not, of course, question this. The fact is that the men with Paul heard something of the voice, but they did not hear it in its completeness; they did not hear to an understanding of what was spoken. In the first passage it is said of the men: *akouontes men tes phoonec, mecedna de theoorountes*: "hearing indeed of the voice but seeing no one;" they did not hear the voice, but only *something of it*. It cannot, therefore, after this, be inconsistent to describe the matter as Paul did when he said of his companions: *teen de phoonec onk eckousan tou lalountos moi*: "the voice of him speaking to me they did not hear." They heard of the voice, not the voice; what they heard did not amount to an understanding of what was said. Paul himself heard the voice in its completeness—Acts xxii. 14. In Acts ix. 7, where *phoonec* is used in the genitive case, and where incomplete hearing is implied, some of the Revisers thought "sound" the proper translation—see margin.

It will be seen that the request of one of the malefactors crucified with Christ appears in a slightly altered form, and that our Lord's reply to his prayer has not undergone any change. In the A. V. we read (Luke xxiii. 42): "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom." We now read: "And he said, Jesus, remember me when thou comest in thy kingdom." From this it would seem that the man addressed Christ as *Jesus*, and had in view his coming *in his kingdom*. In considering this passage we should, perhaps, take note of an interesting various reading. The Beza manuscript (sixth century) reads: "And turning to the Lord, he said to him. Remember me, Lord, in the day of thy coming." While not disposed to regard this reading as any more than an explanatory one, for which some unknown copyist was responsible, we certainly see in it a clear indication that, at the early time whence the manuscript mentioned dates, the verse was looked upon as bringing a particular day to view—"The day of thy coming." In that case the ordinary form of Christ's reply would be perfectly plain, "this day [that is, the day of my coming] thou shalt be with me in Paradise." But the reading just given is doubtless a gloss, although valuable as pointing to an early

form of interpretation. The best attested reading of verse 42 is that adopted by the Revisers: "Remember me when thou comest in thy kingdom." The form of Christ's reply depends upon how we punctuate verse 43, and, of course, the punctuation must depend upon how we construe the sentence. There are good reasons why the present punctuation should be altered, and why we should read "Verily I say to thee to-day—Thou shalt be with me in Paradise." Let it be borne in mind that the old manuscripts in no way indicate punctuation. The oldest documents are closely written, in capital letters, line following line, without any division between words, sentences, or subjects. Then there are abbreviations and other things for the reader to encounter. Punctuation is altogether a thing to be determined by the reader, and in not a few places in the New Testament, scholars are divided as to the exact and proper punctuation of passages. An Anglican clergyman and scholar named Bullinger, in an analytical Concordance to the New Testament, has pointed out that the word *seemeron* (to-day, this day), when it comes after a verb, belongs to that verb, unless it is separated from it, and thrown into the next clause, by the presence of the conjunction *hoti* (that). Now, this bears in an important way upon Christ's reply to the malefactor's petition. In the Greek we read: *Ameen legoo soi seemeron mel' emou*, &c. "Verily I say unto thee to-day with me, &c." If we had read here: *Ameen legoo soi hoti seemeron*, we should have had no alternative but to have rendered "Verily I say to thee, that to-day thou shalt be, &c.," the word *hoti* serving the purpose of introducing the second clause, and throwing *seemeron* (to-day) into that clause. The absence of *hoti* from the text, however, shows that *seemeron* should be construed with the first clause of the sentence, and we should read: "Verily I say to thee to-day—Thou shalt be with me in Paradise." In Luke xix. 9 we have the word *seemeron* thrown into the second clause of the verse by the conjunction *hoti* (that): "And Jesus said unto him—to-day is salvation come to this house;" in Luke iv. 21. "And he began to say unto them—to-day hath this Scripture been fulfilled in your ears;" and in Mark xiv. 30 "Verily I say unto thee, that thou to-day, &c." In all these cases we have the word *hoti*, answering to our English word "that." In the first two instances, however, trans-

lation was not necessary, the word being idiomatically pleonastic in the Greek. In Matt. xxi. 28, and Luke xxii. 34, the word *seemeron* occurs without the conjunction before it, as it does also in the following among other passages in the Septuagint version of the Old Testament: Deut. vi. 6; vii. 11; viii. 1; x. 13; xi. 8, 13, 28; xiii. 18; xix. 9; xxvii. 4; xxx. 15, 16, 18, 19; xxxi. 2. These places forcibly illustrate the rule that *seemeron* should be read with the verb preceding it in cases where it is not accompanied by the word *hoti* (that). In Luke xxiii. 43, the word *seemeron* is, therefore, demonstrative and emphatic, and has nothing to do with the promise made by Christ. If, however, regarded as belonging to the opening words of asseveration, the expression is by no means without important signification. As Mr. Rotherham puts the reply: "Thou dost ask to be remembered then; verily thou art assured now. As on this day of my weakness and shame, thou hast faith to ask, I this day have authority to answer." The latter part of the verse is, then, as the same translator continues, left free to refer to the very matter of the supplicant's request: "Thou dost ask to be remembered when I come in my kingdom: thou shalt be remembered then, and with distinguished favour; thou shalt be in my kingdom; shalt be with me in the very paradise of my kingdom, in the garden of the Lord [Isaiah li. 3; [Sept: *paradeisos*] Ezekiel xxxvi. 35; compare Genesis ii. 8 [Sept: *paradeisos*] iii. 2 [Sept: *paradeisos*]; Rev. ii. 7) in that most central and blessed part of the coming kingdom, of which thou dost believe me to be the destined king." If, therefore, as we have said, we had read *legoo soi hoti seemeron esee mel' emou en too paradeisoo*, we should have had to punctuate as in the Authorised Version, adopted by the Revisers; but as we read *legoo soi seemeron*, &c., we must, to be exact, render: "I say to thee to-day—Thou shalt be with me, &c."

The verse, Matthew xxiii. 35, exhibits an illustration of the use of the aorist tense of the verb in reference to a future event. We read that Christ said to the hypocritical scribes and Pharisees: "I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah,

whom ye slew between the sanctuary and the altar." A scriptural exposition of the text clears up any idiomatic difficulty. It is obvious that the visitation of the shedding of the blood of the prophets was to come upon *that* generation. It is also plain that of the prophets, wise men, and scribes then being sent, some would be killed and crucified, and some scourged and persecuted—and upon that generation *all the blood shed* would be visited. The verb rendered slew is in the first aorist tense, and the idea of this tense is simply that of accomplishment. It is not to be inferred that the slaughter of Zachariah was a past event at the time Christ spoke, but simply that it would be an accomplished fact when the visitation of the shedding of righteous blood upon that generation should take place. The aorist tense is used in relation to events present and future as well as past; and according to history, the prophecy contained in these words of Christ found its fulfilment in the massacre of Zachariah son of Barachiah, "in the middle of the holy place," three years before the destruction of Jerusalem. Thus, the "all" include the blood of Abel as the first martyr, and the blood of Zachariah was the last of the reckoning. This view of the matter led Granville Penn, and some other translators, to render "whom ye *will* slay." There are several other places in the New Testament where the aorist is used with very similar force, and by noting this fact, we can often correctly estimate the faulty interpretations of those who quote the Scriptures to uphold false doctrines. Here is one such passage. In Colossians i. 13, we read that the Father "*delivered* us out of the power of darkness, and *translated* us into the kingdom of the Son of His love." Here both the verbs are aorists, and it is certain that, as yet, we are not translated into the kingdom. But, our being delivered from the power of darkness, will, when completed, result in the translation into the kingdom. The fact is viewed without regard to time, and when the consummation contemplated in the passage takes place, both the deliverance from darkness and the translation into the kingdom, will be accomplished facts.

We still read in Acts xx. 28 that God purchased the church "with His own blood." In the margin we are informed that "many ancient authorities read 'the Lord.'" According to the margin, then, the verse reads: "Feed the church of the Lord, which he purchased with his own blood." The two oldest manu-

scripts, the Sinaitic and the Vatican, read as in the text, and so do some of the early versions, Alford and some other editors following. The Alexandrian, Ephraem, Beza, and Laud manuscripts, with some ancient versions, read "Church of the Lord," and this is the lection adopted by Griesbach, Lachmann, Tischendorf, and Tregelles. It has been well observed that the expression "blood of God" savours of a later time than Luke or Paul. If, however, in following the oldest manuscripts, and, bearing in mind that, while in several other places we read of the ecclesia of the Deity, and not of the ecclesia of the Lord, we abide by the reading "church of God" in this verse, we ought to render the concluding words of the verse with that exactness which will prevent the introduction of an erroneous doctrine into the Book, and to translate the verse thus: "Feed the church of God, which he hath purchased through the blood of His own (*dia tou haimatos tou idiotou*). There is then a noun understood, and it may be son, lamb, or sacrifice. Paul, writing to the Romans, said, God spared not *His own son*, but delivered him up for us all. It will be observed that the American Revisers recommend the reading "the Lord," with a marginal intimation that some ancient authorities, including the two oldest MSS., read "God."

Some scholars have disputed the soundness of the Revisers' judgment in reference to John i. 18. The text reads: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him;" and in the margin there is a note stating that many ancient authorities read "God only begotten," instead of "the only begotten Son." It is clear that to read of "God only begotten," as declaring, interpreting, or expounding the Father, would not be consistent with the language used by Christ to demonstrate his divine origin when he said: "Not that any man hath seen the Father, save he which is from God, he hath seen the Father" (John vi. 46). And we know that Christ himself, the Son of the Deity, the Word made flesh, was the one by whom the grace and truth of the Father were shown forth, the one by whom the Eternal was manifested. To have decided in favour of the reading "God only begotten" would have been to have introduced into the Revised New Testament a singularly false reading. But Trinitarians, feeling the loss of many

apparent testimonies—the Bible is devoid of any real testimony in favour of this doctrine of a corrupt ecclesiastical system—have in many quarters shown offence because the Revisers did not put the marginal reading in the text. We have been told that the Sinaitic, Vatican, and Ephraem (first hand) manuscripts read “only begotten God,” that many versions and fathers read so, and that Tregelles and Westcott and Hort decided in favour of this decidedly Trinitarian reading. In response, it is admitted that the authorities quoted in favour of the false reading are generally good, but it is said that the marginal reading cannot be the right one, because it is so out of tune with the common phraseology of the New Testament. But there is no little evidence against the corrupt reading. The Alexandrian, and many less ancient manuscripts, read the same as the text followed by King James’s translators, and approved by the majority of the Revisers, and the Ephraem manuscript was, in the ninth century, corrected so as to read the same. Many of the early versions also read the same, and Eusebius, Athanasius, Chrysostom, and other “fathers” knew no other reading, so far as their writings enable us to judge. Also this reading has been supported by Alford, Griesbach, Scrivener, Wordsworth, Lachmann, Tischendorf, and McClellan. The last-named critic, a firm Trinitarian, does not hesitate to style the reading now presented in the

margin “a doctrinal correction.” And so it was, and it bears witness of a time when *false doctrine* was prevalent in a similar shape to that it assumes to-day. McClellan observes: “The phrase ‘only begotten God’ is an expression utterly out of harmony with the verse, and with the whole style and tenor of S. John’s Gospel. In the verse itself the introduction of the term ‘God’ into the second clause would confuse the clear statement concerning God in the first clause: ‘God no one hath ever yet seen.’ And as to the Gospel generally, we can only say that we are satisfied that no one deeply conversant with its thought and style can help feeling that ‘only begotten God’ cannot have been the expression of S. John (comp. John iii. 16, 18; 1 John iv. 9).” This position is, undoubtedly, the right one. This condemnation of the reading, too, has peculiar value when the source from whence it comes is considered. No one acquainted with the Truth would speak of God as being begotten, but we can understand the “fathers” making use of almost any form of speech savouring of unsound doctrine: and the manuscripts which contain the extraordinary reading mentioned are evidence that at a very early date efforts were made to provide false teaching concerning the nature of Christ with what might appear to be testimonies to its truth. It is satisfactory, however, to find that the Revisers have resisted the appeal to adopt a manifestly corrupt treading.

THE VISIBLE HAND OF GOD

IN

MIRACLES, SIGNS, AND WONDERS:

The nature and design of such operations and their necessity to the accomplishment of the work of God in the earth.

No. 8.

A REMARKABLE exhibition of the visible hand of God occurred in Abraham’s days, though somewhat outside the circle of Abraham’s experiences. The occasion was the destruction of Sodom and Gomorrah. This event is distinctly and reliably historic, notwithstanding the modern tendency to regard it as mythical and legendary. Its appearance in the Mosaic narrative would be conclusive, without further evidence, considering how completely established the authority of the Pentateuch is, by Christ’s own endorsement; but, in addition to this, we have Christ’s specific allusion to the matter,

thus—"As it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded. But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all" (Luke xvii. 28). Then, we have the Apostles alluding to it more than once (2 Peter ii. 6; Jude 7), while, in the prophets, it is familiarly used as a standard of comparison in the most matter of fact way, thus: "Babylon, the glory of kingdoms, shall be as when God overthrew Sodom and Gomorrha, (Isaiah chap. xiii. verse 19). "As God overthrew Sodom and Gomorrha, and the neighbour cities thereof, saith the Lord, so shall no man dwell there." (Jer. 1. 40). "The punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom" (Sam. iv. 6). "Sodom, thy sister hath not done as thou hast done" (Ezek. xvi. 48). It follows that the destruction of Sodom and Gomorrha stands or falls with Christ, the apostles and the prophets. As the falling of these is on the list of logical impossibilities, the record of that destruction is established. Let us consider what the nature of the event was.

Abraham's nephew, Lot, had gone to reside in Sodom, in the plain of Jordan, an extensive and fertile district, lying between the hill ranges, when, as yet, there was no Dead Sea. The plain, we are informed, "was well watered everywhere, before the Lord destroyed Sodom and Gomorrha, even as the garden of the Lord" (Gen. xiii. 10). That it was an attractive region is shewn by Lot's choice of it, when Abraham called upon him to go right or left, that he might go the other way for the sake of peace. The Jordan probably intersected it in many intricate turnings and windings, (after the style of the upper part of the river,) before escaping into the Gulf of Akaba (if that was the outlet before the convulsion that led to the formation of the Salt Sea), while mountain rivulets, descending from the Moabite hills on the east, and the Olivet-crowned table land on the west, would water the land on their way to the Jordan. It must have been a smiling scene of plenty and peace.

It had a considerable population clustered in several towns and villages, but the character of the population was by no means in harmony with the beauty of their fertile surroundings. "The men of Sodom were wicked, and sinners before the Lord exceedingly" (Gen. xiii. 13). Their wickedness is manifest in the incident that followed the arrival of Lot's angelic visitors; but their behaviour on that occasion was only a symptom of general character. Their general character is thus described in a long subsequent message to Israel: "Behold this was the iniquity of thy sister, Sodom, *pride, fullness of bread, and abundance of idleness* was in her, and in her daughters, neither did she strengthen the hand of the poor and needy. And *they were haughty and committed abomination* before me. Therefore, I took them away as I saw good" (Ezek. xvi. 49). It may be remarked, in passing, that this divine specification of Sodom's sins, is not such as would have been drawn up by popular imagination in the case. The men of Sodom were not cut-throats and brigands: they were such as thousands who are to be met with every day in the streets of most European and American cities; whence we are enabled rightly to estimate the true character of modern days, as they appear in the divine eyes. Pride, arrogance, indifference to the poor,

and abomination, are the common characteristics of European and American civilization of the present hour.

In the case of Sodom, there did not appear to be an exception. This transpires in the interesting conversation between Abraham and his three wonderful visitors, who were to him the angelic representation of Yahweh, the most High *Ail*, Possessor of heaven and earth. At the close of their visit (Gen. xviii.) "The men rose up from thence, and looked towards Sodom: and *Abraham went with them to bring them on their way.*" Here is a picture: Abraham, the father of the faithful, escorting along the road three angels, one of whom pre-eminently bore THE NAME. There is a halt on the road, and this last communicates to Abraham the divine intentions with regard to Sodom, after which, the other two angels go forward to execute those intentions, leaving the NAME-BEARER with Abraham, standing before him, at a reverential distance. Abraham is concerned for the fate of Sodom, on account of his nephew, Lot, who had gone to sojourn there. Knowing Lot's righteousness of character, he makes bold to think that surely he will not be included in a destruction intended only for the wicked. But he does not presume to make known his thoughts in a light or abrupt manner. He draws near and speaks, but he speaks with profound reverence. He breaks the subject, but it is in an indirect and apologetic manner: "Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city, wilt thou also destroy and not spare the place for the fifty righteous that are therein?" "*If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.*" This condescending answer was satisfactory so far as it went: but it did not touch the subject of Abraham's anxiety. He would like to ask again: but he is embarrassed at the idea of interrogating the Deity angelically manifest. He makes profound obeisance: "Behold now, I have taken upon me to speak unto the Lord which am but dust and ashes: peradventure there shall lack five of the fifty righteous, wilt thou destroy all the city for lack of five?" "*If I find there forty and five, I will not destroy it.*" Again, he is graciously answered in the terms of his own question: but again he is without the information he seeks. "Peradventure there shall be found forty there?" "*I will not do it for forty's sake.*" Abraham is perplexed how to proceed. He throws himself on the consideration of the august personage who held the fate of Sodom in his hands: Oh, let not my Lord be angry, and I will speak: peradventure there shall be found thirty there?" "*I will not do it if I find thirty there.*" And so Abraham, with apologies for his familiarity, pursues the subject, till he is finally informed that, if there are as few as ten, the place will be spared. The event showed that there was not a single resident besides Lot, for whom Yahweh had any regard.

This prologue to the destruction of Sodom, is instructive in a variety of ways. Does it not show the value of righteous men in a community? These may be the meekest and obscurest among men, yet are they the shields and safeguards of the sinners among whom they dwell. "All things for your sakes" defines a principle of very wide application. "The salt of the earth," "the light of the world," is Christ's own description of the relation of his people to the present evil aion; and although the idea may be laughed

to the uttermost scorn, it will be found a true idea, (as regards those whom God esteems righteous), in the day when the saints being removed, nothing will remain to hinder the outpouring of the judgment of God upon mankind. How useful, also, is the picture of Abraham's intercourse with the Elohim, in illustrating the personal reality and grace and condescension of the angels, who, though so harmless and sociable with Abraham, are, to the enemies of God, more formidable than the deadliest dynamite torpedo, as the Sodomites experienced. The reflection is of practical value in view of the prospect exhibited to us in the Gospel, of one day, and that not a long distant one, becoming acquainted with myriads of them, and of sharing the wonderful exaltation which they enjoy, as the immortal and powerful servants of Yah.

The two angels who departed from Abraham while he engaged in the interesting conversation recorded, duly arrived at Sodom. As their arrival and work there, are in the highest order of "miracle," the contemplation of the narrative, in detail, will be advantageous. Lot mistook them for ordinary travellers. He was sitting in the gate of Sodom when he saw them approach. Perceiving they were strangers, and doubtless by their carriage, distinguished strangers, he rose and advanced towards them, and making profound obeisance, offered them an importunate and cordial hospitality for the night. The angels declined, remarking, they would "abide in the street all night." Abide in the street all night! Curious visitors these, who could dispense with roof and bed while darkness brooded on earth—and make themselves at home "in the street!" There is here a peep into the modes of angel life. Habits are according to nature and need. The fish in the water, the birds in the trees, beasts in the open field—are at home where man would perish. The comforts of a human home would be death to these. Angels are higher than man: they cannot die anywhere: they can adapt themselves to any condition. At the same time, possessing the highest and most appreciative order of intelligent faculty, they have their preferences. A human habitation may be to them what a "lodging house" would be to the lord of a palace. Bed they apparently do not require. Sharing the nature of Him who "slumbers not nor sleeps" (Psa. cxxi. 4), "who fainteth not neither is weary" (Is. xl. 28), they can "abide in the street all night" without inconvenience. The fact is interesting to us because of the hope the gospel gives us of becoming like to them (Luke xx. 36).

However, Lot "pressed upon them greatly." His importunities were not unavailing. The angels are not indifferent to the wishes and comforts of others. They are the true gentle-men of the universe. They reflect the character of the Eternal Father of all, who is gracious, compassionate, and good. They would have preferred God's open air, but in view of Lot's strong desire, "they turned in unto him and entered into his house," and not only so, but they condescended to partake of what he provided for them. "He made them a feast, and did bake unleavened bread, and *they did eat.*" Angels eating, will only be a difficult idea with those whose notions on the subject are drawn from religious novels and art illustrations. The Scriptural exhibition of the subject is free from difficulty. Angels can eat, though independent of eating for life: and when they eat, their food is assimilated to their spirit-nature, just as food eaten by man is assimilated

to man-nature ; by the dog, to dog nature ; cat, to cat nature ; and so on, every creature to its own nature. There is this difference, that angel-nature is spiritual and incorruptible. There is none of the offensiveness more or less incident to the physiological processes of all animal organizations. Cleanness, holiness, incorruptibility, and strength, are characteristics of the spirit-nature, involving completeness of absorption of all substances partaken of.

“Before they lay down”—then they did lie down? Yes, they can accommodate themselves to circumstances. They were under Lot’s roof ; they had the hours of darkness to spend ; they had accepted his hospitality ; and they conformed to his wishes and expectations in the matter of “lying down ;” they could make themselves as comfortable by lying down as sitting up, and lying down would be more to the comfort of the family than if they had sat up. And so, apparently, they lay down. But “before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter.” They had heard of the arrival of Lot’s guests, and, in an idle and wanton mood, they wanted to get sport out of them. They demanded of Lot to bring them out. Lot expostulated with his neighbours. He might as well have expostulated with a pack of wolves. They were deaf to every appeal of reason ; they persist in their madness, and make an attempt to break into the house by force. And, no doubt, brute force would have been successful, as it has been in thousands of cases in the history of the world. But there was a power inside, that only rarely takes part in the concerns of men. Those comely, gentle visitors, whose arrival had caused the strife, had power that this mob of rowdies knew nothing of. They had greater power than comes with mere bone and muscle, of however brawny an endowment. They had control of the occult forces of nature. In the exercise of this control, they first released Lot from the turmoil, and shut the door, and then struck the rioters with blindness. This was what men call “miracle,” a definition correct enough when employed to mean a use of power beyond human reach, but not correct when understood to mean a violation of nature, a suspension of law, a magical performance incomprehensible, outside the realm of natural fact. It is by no means so. It is but a super-human use of nature—a manipulation of nature’s forces by the power that lies at the root of all nature—from which nature sprang, and in which it subsists from hour to hour. The Spirit of God is this energy of nature, and when God gives its control to angel or man, wonderful things can be done, but those wonderful things are all in harmony with nature’s forces—not upsetting or displacing them, but using, and modifying, and manipulating them with the aim of producing specific results by means of those forces intelligently and dynamically applied. It is as when a demonstrator of chemical science takes a natural substance, and by decomposing agents, reduces it to elementary principles, or, as when he artificially produces ice, or light, or any other phenomenon. The professor produces extra-natural results—results that override nature for the time being ; but the results are not contrary to nature ; he produces them by applying nature’s forces in a specific way. “Miracle” is of this order, with this difference, that the operators have a higher command of nature than is possible to man. They have this higher command by having hold of the

root-element, so to speak, the primal eternal force, the Spirit of God, in which all things exist. Man is an external mechanical operator so to speak, who can only use the established affinities in educing results. The Spirit of God has to do with the inside and constitution of everything, and can at will evolve results in a direct manner, and of a radical sort. Lot's visitors were incarnations of this Spirit. They had but to will the blindness of the senseless crowd outside the house ; their will became a paralysis of the optical nerves of every one of them, and they were blind. It is what happens in mesmeric experiments, only that, in the case of the mesmerist, he has to laborously expend much of his feeble force in a warm apartment, free from draft, to bring one or two in a company under his influence, while the angels, with the completeness of divine power, smite a whole crowd of robust people in the open air.

The assault thus effectually repelled, the angels give instructions for Lot's immediate withdrawal from the place with the first light of the dawn. "Whatsoever thou hast, bring them out of the city, bring them out of this place, for we will destroy this place, because the cry of them is waxen great before the Lord, and the Lord hath sent us to destroy it." This "*whatsoever thou hast*," was explained to Lot to include "son-in-law, and thy sons and thy daughters." Accordingly, "Lot went out and spake unto his sons-in-law, which married his daughters, and said, 'Up, get you out of this place, for the Lord will destroy this city.' But he seemed as one that mocked unto his sons-in-law" (Gen. xix. 14.) Here are relations invited to escape, because of God's regard for those to whom they were related. Lot, for Abraham's sake (xix. 29), and sons-in-law, &c., for Lot's sake. The point is worthy of notice in an age when we may look for another divine visitation, and when, for the sake of those whom God may favour, docile relations may again be invited to share the chamber-refuge of the righteous from the destroying storm (Isaiah xxvi. 20). Lot's sons-in-law treated the warning as lunacy, and were destroyed. To this day, the intimation of the divine purpose is as the speech of those that mock. Let the Lots endure. Their faith and patience will be justified.

Some time was spent in these futile importunities. We are told, "When the morning arose, *the angels hastened Lot*." There must have been a reason : the reason may have lain in Lot's concern for his married daughters leading him to try and overcome the mirthful incredulity of his sons-in-law. Probably, Lot persevered in his implorations, and was delaying for the sake of those he loved. At all events the angels pressed him. "Arise, take thy wife and thy two daughters which are here *lest thou be consumed in the iniquity of the city*." Still, Lot was loth to go : he yearned on his married daughters, and perhaps his sons-in-law. Then the angels resorted to gentle pressure : "While he (Lot) lingered, the men laid hold upon his hand and upon the hand of his two daughters, the Lord being merciful unto him ; and they brought him forth and set him without the city." Having brought Lot, his wife, and two daughters, clear of the place, the angels enjoined them to make for the hills, saying, "Escape for thy life : look not behind thee, nor stay thou in all the plain ; escape to the mountains, lest thou be consumed." But Lot's wife could not be made to hurry. She did what they were told not to do ; she looked behind ; she lingered ; her heart was

in Sodom. Perhaps it was natural ; perhaps some would glorify it as a case of "fine maternal instinct." But it was a distinct disobedience to the divine instructions, and "she became a pillar of salt." And Jesus says, "Remember Lot's wife." Natural affinities are in the wrong place when they obstruct the divine will. The lesson is good for all ages, and may be applied in thousands of cases, though it may not appear to bear so urgently as in Lot's circumstances.

Lot did his best to comply with the angelic command, but he had certain fears about the mountain. He asked that he might be permitted, instead, to take refuge in an adjoining village. His request was granted, but he was told to make haste. "Haste thee," said the angel, "escape thither: for *I cannot do anything till thou be come thither.*" Divine anger held in rein for the sake of a man! So it is in a larger sense in all ages till the time appointed. The sun had risen when Lot entered the place of his refuge—Zoar. There was then no obstacle to the dread work of the angels. They let loose the thunderbolts of heaven. They did not go against nature. They used the powers of nature. The elements of combustion exist in the atmosphere. The scientific experimenter can liberate them on a very small scale by instrumental appliances. But who can lay hold of the elements themselves? In the German coast and harbour defences, a man in a tower can touch a key, which, liberating an electric current, can explode a torpedo under a ship six miles distant: but suppose he had the current under his will without the apparatus? Oh, vain supposition! Here is the dividing line between God and man. The angels, his servants, can, when need be, evoke fire from the air without mechanical appliance, and manufacture burning substance without "chemical works." They can do so by the instantaneous combination of the elements. They showed their power when Lot was safe in Zoar. "The Lord, (Yahweh)—by their hands—"rained upon Sodom and upon Gomorrha brimstone and fire from Yahweh out of heaven, and he overthrew those cities, and all the plain, and all the inhabitants of the cities." Abraham, early astir, "looked toward Sodom and Gomorrha, and toward all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace." Here was sublime, and striking, and awful miracle—the hand of God as visible as it can ever become. It opens out an inexhaustible chapter of profitable reflection. It illustrates divine modes, and gives insight to the divine relation of things in the present evil world. God is angry with the world as it now is, but He defers His anger for His name's sake (Isaiah xlviii. 9), that His people may be developed for His praise, and that the earth may be prepared as their inheritance and the habitation of His glory. When the ripe moment arrives, the world will see the arm of His power unbarred, as the inhabitants of Sodom saw, though with a difference of form, suited to the difference of the age and purpose. It is for the friends and the enemies of Christ to note Christ's declaration on the subject: "As it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded. But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed."

EDITOR.

CURIOUS ORIGIN OF A NURSERY JINGLE.

THE TRUTH IN AN UNSUSPECTED PLACE.

A BROTHER hands us an old and tattered number of an old magazine, published in February, 1831 (*The Youths' Instructor and Guardian—No. 170*), containing an article having a certain interest for those who know the truth. The article is quoted from *The Congregational Magazine* of that day. It relates to the origin of the English nursery jingle "The House that Jack built." The writer says that that composition is based upon an ancient parabolic Jewish hymn to be found in *Sepher Haggadah*, fol. 23. He writes with the Chaldee original before him, and furnishes a literal translation with the notes of interpretation appended, by P. N. Leberecht, of Leipsic, in 1731. The hymn begins with two lines, goes over ten verses, adding only one fresh line in each verse, after the style of "The House that Jack built." It begins :—

- 1 A kid a kid my father bought
For two pieces of money.
A kid a kid.
- 2 Then came the cat and ate the kid
That my father bought
For two pieces of money.
A kid a kid.
- 3 Then came the dog and bit the cat
That ate the kid
That my father bought
For two pieces of money.
A kid a kid.

Thus the verses expand, with the gradual introduction of new features until it ends in the following form :—

Then came the Holy One, blessed be He !
And killed the angel of death
That killed the butcher
That slew the ox.
That drank the water
That quenched the fire
That burned the staff
That beat the dog
That bit the cat
That ate the kid
That my father bought
For two pieces of money.
A kid a kid.

It is the interpretation that imparts interest to an otherwise vapid alliteration.

1. *The kid*—The Jewish nation.
2. *The father*—Jehovah.
3. *The two pieces of money*—Moses and Aaron.
4. *The cat*—The Assyrians, the first of Israel's desolators.
5. *The dog*—The Babylonians who overthrew the Assyrians.
6. *The staff*—The Persians who subdued the Babylonians.
7. *The fire*—The Greeks who destroyed Persia.
8. *The water*—The Romans, who extinguished the empire of the Greeks.
9. *The ox*—The Saracens, who drank up Roman power in the East, particularly in Palestine.
10. *The butcher*—The Crusaders, who killed Saracen power in the Holy Land.
11. *The angel of death*—The Turkish power, who displaced the Crusaders in Palestine.
12. *The Holy One*—On this, the writer remarks: "The commencement of the tenth stanza is designed to show that God will take signal vengeance on the Turks, immediately after whose overthrow, the Jews are to be restored to their own land, and live under the government of their long-expected Messiah."

The composition has a curious interest at such a time as this, when affairs are verging towards the consummation depicted. The question of the origin of "The House that Jack built" is of about as much consequence as the identity of "Humpty Dumpty;" but, that the hope of Israel should lurk at the foundation of a common nursery rhyme is more than interesting. The fulfilment hangs in the air. "Vengeance on the Turks" is the order of the day; their "overthrow" is an imminent contingency of the hour; the Jews are returning to their own land; and the coming of their long-expected Messiah, is the ardent expectation of many enlightened minds throughout the world.

EDITOR.

**SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA No. 134.**

"Exhort one another daily."—PAUL.

AMONG the many Scriptures which have been written, "that the man of God may be thoroughly furnished unto all good works," there is none more efficacious in a certain way than the account read in our hearing this morning of the interview between Jeremiah and the Rechabites. Let us look at it for a moment. Jeremiah is divinely ordered to send for the Rechabites and bring them into one of the apartments of the temple and offer them wine. The

Rechabites were so called from their ancestor Rechab, whose son Jonadab left various directions, for the guidance of their descendants. Under these directions, they lived a pastoral life in tents in the open field. Their being within the walls of Jerusalem at the time of Jeremiah's message, was due to the presence of Nebuchadnezzar's army in the country, from whom they naturally sought refuge in the principal fortified city of the land. Among

other paternal directions for the regulation of their house, was the command to abstain from the use of wine. It was principally with reference to this they were now sent for. Jeremiah, having assembled them in one of the principal apartments of the temple, produced tankards of wine, and empty cups, and proposed to them, to "have a glass," as it were, all round. "Drink ye wine," said Jeremiah. "We will drink no wine," said they. "Jonadab, the son of Rechab, our father, commanded us, saying, Ye shall drink no wine, neither ye nor your sons for ever." "Thus have we obeyed the voice of Jonadab, the son of Rechab, our father."

It is with the divine application of this incident that we have to do. Such an incident, publicly transacted in the courts of the temple, would naturally attract notice, and secure attention to the lesson divinely intended. What was the lesson intended? Not abstinence from wine, though that is a good thing, as it is written: "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine: they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth its colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder" (Prov. xxiii. 29).

The lesson intended is conveyed in Jehovah's own words: "The words of Jonadab, the son of Rechab. . . are performed: for unto this day they drink no wine, but obey their father's commandment. . . But ye hearken not unto me. I have sent unto you all my servants, the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings. . . but ye have not inclined your ear, nor hearkened unto me" (Jer. xxxv. 14). The words of a man are obeyed; the words of God are disregarded. This is the central argument of the incident. This is God's complaint to the house of Israel by

Jeremiah. And is it not a reasonable complaint? Whose words ought to be obeyed, if not the words of "the High and Lofty One, inhabiting Eternity"? Is it not a complaint that might, with peculiar force, be addressed to this age of the world? The commandments and ordinances of men are submitted to in all the ways of life, but the commandments of God have ceased even to be an intelligible idea, let alone a practical power, in the habitations of men. Yea, it may be said that the spirit of obedience in any direction is more and more on the wane. If man's commands are obeyed, it is not from the spirit of obedience, but in the spirit of fear of consequences. Human law would soon be a dead letter, if it were not for the handcuffs of the police and the powder and shot of the military. Yet the spirit of obedience is the noblest spirit under the sun. It was the departure from it in the beginning that led to the world's woes: it is the return to it that will be the salvation of men. "By one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous (or obedient)."

God manifests His approbation of the one spirit, and His stern disapprobation of the other, in a special manner in the incident before us. He reminds Israel of the means He had adopted to bring them into the path of obedience, and He upbraids them as to the attitude they had shown. "I have sent unto you," He says, "all my servants, the prophets, rising up early and sending them." In passing, there is something worth notice in the expression, "*rising up early and sending them.*" It frequently occurs throughout the prophets. It illustrates the earnestness of the divine expostulation. When a man is deeply interested in his work, he gets up early. The prophets were early risers; they aimed at making a distinct impression with the people. Therefore they chose the first part of the day. There is a lesson for us here: give divine matters an early part in your daily programme. Do not wait till your mind is unimpressible through

exhaustion. Hear the voice of God in the reading of His word, when the mind, in the freshness of the morning's energy, is more susceptible to impression than after a day's toil and vexation. To have your daily reading in the morning will actually help to make the day less of a toil and a vex. The reading of the word acts like oil on the surface of water, rendering it less liable to disturbance from the passing wind.

See the result of Israel's heedlessness to the divine requirements. "This people hath not hearkened unto me; therefore, thus saith the Lord God of Hosts, the God of Israel, I will bring upon Judah, and upon all the inhabitants of Jerusalem, all the evil that I have pronounced against them; because I have spoken unto them, but they have not heard, and I have called unto them, but they have not answered." Look, on the other hand, at the way in which the obedient attitude of the Rechabites was estimated: "Because ye have obeyed the commandment of Jonadab, your father, and kept all his precepts, and done according unto all that he hath commanded you. Therefore, thus saith the Lord of Hosts, the God of Israel, Jonadab, the son of Rechab shall not want a man to stand before me for ever." Jehovah regarded with such favour the fidelity of the Rechabites to the paternal traditions of their house, that He decrees the continuance of their posterity amid all the circumstances tending to their obliteration. There is little to be known accurately of the state of tribes and families in the east, but, doubtless, if we could know matters as they are known to God, we should discover the descendants of Rechab, intact somewhere among the peoples of the east. They will, doubtless, be revealed in their ancestral identity in the great day of manifestation that comes with Christ, and will as doubtless occupy an honourable place in the mortal arrangements of the Kingdom of God. But, however this may be, we cannot mistake the emphasis of the divine endorsement in this case of a virtue which is little to be found in our day in

these countries of the west; a virtue, not only of obedience, but of obedience to parents. This is a very unpopular virtue in our day. It had become so in the days of Jesus, who condemned the Rabbinical traditions by which a man was absolved from all obligations towards his parents on the payment of a sum to the temple. It remains the fact (however men may disregard, or may have forgotten that fact), that to the Lord God of Israel, who is the Creator, Upholder, and Proprietor of all things, it is well pleasing, and a matter of command from Him to us, that, "children obey their parents," and honour the hoar head, and be respectful and merciful to the aged and infirm.

But the entire Rechabite incident is capable of a much closer application to our case, which it is appropriate and profitable to make on this, the occasion of our weekly surrounding of the table of the Lord. The Rechabites are, of course, a mere accessory to the main purpose of the prophet's message. They are introduced as a lever to the argument. The object was to force home on the consciousness of Israel the absurdity and heinousness of their disobedience of the commandments of God, and to influence them by exhibiting the consequences of their course. The application lies here: For a time, God has departed from Israel, and has turned to the Gentiles with an invitation to such as are disposed among the Gentiles to become His people. In response to that invitation, we are here this morning in fulfilment of our part as obedient children. The point for us to consider is: shall we fare any better than Israel after the flesh, if, like them, we are disregardful of the commandments delivered to us? Paul's answer to this is very explicit. "If God spared not the natural branches, take heed lest *He also spare not thee*. . . Continue in His goodness, OTHERWISE THOU ALSO SHALT BE CUT OFF" (Rom. xi. 21). We have not received the same commandments: but we stand related to the same God, who changeth not from age to age. We do not stand in the law delivered from Horeb's

summit, amid "blackness, and darkness, and tempest." We are justified by a faith made perfect in love-prompted works. Nevertheless, the dispensation of faith is from the same God, who is a consuming fire, and into whose hands it is a terrible thing to fall (Heb. xii. 29; x. 31). If there is any difference in the stringency of the two systems, Paul makes the difference in favour of the dispensation of faith. His words are: "He that despised Moses' law died without mercy under two or three witnesses: of how much *sorer punishment* suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God." And again: "If the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward, *how shall we escape* if we neglect so great salvation, which, at the first, began to be spoken by the Lord."

Consequently, we do well to realise the solemn obligations of our position, while thanking God for its great privileges. Like Israel, we also have received commandments to observe; and if, like Israel, we refuse to obey, like Israel we shall be cast away in anger to destruction. We have not been commanded to circumcise; we have not been commanded to offer our first-born to the Lord, with sacrifice of lamb or turtle dove; we have not been commanded to observe sabbaths, and feasts, and times, and seasons, and to repair to the priest in Jehovah's sanctuary in the confession of our sins with the blood of bulls and goats. These appertained to the first covenant, and were done away in Christ. But we have received commandments for all that; and it will be time well spent to just glance at a few of them, by way of bringing them to remembrance, having in full view the declaration of the Lord Jesus, that, except our righteousness exceed the righteousness of the Scribes and Pharisees, we shall in no case enter the Kingdom; and his still more emphatic saying, that, Not every one that saith, Lord, Lord, shall enter the Kingdom, but he that doeth the will of our Father in heaven.

Such, and such only, he says, will he own as his brethren (Matt. v. 20; vii. 21; xii. 50).

What, then, are his commandments? They are various, and there are such as are first and such as are next in order. On the first, Jesus has expressly placed his finger, saying, "This is the first and the great commandment." What is it? "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind and all thy strength." How is it with us, brethren, on this point? It is for each man to examine himself. Of one thing we may be certain: it is not possible to go too far in the cultivation of the love of God: for what is left when a man has given "all his heart, and soul, and strength?" And who can refuse this reasonable service? A man has only to realise God as he is displayed to us in the Scriptures—historically, illustratively, incidentally, declaratively, prophetically, doctrinally, preceptively—every way, to have his highest adoration enkindled, if his heart be not a piece of stony barrenness. The love of God is the first characteristic of the family of God. It comes as all love comes—by acquaintance; and this acquaintance is only possible in our day in the reading of the Scriptures. Therefore, we are on the right road to render the required obedience of the first commandment, in performing the wisdom of a daily reading of the Scriptures.

There is a "second" commandment of which Jesus speaks: but there is another to be mentioned before the second, coming between the first and second, strange as it may appear. It is a commandment that is involved in the first, in so far as Christ is involved in God. There is a love of Christ that forms part of the love of God. No man can love God acceptably who does not love Christ. Christ is the way to God. He is the Father's voice to us. We are to love and honour Christ even as we love and honour the Father who sent him, and who was in him and with him. This, Christ commands, and Paul illustrates, saying: "The love of Christ *constraineth*

me." He makes the attainment of the love of Christ the measure of sainthood. His words are beautiful words, forcible words. He prays for the Ephesians, "That Christ may dwell in your hearts by faith, that ye being rooted and grounded *in love*, may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know *the love of Christ which passeth knowledge*." Labour to know much of this, brethren. While it is beyond the *gnosis* of human faculty as a matter of understanding, it is a glorious fact to be acquainted with, and received, and contemplated. The faith of it will warm up and ennoble the mental man, and strengthen, as with a cordial, the drooping heart of the pilgrim, as he threads his way through the chill and the darkness of this probation. Beware of suffering yourselves to be robbed of the great consolation. Too much hair-splitting jargon about the nature of Christ is liable to dissipate his noble ideal from your mind, and leave you to wonder in your bitterness how so sweet a matter should generate such a bootless war of abstractions. Be content with the testimony, and leave philosophy and vain deceit to the dogs which delight to gnaw the bones. Be sure that ye let Christ dwell in your hearts by faith; be sure that ye know the love of Christ that passeth knowledge, otherwise ye fail of a commandment which is part of "the first and great commandment," the oversight of which will be found serious in the day of account.

The "second" commandment is like unto it: "Thou shalt love thy neighbour as thyself." This is the root of all true courtesy and good manners. A consideration for your neighbour's comfort and well being, at least equal to what you entertain for your own, will lead to those acts of kindness which differ as much from the well-bred mannerisms of polite society as the genuine sovereign does from the brass counterfeit. But the commandment gives us higher ground than the attractiveness of a gracious deportment. A disciple of Christ will shine in this

matter, not because it is "the thing," or because it is of advantage in society, but *because it is a matter of command*. "This I command you, that ye love one another." Recognising this, a man will be able to persevere amid all the mortifications of the degraded state of society surrounding us. He will, for Christ's sake, do what Christ has commanded, knowing that it is only for a brief season that we are asked to act a gracious part amid all ungraciousness and evil.

And this leads to another class of commandment, at which there is only time to glance. The commands to love God, and Christ, and our neighbour, are commands that are comparatively easy to obey; but there are other commandments that are not easy to obey, our obedience to which are the test whether we really obey those already mentioned. Concerning this, Jesus says, "If ye love me, keep my commandments;" and again, "He that hath my commandments and keepeth them, *he it is that loveth me*." Now, it is surely unnecessary to say that when Jesus thus speaks of his commandments, he speaks of them all. He does not mean that we may keep some and neglect others. His charge to the apostles, concerning the nations they were about to go forth and enlighten, was, "Teach them to observe all things *whatsoever I have commanded you*." Some of these we have observed. We have believed; we have been baptized; we meet for the celebration of the Lord's death; we read the Scriptures; we love the lord; we love the brethren. What lack we yet? Perhaps we do not lack: but perhaps we do. There are other commandments. "Love your enemies; pray for them that despitefully use you and afflict you. Resist not evil. Avenge not yourselves. Do good to the unthankful and the evil. If a man wrongfully sue you at the law, and take away thy cloak, instead of bringing a cross-action, let him have thy coat also." These are commandments not easy to obey. They go contrary to nature. Because of this, we are liable to give them the go-bye in practice. But

they are commandments of Christ for all that; commandments that have been delivered for and to the house of Christ. And for what were they given? Evidently for obedience. For no other purpose could they have been intended. They are not commandments that could have been given for their own sakes. It is not according to God's own will—it is not according to His declared purpose that the evil should have the upper hand—that wrong should have a free course—that righteous men should be trampled under foot of the wicked. It is only for a season these things are permitted. It is only for a season they are commanded; and being commanded, it is for the proof of our obedience, and for self-exercise and discipline in submission to the divine will. When God required of Abraham the sacrifice of Isaac, it was not that God had delight in seeing Abraham put his beloved son to death: it was that he might prove him. When God asks us to submit to evil, it is not that He has delight in the triumph of evil: it is that we may be chastened and proved under His mighty hand. "Wherefore," says Peter, "humble yourselves under the mighty hand of God,

that he may exalt you in due time." Affliction is only for a moment: weeping may endure for a night, but joy cometh in the morning. It was for the comfort of all his brethren, in every generation during his absence, that the Lord said to the company of his disciples in Galilee: "Blessed are the poor in spirit: for their's is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake: for their's is the kingdom of heaven. Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you."

EDITOR.

THE TRUTH IN AND ABOUT NEW YORK.

NEW YORK was favoured with the presence and labours of Dr. Thomas for a number of years before his death. New York was not much the better for the privilege. "The light shined in the darkness, but the darkness comprehended it not." The result of the seed-sowing at any time depends as much upon the soil as upon the seed. This Jesus teaches in the parable of the sower, which experience confirms. A worse soil it would scarcely be possible to select in the realms of civilization than New York, the escape valve of European rascality—not that the soil is good anywhere in the world; but where there is a considerable collection at one place of the poor soil of other places, the chances are all against that place. There are, doubtless, good and honest hearts in New York, but they take considerable search to

find. We speak of good and honest hearts in the divine sense: hearts that have a desire to know the divine will, and to do it with all docility when ascertained. Lots of people are to be found, who are sociable enough and honest enough in a certain way towards man: but few have faith in God, or any care for his will or concern for his glorious plan. The mass are swallowed up in "the cares of this life, and the deceitfulness of riches, and the lusts of other things."

It is not wonderful, under the circumstances, that the history of the truth in New York, has not been a prosperous history. The democratic spirit has not been favourable to the growth of that spirit of reverence and submission, which is the first law of the gospel. This spirit is shown first towards God, and then

towards one another. Democratism interferes with its nurture in either direction. It is not a spirit of submitting to one another, but a spirit of ruling one another as much as possible. Whatever may be the nature of the phenomenon, as a fact, the community developed by the labours of Dr. Thomas has not held much together, or attained in its fragmentary parts to that unity and brotherly love which are the undoubted characteristics of the body of Christ, however exotic they may be in this world of strife. We speak of them collectively, recognising the individual exceptions of the right sort there may have been. First one outbreak and then another, has spread desolation, till a testifying community, exemplifying the mind of Christ, has scarcely been discoverable. There has always been a nucleus of healthy life, but circumstances have rendered this powerless.

A change seems now setting in. A faithful few are arriving at the establishment of the faith upon an organic basis of soundness and purity. They have resolved to insist upon clearly recognised foundations, apart from which, progress and consolidation are impossible: for a community that is always discussing its first principles among themselves, is on the high road to disintegration. The change is reported to us for publication, in a document referred to last month, as emanating from the ecclesia in Jersey City, a suburb of New York. The following extracts will speak for themselves:—

Jersey City, New Jersey,
June 20th, 1881.

DEAR BROTHER ROBERTS,—I am directed by this ecclesia to forward to you a copy of our "*Statement of Faith and Basis of Fellowship*," and to accompany the same with a statement explanatory of our action and position.

The members composing the Christadelphian body in this city, after having given up their place of meeting in Franklin Hall, as you are aware, connected themselves with the body meeting in Lundy's Hall, West Hoboken. Continuous disorder and dissension was the result of this fusion, which, while deleterious in its effects and disheartening to all true brethren of Christ, was patiently but painfully endured, in the hope and desire that matters ultimately might improve. This hope was manifestly not well founded, matters waxed worse and worse, until forbearance ceased to be a virtue.

In addition to this, efforts, which many

agreed should be made on behalf of the truth, were opposed, and last, but *not least*, there were false and defective doctrines held and advocated by some. Matters continuing in this condition, it was apparent beyond all doubt, in the interest of peace and harmony, and for the preservation of the truth in its purity and completeness, that a change should be effected, and that a separation from the contentious was absolutely necessary.

Accordingly, on Sunday, March 6th, a meeting was called on March 13th, "for the purpose of taking measures for the formation of an ecclesia which shall, in *Name and Doctrine* fully conform to the Representative Christadelphian Ecclesia, in Birmingham, England." After an informal expression of views by the several brethren, a committee (composed of Bros. Johnson, Scott, Vredenburg, Coddington, Washburne, and Seaich) was appointed, "to prepare a statement expressive of our faith, (the same to be the truth, the *whole* truth, and nothing but the truth), that is, the unadulterated, unqualified, and uncompromised truth of the gospel of our salvation, viz.:—the 'One Faith,' once for all delivered to the saints, and in complete harmony with the doctrine believed and proclaimed by our late brother, Dr. John Thomas (of revered memory), and the Representative Christadelphian Ecclesia, in Birmingham, England, the same to be submitted to the ecclesia for their consideration, which, if approved, shall be recognised as their 'Statement of Faith and Basis of Fellowship,' and shall receive their assent, agreement, and signature; and shall also require and receive the same from each and all others who shall seek to fellowship with them."

In accordance with these directions, the said committee, on March 27th, formally presented a document, which, having been fully considered, was duly accepted, and unanimously adopted, and received the signature of every member present. (This document was what might be called an act of incorporation). It set forth, that, "We, the undersigned, do hereby form ourselves into an association, which shall be known as 'The Christadelphian Ecclesia of Jersey City, New Jersey,' for the purpose of a weekly remembrance of the Lord Jesus, in the breaking of bread; for the proclamation of 'the things concerning the Kingdom of God, and the Name of Jesus the Christ;' and for mutual spiritual edification and encouragement; and to this end do herewith acknowledg

the following 'Statement of Faith' to be our 'Basis of Fellowship,' to which we give our unqualified assent, agreement, and signature."

Here follows a statement of faith and basis of fellowship, "largely compiled," as the secretary observes, "from the *Record of the Birmingham Ecclesia*; statements and epitomes made at various times in various published works." (Any one applying to Bro. Joseph Seaich, Jun., 47, East 31st Street, New York City, N. Y., will be furnished with a printed copy). With the leading features of it our readers are familiar. We subjoin a few extracts of a special character:—

Faith and Obedience must be accompanied with and manifested by good works, for as "the body without the spirit (breath) is dead, so faith without works is dead also."

"It is incumbent upon us to render willing obedience to those (secular rulers) who are in authority over us, in all matters which do not conflict with the commandments of our Heavenly Father, when in such event it is our imperative duty to obey God rather than men.

It is contrary to the teachings of Christ and his inspired apostles to resist evil, or to take up arms for any purpose whatever.

WE REJECT the following theories and dogmas, as making void the Word of God, and being altogether contrary to the "form of sound words" recorded in the scriptures of truth, and we hold no fellowship with any who believe, advocate, or sympathize with them:

'The Trinity—the Eternal Sonship of Christ—the Personality of the Holy Spirit—the Personality of the Devil—the Immortality of the Soul—No Judgment at the coming of Christ—Immortal Emergence of the just—Bestowal of Incorruptibility or Immortality before Judgment—that Jesus suffered and died as a substitute for man, to appease the wrath of an offended Deity—Heaven the abode of the Righteous—Eternal Torment of the Wicked—Salvation out of Christ—Universal Resurrection—Universal Salvation—Infant Salvation—Infant Baptism—Salvation achieved by Works—'Renunciatism' of every form and colour.

'All intelligently immersed believers in the things concerning the Kingdom of God and the Name of Jesus the Christ,' who 'walk worthy of the high calling to which they have been called,' and who shall give their *unqualified* assent,

agreement, and *signature* to our 'Statement of Faith and Basis of Fellowship' shall be eligible to membership in this Ecclesia.

'All persons of good report, resident in this city, or visitors from abroad, who have been immersed upon an intelligent profession of their faith, in the 'things concerning the Kingdom of God and the Name of Jesus the Christ,' who shall give their *unqualified* assent, agreement, and *signature* to our 'Statement of Faith and Basis of Fellowship,' are cordially invited to participate with us in our order of worship. No persons shall be entitled to, or receive our fellowship in the truth, who, while they may themselves believe and 'declare the whole counsel of God,' and are in every respect unobjectionable in their own persons, yet join themselves to, or fellowship with others who 'consent not to wholesome words, even the words of our Lord Jesus, and to the doctrine which is according to godliness,' (from whom we are commanded to withdraw ourselves), and *reject or deny any portion* of our 'Statement of Faith and Basis of Fellowship.'

The present membership.—The following named persons constitute the present membership:—Brethren: John Johnson, Chauncey Vrendenburgh, Josiah Coddington, John N. Scott, Joseph Seaich, jun., George T. Washburne, J. Ward Tichenor, James M. Washburne, Frank Norton; Sisters: Ellen Thomas, Eusebia J. Lasius, Anna C. Johnson, Anna Vrendenburgh, Mary H. Carstens, Jennie Carstens, Kittie Seaich, Mina Scott, Anna Smith, Sarah L. Sadler, Mary E. Yates, Caroline Johnson, Emma Washburne, Barbara B. Yates, Dora H. Scott, Libbie H. Wasburne, Mary A. Magan, Annie E. Cole.

Explanatory.—The Secretary adds:—"Concerning our 'Basis of Fellowship,' it may appear at first sight to be too stringent, and that we have exceeded our proper limit by our insistence, not only upon the assent and agreement, but also upon the *signature* to our 'Statement of Faith and Basis of Fellowship,' by those who shall desire to join our body; and the provision that, 'no persons shall be entitled to, or receive our fellowship in the truth, who, while they may themselves believe and, declare the whole counsel of God,' and are in every respect unobjectionable in their own persons, yet, join themselves to, or fellowship with others; who consent not to wholesome words, even the words of our Lord Jesus, and to the doctrine which is according to godliness (from

whom we are commanded to withdraw ourselves), and reject or deny any portion of our 'Statement of Faith and Basis of Fellowship.'

"An explanation of our action in this matter is necessary to the thorough understanding of our position, which, we trust, will tend to efface any unfavourable opinion which first impressions may suggest. We desire to assure you that, we have in all things been actuated by a scrupulous regard for the truth, its interests and requirements, and for the conservation of that love, peace, and harmony which should characterize the members of the body of Christ.

"The circumstances surrounding us are peculiar from the fact, that, in and about our vicinity there are (exclusive of ourselves) no less than six bodies professing to hold the truth, some accepting, and others rejecting the name 'Christadelphian,' each and all of whom hold more or less corrupt doctrines. Heretofore it has been customary, as inclination favoured, for members of these bodies to promiscuously intermingle with one another and with ourselves, and this admixture of truth with error, has exerted a decidedly demoralizing influence upon us personally, as well as proved detrimental to the interests of the truth. There are a few, comparatively sound in doctrine, not in union with us. These, as formerly, would, through motives of curiosity, pleasure, or convenience, as the case might be, desire to attend our meetings and fellowship with us, which, if permitted, would soon result in the presence of others to whom we could not object, seeing that they are all members of the same body, and we would consequently soon find ourselves relegated to the same deplorable condition from which we have so recently been emancipated.

"Having relieved ourselves from the undesirable society of all who hold corrupt doctrines, whose connection has been so injurious to ourselves and to the cause of the truth, we were naturally desirous of devising some method by which we might secure the continuance of our highly prized freedom from these debasing influences, so that we might be enabled to preserve the unity of the spirit in the bond of peace, and devote ourselves with renewed and unrestrained ardour to the proclamation of the Gospel in its purity

and entirety. Having been trammelled in all our efforts in this direction heretofore, we mutually determined that under no circumstances would we allow ourselves to be again placed in such a position, as to necessitate us for the sake of a false peace, to compromise truth with error, and we also further determined that we should be *true* and *consistent* Christadelphians, with all that the term implies, *both in name and doctrine*. After careful consideration we came to the conclusion, that the only feasible, practicable and effectual way to accomplish our object, was to adopt the repressive measures referred to in our "Basis of Fellowship."

"We have since the adoption of these requirements, had opportunities presented demonstrating their practical value, and their adequacy, for they have proved thoroughly effective in preventing the unprofitable presence of those we strove to guard against.

"We feel thoroughly convinced that we have not been too stringent, and have not required more than the circumstances which surround us, and the duty imposed upon all true brethren of Christ, to believe and teach the one faith in all its purity and fulness, imperatively demands. We expect that our action will be unfavourably criticised on the part of those who prefer peace at the sacrifice of duty, and are willing to compromise with error to obtain it, but as to the opinion of these we are indifferent; but we do care for, and are solicitous to receive the sympathy, encouragement, approval, and endorsement of all brethren who are faithful in their adherence to sound doctrine, and steadfast in their obedience to "*all things whatsoever*" the Lord Jesus hath commanded, and this we believe will be cheerfully accorded. The ecclesia meet in Franklin Hall, corner of Montgomery and Warren streets, Jersey city.

"There are many brethren in this country, as well as across the ocean, who knowing of the unfavourable circumstances which have surrounded us, will be heartily glad to be informed of our present position, and we are unable to convey the information otherwise than through the columns of the "*Christadelphian*."

On behalf of the ecclesia,
JOSEPH SEACH, JR., (Secretary),
No. 47, East 31st Street,
New York City, N. V.

NETTINGS.

Novelty and Enthusiasm,
Companions of youth,
Deserters of age.

Clay for the potter,
Truth for the sinner,
Gold for the finer.

Buy the truth
In thy youth ;
Plant it in thy life,
Bury it in thy grave.

The more thou knowest
The less thou knowest.

Disgrace, misfortune
Misfortune, no disgrace.
T'were more than human
Ne'er to sin, to doubt ;
Yet strive withal
To be without.

By kiss, betrayed,
By kiss, betrothed,
The hand and heart
Be oft apart.

Listeners thou may'st satisfy,
But conscience shall detect the lie.

Midst :

Staggering burdens,
O'erwhelming blunders,
Hidden futures,
And echoing thunders ;
Life, too short—
Death, too long—
Weak flesh,
In passion strong ;
To fade, fall, fall,
As a leaf,
Thy Destiny.

Silver and gold—
Of value untold—
Or the blood of a man
For the sins of a world.

Thou shalt stand on the graves
Of the unwashed, free,
Tho' bound in thy life by slavery
To a Master thou lovest,
Whom thou can'st not see
Till the dawn of that day,
When the darkness shalt flee
And tears never more can sadden thee.

Speak !

Before the heavenly Host,
Dost fear Him or love Him most ?

F. H.

Norman Cross, August 30, 1881.

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 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.)

"After a Day's Toil."—Brother Franklin, of Alta, Iowa, says: "That much-prized gift, lately received, *Thirteen Lectures on the Apocalypse* ; I am devouring its contents as a hungry Jew or Gentile will, in the future age, devour the knowledge of the Lord. Beautiful work ! Lovely and exalting thoughts to read and rest the

mind upon after a day's toil, helping us to forget the perishable things of this toilsome age. Such faith and such sublime thoughts, extracted from such a book, whose original was from the Father to the Son, and from the Son to our beloved brother, John, cast away on that desolate Isle of Patmos for his precious faith's sake,

truly give me a distaste for Gentile Babylonish talk, even in business and working hours. Consequently, I long for the evening of rest, to devote the balance of the day to the thoughts of God, before I lay my tired body down to rest. Thus I may eat of the hidden manna that came down from heaven, and finally lay hold of eternal life."

"The Ways of Providence." — Brother J. W. Thirtle, of Hanley, writes: "*The Ways of Providence* is a welcome book. It is indeed *the* 'book for the times': eminently calculated to help us to discern the divine hand in political affairs affecting the Orient, and to point out the path of duty in the various circumstances and conditions of life. As the coming of the Lord draws nearer, and the cry of 'peace, peace!' is seconded by the scoffers' question, 'where is the promise of his coming?' we could have no more seasonable reminder of the right attitude to maintain than this, and we could at the same time, have no more lucid account of the divine modes of working as established in ancient times. I am sure many will be grateful to you for this work. It is to be hoped that many will avail themselves of the opportunity now afforded to gain the instruction and comfort which will help 'to prevail to escape the things about to come to pass, and to stand before the Son of Man.'" Another says, "I have read *The Ways of Providence*. I read it through without stopping. I could not help going on. I was fascinated. It was like a novel. The ideas come straight into the mind without an effort. It is not like the rest of your works, in which the mind stops and makes notes, and perhaps objects. It is a book that will do a great deal of good. There is a sad lack of understanding among people in general, with regard to the workings of God among men, especially in our day. This is the book to supply the lack. I hope it will be extensively read."

Prayer among the Brethren.—A brother, signing himself "R.S." writes, "We were very glad to read in last month's *Christadelphian* that a brother has asked for some advice, or aid, on the important subject of prayer. We had thought of doing the same for some time past. We do not complain of any vulgar expressions; but we are sadly pained at having to listen to long exhortations with scarce a word of prayer. Instead of prayer we more frequently get exegesis of the plan of sal-

vation, or a disquisition on the character of Jesus, or a reprimand of offences, and so on. And at the breaking of the loaf, instead of 'giving of thanks' and trying to keep the object for which we have assembled before the mind, we often have long and an incoherent jumbling of portions of the sacred word, without the slightest reference to the object for which the speaker has been requested to give thanks. All this is exceedingly painful. We are no advocates for forms of prayer, either individual or collective, but what are we to do if what we and others complain of cannot be obviated without?"

The Conjunction of the Planets.—A Working Brother writes: "Your remarks this month about 'the conjunction of the leading planetary bodies' are calculated to convey a wrong impression as to the conclusions which have been drawn respecting their joint influence on mundane affairs. Dr. M. L. Knapp, the propounder of the theory, did not forecast 'dreadful consequences,' other than those with which the race is familiar. His contention is that, 'the perihelia of the large planets, especially of Jupiter and Saturn,' are co-incident with pestilential periods. To support it he gives a number of facts extending over the last three hundred years, showing the simultaneous occurrence of pestilence with planetary perihelia. He also affirms that 'blights in vegetation invariably precede and accompany epidemics.' The present perihelion period extends from the autumn of 1880, to the autumn of 1885, but its injurious effects, according to preceding instances, are said to commence previously, and continue longer—on a graduating scale. Among these effects are said to be extremes of heat and cold, and wet and dry weather. We have certainly experienced these vicissitudes the last four years, and at the same time both the vegetable and animal creation have suffered severely from disease. It is not improbable, therefore, that the electrical equilibrium of our atmosphere is disturbed by planetary influence. Dr. Knapp does not connect his theory with the coming of Christ. It is, however, significant that, troubles connected with the soil, atmosphere, and animal and vegetable food, are indicated on grounds of a scientific character—and, as a matter of fact, realised—at this epoch when we are looking for national distress such as never was. God punished Israel by these agencies, in addition to the

sword, and it is not unlikely that His wrath is being poured upon Gentiles through the same channels."

REMARKS.—The allusion last month, in the remarks referred to by a working brother, was not to the scientific deductions of Dr. Knapp, but to the wild vaticinations of one "Professor A. C. Grimmer," extensively circulated and believed in the United States. The following extracts will illustrate:—"It is well understood," said he, "that the perihelia for the four great planets—Jupiter, Uranus, Neptune, and Saturn—will be coincident in 1880. Astrology to-day is ridiculed by many so-called scientists. After 1880 Astrology will be taught by many who reject it now. From '80 to '87 will be one universal carnival of death. No place on this earth will be entirely free from this plague."

Then "China," he said, "will be depopulated, or nearly so, and when the plague breaks out in 1881, in their country, hordes of Asiatics will crowd their ships and flee from their country, to spread the loathsome horror in every land they turn to. Every island in the Pacific will be swarming with Mongolians, and they will at last reach the Pacific states, and then America must suffer a destruction of life without a parallel in the annals of her history."

Again, "from 1880 to 1886 the electricity of this earth will be deadly, owing to the malific influence of Saturn and Uranus upon the atmosphere. During the black death, the most wonderful celestial phenomena will be seen. For weeks the sun will appear as red as blood, and terrible convulsions will appear in that great body. The sun will discharge oceans of flaming hydrogen gases that will roll in tumultuous billows hundreds of thousands of miles from the centre. The moon's action on tides will be spasmodic and irregular. Tremendous showers of meteors will fall to the earth and remain in an incandescent state for many hours. Dense black clouds will veil the sun for days, and the moon not shed as bright or steady light as before these dreadful days.—The whole heavens and earth will tremble at the awful, continuous reports of thunder—lasting often for hours; blinding flashes of lightning will illuminate the black sky; people will

scream with horror at the fantastic shapes the lightning will assume; thousands will go insane with fear of the celestial phenomena; all modes of egress from the cities will be stopped; trains will be stopped on the prairies, in the mountains and the valleys, and their occupants will die in them of disease and starvation; steam ships and sailing craft will rot on the ocean with their dead human freight, drifting where the wind and waves may drive them."

There was much of the same sort in Mr. Grimmer's communication which filled several columns of the papers. The adventists in Canada took it up and published it in the first number of the *Coming Crisis*, along with nine wide columns of scriptural argument in support. The carnival of death was to begin in 1880. We are now well through 1881, and there is nothing out of the ordinary course. The times are bad, but certainly not worse than they have been in times past. 1881 has not been so bad as 1880, nor was 1880 so bad as 1879. There have been earthquakes, and forest fires, and droughts, and excessive rains; but a peep into meteorological history will convince any one that they are by no means peculiar to the present time. Taking one decade with another, they are the chronic irregularities of a state of things which has been wrong at the root since the day of Adam's exile from Eden. Astrology has nothing to do with it. Astrologers are divinely classed with soothsayers and magicians. This is sufficient evidence of their empirical character, even if it were not manifest on scientific grounds. Astrologers have been constantly proved to be false prophets, as constantly as Israel's prophets have been proved true. They are proved false again: and we make bold to predict that the next seven years (supposing the Lord's continuing absence, a thing by no means certain) will pass without any of Dr. Grimmer's prophecies coming to pass. What the Lord may do on his arrival is a totally different thing. We even question the scientific soundness of Dr. Knapp's expectations; the evidence is inconclusive. It does not follow that because trouble of weather or otherwise

has coincided with a certain grouping of the stars, that the grouping has been the cause of the trouble. There have been trouble upon troubles when there has been no grouping, and the the troubles that occurred at the groupings are susceptible of other explanations, to wit, the plagues that raged under the fifth seal: these were traceable to famine; the famine was the result of a neglect of soil, and this neglect was consequent—not on the weather, but on the fiscal oppressions of a brutal government, which disheartened the people and made them leave their farms rather than raise grain to virtually hand over to the tax gatherer. The cause was in the nature of the government, and the nature of the government was not due to the stars, certainly, but to the angelic supervision by which God puts up one man and puts down another according to His need. We live in troublous times, but not because of the stars. God did not punish Israel by perihelia, but by specific interferences with the weather, involving discrimination so nice as to separate between one city and another, *e.g.*:—"I have withholden the rain from you when there were yet three months to the harvest, and I caused it to rain on one city and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered" (Amos iv. 7). God doubtless troubles and will trouble the Gentiles, but not in the way imagined by the heathen—a foolish way altogether; for it would make evil a mechanical result—the effect of the working of the astral machinery—a kind of cosmical organ-grinding, instead of the dispensation of Him who worketh all things after the counsel of his own will.

EDITOR.

Tobacco Burning, pro. and con.—

An anonymous correspondent objects strongly to the correspondent of last month calling tobacco "vile." He says:—"Temperance in all things is the perfect law of liberty. God has pronounced every thing he has made as 'good.' Who am I

to believe—the wild ravings of the human mind, or God's word? I could say more. Let us not be righteous over much." We should say, give the go bye to the wild ravings, but be sure you identify them first, otherwise you may mistake calm wisdom for wild ravings, wild ravings for calm wisdom. Accord your most preferential faith to "God's word," but be sure, you "rightly divide" the same, lest, like some in Peter's day, you wrest the same to your own destruction. The little bit of argument contained in the foregoing sentence or two is not very promising. God made opium: would you therefore justify a saint's participation in the mental debauchery described the other day by a newspaper correspondent, who visited *in cog*. "a London Opium Den," and where he found men of all sorts with shattered faculties furtively stealing in to wait their turn to have a draw at an opium pipe, after which they fell back senseless and were carried by attendants to a lolling place, where they lay with staring eyes and open mouth and stony features, till the effects wore off. God made arsenic and strychnine and the deadly nightshade which grows such beautiful flowers in the garden; would you, therefore, recommend the use of these articles? The logic is evidently at fault. We want something more than the fact of God having made a thing to justify its use. Is the use compatible with what he has told us he wants us to be? This is the question: and on this ground, a man will avoid the use of opium and every hurtful thing, and choose those things and ways only which are promotive of the wisdom that is from above. In the last category cannot certainly be included tobacco, which drugs the mind, instead of leaving it open to be mentally controlled, and saturates the person with a narcotic principle which exales offensively to every clean and healthy person with whom the user may be brought into contact.

Brother Ashcroft, who was a habitual smoker, but who gave it up in submission to "God's word," before even the truth

had thoroughly enlightened him, says :—
“ I much regret that the pressure of work for Sunday prevents me from writing you a few lines respecting the very unsaintly habit in which some brethren indulge. It would have greatly surprised and shocked me five years ago, to have learned of the existence of this impurity among those on whom “ the name ” has been named. Your firm attitude in relation to the evil will gain the sympathy of all who wish to live according to 1 Cor. x. 31. If that is not a man’s aim, it would have been better for him never to have known the right way.”

Brother Bland, of Kidderminster, says :—
“ I was down right glad to see your remarks in this month’s number on the subject of smoking. It is a great mystery to me how anyone claiming the exalted privilege of sonship to the Deity and brotherhood to the Man “ in whom was no sin,”—in whose footsteps we are to endeavour to tread,—can practice and become the slave of a habit so carnal and disgusting, as this undoubtedly is. How *can* it be justified from the standpoint of the truth ? How *can* it be reconciled with the command, “ *Whatsoever ye do in word or deed, do all in the name of the Lord Jesus* ” (Col. iii. 17). Is it not in almost every case a habit acquired in “ the old man ” state ? And are we not required to “ put off the old man with his deeds ? ” There may be a few who persuade themselves that the use of tobacco is a necessity, but they surely must be very few, and those ignorant of its physiological effects. The fact is that the habit—acquired in most cases after considerable difficulty—is indulged in until it obtains the mastery, and then abstention from it becomes quite a trial, and the smoker persuades himself that it is a necessity of his nature and cannot be dispensed with, and, deriving some amount of pleasure and comfort from the narcotic, may even dare to say—as did Mr. Spurgeon some time ago—that he ‘ smokes for the glory of God !!! ’ But we can only glorify him by obedience to the spirit and the letter of his commandments ; and are there not many that at once spring to our minds, the spirit of which are condemnatory of an unclean indulgence like this ? What saint can speak with approval of the shocking instance recorded by you in the *Christadelphian* ? And how must such conduct

appear before the Holy One of Israel ? We presume these smoking brethren hope to be accepted in the day of the Lord’s coming, to be exalted to ‘ rule over the nations,’ and to teach them righteousness. Are they prepared to perpetuate this evil in the age of blessedness and purity about to dawn upon this wretched world ? Will Christ sanction it ? I trow not. It cannot be supposed that he can look with favourable eyes upon the gratification of a fleshly lust of this nature. It is a thing entirely of the world, and brethren should in no way conform to it. Let such as indulge in the use of tobacco face the matter with the word of truth in their hands, and let them have the courage and manliness and saintliness to put their foot upon a practise which may be pleasant after long usage, but which cannot be otherwise than offensive in the eyes of him with whom we have to do. God would have our lips clean in a literal as well as a figurative sense, but it can hardly be said that such is the case with the habitual smoker. I entered the house of a brother myself a little while ago, where the truth had been discussed with the alien ‘ over cigars ! ’ The impression made upon my mind was a most unpleasant one, more unpleasant even than the atmosphere of the room, polluted as it was by the smoke. There are several very estimable brethren whom I know, who felt bound after coming to a knowledge of the truth to forsake this previously acquired habit, and I feel sure that if all who are addicted to it would seriously enquire what God would have them do in the matter, there would soon be unity of feeling amongst us on this question, and the ‘ smoking nuisance ’ would at least be removed from the midst of the brethren of Christ.”

Noahic Experiences.—Brother Hopper, of Gravesend, writes :—“ At the close of the last of a course of six lectures, given in Gravesend a few months past, an invitation was given to interested persons to come to my house on Sunday afternoon, which was responded to by one old lady only, who heard all the lectures, and after about one hour and a half’s conversation from brother A. Andrew, who was at my house, she said she ‘ hoped to go to heaven when she died.’ I have had 1000 leaflets printed, as enclosed, by way of invitation. I have also about 1000 *Fingerposts* and leaflets of various sorts. I will be thankful if you will spare me catalogues, as advertised on the cover of the *Christa-*

delphian, I shall be able to get rid of them. When Herod had determined to slay the infant Jesus, he sent and slew *all the babes* in Bethlehem to make sure of the object of his fears. On something like the same principle, but with a different object, we must endeavour to find out the *one* who will be favourable to a reception of the truth—we must canvass *every house*."

To the Brethren in the United States.—Brother Sykes thus addresses the brethren in the U.S., A.:—"Dear brothers and sisters,—Who among us can read the *Christadelphian* as it comes to us every month so heavily laden with the labours of our brethren and sisters across the deep waters, and behold the great blessings of our God in making them so fruitful in gathering into the fold of Christ such souls as shall be saved, and not have his or her soul fired with that holy zeal which, if brought to bear upon the purposes of the Almighty God, will surely bring the blessings He is so ever ready to bestow upon the faithful? Who among us can behold such glorious fruits given to those cheerful hearts and willing hands, which, having taken hold of the plough are not willing to turn back, and not have a desire to share with them in the same great blessings being poured upon *this land* of our pilgrimage? Let each one answer for themselves, and respond to the work of our God. Who among us is willing to wither and die like the fig tree, being cursed for the want of fruit whereby to honour our Lord and Master? Let each one respond to the work of the Lord, which through His blessing shall bring forth fruit to His honour and glory, and not to our shame. What, no one willing! Then respond to the work of our God, and America shall yet bud and blossom with the fruits of immortal glory."

African Unsettlements.—Brother Owlter, of London, writes:—"The African Continent appears to be in a disturbed state, and occupies a very prominent place in the foreign news of the day. Egypt is unsettled; France is ambitious; the Tunisians are in revolt; the Abyssinians are biding their time; and on the South and West coasts much dissatisfaction prevails. These upheavals are for some wise purpose in promoting the way of the kings of the East. England spent ten millions in finding her way to Abyssinia, and she has paid much more in keeping her hold on the South and West Coasts;

while her interest in Egypt is historic. The sharp practice of the French in Tunis suddenly opens up a new scene, the end of which may see England with Egypt in her grasp. There can be no doubt the African Continent, during the past thirty years, has been opened up and its resources developed to a certain extent for the struggle yet to take place in the East. The young lions of Sheba, Dedan, and Tarshish oppose the Gog power, but Daniel says certain ones—Moab, Edom, and the children of Ammon—shall escape. I look on Africa as being opened up to become 'a way of escape' when Gog stretches his hand on Egypt, although he counts without his host when he finds the Libyans and Ethiopians at his steps. These peoples are being trained for war now by the combined operations of England, France, and Egypt; and may be able to co-operate with Moab (or Tarshish) in opposing the Gogian host."

The "Frogs:" Royalist or Republican?—Brother Sleep, of Devonport, says: "Some of the brethren have thought it necessary for France to have a king at the present time, but if she had one, she would not be the frog-power. The frog is the symbol of democracy as the lily was of the Bourbons. There is a fitness in their being a Republic in power, at the present time, seeing the frogs are to be the exciting power which will eventually be the cause of their being conquered by Russia, who will lead them to Armagedon. Dr. Thomas says in 'Elpis Israel,' page 343, 'The President of the French Republic is the incarnation of the frog-power, as the Bourbons were of the beast while ruling the tenth of the kingdoms.' There is no doubt that when Russia is supreme, she will put a Bourbon on the throne of France. Another point is the career of Russia in these latter days, which it seems to me can be divided into three separate events, which I think are described in Daniel xi. 40. From the colon in that verse to the semi-colon, describes the late Russo-Turkish war; this would constitute the first event. The second event would be described from the semi-colon in the 40th verse to the end of the verse, and we see Russia enters into the European countries and passes over them like an overwhelming torrent, and they will then be subject to the potent Czar. Third event, the entry into the Holy Land, where he and the many nations with him meet their doom on the mountains of

Israel. The first event is a matter of history; we seem to be on the eve of the second, and there is no doubt the exciting policy of the frog-power will precipitate an European war which will make Russia supreme and chain Europe at her car."

Sighing and Praying and Working.

—Brother Sutcliffe, of Haworth, writes:—"Oh, the misery, the sorrow and perplexity that we behold and hear, or read about. Never was our blessed Lord more needed than now; never did I long so much as now that He should come and undeceive the people. How tenaciously they stick to the errors of this benighted age. I try to tell people the glorious tidings, and I give them my fingerposts, &c., but they so soon forget, and run after pleasure-seeking and such things. Oh, that they would not be so indifferent. But I have something to be thankful for. I have won three more besides myself. There are several others who are interested; one is now on his way to Australia; he visited me and my sisters while here, and became very much interested, so before he sailed he got the principal works—Twelve Lectures, &c."

Work by the Wayside.—Brother Caven, of Dalbeattie, writing of rounds he has to make in the way of business, says: "One evening, calling at a farm on the way to a village that I was going to stay in all night, one of the sons said, 'I have been thinking about a passage of Scripture to-day—'Come and buy without money and without price.' 'Very good,' I said, 'the wise man said—'Buy the truth and sell it not,' but,' I added, 'there are many things that we have been taught for truth that are not truth at all.' He looked and said, 'Such as the souls of believers are at their death made perfect in holiness, &c.' His mother, sitting at a corner of the table, said, 'Which of the Churches do you go to?' I replied, 'Well Mrs., I go to none of the Churches.' 'Oh, dear me,' she rejoined, 'You go to none of the Churches? What do you do on Sunday?' 'We meet together to remember the Lord's death and coming again: I am a Christadelphian.' 'And what is that?' So I had to begin and show what the truth was. Then I said, 'There is a book on these subjects by Roberts, of Birmingham, which I will be very pleased to give you if you will read it.' 'Oh, yes,' the son said, 'I read anything that comes my way.' In this

way the *Twelve Lectures* entered that house, with what result time will tell. On another of my rounds, I have a shoemaker reading the *Thirteen Lectures on the Apocalypse*. 'It is the best I have seen,' he says. Oh, that he may see and understand and obey. A third, a cotman's wife, an intelligent-like woman, is reading the *Town Hall Lectures*, and so the seed gets scattered as we go. A tradesman's wife here is very much interested. Another is a man in Dalbeattie, who seems to see men as trees walking."—Brother Caven explains that the "boycotting" of his town business because of the truth, has forced him into these rounds with the effect of still further disseminating the truth. He speaks of a similar result in the case of brother Robertson, of Dumfries, and mentions a curious circumstance in connection with brother Kirk, who has a dairy at Carnielhill. Seeing the dairy advertised in the papers, he was curious to ascertain the cause. "And what think you was the reason? Brother Kirk, like the rest of us, has been scattering the good seed of the kingdom as he had opportunity. Recently he has been giving out that tract, "Is there a devil?" which brought from his master, Mr. Corrie, a letter something like the following:—"Mr. A. Kirk,—Sir,—Having heard so many heterodox opinions pronounced amongst the workmen, and they all say they got them from you, and as I do not wish my children to be taken up with such things, I have made up my mind to put the dairy in the papers. So I thought it right to let you know the reason why.' The matter is spreading through these parts like fire among dry broom. 'Kirk, what is that tract about the devil? Can you give us one, man?' These are the questions being asked. Praise the Lord; Brother Kirk is one of those who can lay hold of Luke vi. 22, 23, and Phil. iii. 8."

A Newly discovered Hebrew Inscription and the length of the Ezekiel Cubit.—Brother Sulley, of Nottingham, forwards a newspaper account of a lecture recently delivered at Oxford by Professor Sayce, on "The ancient Hebrew inscription recently discovered at Jerusalem." The report says:—"It (the inscription) is engraved on the rock wall of a subterranean tunnel, hewn through the southern part of the Temple hill, and serving to conduct the water of the so-called Spring of the Virgin to the Pool of

Siloam, the tunnel being *altogether 1,708 feet in length*. The inscription was accidentally discovered last summer by a lad, who while playing with some companions fell into the water of the conduit, and on rising to the surface noticed what he thought were characters cut into the side of the tunnel. He mentioned the fact to Mr. Schiek, a German architect, settled in Jerusalem, who visited the spot and came to the conclusion that the lad was right. The inscription, however, was concealed by the water which flowed through the passage, and money was accordingly sent by the Palestine Exploration Fund for lowering it. This was not finally accomplished till January last. But great difficulties still stood in the way of obtaining a correct copy. The tunnel was pitch dark and swarmed with mosquitoes, and the copyist had to sit in about four inches of mud and water, in a space not two feet broad, exposed to all the effluvia of a subterranean drain. Moreover the characters had been filled with a hard deposit of lime, as well as damaged by every accidental scratch in the stone, and could therefore only be traced by one who was thoroughly acquainted with Semitic palæography. The first copies sent to Europe were consequently unintelligible. Mr. Sayce, however, happened to be in Jerusalem, in February, and in the course of three visits to the inscription, in company with Mr. J. Slater, of Manchester, managed to take, he believes, as complete a copy of it as can well be made. From this it appears that the excavators began their work at both ends and met in the middle, like the excavators of the Mont Cenis Tunnel. As the inscription contains no date or proper name, its age can be determined only upon other grounds. In the first place, while most of the characters are identical in form with those of the famous Moabite Stone, there are three which are yet more archaic—this would point to an earlier date than the 9th century B.C.; secondly, the Pool of Siloam is called simply 'The Pool,' implying that there was no other artificial reservoir in existence at the time, whereas there were at least two or three in the age of Isaiah; and, thirdly, the locality from which the tunnel started is called Yerah or Yeru, which seems to explain Genesis xxii. 14 ('Of which it is said to-day, in the mount of the Lord, Yerah'), as well as the compound name Jeru-salem, which is regarded as a dual by the Hebrew punctuators. In any case, the inscription is the oldest Hebrew document

of the kind that we possess, and presents us with the most ancient form of the Phœnician alphabet yet discovered, besides throwing light on the topography of the eastern side of the Holy City. It also settles the length of the Hebrew cubit, as it states that the tunnel was 1,000 cubits long."

On this brother Sulley remarks:—"The discovery is an important one, and is somewhat remarkable just as we are so deeply interested in the Temple Vision. If the facts stated stand the test of criticism and further investigation, we may look upon the question of the length of the cubit as settled. The first element of uncertainty is the stated length of the tunnel—1,708 feet. This may or may not be a correct measure; probably it is somewhere near the mark. This length, divided by 1,000, gives 20.496 inches, or nearly one foot eight and a half inches. Now, if this be the length of the Hebrew cubit, we still require to know the length of the handbreadth, for Ezekiel speaks of the reed being six cubits long 'by one cubit and a handbreadth.' This is necessary to be known in order to determine the exact size of the Temple area, unless there was in use among the ancient Hebrews two cubits—a short and a long one, and the cubit length (ascertained by the tunnel measure) is the larger one, including both a short cubit and a handbreadth. Assuming the latter idea not to be the correct one, we have to face the question of the *length of the handbreadth*. At present the only guide I know of is the known divisions of the ancient Egyptian cubit. This was divided into *twenty-four* parts, *four* of these being reckoned as a handbreadth. Assuming a similar proportion in the Hebrew measure, and taking that measure at 20.496, we get 3.416 for the length of the handbreadth. The two added together give 23.912 inches or nearly two feet for the Ezekiel cubit. Then, according to that measure, the Holy Oblation would be about 56½ miles square (on my map it is shown 53); a square not too large for the limits of the land. But apart from some confirmatory evidence, I should incline to the opinion that a smaller measure is the true one.—As to another 'article,' one is commenced, and was indeed directly after the last was despatched to you, but sundry matters prevent completion, chiefly claims upon labour to earn the bread that perisheth. I cannot, however, proceed far in any case till brother Thirtle finishes his translation. Should not like to publish any drawing

till I have all the evidence before me it is possible to have."

Writing again, brother Sulley, says:—"Since writing to you a few days ago, I have seen the pamphlet published by the Palestine Exploration Society, upon the ancient Hebrew inscription. I am convinced that further investigation must take place before the discovery can be used to define the length of the Hebrew cubit. First, two persons have measured the tunnel and differ as to its length. Secondly, the reference to the length of the tunnel in the inscription may be merely as a round number, and not at all as a definite measure. Moreover, it is not probable that a channel excavated through a hill would be exactly 1000 cubits long. There is hope, however, that the true measure of the cubit is hidden in this tunnel. From some things mentioned in the description of the discovery there is great probability, I think, of definite results if the investigation be continued. I intend to write to the Secretary of the Society and point out certain features, the examination of which will probably yield satisfactory results. I will send you a copy of my letter."

The following is the letter referred to:—"I have been much interested in the paper contained in the 'Quarterly Statement' upon 'The ancient Hebrew inscription discovered at the pool of Siloam,' and particularly so in the idea that the discovery may define the length of the Hebrew cubit. My object in writing to you is to point out that further examination of the tunnel may possibly lead to the discovery of exact and definite data, from which the exact length of the cubit measure used in its construction may be mathematically demonstrated. In addition to the tablet (or smoothed portion of the rock) upon which the inscription is cut, Mr. Sayce says, he 'came across small portions which had apparently been smoothed, as well as hollows or niches in the face of them all.' I suppose these niches are of triangular shape, like the one said to be opposite the tablet. If so, I am inclined to form a different theory as to the formation of the triangular niches opposite the tablet, than that which Mr. Schick suggests; a theory which will also account for the existence of the other niches which are found at intervals in the walls of the tunnel. To construct a tunnel from both ends, the starting point must be definitely marked somewhere, and careful measurement must be made along the course of the tunnel as the excavation proceeds. Now if the

niches occur at regular intervals along the tunnel, it is more reasonable to suppose they each mark off a measured length, so that instead of re-measuring the whole distance whenever the amount of work done required to be known, a measurement from the last mark would be sufficient. If the niches are large enough to hold a lamp, a double purpose may have been served in their construction. The triangular point would serve to indicate distance, and the light would serve to light the tunnel at intervals, by which facility in the removal of materials would be gained. Now suppose this theory be correct, what more natural thing than to inscribe upon the wall of the tunnel the length thereof, near the last niche? Probably the ornamental finish, described by Mr. Sayce as found under the middle of the bottom line, may be a mark intended to direct attention to the marks on the opposite side of the tunnel. The character of the finish is a remarkable one, however, being composed of three figures, two like the triangular niches in shape, and one just like a surveyor's mark. It is even possible that the inscription and the finish are intended to mark the exact spot from which the thousand cubits are measured. If another inscription is discovered at the other end of the tunnel, much uncertainty will be removed; but without such an inscription, a careful measurement of the distance between the niches may lead to remarkable results. As to the upper part of the tablet upon which the inscription is found being without lettering; this may arise from an intention to engrave upon it the name of king who ordered the tunnel to be cut, or some other record, an intention never carried out. Or it may have been so left to draw attention to the other tablet formations which Mr. Sayce describes. Perhaps the committee may instruct Lieutenant Conder to thoroughly examine the tunnel before he leaves the neighbourhood."

A New Crusade on behalf of Immortal Soulism.—Brother Burd, of Canmer, Kentucky, calls attention to what he calls "a new and somewhat prodigious invention in the shape of a book, entitled, *The Problem of Human Life*, by a Mr. Hall, of New York." It had previously come under our notice in the shape of a copy sent to us through the post, of a new paper called *The Microcosm*, started

for the purpose of disseminating and defending the new views ventilated in *The Problem of Human Life*. The book and the paper constitute a new crusade on behalf of immortal soulism, not on scriptural but on scientific grounds. The nature of the argument may be gathered from the following extract from the opening paper of the new periodical:—

“The first step in attempting to establish, by science alone, the immortality of the soul, and consequently a future conscious state of existence, is to prove, beyond the possibility of doubt, that the soul is a *substantial entity*. If the soul can be demonstrated to be a *substance*, and not a vaguely-defined ‘mode of molecular motion’ as claimed by materialists, then the most radical believer in the doctrine that ‘death ends all’ must be so shaken in his faith as to admit in advance the soul’s *possible* immortality. Nay, more. Prove the soul to be substantial, beyond the shadow of doubt, and the candid materialist will be logically driven to admit its immortality as a *reasonable probability*, since it is a universal axiom of science that no substance, however intangible to our senses, can be annihilated. Hence the very first step in religious philosophy, in order to prove outside of the Bible that man shall live after the body dies, is to demonstrate the soul’s *substantial existence here*. Can this be done? Can this intangible essence of our being be analyzed in the laboratory of reason, and, by bringing to bear upon it, facts of science and proofs from Nature, be shown to possess an entitative character as really and truly as does the corporeal organism which it inhabits? We believe this can be done; and we will now, as briefly as possible, present the reader with what we regard as demonstrative evidence in favour of this central proposition.

“The radical position first assumed and made public in *The Problem of Human Life*, that all the tangible forces, or so-called ‘modes of motion’ in Nature, are real substances,—including light, heat, sound, magnetism, gravitation, electricity, &c.—we still regard as the entering wedge to the scientific proof of a future life, and as the archimedean lever of truth by which the world of atheistic materialism is to be overturned. The fact that this fundamental view of Nature’s forces had hitherto escaped the attention of theologians and Christian scientists, accounts in a large measure for the unsatisfactory results of

pulpit efforts and theological treatises in making sensible inroads into the spirit of skepticism, latent and blatant, which has always stood as a bulwark in the way of the spread of Christianity. Instead of massing Scriptural proofs in favour of the immortality of the soul, which none question and few heed, let every clergyman in the land from this time forward boldly take the view of Nature here outlined, and maintain with incontrovertible proofs that the invisible and intangible ‘forces’ are as really substantial as are the corporeal bodies recognized by our senses, and, you may depend upon it, there will at once be opened to view a new world of substantial entities from which a flood of light will be poured into the skeptical mind. Demonstrate from the pulpit that these vaguely-defined nonentities of light, heat, sound, magnetism, electricity, and gravitation are real substances,—things which have an entitative existence as literally and truly as have the food we eat, the water we drink, or the air we breathe,—and we can be certain that it will put the honest scientific skeptic to thinking as he never thought before. He will reason with himself when he listens to such proofs: ‘If these hitherto meaningless ‘modes of motion’ are in fact substantial entities, then why may not my soul, my intellect, my wondrous spirit, by which I recognize that *I am*, and by which I voluntarily move my body, direct my course in life, by which I make discoveries and construct ingenious inventions,—why may not this mysterious, undefinable something within me, which materialism tells me is but a ‘mode of molecular motion,’ be also a substantial entity that must exist for weal or woe in a future life?’ Such would be the undoubted drift of his thoughts under revolutionary reasoning like this. The question then is, and it is the question of questions in this age of profound research as relates to this discussion, are there such proofs as those to which we have here alluded,—clear, pointed, unmistakable proofs,—which can be poured from the pulpit and religious press into the millions of skeptical minds now in this land, demonstrating that every force of Nature must be, in the fitness and relation of things, a substantial entity.”

The enterprise thus indicated has received a rapturous welcome from many of the popular theologians of the day, on the other side of the Atlantic. We do not wonder. Faith of all kinds has been

rapidly withering in all parts of the world—particularly in America—before the blighting influences of a science which has gone no deeper than phenomena, and which has taught that existence in every shape, is but a question of fortuitous chemical combinations on the surface of blind cosmical force. Popular theology has been unable to furnish a standing ground in the midst of the scientific sapping and mining that has been going on. It is untrue both to Scripture and Nature, and consequently has been going everywhere to the wall. The preaching system continues, but the preachers themselves have either become very faint-hearted and uncertain in their faith, or have adapted their preaching to what is practically out and out unbelief. No wonder that anything that looks like relief should be hailed by earnest minds.

But the upshot will show that there is no relief for popular theology in Mr. Hall's new scientific doctrines. It will but draw the people into a whirlpool of disputation about abstractions in which no distressed craft will be able to cast anchor. Doubtless, Mr. Hall raises a fairly debatable question when he challenges the molecular theory of nature's constitution, and contends for the substantial nature of its various forces. The molecular theory has never been demonstrated. It cannot from its nature be demonstrated. It is a theory with which the behaviour of matter in various forms and conditions is not inconsistent; but much more than this requires to be said of a theory before it can be accepted as proved. It may be that light, heat, sound, electricity and every form of force are but so many forms of rarified substance. To prove this point is a great aim of Mr. Hall's most strenuous and trenchant endeavours. He selects sound as a test case, and by a number of experiments and illustrations, tries to demolish the accepted scientific theory of the present moment, that sound is but the effect produced on the drum of the ear by the agitation of the air in a particular way. Suppose we grant he succeeds; suppose we

assume that he proves sound a substance and not a mode of atmospheric action, it does not follow that he establishes the conclusion he seeks to found upon this demonstration. He may prove life a force, and not a mode of the action of force; but this is to prove nothing with regard to the nature or action of the life-force. It is the nature and action he is seeking to prove. He aims to prove the life-force a "soul," and the soul immortal, but his argument cannot be logically carried this length. It only reaches the point of proving life a force, in which he reaches a Scriptural conclusion; for the teaching of the Bible is that God is the eternal "force," and that all life is "out of" Him. To prove immortal soulism, he would have to prove that the force is entitative (fixed in quantity and of indissoluble coherency) in each individual case. This is what all his illustrations disprove. The water of the mill wheel, the steam of the engine, is only entitative while the wheel or engine is intact. Break them up, and the water and steam dissipate and enter into other combinations. Life is, doubtless, a force in each living thing; but what becomes of it when the living organism is broken up? You kill flies and mosquitoes: their life is a force while they live, but is it entitative? If so, are their mosquito and fly-entities in the spirit state?

Mr. Hall's argument is invaluable as regards God. It is unanswerable. God is the primal eternal force, and He is naturally entitative, so to speak. He is the only self-existing entity. His entity comprehends illimitable immensity within itself. All finite forms of force are incorporations of His eternal force, according to His will. Their nature or duration is a matter of revelation and not of scientific induction. Experience shows them all limited and short-lived, so far as present experience on earth is concerned. Revelation exhibits God's purpose to bestow life immortally under specified conditions. This is the true solution of the question, which is vexing and dividing theologians and scientists.

Brother Burd well says:—"Mr. Hall shows the substantiality of the life-force, and then begs the entitative quality, as we know he was bound to do. In order to arrive at his conclusions, he begins by attacking the wave theory of sound; his purpose being to prove sound to be a substance, and so classifying it along with the other intangible forces of nature,—light, heat, magnetism, gravitation, electricity, etc. And then assuming the entitative quality of these, he arrives at the same quality in the life-spirit of man. He seems to ignore all other uses of soul, than that related to life-force in man; and assuming this life-force, together with all the other natural forces to be substantial

entities, our author thinks Messrs. Haeckel, Huxley and Co., would thereby be stranded in their 'Molecular Motion' theory of 'Human Life.' Now we know that this theory of Haeckel (viz., that the life of man is nothing but the 'complicated motion of the material molecules of the brain and other portions of the living organism') is as absurd as that of Mr. Hall. But enough: I simply thought, to call attention to this, that the brethren in New York, who are desirous of spreading the gospel, may have their minds directed in the way (as it seems to me) of the most available means (viz., of getting argumentative admission into the columns of the *Microcosm*)." So writes brother Burd.
EDITOR.

The Christadelphian.

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

OCTOBER, 1881.

THE time of the year has again arrived when it is necessary to make arrangements for the publication of the next vol. of the *Christadelphian*. We advert to the matter on this occasion with pleasanter feelings than when we last had to address our readers on a similar subject (last October.) With vessel nearly stranded through "fouling" of other craft, there was need to ask enlarged help on the part of readers; this October, while not yet out on the deep sea, our ship is sufficiently clear of the rocks and shoals, and is heading out with sufficient promise of a fair wind, to justify the hauling down of the distress signal. New printing arrangements are the cause of this change.

For fifteen years, all the commercial benefit accruing from our printing for the truth's sake, has gone to the printer, who, however, was not wholly undeserving of

it, as he provided and sank a considerable capital in the enterprise, at a time when it would have been otherwise impossible to carry it on. Now, there is a change. The old printer is giving up printing, and is giving himself entirely to bedstead making; and the new printer has entered into arrangements which allow to us a part of the benefit which formerly went wholly to the old printer. The result (more a prospect than a present benefit) will be to unshackle our hands to a considerable extent, and to make possible a reduction in the price of a variety of the publications. We begin with the *Christadelphian*. Eight shillings and sixpence, which we had adopted as the established annual subscription price of the *Christadelphian*, will sink to the old figure of *seven shillings and sixpence* in Britain; the three dollars heretofore charged in the United States will become *two dollars* if sent by P.O.O., and two dollars and a half if sent by currency; nine shillings and sixpence in Canada will become *seven shillings and sixpence*. To Australia and New Zealand, the heavy postage will still keep the price at *ten shillings and sixpence*; still that is less than eleven and sixpence.

For the sake of convenience, we shall present these charges in tabular form.

THE CHRISTADELPHIAN,

In Britain, is reduced from 8s. 6d. to 7s. 6d. per ann.
 In the United States ,, 3 dol. to 2½ dol. ,,
 (Or if remitted in P.O.O. to 2 dol.)
 In Canada, is reduced from 9s. 6d. to 7s. 6d. per ann.
 In Australia and N.Z. ,, 11s. 6d. to 10s. 6d. ,,
 In Africa 10s. 6d. to 9s. 6d. ,,

On other publications there will be the following reductions, to commence on the day the present number of the *Christadelphian* appears:—

Apocalyptic Lectures	5s. 4d. reduced to 4s.	} Carriage extra.
Bible Companion	2d. ,, 1d.	
Catechesis	3d. ,, 2d.	
Eternal Life	2d. ,, 1½d.	
Everlasting Punishment, &c.	Sd. ,, 6d.	
Good Confession	3d. ,, 2d.	
Index to Eureka	1s. ,, 6d.	
Kingdom of God	2d. ,, 1½d.	
Jew discussion	1s. ,, 8d.	
Seasons of Comfort	7s. 6d. ,, 5s.	

Other books and pamphlets will remain as they are. We thank the brethren and friends of the truth everywhere, who have in the past made this enterprise a possibility in the absence of individual means. We cannot reward them. We can but remind them of the apostolic declaration, that, "whatsoever good thing any man doeth, the same shall he receive of the Lord." As for the future, we have but to remember, for ourselves and others, that a "patient continuance in well doing," a "not wearying in well doing," an "always abounding in the work of the Lord," are the specified conditions of final acceptance, without which, the good deeds of early love are like a dropped cable in the sea—useless for the purpose for which they were placed.

"ITS END NOT FAR OFF."

Writing on the state of Turkey, the *Scotsman* says:—"When a Government is powerless to perform any other function than that of robbing its subjects, its end cannot be far off. There is no possible or conceivable conjunction of circumstances which could justify Great Britain, or any other Power, in upholding, by diplomacy or arms, the horrible government of misrule and anarchy which passes by the name of Turkish administration in Asia Minor.

THE SIGNS OF THE TIMES.

IMPERIAL MEETING AND THE EASTERN QUESTION.

REVOLUTION IN EGYPT.

THE FLAME FRENCHLY KINDLED IN AFRICA.

SERIOUS PROPOSAL TO RE-SETTLE JEWS IN PALESTINE.

THE last month has not been behind its predecessors in the number and rapidity of political developments in harmony with the appointed Armageddon culmination, sneered at, but which cannot be sneered out of its place in approaching and proximate futurity. They group themselves under four or five heads. There is the meeting of the Gog and Magog emperors—the sovereigns of Russia and Germany—Alex. III. and William I. They have been face to face in Danzig. Everybody is surprised; because it was considered a very unnatural thing in the embittered relations of Russia and Germany that there should be such a meeting. It was not a mere meeting of friendship: for Bismark was there, and had a special interview with the Russian emperor all by himself. A well-informed Austrian paper declares the meeting to "signify something of uncommon political importance." In what direction this political importance may lean is plainly indicated. Turkey is crumbling, and Russian and Austrian interests are in collision in the new arrangements that are imminent. The paper says:—

"The fall of Ottoman rule in Europe is now in course of accomplishment as a necessary consequence of the war which destroyed the vital nerve of the Turk. Meanwhile the young States emancipated wholly or partly from Ottoman supremacy are developing their resources with surprising rapidity, and the new configuration of the Balkan Peninsula is assuming form

and consistence, so that the only question now is, Who shall exercise predominating influence there? An arrangement with Russia is the only guarantee for a solution of Eastern affairs in accordance with Austrian interests. It is the indispensable condition for preventing the decomposition of Turkey from causing shocks, and, in a word, for localising a catastrophe that otherwise could not fail to upset Europe."

A writer in the *Echo* says:—"With Count Ignatieff, whose whole heart is set upon obtaining Constantinople for Russia, at the head of State affairs, it would be strange if the Eastern Question did not absorb a good deal of attention, more especially as Europe has got at last into such a mood that she awaits the solution of it with impatience. We do not wish to excite any particular alarm, but the condition of European affairs is such that matters are rapidly coming to a pass when Russia might find it opportune to reopen the ball against Turkey again. No one, at any rate, believes that the Eastern Question can enjoy such a prolonged truce as that which followed upon the Crimean war, when Europe was sanguine of Turkey's resuscitation. On this account, seeing the vast political interests at stake in the Eastern Question, it is obviously sound policy on the part of Russia to keep on friendly terms with China."

War has always followed imperial meetings in the past. It is not, therefore, a wonder that this meeting of the emperors should have excited uneasiness, especially in view of the state of Turkey, the change in the tone and temper of the Russian government, consequent on the assassination of Alexander II., and the general military bustle that is going on all over the continent. What causes uneasiness to the merely political observer, causes joyful anticipation to the believer of the prophets, because of the assurance they bring of the verity of Jehovah's word, and the portent they furnish of the joyful event, in prospect of which Jesus told the disciples to rejoice.

REVOLUTION IN EGYPT.

There is next the revolution in Egypt. On the 9th of September, about 4,000 men, with thirty guns, surrounded the palace

of the Khedive, and demanded the dismissal of the ministers in office; the assembly of what is practically the Egyptian Parliament, and the increase of the army. The Khedive was obliged to comply with these demands to some extent, and the affair has terminated peaceably, the regiments withdrawing with bands playing; but there is much in the meaning of it that does not appear on the surface. The *Daily News* says:—

"The sudden irruption of French troops into North Africa has caused an amount of uneasiness which will not soon or easily be allayed, but in the dominions of the Khedive recent events have but intensified existing causes of doubt and difficulty. It has been, indeed, evident for some considerable time that elements of social disturbance were at work in Egypt. Since the installation of Nubar Pasha's ministry, when the ex-Khedive was shorn of his personal power, and placed in something like the position of a Constitutional sovereign, Egyptian politics and Egyptian society have ceased to be what they once were. Gradually, but surely, the country has been passing away from its old subjection to an absolute ruler, himself a nominal vassal of an impotent suzerain, and coming under the very different and much more genuine authority of a European protectorate. The process has not been an open, any more than it has been a rapid, one. Nothing has been more difficult than to arrive at the precise truth as to what was happening in Egypt during the last few years. Of course every one could see that Ismail Pasha was going the right way to ruin the country, though the exact state of the case was never disclosed until Sir Rivers Wilson instituted his inquiries in 1878, when it was made generally known that, apart from extravagance and oppression, the Khedive had fraudulently appropriated to his own use, a considerable proportion of the public revenues. This was fifteen years after Ismail's accession, a good illustration of the average amount of publicity prevailing in Egypt. There can be no doubt, however, of the immense effect which the investigations of Sir Rivers Wilson produced. With a single brief exception, there has been nothing like irresponsible despotism in Egypt since. Once more Ismail Pasha struggled to regain his old authority, and succeeded so far as to dismiss Sir Rivers Wilson and M. de Blignieres. This was the last straw under which the patience of the Powers gave

way, and ever since Egypt has remained under the tutelage of England and France.”

TUNIS AND THE FRENCH.

This introduces the next active part of the political field—Tunis with the presence of the French. The *Standard* observes: “Tunis was unquestionably a portion of the Turkish empire; at least, such was, at a period not very remote, the contention of this country; but a school of politicians arose whose watchword was the disintegration of Turkey; and now that the disintegration has taken place, each morsel and fragment occasions worry and anxiety. Instead of one Eastern Question we have a dozen questions. The disintegrated fragments were sure not to be able to stand of themselves; and their infirm condition invites the cupidity of enterprising plunderers. Had Tunis been recognised, without hesitation, as a portion of the Ottoman empire, France could not have touched it. It is certain that some Power or other will always seek to appropriate territories that are, so to speak, going begging.”

Ay, but there is a Providence regulating the policy of the Powers that *Standard* writers, and other newspaper writers do not take into account. Jesus, by the angels, as we know by the Apocalypse, is working affairs up to certain development with a view to his own interference. That development requires England in Egypt, and France, therefore, out of it. France has been linked with England hitherto in Egyptian affairs, but France and England are becoming insulated from a variety of causes, and among others, by French proceedings in Tunis. These threaten English ascendancy in Egypt. England, even under Gladstone and Granville, looks askance at this, and has spoken. The Egyptian revolution brings Egypt more under European (*i.e.* in this case British) tutelage. Tunisian difficulties pre-occupy France, and help to edge her out of the Egyptian sphere. The Tunisian invasion becomes more difficult, and is opening up a vista of other difficulty unreckoned on.

“It is evident,” says the Paris correspondent of the *Times*, writing last night, “that France will have to subjugate Tunis, as she conquered Algeria, inch by inch. The forecast is an alarming one, but nobody who has followed the news from day to day can doubt that it is borne out by facts. Nor can one wonder at the eagerness of the government to get the elections over before the whole truth should be known by the constituencies. Even yet the serious position of affairs can be but partially apprehended; a fortnight ago it was probably but beginning to be suspected by the great mass of electors. To-day it is no longer possible to conceal the magnitude of the enterprise to which, with whatever intention, France has committed herself. Troops are being hurried to the scene of action as fast as they can be conveyed, although it is asserted that one-sixth of the whole peace effective of France—or about 30,000 men—are already in the country.”

This also we read in the *Globe* :—

“It is not alone in Egypt, unfortunately, that events are moving forward in a menacing direction. All along the North African littoral, the flame of Mahomedan fanaticism is spreading. In Tunis itself, matters have fallen into such a condition that anarchy prevails throughout the country, and the French find themselves utterly unable to restore order. It seems highly probable that before long the government of France will have to face serious troubles in Algeria, whence ominous rumours of Mahomedan excitement are coming to hand almost daily. Morocco and Tripoli are also seething with fanatical excitement, and we may depend upon it that they will give whatever help they can to the belligerent Arabs in Tunis and Algiers. Nor can it fail to encourage them when they learn that the Egyptian troops have forced their Christian-tutored ruler to concede the full extent of their demands. This will be interpreted as another sign and token that the old spirit of Islam has revived even in Egypt, and all eyes will now be turned towards Constantinople to see whether the Head of the Faithful intends to join the movement. What line will Abdul Hamid take? A short time ago he indicated an intention of even resorting to arms should France attempt to interfere in Tripoli. But this Egyptian imbroglio makes an important change in the situation. The Sultan is known to be very desirous of augmenting his shadowy

authority over Egypt, while the present Khedive, on the other hand, has done all in his power to render the suzerainty of the Porte a mere semblance. With this object in view, Tewfik Pasha has allowed England and France to assume the functions and prerogatives of a Protectorate, a transfer of allegiance which naturally found little favour at Constantinople. It may be, therefore, that yesterday's *emerite* was secretly promoted by the suzerain, in the hope of being solicited by Europe to rescue Egypt from the rule of a military oligarchy. The moment has, therefore, arrived for our Government to decide on a fixed policy with regard to the future government of Egypt. As a temporary make-shift, the Anglo-French Protectorate answered well enough, and it might have lasted a good deal longer had our partner refrained from aggressive proceedings in Tunis. But it requires little foresight to see that the arrangement is near its end, at all events in its present form, and not a moment should therefore be lost in devising some settlement of a more lasting and more satisfactory character."

Next, we contemplate the condition of the Decaying Power, of which, at one time, Egypt and Tunis were both outlying dependencies. While a committee of Euphratean bond holders is amusing all the world by entering upon a serious negotiation at Constantinople, with the belief, or the professed belief, that Turkey is going to make an attempt to pay her debts, Russia disturbs their pleasant dream by reminding them that Turkey owes to her, under the Berlin Treaty, an unpaid war indemnity. What, meanwhile, is the state of the country? "The whole country," we are told in a correspondent's letter, "is in despair at the mismanagement of the Turkish Government, and I have been assured by Turkish villagers that they will hail with joy an Austrian, or any other occupation. It is a shame that a country, endowed by Providence with every natural gift, should be allowed to rot in the hands of those who hold it. Nowhere in Europe could so fertile a spot be found as Macedonia, or more abounding in minerals of every description."

The political contingencies involved in this state of things are well expressed in a

leading article from the *Scotsman*, sent by brother Armstrong, of Edinburgh, from which considerable extracts are in type, which have had to be lifted out at the last moment to make a printer's "fit."

THE JEWS AND THE HOLY-LAND.

It will be observed that the political activities exhibited in the foregoing summary are all in the area of the sixth vial. They all affect the drying Euphrates. It is natural next to look at the "way" they are preparing for the kings of the East—which affects first the land and then the people of Israel after the flesh

A Jew accosted the Editor of the *Christadelphian* on the street the other day, and asked what was meant by the persecution of the Jews now going on virulently in the countries where the great body of the Jewish population of the world is massed. He replied that it meant the time had arrived for Israel's return to their land. Well, said he, that agreed with what their Rabbis in Russia were saying. He had just seen a letter from a suffering Jew in Russia, saying that these troubles were befalling the Jews as a preparation for the appearing of the Messiah. What these troubles are (and they are increasing every day) may be gathered from the subjoined letter which appeared in the *Jewish Chronicle* :—

"Necessity compels me to represent to you the condition of our brethren here in Russia. The Lord hath punished us in His wrath, and hath visited us in fire. Tens of thousands of our brethren, cultured men, well nurtured women, delicate children, are lying in the fields, destitute of food or raiment. Our little ones cry for bread, and there is no sustenance for them; their cry ascends to Heaven for the mercy which none extends to them. The staff of our existence is broken; we have no refuge but the grave. Our enemies have robbed us of all we possessed; our very lives tremble in the balance; we are a prey to those who are merciless as ravenous wolves. In this land there are none to aid us, for the hand of God weighs heavily on us all, and His anger hath consumed eighteen of our cities. In our sore distress

we turn to our brethren in England. Save us from the worst of deaths."

Then as regards Germany, we read in the *Standard* :—

"From Posen and from Pomerania news comes that there is no cessation of the German Christian demonstration against the Jews. At Hammerstein, in the former province, there are nightly riots. Many Jews are in hiding; the gendarmes are practically powerless, and further excesses are feared. From Baerwalde, in Pomerania, there comes a similar story."

There are other communications on the subject, all of the same type and colour. Now for the other side. See what these extraordinary proceedings (for they are extraordinary, in view of the till recently universal tendency to favour the Jews); see what these extraordinary proceedings are leading to. Here is a telegram from the Constantinopolitan correspondent of the *Daily News* (and be it remembered that news never appears in that paper on hearsay). We give it just as it appeared—headings and all :—

PROPOSED JEWISH EMIGRATION
TO SYRIA.

APPLICATION TO THE PORTE.

FROM OUR OWN CORRESPONDENT.)
CONSTANTINOPLE, Sept. 3.

Application has been made here to obtain from the Porte a grant of land in Syria to be allotted to Jews who wish to

emigrate from countries where they are being persecuted. In order to encourage Jewish families to engage in agriculture, it is proposed to open up means of communication by the construction of roads, tramways, and railways, and to establish colonies in blocks of land round the railway stations. The project has been initiated by some English and German gentlemen, who by their influence and financial strength are able to carry out the undertaking, and who are willing to give any profits which may arise beyond the sums necessary to make the undertaking work satisfactorily, to the Government. The Council of Ministers has accepted the application in principle, and the project is now being examined in detail. The Sultan is reported to be favourably disposed towards the scheme, which, besides benefiting the persecuted Jews, would also be a source of new revenues to the Imperial Treasury. As the traditional policy of the Porte has been to protect the Jews, it is by no means improbable that this project will receive the Imperial sanction.

This comes on the back of many such like schemes and movements. It is in a form more serious and influential than any of the preparatory proposals that have gone before. No wonder that brother Collyer says, "I like the look of it." It is exactly what the times call for. We wait, without impatience, the issue of all these things. The drift is all one way; and though we know neither the day nor the hour of the coming of the Son of Man, it is cheering to see the tokens of his approach.

INTELLIGENCE.

All intelligence communications must be in Birmingham by the 15th of the month at the latest. Intelligence should not form part of ordinary correspondence, but should be written on separate paper, and marked "Intelligence."

Use note paper size and write on one side of the paper only. Do not use large sheets; write with good ink, and write all proper names very plainly.

ALFRETON.

Brother Turner wishes it now stated that the report of the withdrawal from Bro. Vernon, published in August, was on behalf of the Riddings ecclesia, not including Ripley and Swanwick, where the matter in several cases is not understood.

BAGTHORPE.

Brother Wharmley reports the removal of the meeting place from the Brick and Tile Club room to the house of Brother Hurst. (Meetings 2.30 and 6 p.m.)

BIRMINGHAM.

During the month there have been the following cases of obedience.—JOHN JARDINE (22), stationer; and his wife, KATE JARDINE (22), son and daughter of Brother W. D. Jardine; JOHN HAYWARD (71), gardener, formerly Presbyterian; MARY BALL (17), shop assistant, and her sister, ELIZABETH BALL (45), both formerly Church of England; WILLIAM BIRCH (23), gardener, formerly neutral; Miss MARY JANE WAITE CROSSLAND (29), school mistress, formerly Congregationalist; Mrs. ANN THOMAS (38), wife of Brother Thomas, formerly neutral.

[By a mistake, Lizzie Turner's age was stated last month to be 18 instead of 24; and her brothers', 20 instead of 19.]

The monthly distribution of fingerposts is answering so well that the Brother having charge of the distributors has obtained from the managing brethren an additional grant of 2,500 monthly. This makes the distribution 7,500 per month. Quite a number of the brethren and sisters take part in the work. The effect is manifest in the improved attendance at all the meetings—particularly Sunday evenings.

LECTURES.—September 4, "Paradise Lost and Regained" (Brother Bishop.) Sept. 11, "Paul's Speech at Antioch" (Brother Roberts.) Sept. 18, "Paul at Iconium and Lystra" (Brother Roberts); Sept. 25, "The Churches" (Brother Ashcroft.)

BIRKENHEAD AND TRANMERE.

Brother Parker reports the immersion of the following persons, after each of them had given proof of acquaintance with the conditions upon which salvation is offered to a fallen race, viz. :—BESSIE MUNRO (18), daughter of Sister Munro; JANE COOPER (18), formerly attending the Presbyterians; DAVID WILLIAM GEE (20), and ALFRED JOHN GEE (18), sons of Brother and Sister Gee; DANIEL MUNNERLEY (41), formerly Church of England; and EDWIN COWARD (41), who for some years past has been roaming about amongst various churches, seeking rest and finding none, but who, in the good providence of God having been attracted by the notices of our lectures, has at last found a resting place for the sole of his foot. This addition brings our numbers up to 31.

LECTURES.—August 14, "The Hidden Manna" (Brother J. U. Robertson); Aug. 21, "Sin and its Punishment" (Brother R. D. Robertson); Aug. 28, "The Return of Christ" (Brother Parker). September 4 and 11, "Who was Jesus of Nazareth; and What did He Die for?" (Brother D. Handley, of Maldon). Brother Handley's lecture on Christ was listened to with profound attention, alike by the brethren and the strangers; Sept. 18, "Bible Salvation" (Brother Baker, of Stockport).

BLANTYRE.

The name of the brother and sister removed hither from New Cumnock is Dargue not Darden, as spelt in the August intelligence. Brother Brown further intimates the additions of WILLIAM McMILLAN (49), and his wife MARY (32), to the company in fellowship with him. There have been two lectures by Brother D. Campbell, of Glasgow, and one by Brother T. Nisbet, of the same place, the last resulting in a challenge to debate from the notorious Harry Long, on the final perseverance of the saints. Arrangements are in progress.

BRIERLEY HILL.

Brother Warrender reports the delivery of three lectures in the Town Hall, which have aroused public interest. The brethren having exhausted funds in hand cannot follow up the effort at present.

BRISTOL.

Brother Baker reports the obedience of SELINA REED (24), wife of Brother Reed, formerly connected with the Baptists,

LECTURES.—August 21, "Hell, where is it? What is it? Why is it?" (Brother Elliott, of London.) This lecture attracted hundreds who could not obtain admission. September 11, Brother A. Andrew, of London, lectured to a packed audience on "The Seed of the Woman."

CINDERFORD (FOREST OF DEAN.)

Brother Samuel Davies, originally of this place, though now located in Moriston, S.W., paid a visit in August on the occasion of lectures by the Gloucester brethren. The Cinderford Town Hall (holding 400 people) was crowded afternoon and evening. Much discussion afterwards took place in the street. One man told Brother Davies that he was ready for burial in baptism, as he was fully convinced the Christadelphians had the truth. Brother Davis reminded him burial was only for the dead. The man (who it turned out had been for many years a Methodist local preacher) said he understood. Several others are equally advanced. There have been several lectures by the Gloucester and Birmingham brethren; also by Brother Davies. The whole community is thoroughly roused up. The inhabitants of the district are in doubt of traditional theology, and eager to know what these new doctrines are. The papers are taking up the matter—of course in a contemptuous way. It has been arranged for Brother Roberts, of Birmingham, to lecture. The papers say they hear the Walking Bible is coming—the man who has swallowed the book that made the prophet's "belly bitter." They are like the children in the market place: whichever way the matter stands, they must make scorn of it. The brethren number seven or eight, but are far scattered and poor, and need the lecturing and other help that is being rendered.

CREWE.

Brother Malliber reports the obedience of Mrs. ADAMS, wife of Brother Adams, formerly neutral. She was baptised into the sin-covering name on the 15th August. He also reports the withdrawal of the brethren from Sister Berrisford, on account of long continued absence from the table. He also adds "no doubt you will be glad to hear that, notwithstanding the very depressing circumstances under which the brethren in Crewe have been placed, we have steadfastly maintained our ground. It is with feelings of pleasure that I can inform you the ecclesia is now out of debt. We hope to keep so. Twelve months since we were in number 23. Since then our number has decreased. We have lost 7 by removals, and 1 by withdrawal, which leaves 15, adding to which Sister Adams's immersion makes our present number 16. We have not had any lectures from any visiting brethren during the last twelve months, but have lectured ourselves to the best of our ability. The attendance of strangers has been very small, and at times we have almost felt discouraged, realising that this is indeed the day of small and feeble things; but, should the Master delay his coming, we hope yet to have a course of lectures."

CUMNOCK.

Brother Macdougall reports that VIOLET McMURDO (32), formerly of the Church of Scotland, and the wife of Brother William Culbert, Waterside, put on the sin-covering name in being baptised on 8rd ult. A Sunday evening class for the children was commenced some time since, the results so far being satisfactory.

DERBY.

The lectures since the last report have been by the following brethren:—July 17th, Brother R. Roberts (Birmingham); 24th, Brother H. Sulley (Nottingham); 31st, Brother Burton (Leicester); August 7th, Brother Richards (Nottingham); 14th, Brother Mabbott (Nottingham).—W. CHANDLER.

EDINBURGH.

We have lost by emigration to St. Paul's, Minnesota, Brother William Gordon, Sister Katie Durie, and Sister Elizabeth Kirkwood. Brother Gordon and Sister Durie were united in marriage prior to their departure. Brother Chisholm has returned from Glasgow, and Sister Sarah Gordon from Aberdeen.

LECTURES.—September 4th, "The Cross and the Kingdom;" 11th, "The Doctrine of the Immortality of the Soul;" 18th, "God's Purpose with the Nations;" 25th, "The Doctrine of Eternal Evil. Is it true?"—W. GRANT.

FROME.

The brethren here, taking advantage of a visit from Brother A. Andrew to Brother Hawkins, have been enabled to present some phases of the truth to the public during September, by two lectures. The attendance was good for Frome. Sister Melina Hawkins has been united in marriage to Brother Thorniloe, of Leicester. She has grown up among us from a child, and we are sorry to part with her.—C. W. CLARK.

JUMP (NEAR BARNSLEY).

The brethren meeting here are sorry to have to report the loss of Sister Ward, whose immersion was reported in the *Christadelphian* for May, this year. Inconsistency of character is the reason she has not broken bread since her immersion was reported.—J. WALKER.

GRANTHAM.

HENRY JOHNSON (35), formerly Wesleyan, was examined and immersed into the saving name on Thursday, September 8th. We have good reason to think that if the Lord tarry, we shall shortly have other additions to report. Our regular Sunday evening lectures continue to draw fairly encouraging audiences.—J. T. HAWKINS.

GLASGOW.

We have lost by removal to Dollar, Brother Allan McKenzie. We gain by removal, Brother and Sister Lang, from England.

LECTURES.—August 21, "Paul or the Pulpit?—choose ye this day" (Brother James Steel); Aug. 28, "The Bible a misunderstood book" (Brother Jas. Nisbet). September 4, "The Future Glory of Israel and the Holy Land" (Brother William Robertson, of Arbroath); Sept. 11, "The Gospel of Christ and that of Popular Belief—are they identical?" (Brother Duncan Campbell).

GREENOCK.

We have been encouraged by another addition to our numbers, viz., GEORGE McMILLIN (18), blacksmith, who put on the saving name in the appointed way, on 27th of August. We are glad to see one so young and intelligent casting in his lot with us. May we all continue firm and steadfast till He comes.—JOHN MONAGHAN.

GREAT YARMOUTH.

During the past month we have had the pleasure of making a special effort on behalf of the truth, consequent upon the visit of Brother J. J. Andrew, of London, who, with Sister Andrew and family, has been staying in Yarmouth. Brother Andrew delivered two lectures in the Victoria Rooms, King Street, on Sunday, August 14th, subject, "The coming age of joy, peace, and righteousness, &c.," and on Thursday, August 18th, subject, "Coming Storms and Earthquakes among the Nations—Signs of Their Approach—How to Escape Them." The attendance of the alien on both evenings was very encouraging. Brother W. H. Andrew, of Leeds, also lectured in our Lecture Hall, on Sunday, the 21st ult., subject: "Who will be the Future Rulers of the World; and when will they Reign?"

Last evening, September 11th, we assisted BERTHA AMELIA HARWOOD (16), eldest daughter of Brother Harwood, of Norwich, to put on Christ in the appointed way. Although young in years, Sister Harwood manifested a very intelligent apprehension and belief of the "One Faith." This latest addition will now bring the number of those in the truth in Norwich up to four.—JNO. H. DIBALL.

HALIFAX.

On Friday, August 19th, old Brother John Cheetham, in his 87th year, fell asleep, to the sorrow of the brethren and sisters, a number of whom were present at his interment (in hope of resurrection) on the following Wednesday. Brother Cheetham was present at the battle of Waterloo.

HUDDERSFIELD.

A correspondence on the immortality of the soul is going on in the *Daily Examiner* here, several of the brethren (including Brother C. M. Handley, of Maldon, and Brother J. S. Dixon, of Leicester), taking part. The correspondence appears to have originated in the lectures of the brethren. Brother D. Handley, of Maldon, lectured, by advertisement, on August 28th, 2.30 p.m., near the Lion Well, opposite Warren House Inn, in reply to published remarks of the "Rev." N. R. Lloyd, a local clergyman; and again in the evening at 6.30, "If a man die, shall he live again?" These proceedings are encouraging to the brethren and helpful to the truth.

IPSWICH.

Brother Sulley, of Nottingham, notifies the obedience of a Mr. BRIGGS, a commercial traveller, of Ipswich, concerning whom he furnishes the interesting information that he came to a knowledge of the truth through an endeavour on his part to reclaim from infidelity one of his former friends. While searching after the lost sheep, he got into conversation with our Brother Sharp, and had new things introduced to his notice, finally resulting in his finding his way

out of the misleading fraternity in which he formerly placed confidence. He is the beginning of the truth in Ipswich.

KIDDERMINSTER.

JOSEPH BIGGS (20), weaver, brother in the flesh to Sister Biggs, formerly a Primitive Methodist, was united to the name of Jesus by immersion, at Birmingham, on August 20th. There are three other cases of interest under consideration this week. It is rather unfortunate from a human point of view, that at this time, when our meetings are well attended, and when there appears to be a genuine interest on the part of many in them, we have got to leave the hall where we have assembled for the last two years. We know not at present where our next meeting place will be, and there does not appear to be any place so central and suitable as our present hall. We are, however, on the look out, and hope that this also will happen "for the furtherance of the Gospel."

LECTURES.—July 17th, "The Temptation of Christ" (Brother Betts, of Bewdley); July 24th, "Great Impending War" (Brother Gilbert, Birmingham); July 31st, "Present Troubles. Why are they Universal?" (Brother Betts). August 7th, "What Must I Do to be Saved?" (Brother Thornycroft, of Brierley Hill); Aug. 14th, "Heaven-going at Death a Strong Delusion" (Brother F. R. Slutticworth, Birmingham); Aug. 21st, "What think ye of Christ?" (Brother J. Bland); Aug. 28th, "Obstacles" (Brother Betts). September 4th, "Baptism" (Brother A. E. Davis, Birmingham); Sept. 11th, "The Days of the Voice of the Seventh Angel, when he shall begin to Sound" (Brother J. Bland).—**J. BLAND.**

LEEDS.

Sister Brown removed to Cheadle, Cheshire, on August 11th, but since then we have had an addition of two, by the removal of Brother and Sister Cowperthwaite, from Wakefield.—**W. H. ANDREW.**

LEICESTER.

On Saturday, August 20th, we assisted Miss BRADFORD to put on the only name given among men whereby we may be saved, and, on the following day, we received back to fellowship her father, Brother James Bradford, who went away from us in company with Brother Wilber, whose return was announced last month. Brother and Sister Bradford reside at Donisthorpe, near Ashby-de-la-Zouch. On Saturday, September 10th, THOMAS MELLOWES, of Northampton (husband of Sister Mellowes, who was immersed a few months ago), passed through the water and broke bread with us the following day. We have also an addition by the removal of Sister Minnie Hawkins, of Promie, now Sister Thomele.

LECTURES.—August 21st, "The Divine Land Bill" (Brother Burton); Aug. 28th, "Christ's Command Concerning the Breaking of Bread" (Brother Dixon). September 4th, "Man's Relationship to Futurity" (Brother Weston); Sept. 11th, "Hell fire, literal, upon the Earth, and terminable" (Brother Collyer).—**THOS. W. GAMBLE.**

LINCOLN.

LECTURES.—August 7th, Brother Scott reads Brother R. Roberts' lecture, on "Eternal Life." Aug. 14th, "The Ancient Gospel" (Brother F. W. Roberts); Aug. 21, "The Gospel of the Kingdom,

and the End of the Disobedient" (Brother F. W. Roberts); Aug. 28th, "Can a Man Live Without a Body" (Brother Wright).—**F. W. ROBERTS.**

LONDON.

The following additions to our number have taken place:—August 24th, JOHN W. F. SPELLER (25), letter carrier, neutral. September 4th, FREDERICK W. PORTER (23), clerk, Baptist; Sept. 7th, ALFRED E. BAUGHN (19), letter carrier, Church of England; Sept. 11th, ANNIE SULLIVAN (20), neutral. It is pleasant to see the truth in such a flourishing condition all over the country so far as figures go. At the same time, the danger connected with it which you pointed out in the *Christadelphian* for August, in saying "that people in coming from the world in considerable numbers, naturally brought the principles of the world with them." Such being the case (as without the shadow of a doubt it is), it behoves us to be ever upon the alert to see that not only the truth is not compromised, but that we, individually and collectively, are not influenced by those principles. When we speak of those principles being evil, we mean that such are considered so by those who are no longer babes in Christ, but are able to take strong meat and drink. There is much that when we were "of the world" that we thought quite harmless, but, upon hearing more thoroughly the Way of Life, we see are positive evils, such as theatre-going, smoking, &c., which fact should make us all the more careful as to what connexions we make. The words of Christ are as true now as ever they were "that a little leaven leaveneth the whole lump," and this is made more apparent when considered by the light of his other words, that although "the spirit is willing" yet "the flesh is weak" when called upon to do those things that are acceptable in the sight of Deity.

LECTURES.—September 4th, "Saints, How to Become" (Brother J. J. Andrew); Sept. 11th, "What is the World coming to?" (Brother Horsman); Sept. 18th, "Samuel and the Witch of Endor" (Brother Atkins); Sept. 25th, "The Promises made to the Hebrew Fathers" (Brother A. Andrew).—**FRANK JANNAWAY.**

NOTTINGHAM.

It gives me pleasure to report the obedience of Mrs. SARAH ANN TERRY (23), who put on Christ by immersion August 17th. Sister Terry became interested in the truth through reading the *Christadelphian*, which had been taken to her shop to be bound by a sister, who some time previously had spoken a word in season which had not been forgotten. This is an example of what may be done by brethren and sisters being always ready to confess Christ before men.—**J. KIRKLAND.**

PETERBORO'.

I have the pleasure to advise you that after finding WILLIAM PRIOR (34), previously neutral, acquainted with the truth as it is in Jesus, and a believer therein, we have baptised him into Christ. He has been an attendant at the lectures from the first.—**T. ROYCE.**

RIPLEY.

We are glad to report another addition to our little ecclesia, viz., ELIZA PARKIN (29), wife of Brother Walter Parkin, formerly Primitive Methodist, who "put on Christ" in the appointed

way, August 24th. We are now ten in number, six brethren and four sisters. — WILLIAM MITCHELL.

SWANSEA.

Since our last report, we have had the pleasure of immersing into the name of Christ Mrs. CHIDZOY, wife of our Brother Chidzoy.

LECTURES.—July 17th, “The Sure Mercies of David, and their Relation to the Setting Up of the Kingdom of God” (Brother R. Goldie); 24th, “The New Testament Church, a Preparation for the New Testament Kingdom” (Brother Shuttleworth); 31st, “The Wisdom of God *versus* the Wisdom of this World” (Brother J. T. Jones); Aug. 6th, “Is Man Immortal? If not, will he ever become so? The Question Answered” (Brother R. Goldie); 13th, “The Hell of the Revised New Version” (Brother S. Davies); 20th, “Absent from the Body, Present with the Lord” (Brother R. Goldie); 27th, “The Gospel of Christ” (Brother S. Davies). September 4th, “The Restoration of Israel” (Brother Gale); 11th, “Do the Scriptures Teach that Abraham, David, and all the Prophets are now Enjoying the Promises of God?” (Brother R. Goldie).—THOMAS RANDES.

AUSTRALIA.

MELBOURNE.—We have to report the obedience of Mrs. FANNY HARDINGE (25), wife of Brother Hardinge, who was immersed at St. Kilda, on the 21st June, after a good confession of the faith. This makes our number in fellowship 32. The attendance at our meetings is improved. We now occasionally get a full house of 200 or 250. We had a rather large assembly on June 1st, to hear a debate between our Brother R. Brown and a Mr. Oakey, the subject being ‘Does the Bible Teach Eternal Torments.’ We have recently supplied a want which has been felt for some time past, that is a stamp to impress the books, pamphlets, and leaflets with the place and time of meeting. It forms a good advertisement, and, where Christadelphians are comparatively unknown, something of the kind is required. We would recommend other ecclesias to try the same, who have not done so already. We found the benefit of it a few weeks ago, when availing ourselves of the opportunity which presented itself, when Mr. Brunton, of New Zealand, was delivering a course of lectures upon the Pyramids. At the close of his second lecture, we distributed fingerposts, &c., freely. At the close of his third lecture, the audience were cautioned against the ‘damnable tracts.’ The result was a still greater demand for the ‘damnable tracts,’ which we were well supplied with. We have recently been enjoying the company of Brethren A. Roberts and Lucas, of the ship *Tweedlyn*, who spent several weeks with us.—J. C. GAMBLE.

[To Sisters Stillard, Brother Betts, and others :—We fear there is ground for the action you have taken. It is difficult for those at a distance to judge. The Lord will judge all shortly. Our only course is to commit our cause to him in patience.—Psa. xxxvii. 6-9.]—EDITOR.

NEW ZEALAND.

MERCER.—“My previous letter will prove to you that there is no truth in the statement published in the *Bible Standard*, that the Christadelphians have joined the church of Mr. G. A. Brown. There are a few who have been spoiled with the ‘free life’ theory, the principal one of

whom, I feel confident, cannot live much longer in so unhealthy an atmosphere. Our brethren at Taupiri and Huntley have had a brush with the alien through the medium of a local paper, cuttings of which I send you. On Sunday, July 26th, the wife of Brother Gibbons and the wife of Brother Fowler, after a satisfactory examination, put on Christ in the appointed way. This is a great blessing to our brethren there, and an encouragement to us. We find *Seasons of Comfort* a great help to us. We have no speaking brethren, except Brother McKillop, and he is 49 miles away.”—W. CLARKE.

PONSONBY.—“We have managed to form an ecclesia of six in Auckland, on the basis of the truth. We have to announce the death and resurrection to newness of life of Mrs. Oliver, sister to Brother Walker, of Mercer.”—A. MCKILLOP.

OUTRAM.—“I write to report the obedience, by immersion into the saving name of Jesus, of HANNAH MOSLEY (33), and SESAN (23), sisters in the flesh to Brother John and William Mosley, of Clutha, and daughter of Brother W. A. Mosley, of Warepa, lately immersed at Dunedin. They came to make a short stay with us to talk over the glorious things concerning the kingdom of God and the name of Jesus, and were immersed on Sunday, the 26th of June, in a beautiful clear little river, running from hills covered with snow, and near Brother Dacker’s house, at the foot of Mount Maungatua (Maori for ‘Hill of God’), about two-and-a-half miles from Outram. I must mention, in connection, that the weather had been beautifully fine and warm up to Saturday, when our two sisters started to walk on to Brother Dacker’s, and I was remarking that the cold should be no hindrance to our obedience, and was much cheered by the reply that snow would be no hindrance. The test soon came. They had not got to the end of their walk before a very heavy and severely cold snowstorm came on, and continued with sleet and wind until Monday. Our sister, wife, and self being driven on Sunday (by our truth-seeking kind friend J. W. Joseph), I do not think I ever felt the cold more severe, but, on arriving at Brother Dacker’s house, found happy faces beaming with inward joy, and all was soon ready. The sleet and wind, which had continued on and off all the morning, suddenly appeared to lull, and the sun shone out as we walked down to the water. I confess I rather dreaded the coldness of the water, but was surprised to find afterwards that none of us had felt the cold the least unpleasant. Our little meeting around the Lord’s table was one of the most happy. Our soon-to-be Brother, J. W. Joseph, is greatly rejoicing in the light, and we are greatly rejoicing in him. Only a few months back he was trying to become a Free Thinker. On mentioning the hope of the Gospel to him, I found that he was a Jew after the flesh, well versed in the Scriptures, old and new, and that he had given up the Jewish faith some years since, and had taken leading positions in various orthodox faiths. He had left these one after another in disgust, on finding that none of them acted out the part of the book they professed to take as their guide, and so the glorious truths of the Gospel were cast aside. I found him a very able opponent, and he had put to silence orthodoxy, from the minister downwards, but he was greatly surprised to find himself making no headway in his opposition to the truth, but the reverse. We had many animated discussions, generally during business hours, and in the presence of others (of the world). Feeling the weakness of his position one day, he confessed I

was the best arguer. I soon put him right on that point, by showing him that it was the slippery ground he stood on that made him feel weak, and the firm foundation the truth gave, that gave my argument force. I saw he was giving in, and that light had dawned. I think it was his next visit, he exclaimed, 'I see it, I see it, I see it all now, as plain as a pikestaff. Ah, well, Mr. Simons, I did want something to anchor to.' Could you have seen the earnestness in which this was said, you would have rejoiced, even as I did, my dear brother, and as I know you have done, many, many times. He is now earnestly and anxiously seeking, and showing the good tidings to his wife (who is suffering from deafness, but gladly receiving them). So hope before long that our little ecclesia will number six, and still grow. Often have I longed to visit home, that I might see your face, and other loved brethren in the Lord, and unite in some of your large gatherings around the Lord's table, but our Heavenly Father is gracious, and we have a faithful and kindly sympathising High Priest, whose presence, though not seen visibly, we enjoy, and I think perhaps a small meeting gives room for more open expression of brotherly love and affection, where perfect unity dwells, and oh, what a loss where that unity is wanting."

—ROBERT SIMONS.

UNITED STATES.

BLACK JACK GROVE (TEXAS).—Sister M. A. Rippy reports a lecture having been delivered on the last Sunday in July, in a schoolhouse there, by Brother Hall, who learnt the truth from the brethren in Texas two years ago. There was a good audience and good attention. Sister Rippy says: "The truth is spoken evil of by nearly all our friends, but Christ has said, 'Except ye forsake father and mother, wife and children, and all that ye have (for my sake and the Gospel's) ye cannot be my disciples.' From these words, and a multitude of others, we take courage and strive to do our whole duty, desirous of hearing the king say, 'Come ye blessed of my father, and inherit the kingdom.'"

DIAMOND MINES (NEAR BRAIDWOOD, WILL COUNTY, ILL.).—Brother P. Graham reports the arrival of Brother David John, of Porth, South Wales, and requests it to be stated that there is plenty of work, at good wages, at the above address, for coal and iron miners, and that brethren in Britain in that way of life could not do better than come. He will be glad to furnish information to any brother writing to him at the address given.

JERSEY CITY (N.J.)—See article "The Truth in and about New York," present number, page—Brother Seach further reports several accessions to the ecclesia so recently reorganised. Names and particulars are as follows:—A. J. GLOVER, formerly Baptist, who had been searching for the truth for some years; NLS PETERSON, formerly Methodist, whose attention was first directed to the truth by Brother Frank Norton, and who has since, in his somewhat distant isolation, by the study of the Scriptures, in connection with several Christadelphian works, found "the truth as it is in Jesus" JOSHUA SADLER, of the race and stock of Israel (after the flesh), who, through the faithful efforts of an intelligent Christian wife, is no longer a stranger "from the covenants of promise." These, in the presence of a number

of the brethren and sisters, on Sunday afternoon, July 31st, rendered the obedience which the truth enjoins, in being buried with Christ beneath the watery wave.

Brother Vredenburg writes concerning the action described in the article already referred to. He says:—We have all along felt the need of something which would put us in a better light before our brethren, as many had, in these parts, wandered away from the truth, and it seemed questionable whether *the faith* had any substantial advocates. Not until we separated from the West Hoboken meeting were we able to say 'yea' to the question whether there were such. We are now able to say 'yea,' for which we are grateful beyond expression. God is knitting our hearts together in love, and three men are seeking their way into the name which mantles with a robe of righteousness, so that we are bearing fruit, bless God. To Him be all the glory, through his dear son."

SPRINGFIELD (MASS.)—Brother Jno. T. Cate writes:—"In your reply to Brother John Faulk, in the last *Christadelphian*, you say, 'There are no brethren at Springfield, Mass., so far as you are aware.' Let me refresh your memory, by referring to the *Christadelphian* of October, 1878, page 480, last article on the page, from Brother C. C. Mann; also page 528, last article on the page, from Sister Lasius. Please read them, as some months ago we saw in the *Christadelphian* that Brother and Sister Bigger were coming here from Glasgow, so we looked for them for some time. At last we found them, and were glad to see them. Brother Bigger said that he wrote there to find out if there were any of the brethren here, received an answer that there was one Cate, a subscriber to the *Christadelphian* here. So he thought as there were no brethren, he would not look for any. They have moved to Holyoke now. We were very sorrow to have them go. We have had a short visit from Brother Faulk. He found us by looking over the *Christadelphian* that he had with him. I wrote you twice last fall how we were here, and saw by the *Christadelphian* that our letters were received. We want the brethren to know that we are here, so they can find us. There is but three of us here now, as Brother and Sister Munger have moved to Chicopee Falls. We meet together the first day of the week to break bread. We read from *Seasons of Comfort*, and they are a comfort to us, I can assure you, and a great help to us; also from the Scriptures, and from *Eureka*. We anxiously wait for the *Christadelphian* every month.—[We must confess to a complete slip of the memory in reference to the foregoing case. Our plea, in extenuation, is the constant and engrossing pre-occupations connected with the truth in a great variety of ways. There will be no slips in the kingdom.—EDITOR.]

WEST HOBOKEN (N.J.)—Just as we go to press, we receive intelligence, by brief letter, from Sister Lasius that her mother, Sister Ellen Thomas, Dr. Thomas's wife, fell asleep, September 7th, at 11 a.m., after three weeks of much suffering. The funeral was to be on September 9th, when deceased Sister Thomas was to be laid beside the Dr. in Greenwood Cemetery. The sad event has plunged Sister Lasius into deep distress, and caused sorrow to all the brethren and sisters in and about New York. The morning is at hand, before whose presence darkness will fly away.

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 the manifestation of THE SONS OF GOD.”—(Rom. vii. 19.)

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Vol. XVIII.

THE REVISED VERSION OF THE NEW TESTAMENT.

BROTHER ANDREW'S LECTURE (*concluded from page 438*).

THE WORD “devil” still occupies its former position where the original is *diabolos*. The same may be said in regard to its plural form, “devils”; but with this difference, that the word “demons” is inserted in the margin. This is an advantage, in enabling defenders or propagators of the truth to point out the distinction between sin and one of its effects. Unbiased fidelity would (as recommended by the American Committee) have inserted “demons” in the text, instead of the margin.

In Matt. xxviii. 20, Jesus is still represented as saying, “Lo, I am with you alway, even unto the end of the world.” It was, perhaps, too much to expect that the self-styled “successors of the Apostles” would alter this supposed support to their ecclesiastical pretensions. They have, however, inserted in the margin, as an alternative rendering, “the consummation of the age.” Possibly they did not see any difference between the two; nevertheless the result of their deliberations has a suspicious aspect.

2. By carrying out more completely the rule of giving a uniform rendering to the same Greek word. In John xiv. 16 and 1 John ii. 1 the word *Paraclete* occurs. According to the Revisers' own rule, this should have been rendered the same in both cases. What have they done? In the former they give “Comforter,” and in the latter, “Advocate.” The first passage has always been considered a strong support for the personality of the Holy Spirit, and it might, on that account, be considered dangerous to alter it. True, the margin of John xiv. 16 says, “or Advocate, or Helper”

and that of John ii. 1 says, "or Comforter or Helper." The context of the Epistle shows that Advocate or Helper is the correct meaning; from which the conclusion might have been drawn that the Holy Spirit is so called in the Gospel. In John xvi. 7 to 9, Jesus Christ specially associates it with advocacy or defence, in reproofing, or convicting (as the Revised Version has it), the world in respect of sin, righteousness, and judgment. There need be no hesitation, therefore, in calling the Holy Spirit an Advocate as well as Christ.

There is not a more important word in the inspired writings than that rendered "testament." The revisers have in every case but two substituted "covenant" and inserted "testament" in the margin. The exceptions are Heb. ix. 16, 17, where testament is retained, and this note is given in the margin:—"The Greek word here used signifies both covenant and testament." The American committee did not altogether approve of this course, for they recommend in the appendix that "the word 'testament' be everywhere changed to 'covenant' (without an alternote in the margin), except in Heb. ix. 15, 17." Thus to linguists on both sides the Atlantic the word has proved a stumbling block. It need not have been so if the subject had been received comprehensively, and a right use made of the labours of some who have given special attention to it. The matter stands thus: A covenant may come into force during the lifetime of those who make it, a testament or will, can not. Which, then is the correct term to apply to a transaction of which God is the author? A covenant without doubt. The Revisers have recognised this in every passage but the

two mentioned. Why this departure from such an excellent rule? Apparently because the subject is there dealt with in a general way, and the form of words used is somewhat singular. But it must be remembered that this general statement is simply introduced for the purpose of enforcing what the Apostle has to say on the two covenants under consideration. In Heb. vii. 22, Jesus is called "the surety of a better covenant:" in ch. viii. 6, he is called "the mediator of a better covenant," subsequent verses referring to God's promise to make a "new covenant" (v. 8). In chap. ix. 1, the Mosaic system is called "the first covenant," and in v. 15 Jesus is styled "the mediator of a new covenant. Verses 16 and 17 begin with "for," showing how closely they are linked with that which has gone before, and the Reviser's render them as follows:—"For where a testament is, there must of necessity be the death of him that made it. For a testament is of force where there hath been death; for doth it ever avail while he that made it liveth?" The Apostle is thus represented as enforcing the necessity of Christ's death as "the mediator of the new covenant" by the fact that when a man makes a testament or will, he must die before it can come into force. Where is the analogy? Absolutely none. Jesus Christ was not both maker and mediator of the new covenant, God made it, and appointed His son to be its mediator. A covenant required death to ratify it; it was the custom among men to slay an animal for this purpose, of which an illustration is to be found in Jer. xxxiv, 18. This is how the Mosaic or old covenant was brought into force, as shewn by the Apostle

in Heb. ix. 18, 19 :—"Wherefore even the first [covenant] hath not been dedicated without blood. For when every commandment had been spoken by Moses unto all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself, and all the people." The argumentative connection between this statement and verses 16 and 17 shew that there is no room for altering the translation of the word *diatheckee* in this chapter from covenant to testament. God was the author of the Sinaitic transaction, and he caused it to come into force by the shedding of animal blood. But this would not suffice for the new covenant, of which the old one was a type, because it involved the absolute destruction of sin. Hence the death of its mediator, Jesus Christ.

Thus the logical necessities of the case exclude the idea represented by the word "testament," and demand, without alternative or exception, the word "covenant." But it will be said, Can verses 16 and 17 be legitimately rendered on this basis? Let the following authorities answer. John Wesley used "covenant" in these verses, giving in verse 16 the words, "the death of him by whom the covenant is confirmed." Archbishop Newcome rendered them:—"Where a covenant is, there is a necessity that the death of the covenanter should be brought in. For a covenant is firm over the dead: whereas it is of no force when the covenanter liveth." Gilbert Wakefield improves on this by saying:—"the death of that which establisheth the covenant; because a covenant is confirmed over dead things; and is of no force at all whilst that which

establisheth the covenant is alive." Perhaps the best attempt to give the true meaning of this passage is that of Dr. Stroud's, in his "Physical cause of the death of Christ":—"For where [there is] a covenant [the] death of the covenant-victim [must] necessarily take place; for a covenant [is] ratified over dead [victims] not having any force while the victim remains alive." The blunder into which both Translators and Revisers have fallen appears to have arisen from overlooking a somewhat elliptical form of speech not unfrequent in the inspired writings, together with a theological bias inseparable from Trinitarianism, and the influence of Popish versions. But for this, the writings of Moses and the Prophets would have been called The Old Covenant, and those of the Evangelists and Apostles, The New Covenant. There is no reason why they should not be so called by those who recognise in these the correct titles of God's typical and antitypical manifestation of His will.

3. By adopting some of the suggestions of the American Committee. The appendix, where these are arranged, is a valuable addition to the New Version. It shows that the Revisers in the New World have been less fettered by tradition than those in the Old. They would omit, for instance, the prefix, "S." for saint, from the titles of the writers—a very proper emendation, in view of the fact that all the brethren of Christ are "saints," whether inspired writers or not. And they would bring the language in relation to persons into harmony with modern usage by substituting "who" or "that" for "which." "Our Father who art in heaven" sounds much more appropriate than "Our Father which art in heaven." It is an

anomaly to find in Col. iv. 11, "Jesus WHICH is called Justus;" and in v. 12, "Epaphras WHO is one of you."

Heb. xi. 1, is a passage which has not been improved by the Revisers. Instead of defining faith to be "the evidence of things not seen" they say the proving (or, *test* margin) of things not seen" the American Committee suggest "a conviction of things not seen", which is evidently more correct. Acts xx. 28, contains a sentence which has been the source of much controversy—"feed the Church of God, which he hath purchased with his own blood." The only alteration made by the Revisers is to omit the word "hath," give the alternate rendering "acquired" for "purchased" and insert in the margin the following note in reference to "God:"—"Many ancient authorities read *the Lord*." The American Committee recommend this course to be reversed by substituting "Lord" for "God" and inserting in the margin—"some ancient authorities, including the two oldest MSS., read *God*." The authorities for the two readings being somewhat balanced it becomes a question as to which is more in accordance with the language of scripture. From this point of view there can be no hesitation in selecting "Lord," "God" being probably a corruption of the text introduced by some careless scribe.

Some of the principal recommendations of the American Revisers have been already noticed under other headings, and need not be repeated. It is a matter for regret that greater deference was not paid to their judgment. The Revised version would have been less faulty if this had been done. An enterprising firm of publishers in New York announce an edition which, will be the reverse

of the Oxford and Cambridge edition. The American readings will be given in the text, with alternate readings in the margin, and the English readings will be relegated to an appendix. There is a touch of humour about this scheme, apart from the business like enterprise it displays, which is quite in harmony with Yankee smartness. This rivalry on either side of the Atlantic will doubtless contribute to a more accurate knowledge of New Testament language among the English speaking portion of the human race.

4. By correcting some of the ungrammatical expressions it contains. Very critical minds might no doubt make a long list of these; but inasmuch as they do not affect the meaning of the passages it is a comparatively unimportant point. The following will serve as illustrations. Matt. xii, 48, reads, "Who is my mother and who are my brethern," which is correct; but the parallel passage in Mark iii. 33, is worded "Who is my mother and my brethern," a violation of the rule which requires a plural verb when referring to more than one. A similar inconsistency is to be found in another parallel passage: Mark xv. 40, reads "among whom were both Mary Magdalene, and Mary the mother of James," but in Matt. xxvii. 56, "was" is given instead of "were." To those who live South of the Tweed the correction of the improper use of "will" and "shall" would have been appreciated.

Whatever errors of omission the Revisers have been guilty of, they are more to be blamed for the errors of commission. These may be summed under two heads, viz. :—

1. Needless changes in phraseology. The instructions given by Convocation required "as few altera-

tions as possible" to be made "consistent with faithfulness," and the Revisers profess to have acted upon this rule. But no independent judgment can agree with them. They have changed words and phrases without affecting the idea. Thus, for "Be not afraid," in Mark v. 36, they have substituted "Fear not;" and for "Labour not," in John vi. 27, they have given "Work not." Many other instances might be given, but these will suffice to show that much of the Revisers' work, however great may be the ability and learning shown, is of no substantial value to the ordinary reader.

2. The theological colouring imparted to certain passages. The most glaring illustration of this is the introduction of the personal element of evil into the Lord's Prayer. For this there was no good reason even from the Revisers' point of view. Assuming that there is a superhuman monster, he is comprised in the general term, "evil." The alteration of this into "evil one" narrows the petition to deliverance from evil outside the human race, and represents Christ as teaching his disciples, by implication, not to pray for deliverance from the evil existing among the sons of Adam. This introduces discord where there previously existed harmony, as shown in the frequent note of warning given to his followers—*e.g.*, "Beware of false prophets", "Beware of men", "Beware of the leaven of the Pharisees", "Beware of the Scribes", also in his application of the term "evil" to many of Adam's sons (Matt. v. 45; vii. 11; xii. 34, 39). The Apostle Paul describes Christ's mission as having for its object to "deliver us from this present evil world" (Gal. i. 4), and he asks the Thessalonians to pray "that we may be delivered from unreason-

able and wicked men." On the assumption that "the evil one" is the only form of evil from which deliverance is required, this Apostolic request would be superfluous. It may be said, that the Revisers have been guided, not by general considerations but by critical acumen, and on this point there has been some amount of controversy. Their position, however, is very weak, for not only is the word "one" in italics, but the margin gives as an alternative rendering, "or evil". Now, there is such a wide difference between evil in general and evil in the form of a superhuman being, that it is impossible to use them interchangeably. Either "evil" or "evil one" is right, and whichever it be the other must be wrong. The best way to test the matter is to examine some of the other passages where the expression occurs. The Authorised Version represents Jesus as saying that "whosoever is more than Yea, yea, or Nay, nay, cometh of evil" (Matt. v. 37), but the Revisers say it is "of the evil one". How does this agree with the context? Not at all. Those who utter superfluous oaths are condemned, not a supposed supernatural instigator of them. In v. 39, "Resist not evil" has been changed into "Resist not him that is evil", which is possibly intended to suggest "the evil one" without actually expressing it, although the explanatory sentence which follows excludes the idea—"But whosoever smiteth thee on thy right cheek, turn to him the other also". John xvii. 15 is rendered, "I pray not that thou shouldst take them from the world, but that thou shouldst keep them from the evil one", a flagrant violation of Jesus Christ's obvious meaning. It implies that the world is not evil; and that the evil to be shunned and

kept from is outside the world, although the previous verse describes the world as hating Christ's disciples, and the following verse says that neither they nor Christ were of the world. The Revisers have here shown their consistency in a wrong course at the expense of ordinary common sense. Instead of this passage being dependent on the translation given in the Lord's Prayer, the Revisers should have been guided in the latter by the obvious meaning of Christ's own prayer in John xvii., the one being a practical application of the injunction contained in the other. But, alas, alas! as with Jewish, so with Gentile wise men; "their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old", or, in this case, the new, "testament" (1 Cor. iii. 14).

After viewing some of the pros and cons of the Revision, the question naturally arises, On which side does the preponderance lie? This is not difficult to answer. Its commendable points exceed its censurable ones. It is an improvement on King James's version, and a further step towards an accurate translation. Expression has been given to a hope, though there is probably but little ground for indulging in it, that a further and early revision may be undertaken by a new body of Greek scholars. The work just finished, and the criticism it has elicited, would certainly be of considerable service in facilitating the undertaking, and it would probably result in a better version. But, whoever might be appointed, they would be tainted with the errors of the Apostasy. The perfect translation of Holy Writ requires not only a scholarly acquaintance with two lan-

guages, but a knowledge and belief of the promises and doctrines revealed therein. Better still would be an inspired translation—a Divine work possible, and perhaps probable in the age when religion will be guided and controlled by infallible kings and priests.

ADDENDUM.

The question has been raised as to the use which can be made of the new version by Brethren of Christ. 1. It may be used in private for daily reading. 2. The option might be given to brethren reading aloud in ecclesial meetings to read from it, instead of from that hitherto used. The language of the authorised version has become so familiar that the words are sometimes apt to pass before the eye, or fall on the ear without entering the mind. An altered form of speech tends to arrest attention. This fact has sometimes led men acquainted with one or more foreign tongues to read the Bible in one of them when desirous of fixing the mind on it, and some brethren have found it an advantage to use for their daily reading a different form of Bible from that which they have marked for service in the truth. 3. The most complete way to derive from the Revised version such benefits as it contains is to compare it verse by verse, and chapter by chapter, noting down in some way the points worthy of remembrance. It is an intellectual operation which may be made the basis of much spiritual good by those who meditate as they proceed. An American edition has been published by a Philadelphian firm (Porter and Coates), which would be of great service in such an occupation. The old and new versions are printed in parallel columns. The

Oxford and Cambridge copyright prevent any English publisher taking such a step, but possibly copies of the American comparative edition may be sent over to this country.

REMARKS BY BROTHER THIRTE.

We still read in Matthew xxvii—9 that the purchase of the potter's field with th^e thirty pieces of silver paid to Judas fo^r the betrayal of innocent blood, was a fulfilment of "that which was spoken by Jeremiah the prophet," saying: "And they took the thirty pieces of silver, the price of him that was priced, &c." It is objected to this that the quotation is from Zechariah and not from Jeremiah; and it is said that when the words are written in an abbreviated form in Greek letters they may easily be read the one for another. It is impossible to believe that Matthew made a wrong citation here, thus exposing himself to the criticism of the Jews. Indeed, it is notorious that the Jews of old never found opportunity to lodge such an objection against the writings of any of the New Testament writers. It may be observed that the Syriac Peshito and the Persian versions, as well as some Greek manuscripts, read: "Then was fulfilled that which was spoken *by the prophet*," no name being given. But it has been thought that this reading, which is not according to the oldest and best authorities, is an adaptation of the text, with the object of clearing up what might to some copyists have seemed to me an error. It is not, however, certain that the quotation is from Zechariah. The verse reads: "That which was *spoken* by Jeremiah," and therefore the fact that the *writings* of Jeremiah do not contain the words quoted does not prove the gospel to be inaccurate. McClellan well observes: "There is no proof of mistake or error. Apart from inspiration, is it reasonable to suppose S. Matthew, on a specially-cited prophecy, and in solemn writing, ignorant, forgetful, or careless of verification? Besides, as S. Augustine remarks, a *mistake of memory* would have been noted and corrected in his lifetime. The prophecy is cited as one "*spoken* by Jeremiah," not *written* in his book; and several *spoken* prophecies of Jeremiah, as doubtless of other prophets, are *not recorded*." (Jeremiah xxxvi. 32. Compare 1 Kings iv. 32-34; Luke iii. 18, xi. 49-51; John xx.

30). Both in Hebrew and Greek (especially the latter) the passage of Zechariah differs considerably from the citation in S. Matthew, and the context of Zechariah from the context of S. Matthew. Later prophecies frequently interweave portions of earlier oral prophecies (compare Isaiah ii. 2-22 with Micah iv. 1-13; Isaiah liii. 7 with Jeremiah xi. 19). Such earlier oral prophecies may only be extant in the later form of the later Scripture. (See the prophecy of Enoch only in Jude, verses 14 and 15; compare v. 9; 2 Timothy iii. 8; Hebrews xii. 21). Our conclusion is that S. Matthew has cited a prophecy *spoken by Jeremiah*, but *nowhere written in the Old Testament*, and of which the passage in Zechariah is only a partial reproduction. (Compare Genesis xxxvi. 28). This view of the matter will doubtless commend itself to right-minded people. As it reads "*spoken* by Jeremiah," and not *written*, the difficulty which some have seen is reduced to the smallest proportions: it is not a difficulty at all to those who know the importance of accuracy in the study of the Holy Scriptures. It may be added that in at least two places Zechariah has embodied in his book expressions found in the writings of Jeremiah. (See Zechariah i. 4, and Jeremiah xviii. 11; Zechariah iii. 8, and Jeremiah xxiii. 5).

In the Authorised Version the first three verses of Mark's Gospel read: "The beginning of the Gospel of Jesus Christ, the Son of God; as it is written in the prophets, Behold I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." In the Revision we read in the text "as it is written *in Isaiah the prophet*," and are informed in the margin that some ancient authorities read "in the prophets." The passage demands some notice because the words "Behold I send my messenger, &c." are not found in the prophecy of Isaiah, but are found in Malachi. It becomes a question of this sort—Did Mark make a mistake? or of this sort—Have copyists introduced an error into the place? The quotation in verse 2 is from Malachi iii. 1, and that in verse 3 is from Isaiah xl. 3. A little weighing of the evidence makes it plain that Mark made no mistake, and it is by no means difficult to account for the word Isaiah getting into the text. Copyists made it a custom to make notes in the margin, and it is only reasonable, with a knowledge of what can be known about the

matter, to conclude that a marginal note to the effect that Isaiah was the writer of the prophecy in verse 3 has, by error, been embodied in the text itself. While the Sinaitic, Vatican, and other old manuscripts, and several ancient versions and most editors of the text, support the reading of the Revisers, the Alexandrian and many other manuscripts, several early versions and authorities read "written in the prophets," as the common version represented, and as the blended citation seemed to demand. Whitby, Campbell, Lightfoot and many others have contended for the reading followed by King James's translators. McClellan observes that "the prophets" is scarcely the correction copyists would have attempted if not genuine. That is, the alterations made by copyists usually were of such sort as to *specify* where the original was general. The authority just cited, also says: "It may well be doubted whether *S. Mark* would have mentioned the name of the prophet. *He never does elsewhere.*" In illustration of this last statement, McClellan refers to Mark iv. 12, vii. 6; xi. 17; xiv. 27 and xv. 28. It will be observed that the mention of the name of Isaiah in chap. vii. v. 6, is not by Mark, but by Jesus in answer to the Pharisees; and the words of Jesus are recorded in the passage. The Old Testament was among the Jews divided into the Law, the Prophets and the Holy Writings; and so the words of any prophet would, without regard to name, be quoted as from The Prophets. It may be added that some translators who have adopted the reading found in the revised version, have enclosed verse 2 in parenthesis. There are several ways in which the name Isaiah may be accounted for in verse 2; and as we are not at all disposed to entertain the idea that Mark made a wrong citation, we agree with those who retain the familiar and well attested reading, "as it is written in the prophets."

There are only two occurrences of the Greek word *methodeia*, craft, artifice, and it is satisfactory to find them uniformly rendered in the Revised Version, by the word "wile." In Ephesians iv. 14, 15, we read that something was done to the end that we "may be no longer children, tossed to and fro and carried about by every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love may grow up in all things into him, which is the head, even Christ," &c. In the A. V. the words now rendered "after the wiles of error," were translated "whereby they lie in wait to deceive";

and there was consequently no apparent connection between this passage and chap. vi. verses 11 & 12. Now, however, the connection is made plain to the English reader, for we have the Greek word *methodeia* rendered in each instance by "wile." In the latter place we read: "put on the whole armour of God, that ye may be able to stand against the wiles of the devil." We have here "the wiles of the Error," and "the wiles of the Diabolos," just as in other places we read of "the working of the Error," and "the working of the Satan." Both the workings and the wiles are against the truth and opposed to righteousness. What is said of the Diabolos and the Satan is also said of the Error; and the Revision has, by some of its improvements, made the true teaching on the subject of Diabolism more apparent than the A. V. represented it to be.

In one notable place, where, in the A. V., we read of superstition, the Revisers have given us the word religion, the other expression being placed in the margin. Festus, in laying Paul's case before King Agrippa, said the Jews who accused Paul, charged him on certain questions "of their own religion, and of one Jesus, who was dead, whom Paul affirmed to be alive." (Acts xxv. 19). The Greek word rendered "religion" here is *deisidaimonia* which means demon worship, the fear of the demons, and therefore is superstition. It was nothing but natural that a heathen like Festus should use this name in reference to the religion of the Jews. He in effect told Agrippa that the difference between Paul and his accusers involved questions of *their own* reverence of the demons, not that worship common to Romans in general. The only other place where this Greek expression is used, is in Acts xvii. 22, and this time it comes from the mouth of Paul, and is used to denominate real demon worship. We read that Paul, standing in the midst of Areopagus, said: "Ye men of Athens, in all things I perceive that ye are somewhat superstitious." The verse is forcibly rendered by Rotherham, thus: "Men-Athenians! in all respects how unusually reverent of the demons ye are, I observe!" By this Paul was calling the attention of his hearers to their heathen worship. The Athenians, too, on their part, regarded Paul as a declarer of demons foreign to those of their regard or reverence, because he discoursed to them concerning Jesus and the resurrection. In the Revised Version we read in Acts xxv. 19 religion,

where we did read superstition, and in Acts xvii. 22, we read superstitious where in the Authorised Version, we read religious. If the Revisers had in the outset decided to give us demon for *daimoon* in the text, instead of the misleading mistranslation devil, they might perhaps have rendered the Greek words found in these passages by words of kindred meaning—"demon-reverence," instead of religion; and "demon-reverencing" instead of superstitious.

We read in Acts xvii. 5, that "the Jews, being moved with jealousy, took unto them certain vile fellows of the rabble and gathering a crowd, set the city on an uproar." That city was Thessalonica, where there was a Jewish Synagogue, into which, as his custom was, Paul went, and for three Sabbaths reasoned with them out of the Scriptures concerning the Anointed. These vile fellows of the rabble (termed in the A. V., "certain lewd fellows of the baser sort") were the very offscouring of the town, and they willingly assisted the Jews in venting upon the Apostles a jealousy excited by some of the people consorting with Paul and Silas. The Revisers' description of these men is more expressive than the reading of the common version. It is well that those who in the work of proclamation nowadays are sometimes annoyed and illused by the most ignorant and impudent people, should bear in mind that the characters who dragged Jason and certain brethren before the rulers of the city, were the rough market-loungers and vulgar idlers of Thessalonica. Different translators have described them in various ways: Alford—"certain fellows out of the streets gathered a mob;" Sheldon Green—"some rascals of the baser sort gathered a rabble;" Green and Jacob—"certain bad men of the idlers in the market place." From these views of the meaning of the Greek words, we can in a measure realise the composition of the rabble which assaulted the house of Jason.

In Acts xxvi. 2, 4, 7, we still read that "the Jews" accused Paul, as if the whole people had risen up against him. As there is no article before the word "Jews," we should read "whereof I am accused by Jews"—i.e. "whereof Jews accuse me." This shows how exact Paul was in making his defence before Agrippa. He did not charge upon his nation something for which only infatuated sections of it were responsible. In Galatians vi. 11, we read in the Revision: "See with how large

letters I have written unto you, with mine own hand;" instead of "Ye see how large a letter, &c." Those who believe that Paul was near-sighted will look upon this as an allusion to his infirmity. Alford, Wordsworth, Green, Rotherham, Lightfoot, Ellicott, and many others, have rendered as the Revisers do. Some students of the passage have concluded that up to this verse the epistle was written by an amanuensis, in accordance with Paul's custom; but before sending the epistle to the Galatian ecclesias, the Apostle made a sort of recapitulatory addition *with his own hand*, and in such large letters as to give rise to the language employed in the verse. Luke xx. 37, now reads: "But that the dead are raised, even Moses showed, in the place concerning the Bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob." In the A. V. the reading was "Moses showed at the bush, &c." To the reading of King James's version, it has been objected that Moses did not show at the bush what it is said he did, but he merely recorded the words of the angel which spoke to him. In Mark xii. 26, the parallel passage, we read the words of Christ in this form: "Have ye not read in the book of Moses, in the place concerning the Bush, how God spake unto him, saying, I am the God of Abraham, &c.?" Considering the two passages, we may fairly conclude that the allusion is to the narrative known as the Bush; and the italics introduced by the Revisers will be an assistance to the general reader. Many authorities might be mentioned in favour of the view adopted by the Revisers. The Greek word *anastrophec*, occurring thirteen times, and in the A. V. rendered uniformly "conversation," is now in every instance translated by words conveying a more correct idea of the original. The verb *anastrophoo* also has been more satisfactorily dealt with. In every case the noun is now rendered behaviour, manner of life, living, or manner of living; and the verb has been translated live and behave. Instead of reading in 1 Peter ii. 12, "having your conversation honest among the Gentiles," we now read "having your behaviour seemly, &c." The word rendered "conversation" by King James's translators, in Phillipians iii. 20, is *politiuma*, and instead of "For our conversation is in heaven," we read in the Revision "For our citizenship is in heaven." In other words, "our citizenship begins in heaven," or "our en-

rollment as citizens is in the heavens." It still remains for those who undertake to meet the objections of inquirers, to explain that the verb *analusoō* means the same in Phillipians i. 23, as it does in Luke xii. 36, and that when Paul said: *teen epithumian eechoon eis to analusai*, he had no idea of *going away* to be with Christ, and, there for, no such wish; but that his desire was to be *released* from present cares and troubles. Rotherham renders "having the strong desire *to be released*;" and in 2 Timothy iv. 6, where the word *analysis* is by the Revisers, after King James's translators, rendered *departure*, the same Scholar translates: "the season of my *release* is at hand."

The Revisers did not seem willing to allow the name of Judas to be any longer associated with a bishopric, and therefore in Acts i. 20 the word *episcopos* has been rendered "office," with the marginal intimation that the Greek word means *overseership*. While, however, the Episcopal institution has lost one association by this altered rendering, it has gained another, for in Acts xx. 28, where in the A.V. we did read that the elders of the ecclesia at Ephesus were told to take heed unto themselves, and to "all the flock, over which the Holy Ghost hath made you overseers," we now read "made you bishops," with the old rendering in the margin. One Bishop of the Anglican Church has remarked that the change "is in some quarters supposed to be no gain to Episcopacy." The change can hardly be regarded as politic from an Episcopal standpoint. The credit or discredit may be given to those who made it. The truth stands in spite of the assumption and arrogance of the clerics.

The excellence of some of the readings and renderings preferred by the American Committee of Revisers is beyond question. In the common version we have "St." before the names of the Evangelists, but in the Revision we have the Romish contraction pure and simple. The American scholars wished all such distinctions to be omitted from the work, advocated the nonuse of the word Ghost after the and jective Holy, and the uniform rendering Holy Spirit; and also contended that the words *daimoon* and *daimonion* should no longer be mistranslated "devils," but should be represented by "demon." To follow the Americans and read in Matthew ix. 6-8; Mark ii. 10; and Luke v. 24, that the Son of man had *authority* to forgive sins would be an improvement. The

real meaning of Matthew xix. 14; Mark x. 14; and Luke xviii. 16 is better expressed by the American rendering: "Suffer the little children, and forbid them not, to come unto me: for *to such belongeth* the kingdom of heaven," than by the words "of such is the kingdom, &c." Many have rendered in this way, regarding the genitive as denoting possession. This translation certainly brings to mind the words of Christ: "Fear not, little flock; for it is your Father's good pleasure *to give you* the kingdom." (Luke xii. 32). Again, the saints will *possess* the kingdom. (Daniel vii. 18-22.)

Whatever may be the characteristics of the Revised Version, one thing is certain, and that is, the changes made are, as a whole, in support of the broad conclusions which unbiassed and sober students of King James's version must arrive at with regard to the truth. No doctrinal proposition in the *Statement of the One Faith* has been touched; but here and there we have an accretion of evidence, and as surely as it is for the Truth, it is against Error. While, therefore, some of the sects may have reason for dissatisfaction, the Truth has none; and as knowledge increases and facilities for understanding and translating the originals become more numerous, the more true will the words of the Psalmist appear, when he wrote: *Rosh d'var'ka emeth*.—"THE SUM OF THY WORD IS TRUTH." (Psalm cxix. 160).

"WHAT DOES ALL THIS MEAN"?

Brother Sketchley, of Leicester, asks this question in forwarding this paragraph cut from a religious newspaper:

"A Jewish colony is about to be formed in the district between Gilead and Moab, a million and a half acres having been granted for the purpose by the Sultan. The new colony will be subject to a Prince of the Jewish race and religion. A wealthy Jew having lent six millions sterling to the Porte on the security of the land of Palestine, the Promised Land may ere long be recognised as the rightful property of the Jews."

He answers his own question thus:—"Does it not mean that the interval between Christ's departure and coming again is nearly at an end? Are we not in that interval of time of which Jesus said—'You know not the day or the hour in which the Son of man will come.'? Does it not mean for us, judgment is near, even at the door?"

THE VISIBLE HAND OF GOD

IN

MIRACLES, SIGNS, AND WONDERS:

The nature and design of such operations and their necessity to the accomplishment of the work of God in the earth.

No. 9.

WE shall find no more instructive, striking, or necessary exhibition of the visible hand of God than is furnished in the history of Moses.—which is the history of God's greatest work upon earth, next to the work he accomplished by the Lord Jesus Christ. To the consideration of this history we may naturally proceed, after the destruction of Sodom.—not that the hand of God was invisible between the two points: in the life of Isaac and Jacob and Joseph, there occurred repeated interventions of the miraculous order in so far as that character appertains to direct communication from God by angelic visitation or vision, or dream. Still, all these instances are covered by the case of Abraham already looked at. They are all of the same character—the normal adjuncts of the process by which the foundations were laid for the more enlarged development of the purpose of God on the earth that came after. But when we come to Moses, we come to an era of divine operation only to be paralleled by the day still future, when, as Jehovah says to Israel by the prophet Micah, “*according to the days of thy coming out of the land of Egypt, I will shew unto him marvellous things:—and the nations shall see and be confounded at all their might.*” It was a day when the foundations of heaven and earth were laid in a political sense in relation to *Israel*.

The understanding and reception of the facts of the case are essential to the right apprehension of the whole work of God on the earth since. There is no more unfounded impression than the impression so general in our particular day, that the events of the exodus are the legendary exaggerations of natural occurrences. It is impossible for any logical mind to entertain such a view without entangling itself in greater difficulties than those which it may think by such a view to escape. The events of the exodus are so involved in the entire structure of Scripture that it is impossible to set them aside as the way referred to, without also rejecting the prophets and Christ himself: and as such a rejection is impossible in view of the fulfilment of prophecy and the evidence of Christ's resurrection, it follows that the assumption of a legendary character for the events of the exodus would involve the impossible hypothesis of the divine endorsement of fictions as the truth. It will also appear on a serious study of all the facts that the reception of those events is necessary to any rational theory of the origin and establishment of the Jewish nation on the earth. Furthermore, the nature of the narrative itself is such as to carry conviction of its truthfulness.

The events of the exodus are repeatedly referred to in the psalms of David. They are constantly recognised as the beginning of the nation's history—the foundation of the nation's power. They are by no means referred to in the spirit of patriotic pride. On the contrary, the generation that witnessed

them are said to have been "a stubborn and rebellious generation: a generation that set not their hearts aright and whose spirit was not stedfast with God. They kept not the covenant of God and refused to walk in his law and forgot his works and his wonders that he had shewed them. Marvellous things did he in the sight of their fathers, in the land of Egypt, in the field of Zoan. He divided the sea and caused them to pass through, and he made the waters to stand as a heap."—(Psalms, xxviii, 8-24.)

Another psalm says (cvi. 7-12): "Our fathers understood not thy wonders in Egypt: they remembered not the multitude of thy mercies, but provoked him at the sea, even at the Red Sea. Nevertheless he saved them for his name's sake, that he might make his mighty power to be known,"

The events thus referred to are in deprecation of Israel's share in them. They are not pointed to out of compliment, or as at all affording ground for that sense of pride and glory that is natural to all people and to none more so than to the Jews. On the contrary, David in another psalm, (xliv. 3,) says: "They got not the land in possession by their own sword, neither did their own arm save them, but thy right hand and thine arm and the light of thy countenance, because thou hadst a regard unto them." There are other psalms, however, in which these events—the events of the exodus are referred to in a different way. They are recited in a spirit of exultation and thanksgiving to God.—See Psalm cv., for example; also Psalm cxxxvi.

Allusions like these abound through all the prophets, and are to be met with in the New Testament (*e.g.*, Acts vii. 34; xiii. 17; Heb. xi. 28, 29). Either the events of the exodus were divine realities, or the apostles and prophets were false. The latter is an impossible supposition: the former, therefore, is established on a foundation that cannot in the least be shaken. The miracles in Egypt were a necessity. They had a logical relation to the result to be accomplished. They were not mere prodigies like the legendary feats of the heathen. They were rationally connected with an object aimed at. Moses at the time, and David long after, recognised and proclaimed this connection. David's recognition. David's recognition is briefly expressed in one of the foregoing quotations—viz., "He saved Israel *for his name's sake* THAT HE MIGHT MAKE HIS MIGHTY POWER TO BE KNOWN." Moses repeatedly alludes to the matter in the magnificent addresses delivered to Israel at the end of the forty years' sojourn in the wilderness, just before their entry into the land of promise. Let an example or two suffice before entering upon a consideration in detail of the mighty work accomplished by his hand:— "Your eyes *have seen* all the great acts of the Lord which he did: *Therefore shall ye keep all the commandments* which I command you this day" (Deut. xi. 7). "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?* UNTO THEE IT

WAS SHOWED THAT THOU MIGHTEST KNOW THAT THE LORD HE IS GOD : there is none else beside him. *Out of heaven he made thee to hear his voice* that he might instruct thee, and upon earth he showed thee his great fire . . . Know therefore this day and consider it in thine heart that the Lord he is God in heaven above and upon the earth beneath : there is none else . . . Thou shalt keep therefore his statutes and his commandments" (iv. 32—40).

In imploring them to observe the commandments that had been delivered to them, Moses directly appeals to the miracles they had seen, which he adjures them to remember :—"Take heed to thyself and keep thy soul diligently, *lest thou forget the things thine eyes have seen . . . specially the day that thou stoodest before the Lord thy God in Horeb*, when the Lord said unto me, Gather me the people together and I will make them hear my words . . . And ye came near and stood under the mountain, and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. And the LORD SPAKE UNTO YOU OUT OF THE MIDST OF THE FIRE : ye heard the voice of the words, but saw no similitude, only ye heard a voice" (iv. 9-13).

He presses on their notice the fact, that he was not addressing those who had knowledge of these things by hearsay, but whose own eyes had actually witnessed them :—"I speak not with your children, which have not known and which have not seen the chastisement of the Lord your God, his greatness, his mighty hand, and his stretched out arm, And HIS MIRACLES and his acts which he did in the midst of Egypt, And what he did unto the army of Egypt, unto their horses and unto their chariots, how he made the water of the Red Sea to overflow them as they pursued after you . . . And what he did unto you in the wilderness . . . And what he did unto Dathan and Abiram . . . how the earth opened her mouth and swallowed them up, and their households and their tents, and all the substance that was in their possession, in the midst of all Israel. BUT YOUR EYES HAVE SEEN *all the great acts of the Lord which he did* (xi. 2-7).

In enjoining upon them to enforce the obligation of the law upon their descendants, he instructs them to refer specifically to the events of the exodus as the ground of their obedience :—"When thy son asketh thee in time to come, saying, *What mean* the testimonies, and the statutes, and the judgments which the Lord our God hath commanded you? Then thou shalt say unto thy son, *We were Pharaoh's* bondsmen in Egypt, and the Lord brought us out of Egypt with a mighty hand, And the Lord shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household before our eyes. And he brought us out from thence that he might bring us in to give us the land which he sware unto our fathers. And the Lord commanded us to do all these statutes," &c. (vi. 20-24).

Thus, in dealing with the events connected with the deliverance of Israel from Egypt, we are dealing with matters having a fundamental and logical relation to their whole subsequent history. It is not a case of myth engrafted upon a commonplace history, as the enemies of the Bible so easily, and so perfectly gratuitously, and so inconsistently with the most elementary facts of the case, suggest. It is a matter incorporate with every national institution, and every national law, and every national tradition for thousands

of years past. It is the kernel of the whole Jewish national phenomenon. That phenomenon is unintelligible apart from it. It cannot be separated from Jewish history and the Jewish existence of the present moment. The Jewish law is not a thing that has been changed and amended with successive generations. The legislative idea which belongs to all other national systems is foreign to the Jewish. The Jewish system stands and has stood for ages on the law of Moses delivered at the beginning, concerning which it was enjoined upon Israel—"Thou shalt not add to nor diminish aught therefrom." Consequently, the origin of that law is to be sought for in the circumstances attendant upon the delivery of the law at the beginning—circumstances reflected, as we have seen, in many allusions in the law, and in a sense incorporate in the very structure of the law itself. The idea of these circumstances being an after-thought is precluded by the nature of the case. Such an idea is merely the wild conjecture of a dogmatic hostility, perfectly unjustifiable except on the ground that the admission of these circumstances would be a concession of the whole claim of divinity of origin which they feel bound at all hazards to resist.

A glance at the circumstances preceding Israelitish deliverance will show how essential was the divine interposition, in an open, and signal, and irresistible form, for the accomplishment of the ends in view. Their fathers, coming from Canaan at the time of Joseph's ascendancy, had settled in Egypt some centuries previously, under a divine promise that in course of time God would bring them out of Egypt and lead them into the land of promise. Mention had been made to Abraham of this purpose, and a general period specified for the Israelitish sojourn (Gen. xv. 13). To Jacob also the promise had been given (Gen. xlv. 3, 4). Joseph referred to it in his last communications with his brethren before he died:—"God will surely visit you, and bring you out of this land, unto the land which he swore to Abraham, to Isaac, and to Jacob" (Gen. l. 24). When the time of the promise drew near, the Israelites had become a numerous community, exciting by their prolificness and their prosperity, the jealousy of their Gentile neighbours, as in Russia, Germany, and Austria in the present day. Jealousy, as now, led to persecution. The Egyptians said—"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 unto our enemies. Therefore, they did set over them taskmasters to afflict them with their burdens" (Ex. i. 10).

Not only were the Israelites in this afflicted and powerless position, but they were also in a thoroughly untutored and insubordinate state of mind with regard to the God of their fathers. We learn from Jehovah's testimony by Ezekiel, (chap. xx. 6-8) that they were idolators, worshipping the idols of Egypt. Their subsequent behaviour is evidence of their unenlightened state. Before they crossed the Red Sea, they said to Moses, "Let us alone that we may serve the Egyptians; (Ex. xiv. 12.) and during their journey in the wilderness they repeatedly mutinied, and wished they had remained in Egypt, (Ex. xvi. 2-3 : xvii. 2-4) and on one occasion under the very shadow of Sinai, they set up an idol-calf and worshipped it. Finally, they so heinously resisted the divine instructions touching the invasion of Canaan that they were sentenced to remain in the wilderness till the whole adult generation had died out.

Looking then at the powerless and barbarous condition of the Israelites—reduced to helpless serfhood under the Egyptians and having no disposition to enter upon perilous enterprises,—we realise how perfectly unfeasible the idea of deliverance from Egypt was, at the time when the fulfilment of the divine promise was due. Even with a sanguine military leader, nothing was to be made of such a situation of things. But there was no leader. Moses, whose providential development is considered in *The Ways of Providence*, had made one experiment at trying to bring his brethren to right views of the situation, but the only result had been to bring about his own exile. He had been absent from the country for forty years. Nobody had heard from him. There was no scheme among them. Even Moses himself, in the pastoral seclusion of the desert of Horeb, had given himself over to the occupations of a quiet individual life. What more unpromising idea was there at that moment than the idea of leading the Israelites, a helpless unwilling horde of people, out of a powerful country where they were held down by special rigours of law, as a useful slave race, dangerous to be allowed any liberty. Such an enterprise had every element of impossibility. As a scheme in human hands, there was no object to serve by it, and no opportunity of accomplishing it.

God had promised it, and if it was to be done, extraordinary means were necessary. This reflection is inevitable if we simply have in view the problem of how Israel was to be rescued from the hands of their oppressors, But how incalculably stronger the thought becomes when we realise the object divinely proposed in that deliverance. It was not merely the rescue of an afflicted race from oppression. This was a subordinate item in the programme. The main purpose, as declared by Moses in the language already quoted, was that Israel might know Jehovah as the only God, and that the divine Name might be declared in all the earth. The state of things required this to be done, for the whole world, including the Israelites themselves as we have seen, was fast settling into a state of complete and incorrigible barbarism. God's purpose to ultimately populate the earth with obedient men (put to the proof in days of evil), required that this state of things should be broken into, and that His existence should be palpably demonstrated, and His will established in a form sufficiently influential to effect intended moral results in the generations following. How was this to be done without the display of His power in a visible and intelligible manner? The answer is obvious, and paves the way for a survey of the extraordinary incidents by which this display was effected.

A beginning was made with Moses—which was according to the fitness of things. As already remarked, he was living in pastoral seclusion, tending the flocks of Jethro, his father-in-law, in the desert of Horeb. He was a man of the right stamp for the divine purpose, but not a man of such characteristics as would have led him to contrive and execute a scheme of national liberation. It is easy to glean his character from the whole narrative. It justifies the description that he was “a meek man”—a man of quiet disposition, with no liking for the stir and bustle of a public life. He lacked the personal energy and ambition that would lead to patriotic initiative. This is shown

by the way he viewed the Divine proposal that he should go to Egypt as Jehovah's instrument to effect Israel's deliverance. Even after all his preliminary difficulties had been disposed of, he said, "O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken to thy servant: I am slow of speech and of a slow tongue: O my Lord, send I pray thee by the hand of him by whom thou wilt send." It was not altogether wonderful that he should thus be diffident. He was 80 years old: he had been a long time out of public life: his early expectations had all quieted down. Disappointment and adversity and delay had sobered him thoroughly, added to which, he was naturally meek, quiet, and of slow speech. He was the last man for the execution of the work on human principles. But for a work to be done on divine principles, he was the very man. This work required modesty of self-estimate, a deep sense of Jehovah's greatness, a disposition to be scrupulously faithful in the carrying out of divine instructions, and a capacity for unbounded patience and magnanimity with those with whom he might be called upon to deal. These qualities, in some degree natural to him, had been matured and perfected by forty years banishment, and the unexciting monotonicities of sheep-tending in the solitudes of a desert country.

This man,—the right man—who proved faithful in all his house and more honoured than all men, save his unapproachable Antitype, in being permitted intercourse with Jehovah face to face—this man who became the most renowned man of all history,—was following his usual occupations near the Mount of Horeb, in the wilderness of Sinai, at the time we are considering, when the crisis of divine interference was impending. The hour had struck for God to speak (by angelic hands). The mode adopted to secure the attention of Moses was suited to the circumstances. A bush on the mountain side was wrapped in flame. Possibly this was not unusual, but that which was unusual was that this bush went on burning without consuming and without extending the fire to others. When a sufficient time had elapsed to show that this was the fact, the curiosity of Moses was aroused, as any man's curiosity would, at such a sight. Moses said, "I will now turn aside and see this great sight; why the bush is not burnt." Moses went toward the bush to see, and when he had approached the bush sufficiently, the divine speech saluted his ear, calling his name twice, "Moses, Moses."

This was the beginning of the great and mighty work with the house of Israel which has already affected the condition of mankind in the most palpable manner, but the true nature and scope of which will only be generally apprehended when scattered Israel is regathered to Jehovah's land, and all the earth brought under subjection to the sceptre of the Lord Jesus, the prophet like unto Moses, whom they shall hear as predicted, and who will rule all nations gloriously, on the throne of David his father, in the day when that throne having been re-established, the whole human family will taste for the first time the sweets of true and righteous government, and give praise to Jehovah and his anointed in all the earth.

The details of the work must begin to engage our attention in the next article.—EDITOR.

**SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA, No. 135.**

“Exhort one another daily.”—PAUL.

THE matters presented in the portions of Scripture read this morning, if thoroughly realized, will greatly help us to form right views of life. It is of very great importance to have right views of life. There is a tendency in modern times to deprecate this idea. It is common for people of advanced sentiments, as they imagine, to scout all care about “views” one way or other. They say, “out upon your ‘views’; go home and eat your dinner, and sleep, and enjoy yourself, and don’t trouble about ‘views.’” It only requires a very little reflection to see the unwisdom and absurdity of this. “Views” constitute the basis of personal acceptability or otherwise everywhere. What is the essential difference between a man you love and a man you cannot love? It will be found to lie in the state of his mind. The mental perceptions and appreciations of the one, as expressed in his words and manners and doings, create a sense of acceptability and delight which is not at all excited by the other, who, on the contrary, excites aversion and disgust by his want of these. What is the difference between an intelligent man, whose company gives you pleasure, and an idiot who creates loathing? They are both the same in some points. They both have arms and legs, mouth, nose, and eyes, and yet how differently they affect you. It is not a difference of beauty, for an idiotic-looking person, who is intelligent and wise, will evoke your love, while a person ever so beautiful in a classic sense, will fail to interest you if he lacks intelligence. No, it is a difference of “views” understanding this in the widest sense of intellectual recognitions.

Now, this rule, holding good among men, holds good also in our divine

relations. It is a matter of revelation, whether we like it or not, that God takes pleasure in wise men, and “hath no pleasure in fools.” “The foolish shall not stand in thy presence.” “The wise shall inherit glory, but shame shall be the promotion of fools.” “Be not unwise, but understand what the will of the Lord is.” The foolish virgins found the door shut. “Be not like the horse or the mule which have no understanding.” Such is the almost universal drift of Scripture teaching. Consequently, so far from “views” of life being unimportant, they are of the first consequence for good or evil. Right views are to be sought carefully after with the diligence a man bestows on everything affecting his life in a common sense. Right views acted out are our life; wrong views, death.

Wrong views are natural, because without special information, we cannot help coming to wrong or uncertain conclusions from what we see. We see life an aimless journey from the cradle to the grave, if we are to judge by the sight of our eyes. A man, with much toil and anxiety conducts himself to old age, and dies, and is forgotten. We see this in the untold millions of cases in the past. We see it going on around us. We see no exception. What is the impression it makes—what is the “view” it gives us apart from special information? Why, that it is of no use troubling about anything: “Let us eat and drink for to-morrow we die;” let us take all the pleasure we can while we live, for we came out of darkness and go soon to darkness again, and to darkness for ever. What a depressing, demoralising, degrading “view” this would be: a view that would soon destroy us; a view, natural, judging from what we can see for ourselves, yet a

view untrue to facts that have not come within the range of our actual vision, but which have been within the range of other people's vision, and which have been credibly testified to us—yea, more, which have left marks in certain phases of human history which can be seen and deciphered by those who are concerned for the formation of right views.

These remarks apply to individual life: but they are true also of larger matters. They are true of national life. History, to the eye of a merely contemporary observer, seems a chaos, without plan, without result, a meaningless struggle—an endless repetition of little incident, without a goal in the progress of the ages. Let a man give in to this view, and he will be dwarfed and withered by it. He will consider only the exigencies of the passing hour, and respond only to ideas of self-interest and consult his pleasure alone. His natural tendency to stunt and smallness will be increased by the powerful superincumbent pressure of this immensely drearifying "view."

We shall be helped in the struggle for right views by trying to realize the matters and facts presented in the three portions read this morning. In the first we see David in the centre of bustling scenes, arising out of the organization and establishment of his kingdom after the death of Saul. The tribes come to him from various parts. The Levitical families offer their allegiance. In conjunction with them, he conveys the ark of God, with much circumstance of pomp and gladness from one part of the land to another, and sets it in the midst of a tent he had pitched for it, and offers sacrifice. He organizes the Levites into orders for alternate service in the courts of the tabernacle. Some are musical one way; some another. All are in hearty harmony with the business in hand. David delivers into their hands a noble psalm, which they sing to instrumental accompaniment, and all the people joyfully say "Amen!" That is the picture we get a glimpse of as we peep into the past through the particular window we

stand at in the reading of the 15th chapter of I Chronicles.

Now, looking at that picture, we ask what is the meaning of it? How came David there? How came the tribes to be in the land? How came they to be engaged with the ark, and how came they to be offering sacrifice and singing praise with joy? When these questions are rationally answered, we get facts which throw light on the apparent darkness of human history. We see God on the scene with a plan shaping and guiding the chaos to an appointed end. We see him invite Abraham from his native country, and covenant to him everlasting possession of the land of Canaan. We see Jacob and his family go down to Egypt and sojourn there till they become a numerous community oppressed of the Egyptians, as their descendants are to-day in the European countries. We see Moses appear on the scene, and show the world the great marvel of an unorganized race of serfs delivered from the grasp of a great military nation by an interposition of power from without on their behalf, power of an unnatural sort—power that paralyzed all human resistance in the infliction of noisome plagues, and the ravages of the angel of death. We see this defenceless assembly cross the Red Sea followed by their pursuers, who are destroyed in the returning waters. We see them wandering, with apparently aimless feet, among the wasteness of a barren peninsula, among whose frowning hills they encamp and murmur. We see them sit down at the foot of Sinai, from whose cloud-invested summit, amid darkness, and earthquake, and flame, they hear the voice of God proclaim commandments for their observance. After a twelve months' encampment, we see them strike their tents and march. We see them arrive on the borders of the land of promise. We see them despatch twelve men to spy the land. We see them receive the spies and listen to their report, and then we see the whole congregation break out into a mutiny against Mo es and Aaron, refusing to go onward, and proposing the stoning of

Moses and a return to the land of Egypt. We see the glory of the Lord flame out blindly before them, arresting their madness, rescuing Moses from their hands, and sentencing the whole congregation to a forty year's sojourn in the wilderness. The forty years at an end, we see them cross the Jordan under Joshua, and carry all before them, destroying the Canaanitish inhabitants, and settling down in their place. We see them turn aside to idol worship, and brought under the harrows of affliction in consequence, from which they are repeatedly delivered, till God raised them up David to be their king.

As we reflect on these things, and trace the story downwards on the stream of time to our own day, when the land lies desolate, and the people are everywhere in dispersion, and forward (not far forward, thanks be to God) to the appointed restoration of the kingdom to Israel under the Son covenanted to David, we have enlightened "views" formed within us which neutralise and destroy the views of the natural man touching the chaos of all human things. We see that human history is not the unmitigated vanity it seems. We see that the hand of God is in it, and as we contemplate the consummation exhibited in the prophetic delineations of the glorious futurity to which he is guiding affairs on earth, we take heart amid the despondencies of the merely natural mind, and adapt ourselves to the new and enlightening "views" with strengthened hand and ennobled heart, waiting for God in the season of his appointed visitation.

Help of the same sort, though not in the same form, comes to us with the portion read from Ezekiel (xxvii, and xxviii.). Here we are introduced to the most reliable picture which ancient history furnishes of the maritime and commercial greatness of the Britain of ancient days. The Phœnicia of profane historians—whose power and riches were concentrated in the seaport city of Tyre, is addressed in this chapter. The picture is full of detail, and life, and colour. There is a glimpse

of the various countries, and lands, and people that traded with Tyre, and a description of the articles of merchandise they contributed to the Tyrian fairs. As the result of her busy commerce, Tyre became rich; and, as the result of her riches she became proud. So Jehovah here tells her: "With thy wisdom and with thine understanding thou has gotten thee riches, and hast gotten gold and silver into thy treasures. By thy great wisdom and by thy traffic has thou increased thy riches, and thy heart is lifted up because of thy riches." Now, this is a common picture among the peoples and nations of the present day; and the spectacle of their undisturbed, unrighteous might is liable to trouble righteous minds. Because of this, how profitable to listen to the divine estimate of these things in the case of Tyre: "Therefore, thus saith the Lord God, Because thou has set thine heart as the heart of God, Behold, therefore, I will bring strangers upon thee, the terrible of the nations, and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit and thou shalt die the deaths of them that are slain in the midst of the seas." And so it came to pass. Tyre was prevailed against by enemies that God raised up against her, and all her glory vanished, and her very existence came to an end. The relics of her departed greatness are now to be seen at the bottom of the sea on a clear day, in the neighbourhood of the spot which was once the centre of universal commerce, and the seat of much power and pride.

The application of these facts to our own day must be obvious in view of the existence of just precisely the same state of things. We are here in the midst of a small but great country, exercising a wide empire. Britain is the centre of the world's commerce. By reason of her wisdom in a variety of directions, she has multiplied riches; and, because of her riches, her heart is lifted up. Pride and arrogance prevail on every hand. It is considered the right sentiment to foster

nationally and individually. Successful commerce is looked at as the result of skill wisely applied, and a man is considered to be justified in being proud of his abilities, and, therefore, of their results. The popular philosophy on this point is very shallow. The true deep is struck in the words of Moses to Israel on the plains of Moab, on the eve of their entry into the land of promise. He told them of the prosperity that awaited them in the event of obedience, and then cautioned them against wrong "views" on the subject: He told them to beware, lest in the midst of their prosperity, they should say, "*My power and the might of mine hand hath gotten me this wealth.*" But thou shalt remember the Lord thy God: for IT IS HE THAT GIVETH THEE POWER TO GET WEALTH" (Deut. viii. 17). This is the true view of the case. Consequently, pride, national or individual, on account of prosperity, is an unreasonable thing. The true attitude is that of thankfulness to God and mercy to man; but as for pride, it ought to be put far away. It is an absurd, and odious, and hateful thing. If it is so to man, it is much more so to God. He has declared His hatred of it in all the Scriptures. His hatred of it is exhibited to all the world in absolute nonentity of Tyre in the present day. Tyre once proudly flaunted her glory and her greatness in the face of heaven, as Britain does to-day. He brought her to nought because of her pride, as is declared to us in the oracle read from Ezekiel. And God has not changed. And Britain also will come under the same retribution. It is written that, "The Lord of Hosts hath purposed to stain the pride of all glory, and to bring into contempt all the honourable of the earth." The image vision of Daniel shows that this is intended in the most comprehensive sense. Consequently, are we not enabled to wait patiently for God? It is written, "They shall not be ashamed that wait for me." Waiting may be trying; it is intended to be: but it will not be destructive to a wise man. Such a man knows that God is great, and the ages long, and

that man has no claim to existence, and that it is a privilege to stand by any length of time and see how God works out his purpose. "Though the vision tarry, wait for it. It will surely come." The prosperity of the wicked will come to an end. The pride of those who neither fear God nor regard man will not always rear itself unmolested in the earth. The day will come, and that not a long distant day, when Jehovah will arise and shake terrible the earth, and bring down the haughty, and save and exalt all the meek, who tremble at his greatness, fear his word, hope in his mercy, and wait on his purpose. The condition of Tyre to-day is a guarantee. It was very unlikely in the day of her power that her greatness would ever be disturbed. Now behold her—a desolation, scarcely to be identified in the land of the living—a deserted place of ruins where fishermen spread their nets, as was foretold. As we look, let us ponder and mentally assimilate the only right views of the case. Let us refuse to be compromised in the general insanity of the people. Let us repudiate in our own practice, their principles and habits of pride, and indifference, and worldliness. Let us remember that the glory of the present order is a passing scene which will soon have vanished as completely as a dream of the night; while the glory of the world to come will be lasting as the universe, and delightful as the wildest poetical conception.

We have another guarantee of this consummation, in the third portion of the word read this morning (Gal. i.) In this case we have Paul, the apostle, speaking to us. On this point, there is not the least doubt. No one, except the most blatant and unconscionable blasphemer, whose heart does not go with his words, denies or in the least, doubts, that the words read in our hearing this morning were written by Saul of Tarsus, afterwards called Paul, whose head was taken off by the emperor, Nero, because of his ringleadership of the hated Christians. What are his words? "I certify you, brethren, that the gospel

which was preached of me is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." On what grounds does Paul make this claim to a divine origin of the gospel he preached? He recites those grounds several times in speeches recorded in the apostolic history. He constantly laments the fact that he was once a persecutor. He takes consolation in the fact that he persecuted with a righteous motive, but in ignorance of the truth. He told the Jews over and over again how he ceased to be a persecutor, and became a preacher of the faith he once destroyed. In brief, he says it was because he had seen the Lord Jesus. He recites the circumstance so as to show it was real. There was no room for deception or mistake. It happened exactly in the way to exclude the possibility of mistake. It happened, not at night, but in the full blaze of noon-day. It did not happen when he was by himself, but when he was in the midst of a retinue of officials who were witnesses of the strange phenomenon. It did not affect him only, but threw them all to the ground. It was not a sensation limited to himself; they were all overpowered by the light, and heard the voice that addressed Paul, though they could not make out the words. It did not pass off and leave no effect; it sealed Paul's eyes, and left him blind. It did not remain isolated from a logical sequel, as a hallucination might be supposed to do: the leading professor of the faith of Christ visited Saul, while yet with closed eyes, and cured his blindness, and this logical sequel was independent of Saul's volition or knowledge, (and therefore, unconnected with any such hallucination as his enemies suppose him to have been the subject of): for the said leading professor—Ananias—came independently of any message from Saul, and purely as the result of supernatural instructions from Christ to do so, to which he raised objections in the first instance, on the ground of Saul's notorious enmity to Christ. When, after all these facts are weighed and considered, we come to look

at Paul's life, consider Paul's apostolic success, and read Paul's wonderful epistles, there is only one conclusion left for earnest logic, and that is, that Paul's testimony in this first chapter of Galatians is true; that the gospel he preached was not in any sense a human affair, but a gospel emanating from God, and founded on facts as palpable as our present existence.

Here is a powerful contribution to enlightened "views," for if these things are so, then Christ lives, and Christ is coming, and the future belongs to him, and the present is only wisely used, when used in harmony with his mind and will. Animated by such views as these, a man will not be content to live as if he had no future. He will not be content to live simply as he inclines as a natural man. He will not be content to remain in ignorance of the will of Christ, or in indifference to it when he knows it. He will not be content to live for present objects and present enjoyments. He will rise superior to the pressures and appearances of this passing life. He will take the mental attitude expressed in Paul's question when the Lord met him: "Lord, what wouldst thou have me to do?" He will study the commandments, of Christ and the law of the Lord, and he will aim to carry them out with a steady hand and firm step, regardless of human opinions or human consequences.

"Consequences" may be often unpleasant—yea, worse than unpleasant—hurtful, evil, deadly. This the apostles found, who suffered the loss of all things, and paid the last tribute of faithfulness on the executioner's block. But shall we shrink from submission to Christ because of the results? How, in that case, shall we be fit to stand with those Apocalyptically revealed in glory as those who loved not their lives to the death? Nay, nay, let us heed the Lord's exhortation who says, "Be thou faithful unto death"—not that we shall necessarily go to death; but be prepared for that in case of need. The mode of tribulation is graduated and diversified according to the endless variations of individual requirement. The Lord

knoweth them that are his : and he knows how much and what sort of tribulation each case requires. Let us humble ourselves under his mighty hand with this confidence. "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him." This is the counsel of eternal wisdom : it is founded on the highest reason and goodness. Tribulation is a moral necessity. We cannot be brought into a reasonable state without it. Paul defines its mission thus : "Tribulation *worketh patience* ;" and through much tribulation it is appointed we must enter the kingdom of God. The wisdom of it is not difficult to see. Humility and patience are indispensable attributes of excellence of character. They are characteristic of the angels to equality with whom the

gospel invites us, and who have known evil in their day. They come only with tribulation. They do not come with luxury and indulgence. The silver spoon usually generates pride and impatience. Tribulation stews those out of the natural man, and help us to come more and more into the state in which God will be able to find pleasure in us, and forgive us for Christ's sake, and give us an abiding place in the glorious household of His Son. Recognition of this will enable us to take trouble with a little more composure than if we supposed it were a pure and aimless evil. It is by no means such. It is pre-eminently among the "all things" which "work together for good for those who love God, who are the called according to his purpose."

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 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.)

"Reasons why I believe."—This is the title of a lecture delivered in Pittsburg, Pa., by brother J. H. Thomas, M.D., and published by others with his consent. It is a good lecture. A quotation from it appeared in the *Christadelphian* for September. Brother Thomas wishes it mentioned that subscribers to the *Christadelphian* in the States may be able to procure it. He says that since its publication, the lecture has been largely "ordered by an entire stranger—a member of the Presbyterian Church—for distribution in the Halls of State at Washington, D.C., and I have been asked if I will consent to its publication in Washington for further distribution in the departments. If you think them worthy of circulation perhaps you would notice them, that subscribers in this country to the *Christadelphian* might obtain them if they desire to do so. I derive nothing from their sale : my labours in the cause of truth are free. I give free biblical lectures in this city of Sodom every Sunday night free. I have immersed five into the one saving name. It is, however, almost impossible to get the ears of the

people." Brother Thomas's address is 25, Centre Avenue, Pittsburg Pa., U.S.A.

"Neither Indeed can be."—What does Paul mean when he says (Rom. viii. 7), "Because the carnal mind (or mind of the flesh) is enmity against God ; it is not subject to the law of God, *neither indeed can be.*" This seems to conflict with what he states elsewhere ; "I keep my body under" ; and his exhortation, "Let not sin therefore reign in your mortal body."—C. H. E.

ANSWER—Paul's statement in question is given as a reason for another statement just going before (verse 6), viz., "To be *carnally-minded* is death, but to be spiritually minded is life and peace." It must be understood in the light of this : It is the "carnally-minded" state he speaks of. The "Because" connects the two. If we turn the first statement into a "why," we can see the bearing of the "because." Why should carnally-mindedness lead to death ? "Because the carnal mind is enmity," &c. A state which is one of mental enmity and non-subjection to God, is a

state which it is reasonable should lead to death, seeing the first condition of life eternal is friendship and obedience. "Ah, but it is the 'neither indeed can be' that troubles me." Why should it trouble you? Is it not a fact that a mind whose inspirations are exclusively carnal—whose views and motives are derived only from what the natural mind can evolve for itself—"cannot be subject to the law of God." We have only to look around to see the truth of this. This incapability of subjection will continue in every carnal mind until the new element brought upon the scene by the revelation of the will of God is introduced. Then there is subjection—not on the part of a carnal mind, but on the part of an originally carnal mind spiritualised by the mind of the Spirit brought to bear in the word of truth.—
EDITOR.

"Not likely to make much noise."

—This is the comment of an Irish paper on the prospects of the Christadelphians. Brother McCann, of Belfast, forwards the clipping. The comment embodies a truth in so far as it bears upon the pre-advantual phase of the truth's operations. The truth in an ecclesiastical sense is the most insignificant and powerless thing under the sun at the present. It realizes in itself the prophetic indication of the personal attitude of its great author and finisher: "He shall not strive nor cry nor lift up his voice in the streets." But this only for a season. At the appointed time its cry will become the lion-roar that will shake the earth with its reverberations and cause all men, great and small, to cower affrighted in its presence. For Christ, the truth, is coming, to summon his multitudinous chosen from the dust of death, with whom he will subdue and govern the earth, and give to all men righteous government and the blessings of well-being and perfect peace.—But the Irish editor, of course, knows nothing of this, so we must excuse him.

But he seems to know nothing of much more knowable things. He speaks of the truth as "a new religion started at the Waikato settlement, New Zealand, the new believers calling themselves Christadelphians." It would be just as true to say it started at Belfast, in the office of the *Evening Telegraph*, and that the editor of that paper was the first believer. He is to be excused on the score of ignorance. The thing has gone to New Zealand,—not started there. It was started long ago—

we need not say how long—longer than the Irish Editor could be got to believe; and it numbers among its believers what would be a mighty multitude if they were gathered into one place. There are some in the Irish editor's own town. One of them brother McCann has written to enlighten him. He says: "I beg to state that the Christadelphians are making more 'stir in the world' than any other denomination. Even in Belfast, where their numbers are small, their doctrines are silently permeating the intelligent portion of the community, who are rapidly embracing the glorious truth of a conditional immortality."—Ignorance of the doctrines of the truth is not wonderful on the part of the Irish editor after ignorance of the origin and existence of its believers. We need not follow him here, but conclude with the remark that the levity that pours ridicule on the obedience in baptism on the part of certain believers in the Waikato river in New Zealand would have poured ridicule on the baptism of the Lord himself in the Jordan at the hands of John the Baptist: and that such levity is not surprising in view of the evidently benighted state of the editor's mind.

"We shall see Him."—J. A. P. referring to what John says—"We know not what we shall be; but we know that when He shall appear, we shall be like Him: for we shall see Him as He is"—remarks: "I am inclined to think that that none but the redeemed will ever see Christ, for from the above passage, the argument of a change of nature is founded upon the seeing Him, and therefore it follows that those who do not see Him are those who shall not be changed. What think you? We know that he had the power of blinding the eyes of even His disciples so that they should not see Him."

REMARKS—John's words do not bear the construction put upon them by our correspondent, first, because of the conflict that would then exist between them, and the obvious fact that the rejected to whom he will say, "Depart from me," see him equally with the accepted. John plainly says, "Every eye shall see him, even they who pierced him" (Rev. i. 7), and Jesus, "hereafter, ye (my rejectors) shall see the Son of Man coming in the clouds of heaven," and the spirit of the Christ in Zechariah, "They shall look upon me whom

they have pierced" (Zech. xii. 10). These statements apply to the commencement of the thousand years. Whether Christ will be a visible object to the nations during the thousand years may not be so certain, though there are testimonies that cannot well be understood without involving this conclusion, such as that the nations go up from year to year to Jerusalem, to "worship the king" (Zech. xiv.) who goes forth to the people by a certain gate of the Lord's house, on the Sabbaths and feast days (Ezek. xlvi. 2-3). Christ will not be the common familiar object he was among the multitudes in the day of his humiliation, but that he will on appropriate occasions be seen in his glory seems to be called for by the fitness of things.—Secondly, John's words do not allege the fact of seeing Christ as an evidence of change of nature. They rather associate a present conviction with the future fact, "We know,"—that is, we now know or are convinced, "that when he shall appear, we shall be like him." The future fact upon which this conviction is predicated is, "we shall see him *as he is*"—not we shall see him in the sense of being able to see him, but in the sense that when we see him, it is *as he is* and not as he was. John and others in the first century had known him in the day of weakness, and had been with him and had seen him, but that had produced no change in them. But when he is seen the second time, it will be in power and great glory, and when the time shall have come to put forth the power in the promised change of this vile body conformably to the body of his glory.

"The Ten Toes."—J. J. H. asks: "Is it necessary to find five toes on each of the legs of the political image, eastern and western; and can they now be identified in the constitution of Europe?"

ANSWER—There do not exist the grounds of absolute certainty on this point. The fact that the fourth beast, in its latter-day papal phase, possesses ten horns at the crisis of its destruction, has naturally been interpreted to coincide with the image

symbol which undoubtedly covers the same crisis. The ten horns and ten toes being identical, it has been concluded that the ten horns would be found so distributed east and west as to harmonise with the fitness of the image symbol, and give five toes to each foot. It is a beautiful idea, but if we push it too far, it will only be to our confusion. It is pushing an idea too far to push it beyond its general intended significance. The general significance of the image symbol is a succession of empires represented by the various metals. These metals all incorporate in one human figure is appropriate in view of the fact that they are but changes in the same system of human power: but when we come to the details of the human figure, we may err if we put a meaning upon them not expressly intimated. For example, there are the ten fingers of the Medo-Persian "breast and arms," of silver. It would be sheer speculation to suggest a meaning to them. The same remark would hold good about the eyes, nose and mouth of the Babylonian head of gold, and with other things. The clay and iron feet and toes are doubtless of special interest as representing the latter-day phase of the kingdom of men: still it is unsafe to do more in a positive way than to take them generally as exhibiting the weakened and divided state of the political system of the world in the latter days. It is the coincidence of the ten horns (that make war with the Lamb) with these ten toes in point of number that has led to the suggestion that the minor powers of Europe would be found at last grouped in two sections of five each, east and west, corresponding with the Greek and Latin sections into which the iron or Roman empire was divided. It is a beautiful suggestion, and probable, but it fails of absolute certainty: that is, the grounds on which it is advanced do not yield a demonstration. We have no doubt this line of remark will to some appear to savour of absolute incompetence. We shall endure the unfavourable thought, preferring always to feel our feet on the rock before we try to stand. The stones for the feet in this case are a little shaky

on various other points which we need not particularly mention. There is no doubt about the general meaning of the image; there is no doubt about the legs and feet standing for the Roman (ancient and modern) phase of political Europe; there is no doubt about the existence of the feet and toes, or of the arrival of the era for the descent of the destroying stone: but that an exact geographical distribution of power is shadowed in the feet and toes of the image, though a beautiful thought, is not certain enough to justify a wise man in making it a matter of positive expectancy. —EDITOR.

A Clergyman and the "Evil One."

—Brother Oliver, of Stathern, writes: "After reading your tract on the Evil One (which was a refresher and a treat), I thought it ought to be made extensively useful in correcting the false ideas preached by the leaders of the religious world, viz., the clergy. Acting upon the thought I at once enclosed it in an envelope with a note to our village pastor, requesting his careful perusal of it. On the following day he paid me a visit. He is a man of remarkably fine presence, affable manners, and fluent speech. He at once gave me his opinion, which was not at all favourable. He found many faults in detail, and was disagreeably impressed with it as a whole. What impressed him most, and what he apparently wished to impress me with was the writer's want of education, learning, and refinement (I have encountered this kind of thing before from one of the same cloth.) He said the writer, if a scholar, was not honest, and if honest, was not learned. After a long tirade and running criticism upon it, and considerable quotation of Greek, there was a slight pause. I asked him if he would be kind enough to write down a few of the leading errors and blemishes, and I would forward them to the writer, who would, I assured him, accord him the most courteous treatment. He hesitated, and rather appeared to shrink from obliging me. But after some considerable pressure, he consented to give me in writing (enclosed) his criticism on the use you make of the word replenish as a specimen. I attempted to reply but was immediately born down by a torrent of loud-toned volubility, and Greek quotations; so after a little longer skirmishing, he bid me a courteous good-day."

The clergyman afterwards left the following memo. in fulfilment of his promise. It is certainly a very mild

CRITICISM.

Gen. i. 28.—"Replenish the earth," what is the meaning? fill again? Only in the sense in which we say *resurgam*—"I shall rise again," or expressing a contrary state to that which previously existed.

Todd's Johnson says—

To replenish (re and plenus).

II. "To stock," "to fill." "Multiply and replenish the earth."—Gen. i. 28. The woods replenished with deer, and the plains with fowl.—Heylin.

The waters

With fish replenished, and the air with fowl.

Milton's P. L.

To finish; to consummate; to complete. Not proper nor in use.

We smothered

The most replenished sweet work of nature

That from the prime creation e'er she framed.

Shakespeare.

To replenish v. in.—"To recover the former fulness," not in use. "The humours in men's bodies increase and decrease as the moon doth; purge some day after the full; for then the humours will not replenish so soon.

Bacon.

To replenish in the modern sense of "fill again" is not 50 years old in the English language.

J. W. T.

REMARKS—What these dictionary citations amount to, is merely this, that the word "replenish" does not necessarily carry with it the idea of a former filling. Suppose we grant it, in what way does the fact affect the argument on the Evil One? It merely affects a suggested explanation of Peter and Jude's allusions to the angels that fell,—viz., that they were pre-Adamite occupants of the globe, whose rebellion accounts for the chaotic state in which the Mosaic six days of re-organization finds the earth—a suggestion countenanced by the command to Adam to "multiply and replenish the earth,"—the very words addressed to Noah after the earth had been cleared of the antediluvian population. But even this suggestion it does not affect in the sense of confuting, for though "replenish" may be used without signifying that the thing to be replenished was formerly filled, yet it may also be used where this is the state of the case, as in the case of its address to Noah, consequently it just leaves the matter where it was. It is a criticism without effect—a mild remark without point—leaving the matter assailed

unchanged in the least degree; and that matter, be it observed, is outside the main issue of the pamphlet criticised. That issue is—whether there be a supernatural personal Evil One or not. The meaning of “replenish” has a very immaterial bearing on this issue. While he was at it, the clergyman might have fastened on something more to the point. However, we must deal gently with him. His object was to prove the writer unscholarly. This is a poor aim, because even if he succeeded in proving the writer unscholarly, it would not prove the things written untrue. Unscholarly men before now have upheld and vindicated truth where scholarly men have been not only wanting but in opposition. The Jewish Sannhedrim was scholarly, according to the standard of their day; and the disciples of Christ were “unlearned and ignorant men,” yet the scholars fought against God in trying to suppress the unlearned and ignorant men who declared his testimony. The scare-cry about learning is a convenient method of avoiding a controversy which cannot be successful, fought on its merits, on the clerical side. It will delude only the ignorant. Men with their wits about them know there is very little in it. A man may usefully use a conveyance who does not comprehend the technicalities of its structure, where a clockmaker may have nothing to use it for. He may understand a document that he could not produce, where another man is at sea who perhaps is quite expert in its mechanical fabrication. Where there is a great show of technical criticism, you may always set it down as an evidence of lack of breadth and power in the practical and sensible use and interpretation of a thing. Good sense keeps details subordinate to the general scheme of a matter; pedantry magnifies the details like a child who cannot apply things to their uses for being novelty-smitten with the things themselves. It may not be so with the loud-spoken clergyman introduced by brother Oliver: but things look a little that way. At all events the Evil One suffers little from his hostility.—EDITOR.

“Supports the Christadelphian Contention.”—Mr. T. G. Vawdrey, of Birmingham, says:—“The following quotation, which I have copied from the *Introduction to the Science of Religion*, by Max Müller, may perhaps interest you. The plural form of Elohim in the first chapter of Genesis is usually advanced as a sort of confirmation of the orthodox doctrine of the Trinity; but if Max Müller’s view is correct, it cuts the ground from under the feet of the Trinitarians. This is the passage:—‘*Eloah* is the same word as the Arabic *Ilah*, God. In the singular, *Eloah* is used in the Bible synonymously with *El*; in the plural, it may mean gods in general, or false gods, but it becomes in the Old Testament the recognised name of the true God, plural in form, but singular in meaning.’ I have come across another quotation which supports the contention of Christadelphians, and which may, therefore, be of interest to you. It is from a recently published book called ‘Positive Aspects of Unitarian Christianity,’ p. 38, note by Dr. G. Vance Smith. ‘In the New Testament several words are used to denote religious worship. It is not without significance that only that one is used in reference to Christ which is also expressive of the respectful homage or obeisance which one man may pay to another—e.g., Matt. xx. 20; compare Matthew xviii. 26. *It should also be noted that no single instance occurs throughout the Bible of the ascription of praise or prayer to the Holy Spirit as a distinct or personal existence.*’ The italics are mine. Referring to the Greek Testament, I find the word used in each passage is, *proskenuo*, which means, literally, “to prostrate (oneself) before (in token of respect) to do obeisance to, to salute.” (Liddell and Scott’s Lexicon).

More about the use of Tobacco.—Brother Brotherton, of Cramlington, Northumberland, sends 4s. 10d. for books. He says:—“This is tobacco money. I have tried seven or eight times to give up tobacco since I came to the knowledge of the truth. At last I have succeeded. The remarks in the September number of the *Christadelphian* made me put the pipe into the fire the same night. I have had no desire for the pipe since; and the money I spent on tobacco I kept, and can now have the long-desired *Apocalyptic Lectures*. Dear brother, I feel as if I had been made a present of the book.”

Brother Parker, of Rock Ferry, says:—“When I became a Christadelphian, I had

been a habitual smoker for nearly forty years, and there were few things that I enjoyed more than a cigar or pipe, especially of late years; but the very pleasure it afforded the senses caused me to question my right to the indulgence, so I began to ponder over the matter, and saw plainly that it was unbecoming (to say the least of it) in one who professed the name of Christ, to be seen smoking in public, on the boat, or elsewhere, as was then my custom. Therefore, I discontinued the practice in public. Afterwards I decided not to smoke anywhere, except at home. This I continued to do for a short time; at last I determined to abstain from it altogether. I need not enlarge upon the intense craving I had for "the weed," especially when in close proximity to anyone smoking. Suffice it to say some time after, I was taken very ill, and *two doctors* in consultation, on *two separate occasions*, ordered me to resume smoking. Their reasoning was loud and long, and what was I to do? 'Obey the doctors' orders,' some said; yes, that was just what I should like to have done? It was a splendid excuse 'for the gratification of the flesh;' but I did not yield. No! For I heard 'a still small voice' raising a doubt about my right to obey the doctors. I knew that when called upon to render an account of the deeds done, I should certainly not be ashamed for having denied myself in this matter, seeing that I did so 'with a single eye;' while, on the other hand, if I did not firmly resist the temptation, I might possibly lose a reward, having shown a preference for the fleeting pleasures of this life; even apart from the question of reward, or the loss thereof, how could I resume smoking, seeing I had a conviction that the practice (in all probability) is displeasing to God, and, of course, I did not do so. In spite of disobeying the doctors, I got better, and have not smoked since, and that is some two or three years ago, and I am thankful to be able to add that I am now better in health than ever. I would not, however, sit in judgment upon brethren who *do smoke*, but this I say, *I dare not smoke myself*, and it pains me exceedingly to see those who have made the covenant, parading the public thoroughfares 'blowing a cloud.' Suppose such were suddenly called upon to appear before the Master! Methinks they would with confusion of face, try, but try in vain, to *hide the pipe* from his all-searching gaze."

"A brother," apparently desiring to be anonymous, says:—"It is with interest

that I have read the recent correspondence on the inconsistency of brethren of the Lord Jesus—that *pure* and *undefiled* one—indulging in the habit of smoking. Never having been a partaker of the weed, I cannot speak with the authority of those who were once in bondage to the baneful narcotic, but I can admire the consistency of a brother giving it up from a desire to be in true harmony with Christ. I deplore the inconsistency of those who determine (yes, determine) to continue the foulsome practice. Why should it be so? Smoking is a 'lust of the flesh.'" If so, surely then it ought to be abandoned by all professing themselves '*new* creatures in Christ Jesus.' And, if this be the case with tobacco, it must be equally, if not more so, with the use of alcohol, which is generally used in *conjunction* with tobacco. Science has demonstrated that alcohol is no helper but a hinderer 'for every purpose whatsoever man is capable of.' In the words you have used, dear brother, concerning tobacco, I can say 'alcohol exhales offensively to every clean and healthy person with whom the user may be brought into contact.' It is from no 'teetotal' standpoint I thus write, but from the same standpoint, dear brother, that you denounce the use of tobacco—the standpoint of Christlike purity. And to show that the world takes notice of the ways of those professing the truth, and, speaks of their inconsistencies, I may say that I have had cast in my teeth that 'we were no better than other people,' and could enter public houses and 'take a dram' as well as other folks. I have been told this as the result of observation (they said) not once nor twice. This is not 'letting our light shine before men,' but is rather 'giving the adversary occasion to speak reproachfully.' Would, as brother Jannaway, of London, writes, that *all brethren* 'on hearing more thoroughly the way of life, much that they once regarded as quite harmless, they might see to be positive evils."

REMARKS.—We sympathise entirely with all brethren who are zealous for saintliness of deportment in the brethren of the Lord Jesus. There is, of course, a possibility of exalting certain points and matters to the position of crotchets; but it is not wise to allow this possibility to drive us into the other extreme, which would ignore and obliterate all discriminations of propriety and purity in the

behaviour of those professing the name of Christ. The house of Christ stands under a very broad injunction to carefulness, which extends even to eating and drinking. "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God," "walking without rebuke in the midst of a crooked and perverse generation." Those make a mistake who set against this the liberty from Mosaic distinctions, which Paul proclaims for those who are in Christ. It is true we are in this liberty which we must carefully guard against all who would judaize on the Sabbath or other points of the law done away in Christ; but we are expressly commanded to "use not our liberty for an occasion to serve the flesh" (Gal. v. 13). This we may apply in all directions, and to everything bearing on our "walk as becometh saints." While we are free from Mosaic bondage, we are not free from Christ, who tells us by the apostles, that we are to follow "whatsoever things are lovely and excellent, and of good report," and to abstain from every form of evil. The world at large knows no such restrictions, but gives unbridled rein to its desires as they arise. Consequently it lies in wickedness. But we are not of the world, and part of our non-worldliness (speaking of such as really belong to Christ) lies here, that we deny (or refuse to practice) all ungodliness and worldly lusts, and live soberly, and righteously, and godly in this present evil world." "Those that are Christ's have crucified the flesh with its affections and lusts." All these are apostolic words, and define a higher form of saintship than many seem to care to aim at. It is for those who are in earnest not to be hindered from the pursuit of all excellence; for when Christ sits to judge his house, he will judge according to what has been apostolically communicated as the rule of our action, and not according to the free and easy libertinism which mixing gospel doctrines and fleshly lawlessness with great swelling words, promises liberty to others, while itself the veriest slaves of corruption.—
EDITOR.

The "Curious origin of a Nursery Jingle."—On this topic, brother Thirtle, of Hanley, writes:—"The Jewish parable of 'The Kid,' referred to in the October number of the *Christadelphian*, forms the concluding part of the Passover service among the Jews of to day. Some antiquity is claimed for the composition, which different Rabbis have interpreted in different ways. A modern Jewish writer named Mendes, says the poem is 'a parabolic description of incidents in the history of the Jewish nation, with some reference to prophecies yet unfulfilled.' This writer professes to give the most popular interpretation of the parable—as follows:—The kid, and the two zuzim, or pieces of money, refer to 'the one peculiar people upon earth,' which God 'purchased' (Exodus xv. 16) for himself by means of the two precious tablets of the law. The cat refers to Babylon, whose symbol in Daniel's vision (Daniel vii. 4) is a lion, but which the author rejects as unsuited to the parable, substituting the domestic member of the same family. Its 'devouring the kid' is descriptive of the Babylonian captivity, which swallowed up Jewish nationality, A. M. 3338. The dog refers to Persia, by whose power Babylon was overthrown, A. M. 3390. The staff refers to Greece, which put an end to Persian domination, A. M. 3442. The fire refers to Rome, which spread devastation throughout the East by the extent of its conquests, and which put an end to the Grecian empire, A. M. 3592, when Perseus was defeated at the battle of Pydna. The water refers to the Turks, descendants of Ishmael, by whom the Holy Land was wrested from the possession of Rome, A. M. 4398. The ox refers to Edom, by which term the European nations are designated. These will, in the latter days, go up against the Holy Land and wrest it from the possession of the descendants of Ishmael (see Abarbanel on Ezek. xxxix.). The slaughterer refers to the fearful war which will then succeed; when the confederated armies of Gog and Magog, Persia, Cush, and Pul, will come up 'like the tempest,' to drive the sons of Edom from Palestine. The angel of death refers to the pestilence which will then occur, and in which all the enemies of Israel shall perish. 'Then came the Holy One, Blessed by He, and slew the Angel of death' is an illusion to 'the establishment of God's kingdom upon earth,' when Israel shall be restored under the rule of Messiah, the son of David."

"Damage more apparent than real."—The following are extracts from a letter by brother David Handley, of Maldon, to a correspondent who complained of the course pursued by him during the past eight or nine years, and of the damage done thereby to the truth and its friends:—"You speak of damage done. I maintain that this is more apparent than real. It is true I was wrong in 1873, but I was then what I was in 1869, and what I continued to be up till 1880. I put forth my views to brother E. Turney, which were substitutionary. Now, I maintain that if brother E. Turney had ever known or seen the plan of redemption, he never could have been led to abandon or renounce it, and take up the unscriptural idea of substitution. Had he been in the light, and an expert teacher, he would have been able, not only to have shown me my error, but to have led me into the way of life. But, *both being in the dark* on this glorious subject, the result was, my position was a logical one, though reasoned out from false premises, and the position held by E. T. had to give way before it as you admit. Then came what you call damage. Blind men undertaking to lead other blind men, but not *putting* out their *eyes*. Please remember this, they had never seen the light. God's way of redemption required Him to bring in *His Son* in our nature, made under the law, for the purpose of redeeming those who were under it. This Son, in order to attain unto the position of captain, must be made perfect through suffering. Therefore, all that he passed through was, in the first place, for himself, and in the second, for all who shall believe and come unto him. Now, in 1880, when I saw substitution to be unscriptural, I then saw, that what was known as Renunciationism was not true, and that the lecture by E. T. on the sacrifice of Christ was erroneous, therefore misleading and worse than useless. Having found out my mistake, I forsook the error, and diligently applied my mind in search of truth. I thank God this I have found, and am willing, yea, desirous, of imparting to others as opportunity affords. So you see what you call damage done is not real damage to those in the truth, but being in *error myself*, and from false premises, logically making out a case, which E. T., failing to do from his premises the result was union in error, and the damage mutual."

The Eastern Question: "Too much of a good thing."—Is it so?—A fair correspondent across the Atlantic, writes thus:—The policy that has been pursued by us as a people, relative to the Eastern Question, I believe has been carried too far, and has been to the injury of the truth—in this country anyway. People become disgusted, and the effect is somewhat like that of the two adventists appointing a day and all meeting together to receive the Lord, and going home disappointed. Why not spare all such reproach? I don't wish to be put to shame in this matter. I love the truth too well to see it injured, and it is of itself too beautiful to be distasteful. The answer that the Lord gave ought to be sufficient for us: 'It is not for you to know when.' The fact that he is coming a second time is enough to cause us to watch and pray. The news of foreign movements to the intelligent in the world is enough, and all the pain and mortification, and ridicule will be left out, which is our own adding for which we are told we *must suffer*. Oh! let us try and undo some of the wrong done. Impatience in this matter must be kept from the world or the truth will continue to suffer. The expression, 'If he comes next year,' &c., are as well left out; for our salvation is not based upon that, but upon repentance, belief, and baptism. 'One Lord, one faith, and one baptism—one Lord Jesus the Christ, one faith delivered to the saints of the gospel of the kingdom, and one baptism immersion.' He will put all in order when he comes; the 'when,' and just 'how,' we know not, but all the faithful in Christ will be found watching, and we do not want to frighten people into believing. It is too much like the hell-fire doctrine; honest hearts will receive the truth without that. God knows this, and calls them. Some of our brethren have dwelt upon this subject to the neglect of much that is important."

REMARKS.—The key to the sentiments expressed in the letter, from which the foregoing is an extract, is, doubtless, to be found in the last quoted sentence. Men, called brethren, are, doubtless, to be found who have degraded the signs of the times to a political craze. There is no more unlovely sight under the sun than the spectacle of men treating politics prophetically who are destitute of every attribute of that class of saints to whom alone belong

the signs of the times. This class (but too scarce) is characterised first by delight in God and in Christ, and all that concerns them; secondly, a hatred of the world; thirdly, a benevolent regard to neighbours (on God's ground, not on the devil's); fourthly, a love of holiness, with its obverse intolerance of wickedness; fifthly, a rejoicing in the hope; sixthly, a zeal for the truth in its most comprehensive and noble sense; seventhly, a symmetry of character based on conformity to the image exhibited in Christ; and so on, throughout the range of "every good word and work." In the hands of such, the signs of the times are a natural and graceful supplement. But the signs of the times are out of place in the hands of the unholy, the unsympathetic, the carnal, the worldly, the unjust, the unthankful, the untruthful, the slothful, and unenlightened, and unrefined. In such hands, they are apt to elicit the stern challenge addressed by Jehovah to certain in Israel: "Woe unto you that desire the day of the Lord; to what end is it for you? The day of the Lord is darkness and not light—very dark and no brightness in it" (Amos. v. 18).

But there is a time and a place for everything under the sun. To such as wait upon the Lord, and serve him with full purpose of heart, the signs of the times are full of legitimate interest and encouragement. The discernment and rejoicing in them are natural to the new man who is a stranger and a pilgrim in the present order of things; who has here no continuing city, but in the bitterness of the present desolation, ardently desires and seeks for that promised city, having foundations that will come with Christ. The general tokens of the approach of the close of the programme in its Gentile phase, have been revealed expressly for his benefit. Christ recognises this, and enjoins the full appropriation of the privilege, saying, "When ye see these things come to pass, lift up your heads, for your redemption draweth nigh." In Daniel, God also speaks of this discernment as a characteristic of his chosen, saying, concerning the vision that

had been communicated, "None of the wicked shall understand, but the wise shall understand."

Consequently, the policy of recognising the scriptural significance of the Eastern Question is not only legitimate, but inevitable, yea, imperative—with those who know the Lord, and are awaiting the execution of his purpose. And if it is to be recognised once, then it must come to be recognised as often as circumstances may fitly call for the recognition. The coming of Christ is the very heart of the Eastern Question. The Eastern Question is God's own preparation for the event. Consequently, in the presence of the enlarging and more definite form of that question, as the time moves on, it is impossible for logical minds not to feel that the coming of Christ becomes more and more eminent with the passing of each year, no one being able to tell which year will be so wonderfully signalized, yet all (who know the scripture) feeling that it becomes more and more the possibility of any hour. The recognition of the possibility of its occurrence, is, therefore, the natural result of the situation. It may not be natural—it cannot be natural with those who lack faith for lack of understanding, but with those to whose discernments the facts are palpable, they can no more omit the passing allusion to the coming of Christ, as a practical element in all calculations for the future, than could a man, hourly expecting the arrival of his friend, ignore that fact in any communication he might have with other friends as to the disposal of his time.

What if the world make sport of it? Shall enlightenment conform to ignorance? Shall the children of light adapt their ways to the barbarised conceptions of the children of the night and of darkness? True reason revolts at the suggestion. There is no doubt that much discredit has been cast upon the whole subject by its unskilful and absurd treatment, by such as lacked knowledge. The vagaries of the Adventists; the outrageous speculation of fanatical empires and sinister

sensation-mongers, and prophetic dabblers of every shade and hue, have all tended to bring the subject into contempt, and to alienate sensible and excellent people from all interest and attention. Nevertheless there is a true state of the case. God knows all about the contempt, and how it has come about. He could have prevented it all. He has permitted it—perhaps contrived it, for the exercise and development in the right way, of those who have a true heart to his testimonies. At all events, the true brethren of the Lord Jesus, whom he will acknowledge in the day of his coming, will never be scared from the attitude, and wisdom and speech of faith and truth, by all the obscuring extravagances which a be crazed world can throw around the glorious meaning of the Eastern Question, and other signs of the times.—EDITOR.

“The Ways of Providence.”—Brother Boshier, of London, writes: “We are very pleased with *Ways of Providence*. We find comfort in reading it. It is a great source of rest and peace in the troubles of life to realize that God has not left the earth without His control, and that the little matters that go to make up our short history in the present life are working by His infinite wisdom for our ultimate good. This enables us to say “Thy will be done.” No doubt, if we attain the object for which we have been called, our own history will be a theme of wonder, and a lesson for gratitude in the age to come and when we see the whole matter complete. Perhaps we shall be the most thankful for the things that give us most pain now. Your new book is like spectacles to the dim sight—helping us to see that which was written aforetime in the history of the lives of men, was so written for our instruction and comfort, to give us hope that we are not forsaken and left out in the cold, though the natural man cannot see God’s hand nor hear His voice during these long dark days of the Gentiles.”

On the same subject, brother Haining, of Auchinleck, writes:—“Since receiving *Ways of Providence* I have been going carefully over the same, putting a mark opposite the most striking passages (and these are not few) having a vital bearing in relation to the sort of conduct which must characterise (in a degree more or less

brilliantly developed) the every-day life of all who will attain a place in the kingdom of God. I am convinced that a great boon has been conferred on the brotherhood by the publication of this work. It is a treasure in itself as containing a collection of practical instruction to be found no where else, that I am aware of, within the same bounds. It requires only to be read to be appreciated, and those will profit by it (now they have it in a form handy for reference) all the more who have carefully read it in the articles as they appeared from time to time in the pages of the *Christadelphian*. Being culled from the most interesting portions of scripture narrative from the practical point of view, it will remain always fresh as the scripture themselves; and by giving precept upon precept, backed out by a galaxy of such noble and self-denying examples, it is calculated to elevate the moral tone, and to impart spiritual health. I would like every brother and sister to have a copy, or at least free access to one. For the brotherhood, the practical form of teaching is what is most urgently required. Having been collected for the most part from loose and corrupt communities practically and doctrinally, and by the mind for a considerable time at the outset in the right direction being almost wholly occupied with grasping the correct outline of the latter, it is not to be expected that the practical bearing of the new position can be realised all at once, some time and experience (more or less according to circumstances) being requisite to this attainment. Of course greater facility in this direction is afforded, especially in recent years, by means of the *Christadelphian*. Beside the product of your own pen, we have had capital instruction in the shape of advice to young men, &c. Our attention has also been ably and faithfully directed to the subject of “Marriage with the Alien,” “Ecclesial Order,” “Ecclesial Organization,” “Smoking,” &c. (there are five brethren connected with the Cumnock ecclesia who gave up this habit), all requiring to be seriously considered and definitely acted upon. As it is just possible (from reasons already mentioned) that in some quarters at least, there may exist crude and lax notions on the subject of Ecclesial Discipline in Relation to Fellowship, a faithfully written article on this subject might be very profitable at the present time. A good preface to such a subject could be found in 1 Cor. v. 8, and in dealing with it the fact could not be overlooked that the

sower of discord among brethren,' the 'trucebreaker,' the 'busybody,' the 'railer,' the 'false accuser,' the 'envious,' &c., are found in the same category with the workers of iniquity in its grossest forms, as faithfully stated, for example in Prov. vi. 16-20; 1 Cor. v. 2; II Tim. iii. 2-6; 1 Cor. vi. 9; II Thes. iii. 11-14; then 1 Cor. xiv. 40 could be compared with II Thes. iii. 6. There can be no doubt from existing records that laxity (in the matter just indicated) on the part of the Ecclesias in the first century, tended largely to bring about the general declension which took place. Those in this century have this as a warning, over and above the faithful exhortations of Christ and his Apostles. That of Ephesus is commended for not bearing them that were evil, Rev. ii. 2. Within its appointed limit, forbearance is a necessary virtue, but when allowed to pass beyond, it becomes a positive evil."

Affairs in the United States.—

Brother H. W. Hudson, of Plymouth, Mich., writes: "We are certainly on the eve of mighty events. The political aerial is in much perplexity (Luke xxi. 25), and men are looking after the things that are coming on this habitable (verse 26) for the powers of the (Political) heavens are greatly agitated. On this side the Atlantic we see no good, but evil coming upon the devoted head of the high ruling authorities of this great republic: the death of its President is, at this time, hourly expected, which portends grave complications in the future of this Government (for there is no peace to the wicked saith ELOAH—Isaiah lvii. 21). The people have been congratulating themselves, and even boasting, in their escape from assassination turmoils; such as exists in the old world; but alas! how soon is its expectations blasted. This country has been in great prosperity up to the assassination of its chief magistrate, now all is gloom and great despondency. There is no doubt cause for its present troubles; infidelity here is rampant. Ingersoll continues to walk through the land making ridicule of the Bible and divine things to its people: making sport of Jesus Christ, and the God of the Bible. How far the high-ruling authorities at Washington have endorsed Ingersoll, I am not able to say; but that they have largely partook of his dainties, is no doubt quite true. Now, dear brother, if God broke up "his nation" for practically doing the same thing, is it to be supposed for one moment that he would let go unchastised this great

nation? By no means. Judgments are doubtless to fall with great severity both now and "pre-eminently" in the hour of judgment upon this nation. It is an exceedingly hard lesson for peoples and nations to learn, that the Most High ruleth in the kingdoms of men, and gives it to whomsoever he will (Dan. iv. 25); but it must be learned at all hazards, for it is written, "Be still and know that I am ELOHM: I will be exalted over the nations, I will be exalted over the earth" (Psalm xlvi. 10). Now, in conclusion, dear brother, I would say 'Let us be diligent in every good work, as good soldiers of Jesus Christ.' (II Tim. ii. 3)."

Writing again later, brother Hudson says:—"Since I last wrote you, things have gone rapidly from bad to worse; this President still lives, but with little hope of recovery. The whole American people are greatly bowed down; there is a terrible condition of things throughout the whole country. The hot weather is unprecedented, the sun has been blazing at the earth for three months, and, after destroying the crops of a continent, is now apparently determined to burn up what is left of it. Along the coast of New England they are burning gas at mid-day. Half of Michigan is being swept by forest fires, which spare neither villages, crops, nor human lives; 500 lives said to be lost in one county, and thousands of people made homeless refugees. Canada is in a blaze through all her primeval forests; the lakes are covered by a veil of smoke that makes navigation dangerous and disastrous. The east too, is parched everywhere, and burning somewhere, and the flames of burning trees and crops sweep down to the ocean on the New Jersey coast. There is no rest for man under the broiling sun, and insanity and suicide has become epidemic, as if the god's wishing to destroy the race, were first making mad. Add to this the general disquiet in other countries, such as wars and rumours of wars in Eastern Europe. Surely it is true there is no peace to the wicked saith the ETERNAL ELOAH (Isaiah lvii. 21.) Surely we are living contemporary with the predictions made by Christ in Luke xxi. 25, 26. These are the great signs of the times immediately preceding the announcing that Christ has arrived. There is no doubt but the Spirit foresaw what would attain at the end of Gentile times, and has, therefore, caused to be spoken by Christ, in the memorable prophecy of mount Olivet in

the 21st of Luke, from the 25th verse to the end of the chapter. What would be the exact condition of things? Now, what do we see before us to-day in the sun, moon, and stars of the political and ecclesiastical constitution of the world, but precisely what we do see, viz., upon the earth distress of nations with perplexity, the sea and waves (of human society) in an uproarious state, or condition; look, for instance, into the heaven of the great American Republic, and behold the great perplexity in the sun, moon, and stars of its high ruling authorities; is it not significant of what is foretold? Surely it is. I have no doubt but the hand of Omnipotence is largely connected with this whole thing. I learn to-day that the great fire in this State has left 16,000 persons homeless and homeless, and the greatest amount of suffering prevails, hundreds and thousands of families are in groups around where their homes once existed, with no shelter but the skies over them. The people are hurrying to their relief as fast as possible, but the greatest suffering prevails. Now, Christ says 'upon he earth distress of nations, with perplexity.' The above is a fair illustration of the general disquiet existing in this section of the Habitable. Verse 27 is yet in the future, but verse 28 is applicable now. 'Indeed, I say unto you, this generation shall not pass till all be fulfilled; heaven and earth (of the body politic of the world) shall pass away, but my words shall not pass away.' The generation also contemporary with verse 5 to 23 did not pass away till all was fulfilled. Now

comes the 34th verse, which is strictly applicable to us. Christ continues, 'Take heed to yourselves lest at any time your hearts (or affections) be overtaxed with the cares of this life, and so that day come upon us unawares, for as a snare shall it come on all them that dwell on the face of the whole earth. Watch, ye, therefore, and pray always, in order that ye may stand before the Son of Man.'"

Pseudo-Christadelphianism. — Brother Gunn, of Walkerton, Ontario, says: — "In the June *Christadelphian*, sister Wade, of Wisconsin, U.S., draws attention to a pamphlet published by L. T. Nicholls, McMinnville, Oregon, U.S., entitled, 'Christadelphian Synopsis of the Truth,' a copy of which, after travelling 4,000 miles, has been sent to me for perusal only. This pamphlet contains a great deal that no Christadelphian can accept or endorse; a great deal that is quite subversive of the one faith for which we contend and which we hold. It is exceedingly painful to see such a production emanating from such a source, and given to the world as a synopsis of the truth as held by Christadelphians. At pages 1 and 2, in reference to Adam's nature when created, he says:—'Adam was created as all other animals, mortal and corruptible. . . . Man, thus created, had all the lusts of the flesh which *we now have*.' At page 3 are to be found very confused, conflicting, and unscriptural views of the nature of Jesus, much too lengthy for extraction.

(To be continued)

IN AFFLICTION.

(THE following lines are here published, not because they have any special merit as a versification, but because their truthfulness of sentiment has acquired a special and painful interest in the crushing calamity that has befallen their author since the writing of them (they were written some months ago). That author is Brother Viccars Collyer, of Leicester, than whom, so far as man can judge, there is no more righteous man under the sun. The calamity that has befallen him is imprisonment: that imprisonment has been inflicted because of circumstances over which he had no control, and in the working out of which, he has become the victim of long-gathering malice. Brother Collyer is a provision merchant, and in addition to his business as such, carries on another business as a manufacturer of pork pies. For the conduct of this business, he requires and imports large quantities of meat. A few weeks ago, on account of his weak state of health, he retired for a few days to the country. While he was absent, nearly three tons of meat (ordered, paid for, and despatched as sound meat) arrived at his place, after travelling 4000 miles, first in the abnormal heat of the late peculiar season in America, and then through the wintry cold prevailing on this side of the Atlantic. On his return, he suspected it had spoiled, and went to find the Inspector to look at it before he should decide on the question as to its use. It was Saturday

night. The Inspector was not to be found. On the Monday he sent a man for him, he having meanwhile ordered that none of the meat should be used till the Inspector had seen it. The Inspector came and seized the meat, and issued a summons against Brother Collyer for having it in his possession. At the trial Brother Collyer brought out these facts, but to no purpose. The magistrates sentenced him to two months' imprisonment. A fine would probably have been inflicted instead of imprisonment but for the circumstance of the previous seizure reported in the *Christadelphian* some time ago—a seizure in which Brother Collyer was equally innocent of evil intent and equally helpless in the grip of circumstances. A more heartrending occurrence never took place in these days of freedom. It is enough to crush and kill Brother Collyer and his family. But he is a brother of Job, and knows how to accept the direst evil, as the following lines attest.—EDITOR.)

If God selection makes of us,
And calls us by His grace,
He'll put us many troubles through
To fit us for a place.

The blessings He designs to give
The privilege, and joy,
Throughout eternity to live
With nothing to annoy.

The joy of seeing, as He is,
Our Saviour, and our Friend ;
And know the dear relationship
Will never have an end.

The greatest joy of all to see
The glory of our God
Extend, and shine, until it spread
O'er all the earth abroad.

Are benefits so great, that none
Can ever realise,
Excepting such as those whom God
In love afflicts, and tries.

His plan is to elect and frame
From Adam's feeble race,
A people who shall bear His name,
And manifest His grace.

It is because He loves us so,
He sends us much distress,
That we may better love Him too,
And love the world the less.

'Tis to purge away the dross,
To take away the tin ;
'Tis that we may clearly see
The sinfulness of sin.

'Tis that we may learn that He,
Is great, and good, and just ;
'Tis that we may patient be
And put in Him our trust.

And shall we dare repine and chide
While thus He leads us home ;
And trains us that we may abide
The day when Christ shall come ?

Nay, we will rather bear the load
Not willingly alone ;
But even gladly, while our God
Thus educates His own.

And guides us through the wilderness,
And shows us His behest ;
Until we reach the promised goal
Of everlasting rest.

VICARS COLLYER.

The Christadelphian.

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

NOVEMBER, 1881.

SUBSCRIBERS will not forget that the sub-
scription list for 1882 is being made up on

the usual principle to which we find it expedient to adhere (in the spirit, however, of the note to J. O. W. on the cover this month), viz., from actual prepaid renewals coming to the office. Terms will be found stated on the cover ; terms which we hope shortly to fling to the winds for reasons having to do with the signs of the times—an allusion that will never be out of place

till the Lord is actually here; and he will be here in due course, though he tarry for the moment.

A NEW ERA IN SCIENCE.

Since writing the notice "A New Crusade, &c.," on page 467, last month, we have read the book referred to by brother Burd. At that writing, we had only read the first number of the *Microcosm*. We have now read *The Problem of Human Life Here and Hereafter*. Notices of it, in papers and by readers (praising it in unmeasured terms, as marking a new era in science), we had thought the exaggerations of partizan enthusiasm. We have entirely changed our minds. The book is unquestionably a rouser, and its appearance a great event. It is a square, front, fearless attack on Huxley, Darwin, Tyndall, Haeckel and Co., scientifically conducted on scientific grounds. It knocks them topsey-turvy in an unmistakable manner. We have not enjoyed any book like it since we read *Elpis Israel*, about thirty years ago. The ability of the book is something almost phenomenal; the cogency of the argument is thorough; its diction lucid as the crystal; its masterly reasoning is spiced with just enough banter of opponents to relieve the solid argument of undue heaviness — a banter which, however, frequently breaks out into sledge-hammer blows that are simply crushing.

The aim of the book is to show the scientifically unfounded nature of the modern theory of sound, and above all, of the Darwinian theory of evolution. The success of the attack is complete. The discredit he throws on modern scientific prestige, especially in its attitude towards revealed truth is unanswerable, confounding, crushing. The book is refreshing, edifying almost every way. We have thanked God for its publication. It will bring tears of joy to many cheeks, where faith, not killed, has nevertheless had a hard fight against the freezing effects of the pretentious science of the 19th century. They will feel this book as a breeze from

tropical lands, thawing the icicles, and setting the stiffened arm free for vigorous work.

The writer's scientific conceptions of God (opposed to popular theology) are in singular harmony with the conclusions reached long ago on scriptural (and not unscientific) grounds by Dr. Thomas. Many of his definitions on this subject might be borrowed from Dr. Thomas's writings. The only weak point in the book is the attempt to place the doctrine of natural human immortality on a scientific basis. The attempt is by no means a strong one. The words "may," and "probable," and "possible" are very prominent in sentences bearing in this direction. In all other directions—God, creation, revelation—there is no ambiguity, or weakness.

The author invites attack and fullest discussion in his monthly paper *The Microcosm*. We have some idea of availing ourselves of this opening. It will be difficult to squeeze in the necessary effort among much other work. We shall see. At all events, there can be no question that this scientific book truly marks a new era in science.

THE SIGNS OF THE TIMES.

UNEASY RUMOURS.

GRAVE ASPECT OF THE EGYPTIAN CRISIS.

THE SULTAN AND HIS SUCCESSORS.

THE PERSECUTIONS AND PROSPECTS OF THE JEWS.

European affairs are overcast with a troubled hue in all directions. The meet

ing of the emperors, noticed last month, has added a further element of disquiet to many others already active. French people have been congratulated on "the unexpected moderation" of Prince Bismark on the occasion. It cannot, of course, be supposed that diplomatic secrets are to be found in the political gossip of the hour. Still, political secrets ooze out and are sometimes reflected out of doors even if in a distorted form. It is at all events a notable feature of the hour that alarming projects are attributed to the personages who met at Danzig. Fear and unrest are as much signs of the times as the evaporation of the political Euphrates. It is said that Prince Bismark proposed to allow Austria, Russia, and France to partition Turkey at the expense of England; Austria to go to Salonica; a revolution to substitute for Abdul Ahmid at Constantinople a Sultan who will consent to the union of the Bulgarias; Russia to annex Persia, and France to take Egypt and the rest of North Africa. England embroiled with France about Egypt, will not be able to impede the Russian advance in central Asia; and after France has exhausted herself in conquests along the Southern Mediterranean, Prince Bismark will suddenly step in and supply Germany with ready-made colonies by stripping France of her African provinces.

GRAVE ASPECT OF THE EGYPTIAN CRISIS.

These may be idle rumours, but they represent real fears. A much more urgent matter of anxiety is universally recognised in the Egyptian question. When this was supposed to be subsiding, the Sultan has complicated the matter seriously by sending two commissioners to Egypt, to revive the Sultan's jurisdiction over the country. Both England and France object. They have each stationed a ship of war at Alexandria as an indication to the Sultan that their objection is serious. The commis-

sioners, nevertheless, remain and have interviews with the Khedive and his Ministers, informal, it is true, but still interviews at which the affairs of the country are discussed in the name of the Sultan as suzerain of the country. The British and French Ambassadors are instructed to declare that they will not consent to any agreement that may be come to between the Khedive and the Sultan and that the ships of war will not depart till the commissioners take their leave.

The incident is only a symptom of a situation which is full of peril. It is not only that England will not consent to the revival of Turkish lordship over the country; but claims are put forward by France which England cannot recognise. The country at large is thoroughly aroused on the question. The usually temperate *Daily News* represents all classes when it says: "England has interests in Egypt which she cannot disregard, and which she is resolved not to abandon. The fact is one of which continental statesmen are probably well aware, but it is right that it should be kept steadily before them. That we cannot consent to the predominance of any other nation in the councils of the Khedive, and that for the control of the Suez Canal it might become necessary in the last resort to fight, are truths which it is worse than useless to ignore. Happily, there is good reason to believe that the Cabinet are fully alive to these and similar considerations."

The *Standard* gives clear expression to the same sentiment thus: "The contention that England and France have equal interests in Egypt cannot for a moment be maintained. To us the Isthmus of Suez is the direct high road to India. England and France have hitherto consented to act in concert in regulating the finance of Egypt, so far as it affects International commercial interests. Should the question arise of International political relations, the whole aspect of the matter would be changed. A joint occupation of the country by England and France is impossible, for the simple reason that her interests in the country are in no way comparable to our own. If any one nation

is to occupy Egypt it must be ourselves; but as the necessity for such occupation could only arise when the Eastern Question has reached its extreme limit, and the long-threatened partition of the Ottoman Empire was imminent, it would then become impossible to confine the matter to the two countries."

The *Times* correspondent (lately returned from Eastern Europe) speaks thus on the subject:

"I can hardly believe that the English public, or even the Press, with its numerous channels of information, can be fully awake to the gravity of the crisis which is approaching in the Eastern Mediterranean, a crisis so suddenly developed into visible and tangible form that the Government may well be uncertain how to treat it. To those of us who have long been familiar with Eastern intrigue there are, however, sufficient indications in what is taking place on the shores of the Eastern Mediterranean to justify us in expressing what will probably be for some time called alarmist views—viz., that without some clearer recognition of the danger and greater decision in preparing a remedy than has been visible to the unofficial world of late, it is quite possible that the sole peril to the English Empire which seems to have power to arouse public opinion—viz., that of the road to India being stopped—may be on it when to meet this peril may involve something more than decision and an outspoken policy. It is clearly seen that the joint occupation of Egypt by France and England is impracticable, and that the maintenance of the present state of things may at any moment become impossible. These are considerations which already fill the public mind with anxiety and so completely monopolize attention that nothing is seen of the danger just as patiently to be apprehended from the other side of the *Ægean*—viz., the occupation by Austria of the kingdom of Greece and the formation by Austrian discipline and Greek sailors of a great maritime Power along the line of the English highway.

"It seems to me that no prudent Englishman need ask what is to be done; the precaution formulates itself into every publicist's mind in the United Kingdom—secure control of Egypt. England cannot evade it, cannot long postpone it; but every day of postponement and indecision makes the work harder.

"The Turkish Empire may dissolve any day, but with Egypt secure it does not in the least matter to England how soon, and the perturbations and preparations on account of the terrible Eastern question cease for England the moment Egypt is secure."

WHAT WILL MR. GLADSTONE'S GOVERNMENT DO?

It is well-known that any action of the sort hinted at in these utterances is opposed to the foreign policy of the present Government. The national sentiment, however, is becoming so strong that the Government will have to act decisively in some way or other, or give place to the Tories, whose traditions are more in harmony with public feeling on this question. "A Liberal" writes thus on the subject to the *Liverpool Daily Post* :—

"Lord Beaconsfield's foreign policy is fast becoming a question of the day, so far as Egypt is concerned; and whether we like it, or do not like it, Mr. Gladstone's Government must make up its mind quickly to adopt that policy as a whole, or to reject it altogether. Just now Lord Granville is lacking courage to adopt the one course, or wisdom enough to take the other, and we are therefore drifting into a difficulty which may at any moment become serious, for *this question must be settled by us*, else it will be settled for us by other people, and after a method which can bring nothing but war or dishonour to us. The *joint* financial scheme of settling Egyptian affairs was a sham from the beginning; it suited the Jews well enough at the time it was first adopted, but now the London and Paris Jews have managed to dispose of their bonds to Christian investors; the whole affair has changed its colour, and it has ceased altogether to be a Franco-Anglo question of money; but it has become a vast political problem, involving every European state in its ramifications, for good or for evil, and we are bound to face it at once. Lord Beaconsfield, no doubt, would have cut the knot by bringing Indian troops to Egypt, and then he would have dared all comers to do their worst; but Mr. Gladstone is weak where questions of peace or war are in the balance, and that very weakness of his just now, is a source of perplexity to the Cabinet, of danger to

England, and of grave anxiety both to France and to Italy. I have always said that Lord Beaconsfield's foreign policy should have been absolutely reversed, *and at once*, by Mr. Gladstone when he came into power; but he hesitated when he should have been bold, and now the penalty has to be paid. Have Egypt sooner or later we must; the force of circumstances will drive us to take it. Why not now? And if not, why not at once say *no*, and so cut the diplomatic knot with a word?"

ENGLAND VERSUS FRANCE, IN EGYPT.

The Spectator points out the effects that would ensue on a French occupation of Egypt.

"A Power like France — though especially France, because of her periodic fits of Chauvinism, and the petulance which occasionally overcomes her—in possession of Egypt, would be master of too much of England's destiny. We should be compelled, as a measure of precaution, not only to increase the garrison (in India) for France now fights with large numbers, and sends whole corps d'armee across the Mediterranean, but to keep a powerful fleet in the Indian Ocean, and to make for it docks, coalyards and building-yards on the coast either of Zanzibar or Arabia, which would be as difficult to protect and garrison as Egypt itself. That fleet would cost three millions a year, and do nothing outside its own sea. We should never have a true peace with France, any more than we now have with Russia, and the effect of the long armed truces would be aggravated by the fact that while Russia cannot invade us at home, France could, or our population would believe she could, which is just as bad. Steam has not made the Channel broader than it was in the First Napoleon's time. All our alliances, all our security throughout the world, all our confidence within our own seas, all our secret calm about Ireland, would be at an end, till every second Englishman would declare that war was preferable to such a peace. There is no burden weighing on the Titan so heavy as Constantinople. For fifty years British policy has been spoilt, and British morality set at nought, and British people pressed with taxes. In order to keep that city in powerless hands. We have borne with the Turk, we have helped to oppress the Eastern Christian, and we have fostered misgovernment in Western Asia, rather than allow the destiny of

Constantinople to fulfil itself without our controlling voice. At this very moment we must go to war if anybody threatens Constantinople. At this very moment we stand pledged, if treaties are pledged, to exhaust our national strength for all time in preventing seventy millions of white men—half as many again as there are in the American Union—from getting to the sea, whither they tend by a law as strong as that of gravitation. The task is ultimately impossible, as we shall find; yet we must waste strength on it for ever, unless we can acquire the sovereignty of that petty isthmus. Once seated at Cairo, Constantinople is nothing to us, for our road eastward would be always open, and we could act in the Eastern Question without self-interest; but with Cairo French, we should be left with no road free, except that round the Cape, and Constantinople would remain just as important as before. The position would be intolerable, or would be deemed intolerable; and it is because it would be, that we deem all news from Egypt so alarming.

"THE SULTAN AND HIS SUCCESSORS."

Under this heading, the *Pall Mall Gazette* has an article which gives forcible expression to the imminence of the consummation of the sixth vial, though, of course, the writer, had no sixth vial in his head. It says:—

"Sigs are not wanting that the Oriental tragedy is nearing the close of the fifth act. The Ottoman Empire dies hard, but it is dying, nevertheless, and the time of the partition of the Sick Man's goods, so long expected, is visibly drawing nigh. The air is full of rumours concerning the distribution of the Imperial inheritance, and innumerable schemes are propounded, the only point of agreement in which is the necessity of providing for the future government of the Sultan's dominions. Statesmen have sensibly ceased even to talk of the necessity for performing the miracle of revivifying "the corpse on the Bosphorus," and although bondholders continue to discuss projects for securing the payment of their dividends, which recall reminiscences of the Laputan device for extracting sunbeams from cucumbers, it is generally recognised that we are at last witnessing the beginning of the end, and that it is the distribution of the assets of a perishing empire, not the rearrangement of its

revenues, which is the real business before Europe. For once politicians and prophets are agreed, and the portents in the political sky convey warnings which are curiously confirmed by the familiar predictions alike of Christian and Moslem seers. 'A well-known prediction,' says Mr. Wilfred S. Blunt, is the most instructive series of papers which he is contributing to the *Fortnightly* on 'The Future of Islam,' 'which has for ages exercised its influence on the vulgar and even the learned Mahommedan mind, gives the year 1883 of our era as the term within which the doom of the Turks is to be accomplished, and places the scene of the last struggle in Northern Syria at Homs, on the Orontes. Islam is then finally to retire from the North and the Turkish rule to cease.' So general is the belief throughout the Moslem world that the end is at hand that Mr. Blunt, than whom no writer is more accurately informed, expresses a conviction that the Sultan himself contemplates a retreat into Asia, where he dreams of making Bagdad or Damascus into the new capital of the Ottoman dominions. Throughout the Balkan Peninsula itself there is universal unrest, and a general expectation that we are on the eve of decisive events.

THE EASTERN QUESTION.

The *Scotsman* has an article from which the following extracts will be read with interest:—

"The Eastern Question still confronts the diplomatists of Europe, in a phase which is rather more than less acute and dangerous in consequence of the Berlin Treaty. The shortest and most accurate way of describing that problem (the problem involved in the Eastern Question) is to say that it consists in devising means by which the heirship to what is left of the Ottoman Empire can be settled with the minimum of disturbance. For nothing can be more certain than that the Ottoman Empire is doomed; and, moreover, the stages of its decay will assuredly be more rapid in the future than in the past.

"The loss of Egypt and of Greece did no more than prove what was known to all the diplomatists of Europe already—that the Ottoman Empire existed only on the sufferance, and by reason of the jealousies, of the powers. . . . Nor is it possible any longer for European diplomatists to disregard the sentiments or the sufferings

of the races, whether Christian or Moslem, which remain under the dominion of the Porte.

"It is this latter circumstance which constitutes the essence of the Eastern Question at the present moment. Bulgaria, is actually, and Eastern Roumelia substantially freed from Turkish misrule; Bosnia is under Austrian guardianship; the demands of Montenegro and of Greece are satisfied for the time being. But there still remains a considerable area in Europe, and a vast territory in Asia, which is under the direct domination of the Sultan, and for whose people the Berlin Treaty, though professing to do much, has yet done nothing. Indeed, it may be affirmed that, in the meantime, the inhabitants of the Asiatic, if not also of the European provinces of Turkey are positively worse off than they were before the war of 1877, for the simple reason that the Constantinople Government is reduced to more desperate straits for want of money than it has ever before experienced, and is therefore more oppressive in its exactions from the unlucky people who still remain subject to it. Of the condition of these people it is practically impossible for persons who have always been accustomed to enjoy the security of life under a Government like our own, to form an adequate conception. Details and descriptions there are in abundance; but just as a trifling accident which happens before a man's own eyes, has been truly said to excite his sympathies more deeply than the news of 'three pitched battles in India,' so the mere chronicle of the wrongs endured by the wretched populations of Asiatic Turkey, however minute, cannot enable the English reader to realise the extent of the anarchy, the misery, the absolute violation of all the duties which a Government owes to its subjects; that have prevailed for years, and still prevail over all Asia Minor. A volume of official correspondence 'respecting the condition of the populations of Asia Minor and Syria' has just been issued—the latest of many on the same subject. It consists of more than 300 pages, and the bulk of its contents is made up of reports by British consuls and vice-consuls about the state of the Sultan's Asiatic provinces. The picture is one of unrelieved gloom. There is no form of misgovernment, oppression, or disorder with which history has made us familiar that is not exemplified in the facts recorded in these melancholy pages. The one task to which

the ruling powers in Constantinople devote themselves with unremitting energy is that of wringing from the miserable provinces every farthing that can possibly be extracted from them. The officials cannot be induced to raise a finger to prevent or punish the most infamous crimes. The state of matters which is generally prevalent may be summed up in the words of one of the British Vice-Consuls, Major Picton-Warlow. 'Experience has shown me,' he says, 'that cattle stealing on a large scale, and even organised brigandage, may be carried on in a tolerably well-governed country; but I find here a state of things entirely new and strange to me, which can be described only as simply anarchy. So far as the protection of life and property is concerned, government has virtually ceased to exist. Lawlessness is the only law.'

THE JEWS AND THE HOLY-LAND.

The extraordinary persecutions of the Jews in Russia, Austria, Germany and Roumania (for it cannot but be considered extraordinary in view of the tendency to Jewish amelioration everywhere manifest till within a year or two past) still continue. There can be no doubt that its object in the scheme of Providence is to prepare Israel for a return to their land. The *Jewish Chronicle* says:—

"Worse calamities are now in store for the forlorn Jew. Many of the victims from the outrages have fled to other parts of Russia. But the authorities, with relentless cruelty, are tracking them out. General Ignatieff has instructed the local governors and town authorities of the ports of the Black Sea and the Sea of Azof not to permit destitute Jews to sojourn within their jurisdiction, and to expel from Russian territory all Jews claiming to be foreign subjects. We may depend upon it that this instruction will be carried out and improved upon by the authorities to whom it has been given. Our brethren need all our sympathy. Alas! that we should be compelled to recognise our helplessness to succour them effectually. Money we can give to relieve them somewhat in their distress, but neither sympathy nor pecuniary assistance avail much in the dire straits to which so many of

them are reduced. They are being literally hunted from place to place, and the sufferings of the women and children must be terrible in the extreme. Too well do we know by experience what such enforced wanderings mean. The people are as scattered sheep pursued by wolves and we almost despair of their fate. May God help them!"

The nature and origin of the persecution, from a human point of view, may be gleaned from the following extract from a Roumanian newspaper:—

"Poland," that newspaper says, "went to ruin on account of the Jews. We are on the same way as Poland, which leads to ruin. To ten Roumanians there is one Jew. The proportion in the commercial towns is still more formidable. To one Roumanian tailor there are ten Jewish ones in Wallachia, and even 50 to 70 in Moldavia. All trades and industries are in their hands. Should we look on with folded arms while these leeches shut us out? We must at last admit that it is a real scandal if we consider with what fury we fight each other, and with what indifference we let the foreigners grow over our heads. If we do not erect iron walls against the Jews—these sly, cowardly and lying people—they would absorb in a short time the little fortune that is still left to us, and would drive us into the arms of a dire cosmopolitanism."

The following extract from a much-applauded speech, delivered to a crowded Christian auditory in Berlin, is instructive on the same point:—

"The Jews intrude into our universities, hospitals, and courts of law, we shall be obliged to confess with pain that we are approaching an age of Jewish-German hybrid culture, and the German Christian will one day exclaim with a sigh: 'make my will before a Jew, a Jew instructs my children, a Jew is family doctor, a Jew exercises the right of patronage over my church!' (Enthusiastic applause.) As regards the appointment as Judges in special, it is certainly to be approved that Jews and Christians shall be equal in the eyes of the law, but it cannot be approved that they should be equally employed in its administration (such, I apprehend, is the meaning of the speaker's intended pun—save the mark!—'vor dem Rechte,' and 'im Rechte.') Viewing this state of things, we Christians must feel deep shame; it is

the fault of ourselves. We have not declined because the Jews have risen, but the Jews have risen because we have declined. They take advantage of the rotting condition of nations growing old to invade all domains. (Applause.) Their steady adherence to their faith is nothing but fatuity and obduracy, and though we must have the deepest commiseration for this poor people who are blessed on the one side and cursed on the other, yet we should not allow that commiseration too wide a scope, but should have the courage of defending ourselves from the attacks of the Jews, and openly and clearly declare, we wish to remain Christians; we wish for a Christian marriage, a Christian school. (Applause). And Christian women and daughters must join our combat. The battle must be fought where we are attacked—viz., on the field of law and social rights. Let us honestly and openly strive to supersede the absolute political equality of the Jews by a relative one, and this relative equality will have to be defined by the law, the plutocracy of the Jews to be damned in and, if possible, broken in!" (Applause).

JACOB'S LAMENTATION.

The *Jewish Chronicle* thus comments on the year which has witnessed this extraordinary movement:—

"The year 5641 must be regarded as a momentous one for Judaism in general, although it has been comparatively uneventful to English Jews. Never since the French Revolution have the Jews been threatened with such widespread dangers as those that have lowered over the members of our race in Germany and in Russia during the past year. Eastern Europe has gone back to the ages of barbarism with respect to the Jews: scenes of violence that can only be paralleled by mediæval persecution have cast a blot on the fame of both Germany and Russia, and we regret to add that there are but slight hopes that the coming months will see a cessation of these scenes. While, however, these deeds have afflicted our German and Russian brethren so terribly, they have served to bring out in a most marked manner the fraternal feeling of the Jewish race throughout the world. These are, however, but negative advantages, and cannot blind us to the gloomy aspect of Jewish affairs in the lands where most of our

brethren dwell. May God, in His infinite mercy, remove the menacing clouds and let the sun of prosperity once more shine on our afflicted brethren during the coming year! Never, surely, in modern times have the prayers of ISRAEL ascended from more anxious hearts than on the *Rosh Hashana* and *Yom Kippur* of 5642."

EFFECTS AND PROSPECTS.

Brother Thirtle says: "Writing in anticipation of the Day of Atonement (Oct. 3rd), the *Jewish Chronicle* said, 'When the Day's awful rites shall have concluded with the sounding of the *shofar* [trumpet], and the customary formula shall have been pronounced 'Next Year in Jerusalem,' the drift of current events will no doubt invest this ceremony in the eyes of many with a new and striking significance. The Sultan of Turkey has notified his willingness to encourage Jewish colonisation in his dominions, and there are thousands who, finding life intolerable in Russia, would gladly avail themselves of this gracious offer, if only their own Government would suffer them to emigrate. Who can say what a year may bring forth! Perhaps the strains which will be heard on Monday evening, will actually come to proclaim, as they did of yore, a Jubilee of freedom to the oppressed, calling the persecuted to return to the Holy Land—the whilom possession of their race. Or may be these are mere golden dreams, the fulfilment of which is as infinitely distant as it is devoutly to be wished for."

SCHEMES OF COLONISATION.

The *Jewish Chronicle* says the chief continental Jewish newspapers are still devoting considerable portions of their space to the discussion of the plan for the colonisation of Palestine, by emigrants principally from Russia and Roumania. A Hebrew paper, published in Prussia, states that a thousand people in Russia, who are in possession of a large capital, have declared their willingness to emigrate to the Holy Land as soon as the colonisa-

tion scheme is taken up in right earnest by persons of known confidence. Some rich capitalists in Russia have stated that enormous sums may be expected from their side in favour of the movement. Similar declarations are made by specially formed committees in Roumania and Galicia, large contributions being promised. The Editor of a Hebrew newspaper, published in Vienna, has undertaken to print and circulate at his own cost, a pamphlet on the subject of colonisation.

A telegram dated Constantinople, Sep. 16, says: "Said Pasha yesterday ordered the proposals of some English and German subjects for obtaining lands in Syria for those Jews who wish to emigrate from Roumania and Russia to be examined. The Sultan and Said Pasha are said to be in favour of the scheme. The Jews in Constantinople are drawing up a memorial to the Porte, pointing out that its adoption would be in accordance with the traditional policy of religious toleration pursued by the Ottoman Government, especially towards the Jews."

"JEWISH EMIGRATION TO SYRIA."

This is becoming a newspaper heading of occasional occurrence—soon to be of frequent occurrence. The most striking paragraph, on the subject, has appeared

during the month in the *Liverpool Echo*. (We are indebted to two brethren in that neighbourhood for a sight of it). It is as follows:

"If the information to hand is reliable—and it seems so—the German Government is already lamenting its foolish declaration of making Germany "too hot for the Jews." The ancient people emigrated in thousands to the East of Europe, carrying with them their intelligence, industry, and savings, so that one of the greatest elements of commercial prosperity has disappeared from Bismarck's country. Jerusalem itself has become the headquarters of the Jewish emigration, and a German commission reigns sovereign in the city. The sanitary arrangements are under the inspection of a German physician. The ruined houses are being restored. An English company has undertaken to build a series of immense Peabody constructions, intended to serve in the upper part as lodgings for the people, and the basement as *caravanserai* for the accommodation of the pilgrims at Christmas and Easter. The streets are lighted with gas, and the aqueduct of Solomon's Pool is being restored and made to bring water to the city as of old. Strange to say, the effect of this movement already has become evident in the East-end of London. Along the narrow streets leading out of Whitechapel and the Mile-end-road, the quarter belonging to the Jews of three generations, may be seen whole rows of shops closed or only half open, and upon the shutters the inscription 'Gone to Palestine'!"

INTELLIGENCE.

All intelligence communications must be in Birmingham by the 15th of the month at the latest. Intelligence should not form part of ordinary correspondence, but should be written on separate paper, and marked "Intelligence."

Use note paper size and write on one side of the paper only. Do not use large sheets; write with good ink, and write all proper names very plainly.

ABERDEEN.

We had four immersions on Friday evening, Sept. 16th, namely, Mrs. Mennie, wife of Brother James Mennie; Mrs. Matthews, Mrs. Cameron, and Mrs. McDonald. The last three are daughters of Brother James Wright. Their husbands are not in the truth, but I understand they are favourably disposed towards it.—JOHN ANDERSON.

ALDERLEY EDGE.

Brother Sixsmith has removed to a distant land, viz., Texas, United States. He sailed from Liverpool September 27th. The Stockport Brethren have promised to come over and help us, as we are young in the truth and few in number.—JOSEPH HINCH.

BIRMINGHAM.

The immersions during the month have been—Elizabeth Lydia Franklin (25), warehousewoman, formerly Wesleyan, Mr. Walter Cook (56), retired merchant, from Rockhampton, Australia, where he was being “put up” for Member for the Victorian Parliament, but withdrew his nomination on resolving to become obedient to the truth; also his wife, Mrs. Jane E. Cook, formerly Church of England. Their future movements are uncertain, but it is possible they may return presently to Australia, whence they had come on a temporary visit to Birmingham with a view to obeying the truth; John Sankey (24), metal worker, formerly neutral; Kate Flowers (20), formerly neutral.

The annual meeting was held on the first Thursday in October. The usual elections took place, or rather the result of the previous ballot was declared. Some intimation was made of a possible change being proposed in the mode of ballot allowing the brethren and sisters saying, “Yes” or “No” (in writing) to each name proposed, with a view to giving the Ecclesia greater control of the appointments—the present system being practically found to admit of many appointments taking place by a simple nomination by seven brethren.

The present number of the Ecclesia, after deducting deaths and removals—the latter numerous—was reported to be 418.

The monthly distribution of Finger Posts is working well.

On Thursday, Oct. 4, the annual public Tea Meeting of the Young Men's Improvement Society took place in the Temperance Hall. About 200 of the brethren and sisters would be present. After tea, at which the young men acted as waiters, and had affairs in general in charge, addresses were delivered and hymns and anthems sung. Brother Roberts occupied the chair as titular president of the Young Men's Society. Pursuant to programme drawn up by the young men, after a short address he called for addresses by members of the society, as follows:—E. Challinor, W. Deakin, G. Lowe, and E. A. Roberts. Interim addresses by visitors were delivered by Brethren J. J. Powell, J. Richards (of Montgomery), and F. R. Shuttleworth. A very enjoyable and profitable evening was spent.

LECTURES.—Oct. 2nd, “The true age of Reason,” (Bro. Shuttleworth); 9th, “The final extinction of death and the devil,” (Bro. Shuttleworth); 16th, “Election predestination and free Agency,” (Bro. Bishop); 23rd, “Original Sin,” (Bro. Shuttleworth).

For the brethren at Ward Hall, Brother Thomas's reports:—“The Meetings are well attended, and interest in the truth appears to be increasing, we have had one more addition, and some others have made application for baptism. Last Sunday we had two Lectures from bro. Andrew's in the afternoon and night; we had the hall filled at both meetings.

BIRKENHEAD AND TRANMERE

The attendance at the lectures, and the interest awakened, continue to be most gratifying. Several have applied for immersion.

LECTURES.—September 25th, Brother R. D. Robertson, “The Covenants of Promise.” Oct. 2, Brother T. N. Parker, “The Destiny of the Earth on which we Live, as revealed in the Scriptures.” October 9th, Brother R. Ascroft, “Who belongs to Christ?”—T. N. PARKER.

BLANTYRE.

Brother Smilley has removed from Coatbridge to Bothwell, twenty minutes walk from Blantyre, and he will meet with us at the Breaking of Bread. The discussion hinted at in last month's *Christadelphian* is now arranged to take place on the following nights: in the Masonic Hall, Stonefield, Blantyre, Oct. 31st, Nov. 7th and 9th. The two former nights to be confined to “Has man an immortal Soul?” Mr. Long takes the affirmative and Brother Nisbet the negative. The latter two nights to be confined to “Is Salvation conditional on belief in Christ?” Brother Nisbet taking the affirmative, Mr. Long the negative. Half of the time is to be devoted to the Socratic method, which will bring the truth more prominently before the audience than speeches.—W. WILSON.

BRIERLEY HILL.

Some unknown Brother has sent us a large parcel of pamphlets and finger-posts. Such generous and unostentatious work for Christ comes to us like a breeze from Lebanon! Such deeds of love will have a grand recognition one of these days. We have sent all the Ministers of the various denominations in the town, and many others in the neighbourhood, each a copy of the “Declaration,” enclosing in every case a few finger posts. The finger-posts are excellent. We are distributing them amongst the general public, in the hope that they may point somebody Zionward. We have also commenced a Wednesday evening Bible Class, from which we hope to derive much mutual comfort and edification.—B. WARRENDER.

CARDIFF.

George Cramer and his wife, Maria, after witnessing the good confession, were immersed on September 30th. We now number eighteen. Lectures: We have commenced a course of five lectures during this month. The first was delivered on October 2nd by Brother W. Clement, of the Mumbles. The subject: “The Kingdom of God in the Scripture, what it is and what it is not.” Oct. 9th, “Second coming of Christ”; 16th, “What does the Bible say about man?”; 23rd, “The hope of the Gospel”; 30th, “Christadelphians, what is their faith?” The attendance has been good.—M. REES.

CINDERFORD.

The lectures by Bro. Roberts, of Birmingham, referred to last month, duly came off on Tuesday, Sept. 20th, and Tuesday, September 27th. They were delivered in the Town Hall. The proceedings were diversified on both evenings by somewhat unusual proceedings. On the first of the evenings the hall was filled to the door; Bro. Wilson, of Gloucester, in the chair. Shortly after the meeting commenced, a phalanx of “the Salvation Army” (what a ghastly misnomer!) which had taken up in a position in the street outside the hall before the front door, and under the windows struck up one of their hymns in fine stentorian fashion. The liveliness and power of their performance were doubtless sweetly enhanced by a blending of the double satisfaction that they were, in the first place, doing something meritorious in singing a hymn, and, secondly, they were silencing the devil's voice (as they possibly imagined it) inside the hall. Those inside the hall could do nothing but wait until the zeal outside had expended itself. This occurred in due time, and the army departed and the lecture proceeded in

peace. Great attention was paid by a crowded audience. At the close, one of the audience got up and said he had been pleasantly disappointed. He had heard dreadful things about the Christadelphians, and he had come to hear for himself, and he must say he had heard something that had given him great satisfaction as a believer in the Bible. A minister of some chapel near bye then got up in a state of earnest excitement, and surprised the conductors of the meeting by declaring that they had listened for an hour and a half to something that nobody denied—about the coming of Christ and the setting up of the kingdom of David; but there were doctrines that had been held back, that were under the cover, which were damnable deadly poison, and these he would undertake to attack and confute in a lecture he would deliver on the following Friday evening. Bro. Taylor said the best plan would be for the “rev.” gentleman to debate matters properly. Confusion set in, and nothing definitely was arranged.

On the next Tuesday night, a larger audience came together than before, and many were unable to obtain admission. The “Salvation Army” was not outside this time, but inside, as we soon discovered. Before the lecture commenced, the “rev.” gentleman who interposed last time demanded that there should be there and then a proper discussion. Bro. Roberts pointed out that this was an unreasonable proposal: that the meeting had been convened by public advertisement to hear a lecture, and that faith must be kept with the public. He had no objection to discussion at the proper time. The “rev.” gentleman insisted, and the audience shouted. Bro. Roberts said he would compromise the matter. He would cut his lecture short, and allow the “rev.” gentleman to speak for half-an-hour, after which he (Bro. Roberts) should answer him for half-an-hour. After some grumbling this was accepted, and the lecture proceeded. The lecture had not proceeded far when organised interruption took place. Bro. Roberts tried to reason it into silence, but in vain. At last, the disturbance broke into a “Salvation Army” song, which the audience performed with great gusto. When they had got through, Bro. Roberts, who remained on his feet, resumed his lecture, but immediately another hymn broke from the assembly. There was no help but wait. When the second hymn was ended, another attempt to resume the lecture was drowned in a third hymn. Bro. Roberts told them at the end of the third hymn that they were only wasting time and strength; that they had better hear him; that he should not be sung down; that he was there to deliver a lecture, and he should do his duty whatever they might do. Another hymn was the answer, whereupon Bro. Roberts told them they were imitating the people of Ephesus, who for “the space of two hours, tried to silence the truth by crying, ‘Great is Diana of the Ephesians.’” A little breathing space was obtained, after which another hymn amused the assembly. After this the lecture was allowed to proceed. At its close, the “rev.” gentleman came to the crowded platform to fill up his appointed half-hour. He spoke with great vehemence, striking the air with clenched fist, and stamping the platform with his right foot. Whether it was his vehemence that exhausted his strength, or his paucity of matter that failed to sustain him in a perfectly attentive hearing—broken only by the cheers of a sympathising audience—he broke suddenly short at the end of about a quarter of an hour or so. Thereupon Bro. Roberts rose and proceeded to reply to what had been said, but he had not got more than a sentence or two uttered

when the excited audience gave vent to their aggrieved feelings by another hymn, sung with a gusto sufficient to blow the roof off if it had been frail enough. A number of hymns followed in succession, until the audience, shamed out of their obstructiveness, allowed Bro. Roberts to be heard. The hearing accorded was only a brief one, and the meeting broke up in confusion. Many were disgusted at the nature of the opposition, and even the local newspapers condemned it. No harm has been done to the truth, but contrariwise. Many are enquiring; books have been eagerly bought; and Bro. Wilson says the Bible is being read and debated all through the Forest of Dean as it never has been within human memory. Arrangements are in progress for regular meetings. Several are on the point of obeying the truth.

DERBY.

We continue to keep the truth alive in this town by means of public lectures in the Co-operative Lecture Hall, every Sunday evening. The lectures have been as follows since our last report:—Aug. 21st, Bro. Mabbott (Nottingham). Aug. 28th, Bro. T. Royce (Peterboro’); Sept. 4th, Bro. Dixon (Leicester); Sept. 11th, Bro. Sulley (Nottingham); Sept. 18th, Bro. Reid (Derby); Sept. 29th, Bro. Dixon (Leicester); Oct. 2nd, Bro. Mabbott (Nottingham); Oct. 9th, Bro. Richards (Nottingham). We have the satisfaction that the seed sown has not been altogether on the rocks. A diligent listener for some time, ROBERT BUCKWOOD (32) was immersed, along with ANNIE WHITTAKER (wife of Bro. Whittaker), on Oct. 1st, in the presence of a good muster of brethren, sisters, and friends.

[The only cloud at present is the absence of certain brethren, for whose return an effort is being made.—EDITOR.]

DUDLEY.

There has been an addition to our small number, viz., Mrs. JAKEMAN (33), wife of Bro. Jakeman, who was immersed into Christ Sept. 14th. On the other hand, we have lost three by removal to Birmingham, viz.: Brother and Sister Smith, and Brother Smith, jun., and one withdrawn—Sister Smitherman—after long patience.

LECTURES:—Sept. 18th, “The accusation on which the Messiah was crucified” (Bro. J. Bland, Kidderminster); Sept. 25th “The Throne of Glory” (Bro. Taylor); Oct. 2nd, “The Jews—their past and present sorrow and their future joy” (Bro. W. Hardy); Oct. 9th, “Spiritual drunkards” (Bro. W. Gilbert).—H. HUGHES.

DONCASTER.

Brother Edmunds writes to say that on removing from Normanton to Doncaster, he found two brethren and a sister there, who had been living in isolation from five to eight years respectively, and owing to a misunderstanding, had not been in fellowship, but after mutual explanations, finding themselves all of the one Faith, are now meeting every first day of the week for the breaking of bread. We number five, three Brethren and two Sisters, viz.: Brother and Sister Aspin, formerly of the London Ecclesia, Brother Peel, immersed by Brother Ashcroft, Brother and Sister Edmunds. Should any Brethren pass through Doncaster, they would give much pleasure by calling on Brother Edmunds, at 5, Corporation Street, Doncaster.

EDINBURGH.

After an absence of between three and four years, Brother Roberts, Birmingham, has paid us a visit, extending from 9th to 16th October. A desire had been expressed that he should deliver the Town Hall lectures, and he having consented, arrangements were made accordingly. A distribution of 6,000 handbills and 200 large posters, with advertisements in three daily papers, drew together to the New Oddfellows Hall a large number of seemingly-interested enquiring people. On the first Sunday evening there were from 600 to 700 present. On the following Thursday the audience was about half, but on the second Sunday the hall was quite filled. Marked attention was paid throughout the lectures, and we hope that the effort put forth may result in causing some of the good soil to receive the Seed of the Kingdom, and wait with us for the return of its King from Heaven. As an Ecclesia, we have been refreshed, not only by a rehearsal of the things which form our hope, but by the words of comfort and warning addressed to us in exhortation. On the first Sunday at our meeting for the breaking of bread, Brother Roberts drew a striking contrast between the path of wisdom and that dictated by the mere fleshly impulses. On the following Sunday he dwelt upon the reality of our calling, and the power of the Word in keeping us in relationship thereto, and upon the necessity of heartiness to grant us acceptance in the day of Christ. On 26th September Margaret S. Milne, 19, niece of Sister Howie, was baptized into the name of Christ. I have been requested by Brother McIntosh, Secretary of the Ecclesia in Pietermaritzburg, Natal, to notify to the readers of *The Christadelphian* the safe arrival of Brother Henry Robertson, formerly of Edinburgh.—WM. GRANT.

GLASGOW.

We have lost by the removal of Brother Jas McAusian, who has gone to Buenos Ayres. We have gained by removal Sister Flora Brown, who comes from Blantyre.

LECTURES.—September 18th, "The Earth the Future Dwelling-place of the Righteous" (Brother Jas. McClement); September 25th, "Salvation Conditional" (Brother T. Nisbet); October 2nd, "What is it to Believe on the Lord Jesus Christ?" (Brother J. Nisbet); October 9th, "The God of Revelation: a Unit or a Trinity?" (Brother D. Campbell).—THOS. NISBET.

GRANTHAM.

I am very pleased to be able to follow my last month's report with the cheering announcement of another addition to those who by patient continuance in well-doing seek for glory, honour, immortality and eternal life. On the 17th September we immersed (after due examination) Charles Brooke, clerk, (24). This brings our total to twelve. The above addition is of all the more interest from the fact that our new brother is the son of "a Vicar of the English Church," and has consequently had to fight his way to the light through thick "Romish" darkness. We intend to hold the light well forward, that others who are on the broad road of destruction may see it, and whilst they may turn, on to the path of life, narrow though it be.—Jno. T. Hawkins.

HUDDERSFIELD.

The correspondence which has taken place in the public papers resulting in a proposal for plat-

form debate, concludes with the following letter from Bro. Heywood:—Sir,—No doubt many of your readers will be wishful to know how the above matter is going on, and if it is likely to take place. I am sorry to say that for various reasons it is not at present.—Those correspondents who with myself affirm that the Scriptures do not teach that man has an immortal soul, are ready at any time to stand forth represented by a gentleman able to discuss the question, as we are confident that our position is right, and desire a full and free inquiry. As the ministers of the various denominations have not taken up the matter, and being very wishful that it should be tried up, I waited upon various prominent gentlemen engaged in public speaking, Sunday schools, &c., in the hope of forming an influential and strong Committee, having no doubt, in that case, that some of our local D.D.'s or M.A.'s, or some other able gentleman from a distance would come forward in the interest of the popular (though apparently very weak) side of this argument. Well, one local preacher promised assistance. One rev. gentleman said he would not oppose it. Two others, who had said before they would not object to discuss in a proper place, &c., now write important business prevents them. Some are afraid the result of the discussion may not be good for poor sinners if it was shown they had no immortal souls; therefore could not be doomed to hell torments, to fear. Dr. Bailey told me that the immortality of the soul was assumed, and he did not attempt to prove it from the Scriptures. This is the position of nearly all, some alleging that they did not wish to be upset in their minds by discussing the question. One gentleman, twenty-five years a Sunday-school teacher, &c., did not care anyway about it. A few are desirous the question may be well and ably discussed, and the truth thereby established. I find those who are most careless about this important subject have plenty of time to attend missionary meetings, and are very pious in a certain way, seemingly thinking it is of more importance to convert the heathens abroad than to put themselves in harmony with God's Word, and so make themselves able to give a reason for their belief, instead of beginning to propagate error at home and abroad. The matter seems to stand thus with many—if the poor sinner has no immortal soul, then there can be no hell torments, or heaven for him at death; perhaps no personal devil to torment him either, and the hymns sung and doctrines taught in the places of worship and Sunday schools are all upset if it should be proved from the Scriptures that it is not taught there, but only the invention, of a false, corrupt system of theology handed down to us from the dark ages. A few able ministers are rising above these miserable doctrines, and no longer teach them, but it is a very slow process, and people are loth to give up the old ideas, and simply believe that it is possible for God's justice to be satisfied by His destroying or consigning the soul of the sinner to everlasting death as the wages of sin. Surely God's mercy, goodness, love, are abundantly set forth in the gift of His only begotten Son, that none need perish if they will only come to Him that they may have life, in the age to come which is promised to all who love His appearing and kingdom. Surely love is more calculated to draw men to God than teaching never ending torments in hell fire, even if that were true (which can't be proved). However, in any case, it is impossible that the subject can remain quiet in this age of inquiry and search after truth. The various systems of theology are now being tried by God's Word, and all truth seeking men will have the truth and that only. The new version of the New Testament is

a help in the right direction. Respecting Hades (hell), the soul, the marginal readings are very useful. I hope those who have read the correspondence will not rest satisfied short of the whole truth on the subject, and I shall be always ready to help such in their search of the Scriptures, which are our only safe guide, and, like the Bereans of old, we should search them and see whether these things are so. In conclusion I should be glad to arrange for a discussion of this all important subject at any time. Thanking you for your insertion of this,—I am, yours respectfully, JOE HEYWOOD, Green street, Huddersfield, October 4th, 1881.

JUMP (NEAR BARNESLEY).

See *New Wombwell Intelligence*.

KIDDERMINSTER.

I rejoice to announce that three more Gentiles, hae after giving good evidence that they possessed "the Faith of Abraham," been "grafted into the good olive tree," and become candidates for the Kingdom of God. They have each been connected with other religious sects, and have given the truth a careful examination, the result of which is that they now have the assurance that their feet are set upon a rock, the doubts and fears of former times having vanished. They were immersed at Birmingham on Saturday, September 24th. Their names are as follows:—Edgar Tanner (28), roller coverer, formerly Congregationalist; Jabez Hartwell (29), weaver, formerly Baptist; William N. Kimberlin (30), weaver, formerly Baptist. We hope soon to announce that others have taken the same step.

LECTURES.—September 18th, "How long did Christ remain in the Grave?" (Brother S. Betts, of Bewdley); 25th, "The Kingdom of God" (Brother Gilbert, of Birmingham); October 2nd, "Eternal Life" (Brother J. Bland); 9th "The Reward of the Righteous" (Brother J. Thorneycroft, of Brierley Hill).

LEICESTER.

A great shadow has fallen over the truth here through the imprisonment of Bro. Collyer for two months. A more unmerited misfortune, so far as human ways of reckoning things are concerned, never befel any man. A cruel mischance of circumstances has placed an unblemished man and a worthy brother in the hands of implacable foes. The legal cause of imprisonment is the possession of unsound meat. For the condition of the meat Bro. Collyer was no more responsible than for the state of the weather. The meat came direct from America to him, and through the change from the unusual heat on the American side to the unusual heat on the English side, was spoiled, and arrived in that state to him. But, of course, its state was not at once fully known, the more especially as he was from home on account of weak health at the time. On his arrival and discovery of the uncertain state of the meat he went for the Inspector to see it, and though some portions of it had been cut up in the ordinary course for use, he forbade any of it to be used (in the making of pies) till it should be passed by the Inspector. He could not find the inspector as he was from home (this was on the Saturday) but immediately on Monday morning he sent two messengers to make an appointment to meet the inspector at his

works at a certain hour that morning. The inspector did not come, but arrived later in the day on other business. (In the court he first denied that there had been any appointment, and then said he had forgotten it). On his arrival he found the meat and seized it, and issued a summons against Bro. Collyer for having it. At the hearing of the case no explanations were accepted. The possession of the meat was of course undeniable; the intention to use it as unsound meat was assumed; and as a similar misfortune having happened once before, a sentence of imprisonment was inflicted. Bro. Collyer appealed but being at once removed in custody there was no object in prosecuting the appeal. We are informed that a gentleman who was present in court during the hearing of the case, is taking steps to bring the case before the Home Secretary, with a view to the cancelling of the magistrates' decision. All who know Bro. Collyer thoroughly well, pray that this movement may be crowned with success. Bro. Collyer used to be a politician and a rising man in town, but on his acceptance of the Isolation which the truth brings with it, former friends became enemies, and others have become enemies who ought to be friends. The animus thus existing has rejoiced to make use of unfortunate circumstances to cast a blot on his fair name and crush him under the millstone of the law. But God rules in the kingdoms of man. He only allows the enemy to triumph over righteous men for His own ends. Bro. Collyer will come forth as gold. True hearts bleed with him and for him and cease not to pray for him. Their affection and esteem are but quickened by the successful combination of gloating Jews and Gentiles, in the presence of unfortunate circumstances which are evil in appearance only.—EDITOR.

LONDON.

Two additions have been made to our number during the past month, and they now rejoice with us in the Hope of Israel, and are patiently waiting for the coming of the Lord. On Sept. 28th, THOMAS BLOXHAM WHITE, formerly organist (Church of England), was symbolically buried with Christ and rose again to a new life—the crucifixion of flesh. On Oct. 12th HENRY SAVORY, formerly Baptist, confessed that his former immersion was not baptism for the remission of sins. Our Sunday afternoon discussion class still attracts those who are strangers to the Covenants of Promise. The Mutual Improvement Class is very instructive, and it is evident some brethren and sisters look upon it as a valuable stepping-stone, as they never miss an evening. The Sunday School, which numbers 69, progresses favourably.

LECTURES:—Oct. 2nd, "Incorruptibility of Body" (Bro. G. E. Thirtle); Oct. 9th, "Watchman, what of the Night?" (Bro. J. J. Andrew); Oct. 16th, "The Resurrection of the Dead" (Bro. A. Andrew); Oct. 23rd, "Eternal Torments Unscriptural" (Bro. W. Atkins); Oct. 30th, "No Safety in Numbers" (Bro. Elliott).—WM. OWLER.

LINCOLN.

Brother Wright has left the meeting, declining to see any of the brethren as to his reason.

LECTURES.—Sept. 4th (Bro. Richards, Nottingham), "The Devil;" Sept. 11th (Bro. Roberts, Lincoln), "Saved as by Fire;" Sept. 18th (Bro. Roberts, Lincoln), "The heavens and the earth that will pass away, and those that will remain;" Sept. 25th (Bro. Sulley, Nottingham), "Who are

they that belong to Christ?" We had previously announced that on the afternoon of Brother Richard's visit we would hold a meeting for questions to be asked and answered. About thirty came. We arranged for a similar meeting on the 25th, on Brother Sulley's presence. About the same number attended, but for the most part different people.

LIVERPOOL AND BIRKENHEAD.

I have to report the immersion on the 17th of September last of George William Griffiths (30), fireman, formerly neutral, and on the 13th inst., of Etty Susan Griffiths, wife of the above-named.—H. COLLENS.

MUMBLES.

During the first week in Oct., "the Rev." W. Briscoe, according to announcement, delivered a course of lectures on behalf of orthodox religion, in lieu of the debate which he consented to hold with the editor of the *Christadelphian*, but which he insisted upon holding during a week when four engagements rendered it impossible that the editor of the *Christadelphian* could be at liberty. There were large and excited audiences, and some discussion at the close of each lecture, between the lecturer and Brother D. Clement. At the last lecture, Brother Clement handed to Mr. Briscoe a written proposal to debate with the editor of the *Christadelphian* at any time when it would be possible for him to be present. Mr. Briscoe afterwards replied that it would be best to dispense with intermediary agents. Acting upon this, the editor has placed himself in direct communication with Mr. Briscoe. No definite result is yet manifest. (Since this was written a letter has come to hand from Mr. Briscoe, leaving it with his friends at Mumbles: why should he leave it with them?)

NETHERTON.

Brother Samuel Dawes writes to say that the statement in the public papers that he prosecuted someone for stealing boots from him is not true. Boots were stolen from him, and without any action or information on his part, were brought to him, after recovery, by the police. Brother Dawes says, "I could not say they were not mine, and as soon as I owned them the officer told me I should have to be at the court the next morning to claim them, and this is all I have done. If my absence would only have cost me the loss of my boots I would willingly have stayed away, but I am ignorant of Gentile law, having never been in a law court before in my life, and I was under the impression that I should be summoned for contempt of court if I did not go. I am sure if there had been a means to escape I should have been glad to have known it, for my presence there was anything but desirable to me.

(Brother Dawes writes this because of someone having anonymously written to him complaining).

NOTTINGHAM.

I am thankful to report the obedience of my son and daughter, also the youngest son of our deceased Bro. Lovett, each having given evidence before a number of the brethren of an intelligent belief of the truth. William Henry Kirkland (14), was immersed September 23rd, and Minnie Kirk-

land (15) and John Lovett (15), on September 29th. Bro. Godber, formerly of Riddings, and Sister Lockton have been united in marriage.—J. KIRKLAND.

NEW WOMBWELL.

In consequence of the removal of Brother Francis from Jump to Cortonwood Colliery Buildings, the meetings for breaking of bread, heretofore held at his house, are now held at the house of Sister Maxfield, in New Wombwell (six miles S.E. from Barnsley). Sister Beecroft, who formerly met with us, is now in isolation.

PETERBORO'.

Mary Susannah Grocock (22), sister in the flesh to our sister Colbert, was buried into Christ on October 10th, having satisfied us of her belief of the truth as it is in Jesus. She was previously neutral.—J. ROYCE.

PORTSMOUTH.

Bro. Roberts, of Lincoln, writes of a friend of his, S. Harding, interested in the truth, having removed from Lincoln to No. 2, St. Cuthberts Road Portsmouth. He suggests that any travelling brother passing that way might render good service by a call.

STOCKPORT.

Although you have had no intelligence from Stockport for some considerable time, we have not been idle, but have steadily and regularly held forth the Word of Life. Several interested strangers, upon whom we have looked as possible candidates for the honour and glory of the Kingdom of our God, will shortly by the mercy of our Father rejoice with us in the Truth. We have been much cheered by a visit from Brother Handley, of Maldon, and the interested friends have received no small assistance from his kindly demeanour and ability to proclaim the truth. On the 15th inst. Brother Handley lectured at Stockport on the following subject: "Sin and its Punishment according to the Scriptures." The lecture was sound and mighty. I rejoice to find Brother Handley again in our midst. Monday, 26th inst., being a holiday at Stockport, the Brethren embraced the opportunity for the holding of a fraternal meeting, which gave us much comfort and joy. The word of exhortation was given and received in love, and we sang praises to the glory of God our Father, to whom be honour and glory and dominion both now and for ever. Our labour in the Lord has resulted in the obedience in baptism on the 26th ult., of Joseph Drake (38), and his wife Isabella Drake (41). Mark Steele (37), and his wife Emily Steele (27); also, on the 6th inst., Miss Fanny Mead (31), daughter of Brother Mead. Brother and Sister Drake have come out from the Campbellites. Brother and Sister Steele formerly belonged to the Wesleyans, but more recently they have been connected with the "Conditional Immortality" body, which glorious truth they still hold, but now enjoy it, along with us, in the mid-day sun of the truth in all its bearings (magnificent fact, Brother Roberts, that this is possible in this late hour of the Gentiles night). Sister Mead likewise has come out from the Wesleyan body. There is good reason to hope that others in this place will shortly invest themselves with the name of Salvation.—GEO. WAITE.

SWANSEA.

I have pleasure in reporting the obedience of Sarah Slocombe, daughter of our Brother Slocombe who, after a satisfactory confession of the things of the Kingdom and Name, was baptized into the sin-covering Name on the 28th September. The visit of Bro. Ashcroft on the 18th, was a great treat. Our small hall was filled to overflowing.

LECTURES: Sept. 18th, "Asleep in Adam the abiding condition of the vast majority of the dead. How to fall asleep in Jesus" (Bro. Ashcroft); Sept. 25th, "The Gospel identified with the Jewish National Hope" (Bro. J. T. Jones); Oct. 2nd, "The Soul of the Hebrew Scriptures" (Bro. S. Davies); Oct. 9th, "The Lord Himself shall descend from Heaven" (Bro. Gale).

WOLVERHAMPTON.

On behalf of the small Ecclesia here, I have to report that we have received much comfort from the obedience rendered in baptism by Joseph Gough (21), tin-plate worker, of this town. Bro. Gough is a relative in the flesh to the Brethren Dorricott, of Birmingham, and it has been owing chiefly to the efforts of Bro. Joseph Dorricott that he has been led to accept the truth. We pray that he may be but the first fruits of a good harvest from this place to the glory of God. We have also to report that Sister Thirza Godwin has removed to Birmingham, as well as the removal which took place some time ago, of Sister Hewan to Petermaritzburg, South Africa. Arrangements are in progress for a special effort in the shape of four lectures—Nov. 8 (Bro. Ashcroft), Nov. 9th (Bro. Roberts), Nov. 15th (Bro. Shuttleworth), Nov. 16th (Bro. Roberts).—GEO. LOWE.

CANADA.

GUELPH.—Bro. Evans reports the obedience of Mrs. BURTON (23), widow, on 5th August, whose prayers can now mingle with the voice of all the saints (responsively to which, in pursuance of Deity's purpose, we are taught the judgments are operated and consummated), and on behalf especially of those which remain to be executed under the current periods of seventh trumpet and sixth seal. Her husband, Brother H. Burton, fell asleep (may it be brief), on 5th February last after a lingering illness. Bro. James Tillyer has gone to Cleveland, Ohio, where he joins Brother Shaw, Bristol, and White. It is thought advisable,—and we greatly regret that necessity is laid upon us to do so—to state that a few months since Brother and Sister Spooner left us under circumstances manifestly unbecoming, so that should it be necessary, due caution may be exercised in regard to them.

NEW ZEALAND.

PONSONBY, AUCKLAND.—Bro. McKillop writes:—"Since I have been in this country my time has been a continual struggle against the "free life" theory. You may guess with what pleasure I read of the immersion of David Handley. Mr. Brown here confesses to having received the theory from him, and since I have been here he has delivered four lectures in favour of it. The Slain Lamb with Questions and Questions, however, have done good service. The truth in its purity has again got a footing in Auckland. Last Sunday

nine of us met for the remembrance of the manifestation of the wisdom of God in the condemnation of our destroyer, ancestral sin, in the flesh of Jesus of the seed of David. Brother Binns, who was the first to discover the deception of Mr. G. Brown, has returned to his old standing, and is now meeting with us. We have also the addition of two more who, after a very intelligent confession of the truth, were immersed by Brother Wither, in the Waitemata. Their names are MARGARET OLIVER, daughter of Sister Oliver, whose immersion I notified to you last mail. The other, W. WHITEHEAD, formerly Campbellite, but was immersed into Mr. Brown's Church about seven months ago. He however has never been satisfied that those of Mr. Brown's Church were in the name that saves. His eyes were opened to this through Mr. Brown opposing his re-immersion, by contending that his immersion into Campbellism was as good as any other. These are all 'brands from the browning.' It is Brother A. Andrew, I think, in his articles on Bible marking, who says that browning and burning are both the same. There are one or two yet there—one claiming to be in the same position as Dr. Thomas, while fellowshipping Trinitarianism, immortal soulism, immortal personal devilism, sky-rocket resurrectionism, and any other ism that thinks proper to sit down with them; it is the most thorough Babel in the apostacy; any ism by itself is preferable to this. May they repent ere it be too late."

UNITED STATES.

SISTER THOMAS'S DEATH.—A correspondent says "Our beloved Sister Thomas has fallen asleep after a long period of suffering. She has left an example of suffering affliction and of patience which all who know her can testify. Our family acquaintance of over twenty years has been of the most congenial nature. That grace which beautifies and adorns all other graces (humility) shone most brightly in her character; her sympathetic nature, her benevolence, and, in fact, all the characteristics which go to make up the true believer seemed to be fully developed in her. A mother in Israel has passed away; God help us to follow her as she followed Christ."

OLATHE (KANS).—Brother F. E. Henderson sends particulars of the obedience of Mr. Jabez T. Browning, the writer of the letter published in "Extracts" in the *Christadelphian* for last July. We are compelled to defer particulars till next month.

SPRINGFIELD (OHIO).—Bro. Parker reports the death of Sister Hilderbrand, which occurred on Monday, Aug. 29th, very suddenly, she having been at the Breaking of Bread on the day preceding. The news of this painful event, so sudden and unexpected, fell like a thunderbolt among our little flock. But at last we realized that one of us had fallen asleep; and oh, how we longed for the presence of that blessed and all-powerful One, who will be the "Plague of death, and the destruction of Hades," and who will clothe his friends with the priceless gift of immortality. On Wednesday afternoon we laid our beloved sister in the silent grave, rejoicing in our sorrow that, "in a little while, our Elder Brother, armed with omnipotent power, will return to the earth, and redeem her from its dark dominion to share in the glory of 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. vii. 19.)

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Vol. XVIII.

“SHALL HE FIND THE FAITH IN THE EARTH?”

The time of the coming of the Son of man is to be a time of exceeding small faith, insomuch that he makes it a question whether he shall find “the faith” upon the earth. That there will be an elect people, we know. There will be a people looking for, and by their prayers hastening, the coming of the Son of man; but they will be a poor, despised remnant, who, like Lot and Noah, shall testify to the saving of their own lives, and to the condemnation of the apostate and anti-Christian aggregation of “Names and blasphemy” which fills the world. Those things which the gospel speaks, it speaks to those who are under its dispensation. It is “the church,” not the heathen world, which is described in such terms as are proper to express the state of Sodom, and the world before the flood. How different is this account of the state of “the church” from that which they are daily looking for. They are looking for a great increase of the faith, a great outpouring of the Holy Spirit, a great conversion of the world!! They pretend they see the signs of it all around them, and to be daily waiting for a wonderful day of grace, a millennium of holiness, without one act of judgment to prepare the way of it; as if there were no tares to be burned up; no bad fish to be separated, and cast into the furnace. The nature of the kingdom, and the very existence of it as a purpose of God, is gathered from those scriptures which speak of the condition of the world after the Son of man is come, and this coming is described to be with judgment upon a secure and faithless church. But this generation says “No!” And why? Because they are lulled asleep into a fatal security, and are given up, as Paul predicted, to “believe a lie.” But, say they again, the coming of the Lord cannot be near at hand, because there is still much faith upon the earth; there never was a

time, they say, when there was such a spread of religion in all ranks and classes of the community; and it is the favourite theory of some of them, that religion has been gradually increasing in the world unto this day, and has never been for a moment retrograde. These things would appear incredible if we had not had them stated by the leaders of the "religious world" themselves. Now to all this we answer—What proof would you desire that a wife's affection had fallen away from her husband, and that her faithfulness had also perished, than that she never desired his presence, nor hoped for his coming again to her any more? Can there be good faith in Christ, the Saviour and Husband of the true church, when a church pretending to be that church desires not his coming, and, when it is spoken of to her, disbelieves, derides, or howls with violent indignation? Can there be any faith, or any love from a wife to her husband long separated, whom she wishes not to see again? Whence arises this instinctive revulsion against any discourse of the Lord's coming? Whence this aversion to the whole subject? Whence this unwillingness to examine the documents? Whence this hatred and derision of those who do? It is not as if they had studied the subject, and been rooted and grounded in another opinion concerning it: they are indifferent to it altogether. This is a sure proof how little faith there is in Christ. Moreover, ask them what they do believe? They will tell you that they believe he died for sinners. But ask further, Did he die for *your* sins? They reply they *hope* so. But do you *believe* so? It is not about your *hopes*, but about your *faith*, we enquire. Either no answer at all, or a doubting one. Are they at peace

with their God, or do they stand in doubt? They stand in doubt. What, then, have they believed? Nothing that can be seen, even in that personal reference to which they exclusively devote themselves. Have they peace of conscience, or joy in the Holy Spirit? Do they believe, with Abraham, that they are heirs of the world as the consequence of obeying the truth as it is in Jesus? Are they striving, like Paul, that if by any means they may attain to the resurrection of the dead? They have not even heard of a resurrection from among the dwellers in the dust, unto which it is any difficulty or any prerogative to attain. What, then, we ask, is the faith of this throng they call "the church?" We ask this, for we can find nothing but a mixture of *opinion* and *doubt*. Men are surely *convinced* of nothing. But opinion is not faith, nor is doubt faith; nor is the belief of Christ's birth, life, and death, faith; which Paul defines to be, "The substance of things hoped for, the conviction of things unseen." So that it is manifest that this day is a day of very little faith, when nothing is believed concerning the future. Now, when nothing is believed concerning our own personal benefit in Christ, but is left in doubt; when nothing is believed concerning the ordinances; every doctrine is held only according as it can be demonstrated to the intellect, and discipline observed only as its usefulness can be seen, or the sanction of public opinion obtained for it; where the hope of the Lord's coming is put off to an indefinite distance; the mention of his kingdom reverently wrapped up in the deepest obscurity,—verily, verily, if the Son of Man were to come this day, would he find the faith upon the earth?—*Quoted in the Herald of the Kingdom.*

“BEWARE OF WHITED SEPULCHRES.”

“Woe unto you, scribes, Pharisees, hypocrites, for ye key up the kingdom of the heavens against men: for ye neither go in yourselves, neither suffer ye those that are entering to go in.” These men resisted the preaching of Jesus, whom the common people heard gladly, as he went about teaching in the synagogues, and proclaiming the good news of the kingdom. But the scribes and Pharisees, who were the ecclesiastical rulers, withstood him at all hands, waylaid him, perverted the people with their vain traditions, and in every other way did their utmost endeavours to prevent the people from receiving the Gospel of the Kingdom. So that it was like storming a city for any one to obtain an entrance; the opposition and the strife were so great, that it is written, “From the days of John until now the kingdom of the heavens is sought with great zeal, and the ardent take it by force.”—(Matt. xi. 12.) To this obstinate resistance, and effectual, also, which the men of name, and influence, and reputed piety, offered to the preachers, and to the preaching of the kingdom, our Lord refers in the words quoted.

Now, how perfectly parallel is this with the conduct of the scribes and Pharisees of our own times. The ecclesiastics, however divided among themselves they may be, are well agreed in this, to oppose with all their might us who preach the Gospel of the Kingdom; and for themselves they utterly throw the subject away from them as an abominable thing; and the people who hear it gladly, they resist and repudiate, and with all their might, hinder from be-

lieving. In the absence of right knowledge on the subject, and of sound argument, they much misrepresent, falsify, and by all modes of injustice seek to depreciate us with the people. Let the people take heed lest they prevail. To a great extent they are prevailing, and as those Pharisees brought Jerusalem low by hindering her from knowing the day of her visitation, so the clergy will prostrate the people by preventing them from knowing the day of their visitation. We apprehend they will be effectually deceived by such hypocrisy; for hypocrisy it is for any man to take upon himself to judge and condemn that whereof he is ignorant. Now observe how these same men are shown to be hypocrites, in that very thing upon which they pride themselves. They pride themselves upon what they call their spiritual mindedness; and they accuse us of preaching an outward and temporal kingdom merely. Now God, to prove how false they are in their pretensions to spiritual mindedness, has raised up men who preach fully and freely unto every sinner, justification by faith and the consolation of the divine testimony, and straightway they have flamed against these men as violently as against us; so that the assurance of faith, the peace and joy in believing, are as much the objects of their impertinent and ignorant attacks as are the coming and Kingdom of the Lord. Beware of such calumniators of the truth. This is the day of your visitation; take heed unto it lest it be hid from your eyes.

This opposition to the Kingdom

of God, and to the preaching of it, prevails so much in men, otherwise pious and honourable, because they love the honour which comes from men, and not the honour which comes from God only. They love the uppermost places in the feast; and the most honorable places in the synagogues. They are wedded to some "names," or "denominations," and cannot bear to hear of the abolition of these things. They would

have the house patched up, but this cannot be; for it is a ruin, and ready to fall. They would rather not endure the scoffings and violent oppositions directed against this subject; but we would have men to stand up stoutly to it, like men storming a walled city, and take it by force, through the opposition of fathers and mothers, and brothers and sisters, at the risk or loss of life also.—
Quoted in the Herald of the Kingdom.

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"A WILD AND FRANTIC SPECULATION."

In the days of Jesus, the spiritual guides and rulers of the people hungered and thirsted greatly after precious gifts, and they did not scruple to set aside the most binding of natural obligations, and the most solemn of divine commandments, in order to gain their end, as our Lord expressly charges upon them in Mark vii. 9.

Now that which gave this extraordinary stimulus to the desire of gifts, to the hunger and thirst of golden ornaments to the temple, was that for a long season of years they had been adorning the temple, and enriching it, until it had become the wonder of the world. The sums of money that were expended in the time of Herod, who was King of the Jews when Jesus was born, are not to be reckoned up, and they were levied of the people by a system of deception and delusion; by giving to these acts of pecuniary bounty a value and an importance, which neither the obligations of nature, nor the commandments of God, nor the ordinances of religion, could stand against. This false morality, and false religion, the Scribes and Phar-

isees had brought to such perfection that the people seem to have given with great liberality, as we are taught by incident in the life of the Lord Jesus, recorded in Mark xii. 41; also that the moral guilt attached to these gifts, was a chief cause of the downfall of the temple and Jerusalem is manifest from Luke xxi. 5. It seems to be a constant progressive corruption to communicate itself in the love of gathering and hoarding money, and making everything sacred in religion, venerable in government, and dutiful in the relations of life, to bow unto this, the lowest and basest passion of the human mind.

If we cast up in our memory instances of God's judgments upon kingdoms, as, for example, the judgment of Cressus by Cyrus, of Darius by Alexander, of India by the Sultans, we shall ever find that the judgment is brought upon them in midst of great wealth; and if we make the same account of the destructions of temples, as of Apollo at Delphi, of Diana at Ephesus, we shall find that immense treasures were amassed in them at the time.

And so it was with the temple of God at Jerusalem, in the which our Lord warned them. The same has been often observed of the Papacy, that the building of St. Peter's—"the temple of the god of guardians," at Rome, together with the luxury of the "Lord God, Leo X.," as they styled him, was the proximate cause of the Lutheran rebellion, by driving on at such a rate all manner of exactions and imposts, under religious pretences, as brought the papal system into shame and contempt, and made the kingdoms weary to bear it. They forgot, if indeed they ever knew, the sacredness and spirituality of every christian ordinance, and sold it openly for money to the highest bidder.

Now the same thing is maturing in Protestantism everywhere. An object, the wildest, the maddest, the most frantic, and most opposite to God's word, which ever deluded the minds of men; to wit, the conversion of the whole world, has been started within these sixty years, and to the attainment of this end, it is openly avowed that money is the great desideratum. It has been proclaimed and published for the information of all, that the Lord had expressly forbidden money as a requisite to, or condition of, the apostolical missionary to the heathen. But it was rejected with scorn, bitter sarcasms, and cruel insinuations; and since that time the pursuit of money, as the chief, or rather the only means (for it is nearer the truth to say only, than chief) of attaining this mighty impracticable object, has been going on with hotter haste and diligence until this day. Every means is taken that human sagacity can desire to increase the contributions of the people; so that in many places, the laws both of God and man have been

made void, under the sense of duty to the "benevolent institutions of the day."

If in these same societies, where a subscription of twenty-five dollars is announced with thunders of rapturous applause, you were to announce the benevolent purpose of God to establish a glorious kingdom upon the ruins of all names and denominations, which he will give to those poor who are rich in faith, at a time when he will send the rich empty away; you would receive the sneers, and haply, the hisses of the assembled philanthropy and piety of the house. If this be not forgetting the temple for the gold of the temple; if this be not undervaluing the altar, for the gift that is upon the altar, we know not what can be. There is in the working of the great religious system extant, a vanity, an ostentation, an avarice, an idolatry of gold and silver, which is as great now as ever was the abomination of the Pharisaical system in Judea, or the mendicant system in old Rome. But the time is at hand when there will not be one stone of the system left upon another. It is a grand folly for these ecclesiastics and their disciples to think they can convert the world, whose iniquity God is shewing only by their rejection of his gospel for which, in due time, he will come to judge them. And this great stalking error, which is propagated by ten thousand methods has introduced all sorts of misconceptions, accommodations, means, and actions, which, without it would not be tolerated. But the object is so grand and brilliant, that men are dazzled, as were the Jews when they looked at the goodly stones and dazzling splendour of the temple. Its very brightness blinds them!—*Quoted in the Herald of the Kingdom. 1861. 66*

COUNSEL FROM THE SCRIPTURES.

When thou speakest,
Or thou entrest God or teachest man,
Let thy words be few. (Eccles. v. 2).

For He who sits in heaven, hearing prayer (2 Chron. vi. 21)
Which to His throne ascends as grateful scent (Rev. viii. 3)
Will not regard thy multitude of words,
Or answer thee for thy much speaking (Matt. vi. 7.)

But He will hear, and answer,
If, with simple breathings,
Thou offerest in sacrifice to Him
Th' outpourings of a broken and a contrite heart. (Luke xviii. 13).

If with thy fellow thou would'st speak,
Be brief.

Why should'st thou fill his belly with the wind ;
Darken counsel by words without knowledge (Job xi. 2),
Or satiate his soul with milk-diluted ? (Peter. ii. 2).

So then, to edify him that is unlearned, (1 Cor. xiv. 13, 19)
Let words be few and easily understood,
Then shall thy labour end in fruitfulness.

In struggling now for that great good to come,
When God shall bless the earth with perfect peace,
We purify ourselves as He is pure.
Who perfected obedience through suffering. (Heb. v. 8.)
If then, we look to live and reign with him (Rev. v. 10)
(The *express image* of his Father's person) (Heb. i. 3)
Can we take pleasure in the sons of men ?
Outcasts from God, and alien from the truth, (Eph. ii. 12)
Who spend their days (they are but seventy years)
In the pursuit of all which God doth hate ?

Verily, they have their reward !
For, seeking that which perishes with using,
They get it—(and they die.)

Are these thy *friends*, thine intimates in life ?
To strengthen, build thee up, and make thee fit
To sit with Abraham, David, and the rest
Of whom the world was not accounted worthy ?

Consider it !
Would'st thou be numbered with the saints ?—
Be numbered with them now, (Heb. xi. 25)
Nor sell thy birthright for a mess of pottage.

THE VISIBLE HAND OF GOD

IN

MIRACLES, SIGNS, AND WONDERS:

The nature and design of such operations and their necessity to the accomplishment of the work of God in the earth.

No. 10.

The wrapping of a bush in flame that did not consume it, was a miracle, but not what is popularly understood by a miracle. It was not a violation or setting aside of nature. It was simply a supplementing of nature, an intelligent application of nature's powers, with a view to produce an unusual phenomenon, not more difficult to produce than the ordinary phenomenon of combustion, but requiring a specific discrimination as to the working of the elements, so as to prevent combustion extending, as when a scientific professor, for example, lecturing to a chemistry class, does the same thing in freezing water, or making it burn, or wrapping a substance in flame that does not consume it. The only difference lay in the superior power of the angelic operator (for it was an angel that appeared in the transaction; see Ex. iii., 2)—an operator who could manipulate the elements by a volition which vitally controlled them, instead of having to resort to clumsy apparatus that produced but a very limited result on purely mechanical principles.

The object was to arrest the attention of Moses, and to arrest it in a way that would show him that God was on the scene by the hand of an angel. This result was effectually accomplished. Moses turned aside to find out the meaning of this flaming mystery on the mountain side. He had approached near to the object of his curiosity, when from the midst of the bush he was called by name. Responding to the call, his eyes beheld another marvel. "The angel of the Lord appeared to him in a flame of fire out of the midst of the bush." Flame does not act on spirit-substance such as the angels are made of (for "He maketh His angels spirit," Heb. i.), therefore an angel can, when circumstances call for it, appear in the midst of a flame without inconvenience, as in this case; or ascend in a flame of fire, as in the case of Manoah's visitor (Judges xiii., 19, 20), or walk in the midst of a seven times heated fiery furnace, as on the plain of Dura, in the time of Nebuchadnezzar (Dan. iii., 24, 25), when in addition to the marvel of an angelic living form appearing in all composure in the white heat of a glowing furnace, three men cast into the same furnace were so mantled by the protective action of the Spirit of God as to be enabled to bear themselves in the same apparently dreadful situation, without so much as the singeing of a hair or the smell of fire passing on their clothes.

The angel in the bush forbade Moses to come nearer, and commanded him to unshoe his feet on ground made holy by the Divine presence. "Moreover, he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God."—(Ex. iii. 6.) The principle upon which an angel could declare

himself the God of Abraham, Isaac, and Jacob, has been considered in Article 3 of this series. We allude to it merely to preserve the present narrative from the confusion at first sight attaching to the way in which the angel and God are used interchangeably. Having thus secured the attention of Moses, and made him sensible of the august presence in which Moses now stood, the angel manifesting Yahweh proceeded to inform Moses that he had visited the earth for the purpose of effecting that deliverance of Israel, which had long been promised, but of which Moses himself had begun to despair. "I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters: for I know their sorrows. And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of the land unto a good land, and a large, unto a land flowing with milk and honey, &c." This would be good news to Moses; but the message did not stop here. The object of the message was not merely to announce a piece of good news in the abstract, but to take a step towards its accomplishment; like the gospel—the glad tidings of the kingdom of God, which is not merely the announcement of God's good purpose, but a call for a people to become the Lord's instruments at last in setting up the kingdom. The message went on to say to Moses, "Come now, therefore, and I will send thee to Pharaoh that thou mayst bring my people, the children of Israel out of Egypt." This was a part of the message for which Moses was, apparently, not at all prepared. Forty years before—while yet at Pharaoh's court—"he supposed his brethren would have understood how that God by his hand would deliver him" (Acts vii. 25.); but now, after the reverses and delays and solitary pursuits of the desert, he himself had relinquished this sanguine idea; and he shrank at the proposal of it. "Moses said unto God, who am I that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" Moses, as a man of practical experience, must have realised the stupendous difficulties in the way of such an enterprise. We, who live so long after that time, see how easily stupendous difficulties disappear in the presence of divine power; but Moses had no such example before his eyes. He knew the power of Pharaoh; he knew the helplessness of Israel, as a race of bondsmen; he knew the lack of leadership and organisation among them, and the absence of every element from the situation that would make an attempted liberation humanly feasible. It is indicative of the artless truthfulness of the narrative that Moses should be represented as recoiling from the proposed mission of liberation.

The answer to his scruples was what the case called for: "I will certainly be with thee." This was enough for Moses himself. He knew—nay, he had evidence before his eyes, that God was speaking to him; and for God to assure him of co-operation was all that was needed to dissipate the uncertainty he felt in his own capacity for the work. But then, there were the children of Israel themselves to be taken into account. The success of the enterprise must depend upon their working with him, and how were they to be induced to lend themselves to a work so humanly unpromising in all particulars? That God would be with Moses, Moses could not but believe, but how were the children of Israel to be brought into a similar state of belief? "Moses said unto God, behold, when I come unto the children of Israel, and shall say unto them, the God of your fathers hath sent me unto you,

Behold, they will not believe me, nor hearken unto my voice; for they will say the Lord hath not appeared unto thee.—(Ex. iii. 13; iv. 1.) This touches a crucial point in the whole case. Moses knew his brethren. He knew their indisposition to adopt any such views as he should have to lay before them. He had had experience of it 40 years before, when “He supposed his brethren would have understood that,” but did not, as already quoted. Their treatment of Moses afterwards, during the exodus and sojourn in the wilderness; their treatment of the prophets for a succession of later centuries, and their rejection of the Lord Jesus himself, as well as the present unbelieving and unreasonable attitude of the Jews throughout the world, all attest the inaptness of the race of Israel to receive and place themselves in subjection to any proposal involving on the part of the proposer a profession of divine commission, and requiring on their part faith in the divine assurances and obedience of the divine commandments. The idea is well expressed in the parting memorial song that Moses, by God’s appointment left them, in which he says that they are “A perverse and crooked generation, a foolish people, and unwise. . . . They are a nation void of counsel, neither is there any understanding in them. Oh that they were wise and understood this, that they would consider their latter end.”

In view of this inveterate national propensity in the wrong direction, the fears of Moses that they would not believe him were well founded; and the fact that they did receive him, nevertheless, and have, as a nation, boasted in his name ever since, is one of the inexplicable facts of history, if the cause of their belief be left out of account. That cause comes immediately into view in God’s answer to the expressed fears of Moses: “The Lord said unto him, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground and it became a serpent, and Moses fled from before it. And the Lord said unto Moses, Put forth thy hand and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand.” (Ex. iv. 2-4.) What was the object of this extraordinary performance? It is expressed in the very next verse: “**THAT THEY MAY BELIEVE** that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, *hath appeared unto thee.*” But perhaps one superhuman feat might only produce wonder, and fail to produce faith. “Therefore the Lord said furthermore unto him, “Put now thine hand into thy bosom.” And he put his hand into his bosom: and when he took it out, behold his hand was leprous as snow. And he said, ‘Put thy hand into thy bosom again.’ And he put his hand into his bosom again: and plucked it out of his bosom, and behold it was turned again as his other flesh.” The explanation accompanying this wonder reveals the divine aim in the plainest manner: “it shall come to pass if they will not believe thee nor hearken to the voice of the first sign, that they will believe the voice of the latter sign. And it shall come to pass if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land, and the water which thou takest out of the river shall become blood upon the dry land.” (Verses 8, 9).

Now, these are attested facts. They are attested in the way indicated in the last article. They are bound up with the veracity of the Lord Jesus

and the prophets, whose truthfulness is proved by the fulfilment of the prophecy, and in a variety of other ways. That many in our day may lack the discernment or the desire to perceive the attestation, no more abates from the fact of that attestation than the ignorance of the staring lout interferes with the scientific demonstration of the composition of the atmosphere or the existence of spots in the sun. What if it be a strange thing to turn a rod into a serpent and a serpent back again into a rod : is it impossible ? Impossible to man, granted ; but where is the man having the least glimmer of the resources of the universe, or the least acquaintance with the subtle constitution of nature, who would declare such a thing impossible in the abstract ? A man can only say it is a thing he never saw happen, or heard of any other living person having seen happen. He can only say he cannot do it, and does not know how it could be done. He might even go as far as to say he does not believe it could possibly happen without the intervention of a higher exercise of power than is ordinarily at work in nature. Further than this, a man in reason could not go, unless indeed he were to add, as he might easily add, if he were a reflective student of nature, that it would be presumptuous in him to set bounds to the possible transmutations of nature in view of what he sees at work every day in the field. Does he not see any year an immense production of food substance from the soil, which, when produced, is a combination of subtle materials derived from the earth, the atmosphere, the rain, sun, &c. ? Does he know how manure and loam and water are transformed into grain and garden stuff ? He does not know. He is familiar with the fact, and some mistake familiarity for understanding. If our supposed critic is a wise man, he will not perpetrate this confusion. He will allow to himself that the chemical (or whatever other adjective he may use to qualify the process) operation by which muck is changed to bread, is to his mind inscrutable, although an every day occurrence. But let him follow the bread and the fruits of the field. What becomes of them ? "Eaten, of course," you say : aye, aye, but what becomes of the stuff eaten ? Eaten by cows, they turn into cow ; eaten by horses, they turn into horse ; eaten by men, they turn into man, and suppose some of the men are serpents (which they are), then they turn into serpent. Now, here is mould that you would sweep out of your house ; water that you would prefer rather to be outside your house than in ; air that you cannot see ; and light that enables you to see all things, but that cannot itself be seen—I say, here are all these things, (much more unlikely than the vegetable fibre of a rod) turned into a serpent : and why are you to say that a rod cannot be turned into a serpent ? The one serpent is made by the slow transmutation of substance, and the other by the quick transmutation of substance. Are we going to make a difficulty of the quickness ? If so, to whom is it to be a difficulty ? To us ? Granted. The work would be a great difficulty to us—quick or slow ; for we cannot do it slow if we got a million years to do it in. It is not man that makes the grain by slow agriculture. He but supplies the conditions by which God does it by means of the nature He has given things. But to God ? Shall you say the quickness is a difficulty to Him ? If so, can you object to be charged with presumption and extremest folly in measuring the eternal by the mortal ?

—the possible by what you have seen?—the power of God by the weakness of man? Good friend (if you can be called good), go and gather your wits. Yield to the demands of sense and truth, lest your desire to escape the demand in this particular, lead you to the deepest infamy of, all of not only saying in your heart, but proclaiming with your poor shallow gibbering tongue, “There is no God.” For the man who utters this insane croak, the Bible and true Science have but one name: “Fool.”

The same remarks apply to the two other prodigies with which Moses was armed in his enterprise of first conquering the faith and then accomplishing the deliverance of the enslaved house of Israel. They were acts of power no more wonderful in their nature than those we see in daily exhibition in nature, but only distinguished from those ordinary acts of power by their directness and rapidity. In this consisted their so-called miraculousness, and properly so-called when rightly understood. The purpose for which they were performed, required that they should be miraculous. By what other means could the confidence of Israel be commanded, or the power of Egypt be broken? Those who speak slightly of the employment of miracle in this connection, manifestly speak without competent reflection on the facts of the case. Let any man try to imagine how, apart from miracle, the Mosaic enterprise was to be accomplished, and he will find himself in hand with a problem difficult of digestion; for, be it observed, as proved last month, that that enterprise was not merely the effectuation of Israelitish liberation, but the demonstration both to Israel and Egypt, and the world in general, of the existence and power of God. Had it merely been a question of Israel's liberation, that doubtless could have been accomplished in the ways of Providence, in many ways that might be suggested; but how was God's participation in the work to be manifest except by acts which could have no other explanation? To talk of miracles “affording no sanction” to the Mosaic religion, is to indulge in that great word-swelling of which the apostles speak, which is either meaningless twaddle, or statements directly opposed to fact. What mean you, ye learned gentlemen, by this ambiguous fine-sounding word, “sanction”? Do ye mean authority? Ground of confidence? Power to carry conviction? Do ye mean evidence of divine consent? Warrant for human submission? Probe the nebulous phrase in what way we will, the result is to prove the necessity for miracle to establish the “sanction” of the Mosaic institutions in any valuable sense; for how could the divine consent be indicated in a way not to be mistaken, or how could the people whose obedience was demanded see plain warrant for submission, apart from works which no man could do, and which, therefore, God only could perform? Had Moses seen no angel, and no burning bush unconsumed, and heard no voice, and witnessed no terrifying transmutation of his everyday staff into a serpent and back again, how could he have acquired the conviction that God had “come down (by the hands of an angel) to deliver his people”? And how could he have been induced to visit Egypt to attempt the otherwise Quixotic enterprise of delivering a helpless, slave race from the hands of powerful military masters? And how could the Israelites have been brought to the belief that God had commissioned Moses for the work, if they had not seen evidence of the fact in wonders beyond human achievement?

To the man who says that, even granting the wonders, there is no necessary connection of proof between those wonders and the God in whose name they were wrought (for the oppositions of unbelief have been refined down to the subtlest piercings between soul and spirit), it is sufficient to say that any power in the universe showing the ability, by an invisible act of volition, to instantaneously turn a rod into a serpent and water into blood, would show such proof of control of nature, and, therefore, of man, as to establish its right to be obeyed—by whatever name it might be called. Very plain people could see the philosophy of this anywhere, in any age, without formulated logic, and our complicated friends would see this too, if they were honoured with such an exhibition of power as Moses and Israel witnessed, which they are not likely to be, except in a form (at the appearing of Christ) that will be to their confusion and hurt. The children of Israel instinctively saw the logic of it; for when Moses arrived in Egypt, “Moses and Aaron gathered together all the elders of the children of Israel. And Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people. *And the people believed.* And when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.”—(Ex. iv. 29-31.)

This was the first part of the work successfully accomplished. Israel's faith was the natural starting point. Apart from this, nothing could be done. Without faith, Israel could not have taken that part which it was necessary for them to perform in the departure from Egypt; and without faith on their part, it would not have been fitting that God should perform works of power on their behalf. Even a human benefactor would be liable to have his hand arrested if he found scornful unbelief (or even indifference) among those on whose behalf he was exerting himself. How much more to be feared, and worshipped, and trusted is the Creator of heaven and earth.

It may seem as if the term “faith” were misused in this connection. It will only seem so, because of the inaccuracies of modern speech. Faith is commonly understood to be a blind trust—that is, a trust not having anything actually seen to rest on. It is supposed to exclude sight altogether. This is only partly correct. As regards the particular objects on which faith may act—that is, “things not seen,” which it confidently anticipates, it is true that faith and sight cannot co-exist, but as regards the reason why this faith is exercised, it is not true. Abraham believed in the promises of God, because God gave Abraham *a reason for believing them* in appearing and speaking to him. The apostles believed in the Lord's resurrection, because the Lord gave them *a reason for believing* in doing the same thing after his resurrection. Multitudes believed in the testimony of the apostles, because they had a reason for it, first, in the fact, of earnest man giving such a testimony in the teeth of all disadvantage, and secondly, in the wonderful works of power by which the truth of their testimony was divinely attested. Many believe in our day, because of the reason there is for it, in a variety of facts which compel it as a logical result. In every case, faith has its foundation in facts justifying it. It acts on “things to come,” and therefore on things not seen, but it acts on them by reason of facts past that enable it so to act. It is not a blind or unreasonable sentiment. On the contrary, its eye is very open, and it can formulate the laws

of its operation to a nicety. It is precisely akin to the faith of secular usage. One man has faith in another in commercial matters. His faith acts on the future, but it is derived from a past experience. Without that past experience, a man does not know whether to have faith or not. To some people this will appear a degrading comparison, but reflection will show its justice. The cases are exactly parallel so far as the action of the mind goes. The difference is in the objects calling it into exercise in the two cases.

The miracles performed by Moses in the presence of Israel in Egypt had the effect of producing faith in the promises of God associated with them. Those promises were of a very specific character. Moses was instructed to thus present them to the people: Say unto them "The Lord God of your fathers, the God of Abraham, and Isaac, and Jacob, appeared unto me, saying, I have surely visited you and seen that which is done to you in Egypt, and I have said I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, into a land flowing with milk and honey . . . and I am sure that the king of Egypt will not let you go, no, not by a mighty hand, and I will stretch out my hand and smite Egypt with all my wonders, which I will do in the midst thereof. And after that, he will let you go, and I will give this people favour in the sight of the Egyptians. And it shall come to pass that when ye go, ye shall not go empty, but every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment, and ye shall put them upon your sons and upon your daughters, and ye shall spoil the Egyptians." (Ex. iii., 16, 22).

In these promises the people placed reliance, and on the strength of them, confirmed by the preliminary signs exhibited by Moses and Aaron, they surrendered themselves obediently to the direction of Moses. As a matter of ultimate experience, they proved themselves "children in whom is no faith," like many who in the first case "receive the word with joy," as Jesus says, and "in time of temptation fall away." Still, in the first stage of God's work with them, they believed Moses, and humbly performed whatever he directed them to do. What these things were, and how events developed themselves, we shall begin to see in our next.

EDITOR..

NETTINGS No. 2.

A God-fearing man
Not a man fearing man ;
A man fearing man,
Not a God fearing man.

Wrecked, on the rock of Sincerity,
Rocked, on the wreck of credulity.

Forbid thy curiosity
To o'erride thine honour.

Careless daughters,
Youths presumptuous—
Man imperious—
Old age garrulous—
Tekel !

Behold ye fools
The Carpenter's tools,
Square, compasses, level,
Plumb line and rules :
And others to wit,
To sharpen thy wit,
Making thee fit
For the wise.

Oh ! faithful Celibate !
Thy nuptials celebrate.
That loving fetter
Is far better—
Than absence
From thy spouse'
Joseph and Daniel,
Peter and Paul,
And many another
Prisoners, all.

A BROTHER.

SPEECH.

(An Essay read before the London Christadelphian Mutual Improvement Society.)

It is not intended in this essay to include all that might be included in the term "speech." Its object will be to consider that branch of the subject, which, whether viewed from the aspect of duty or experience, concerns every brother and sister alike, viz. : the ordinary every-day use of speech, such as all are called on to employ.

Of the many faculties with which man has been endowed, that of speech entails the greatest responsibility, for with the employment of speech, ideas, produced by other powers of the mind, have their operation extended beyond a merely individual action, and that assimilation is rendered possible by which the mind of the speaker becomes part of the mind of the hearer.

Without speech, mind could not influence mind, intelligence could not be put *en rapport* with intelligence, concerted action would cease. Hence, speech in its power and influence is infinite, and may

be regarded as the motive power of the world. By speech, Eve was incited to transgress. Confound speech, and the result we see in Babel.

It is scarcely necessary, however, to go outside the circle of personal experience to find illustrations of the influence of speech. For who has not felt this influence, for good or evil ? and who has not had at some time to summon up all his moral courage to resist its subtle power ?

If others by their speech can so impress us, it follows of necessity that we, being possessed of the same power, can in like manner impress them.

In the formation of character, speech occupies no secondary place. Let us carry our thoughts back to childhood, and recall to what extent speech contributed to the development of traits manifested by us at the present time. In our investigations, we shall find that as instructor or guide, it occupied the first place. And this holds

true, not only of speech addressed to us personally, but of speech which we heard pass between others.

Again, take the position we occupy in relation to the truth. By what means has this position been attained; has it not in the majority of cases been through the medium of speech?

Circumstances may prepare the mind, experience may ripen the judgment, but the ideas from which we act, and form rules of conduct, are mainly conveyed to us in some form or other by speech. It may therefore very correctly be said that character, to a considerable extent, is moulded by speech—those around us are moulding our characters, whilst we in turn are moulding theirs.

This action and reaction of speech cannot be too fully realized, for it places, within reach of all, a field of influence which cannot be gauged.

As speech plays so important a part in life, the question arises: In what light do the Scriptures view the use of it?

“Life and death,” says Solomon, “are in the power of the tongue, and they that love it, shall eat the fruit thereof.” Graver issues than these there could not be. That our whole expectation and hope can be forfeited by this active little member! Nevertheless so it is, for Jehovah has set a standard for the mouth of the righteous man, and it is that it shall be a “well of life.”

Before this power of life can be exercised the life-words of Jehovah must have their abode in the heart, for, as Christ has shewn, it is “out of the abundance of the heart the mouth speaketh.” Of what this abundance consists naturally we are all aware; the heart, as Jeremiah delineates, is “deceitful above all things, and desperately wicked.” Could the issues of such a fountain-head be aught but death? Hence the necessity for its renewal by the word before the outcome of the lips can be life. God has said concerning his words, “keep them in the midst of thine heart, for they are life unto them that find them.”

Christ’s mouth was pre-eminently a “well of life,” and it was so in consequence of the in-dwelling of the word. It is written of him, “Thy word have I hid in my heart.”

All who have this word of life abiding in them, are responsible for their speech. They have been likened by Christ to servants held accountable to their lord for talents entrusted to their care. To some

have been given time, to others riches, to others ability to publicly exhort and testify, but speech has been given to all; and it behoves every servant to recognise his trust, and so act that on his master’s return he may secure approval and not reprobation.

The wary trader in the use of his capital embraces every opportunity for putting it to account, knowing that so long as it lies idle, it is unremunerative. It is this principle that should actuate those who have had the “true riches” committed to their keeping. If speech be their only talent, let them not dig a hole and hide it in the earth, let them not squander in that which is profitless, but let them trade with it in turning many to righteousness, in dispersing knowledge, in sowing righteousness.

The importance of obeying these scriptural precepts, will be fixed more deeply upon the mind by remembering that those to whom they are addressed, constitute the “light of the world.” (See Matt. v. 14; 2 Cor. iv. 6.)

The only light now upon the earth, is a reflected one—reflected by those into whose hearts the truth has shone. To disseminate this light by speech is one of the laws of their spiritual being; where its rays penetrate, life and light are to be found—elsewhere all is darkness and death.

We could not for a moment imagine a phenomenon so at variance with the laws of the universe, as a permanent eclipse of the sun, and yet that is the anomaly presented by any, who, while ranking with those who are the “light of the world,” allow the ridicule of man, or any other folly, to prevent them from making known the way of salvation; and thus shutting out their light from the surface upon which they are enjoined to radiate.

It is a principle laid down in the word, that speech shall at all times be characterized by a spiritual understanding and discretion. This is emphasised by Paul in his injunction to the Colossians, “Let your speech be always with grace, seasoned with salt.” A little consideration of the qualities of salt, will discover the force of the simile, and render its application more striking. Salt permeates and preserves; and as it yields one of the constituents both of the gastric juice and the blood, is absolutely essential to health and life.

It is for those to whom the words of Paul apply, to let these qualities find counterparts in themselves; and to be ready at all times to make practical use of this spiritual salt.

To let wisdom permeate with their speech ; to be careful for the health and life of others, by obeying such commandments as the following :—

“ Walk in wisdom toward them that are without, redeeming the time.”

“ If thy brother trespass against thee, rebuke him.”

“ Have no fellowship with the unfruitful works of darkness, but rather reprove them.”

There are many general instructions in the scriptures in regard to duty, in which, though not specially named, speech is included.

We read, “ Be ye holy in all manner of conversation.” In this and kindred passages, speech is comprehended, for it is inseparably connected with the walk or conversation.

The mouth is a member of the body, and unless the fruit of the lips be holy, the body cannot be presented a living sacrifice, holy, acceptable unto God.

Sobriety, temperance, gravity—these are to prevail alike in the actions and words of those who would show themselves approved.

Take the example of the Psalmist, and mark how diligently he applies himself to seek perfection of speech. He says, “ I am purposed that my mouth shall not transgress.” And again, “ I will take heed to my ways that I sin not with my tongue ; I will keep my mouth with a bridle, while the wicked is before me.” And there is also the petition, “ Set a watch, O Lord, before my mouth ; keep the door of my lips.”

There remains another side of the subject to be considered—the refraining of the lips from evil. He who would use his speech aright—must know, not only when to speak, but when to keep silent.

Unchecked volubility must not be indulged in, for “ in a multitude of words, there wanteth not sin.”

Every form of evil-speaking is to be eschewed. “ Let all bitterness,” says Paul, “ and wrath, and anger, and clamour and evil-speaking be put away from you, with all malice.” “ Lie not one to another.” Gossiping is forbidden : it was said to the Israelites of old, “ Thou shalt not go up and down as a tale bearer among thy people.” Whilst Paul’s condemnation of those who were tattlers and busy-bodies is familiar to all.

It is not sufficient that no “ corrupt communication ” proceed out of the mouth but “ foolish talking and jesting ” must be laid on one side as not convenient.

To revile again when reviled, to threaten to be hasty in words, to flatter, are equally unlawful.

From this glance at the scriptural standard concerning speech, we see that it is not to be sent forth for the mere gratification of the organ of language, but that each is to use his speech as one who has a purpose in view, and that purpose—God’s service ; this, like any object worthy of being striven for, can only be obtained by a watchful, diligent use of every opportunity, with a determined resistance to all that is unlawful and inexpedient.

There is no royal road to perfection of heart and speech—it must be “ precept upon precept,” “ line upon line,” “ here a little,” “ there a little.”

A day’s speech—what is it ? It seems but very little. But seeing we are of few days it is a great deal. And as these days—seemingly so unimportant—swiftly pass along, heart, hands, and tongue are all engaged in gradually printing upon them a character, which will be tested at the judgment-seat of Christ, when will be fulfilled the declaration—“ By thy words thou shalt be justified, and by thy words thou shalt be condemned.”

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London.

THE NAME “CHRISTADELPHIAN.”

Finding themselves unable to combat the truth, some evilly-disposed people have tried what can be done to interfere with the comfort of believers, by saying that “ Christadelphian ” does not signify a brother of Christ. The objectors say : “ The roots of the Greek words *Christou adelphoi*, according to the analogy of telegraph,

epitaph, photograph, &c., give Christadelphs. The word Christadelphian contains another element, the affix *an*, which materially modifies the meaning. The affix sometimes denotes a doer, as in *tragedian*. More frequently, especially with the names of places, it denotes of, or *pertaining to*, as *European*, belonging to

Europe. With the names of persons it denotes a *follower*, as *Wesleyan*, a follower of Wesley; *Christian*, a follower of Christ. Hence, Christadelphian properly signifies *not* the brethren of Christ themselves, but *followers* of the brethren of Christ." To some this ash, at first sight, seemed sound; but in reality it is hollow and perfectly unreliable. Why should just any three words of Greek origin be put forward as models on which to frame others? Why should three words such as epitaph, telegraph, photograph, all names of things, be selected as models on which to frame words to designate persons? On the analogy of a score other Greek words, we might be asked to jump at a score other form. The objectors would seem to imply that the word Christadelphian is beyond all classification. This assumption, however, is not sound, and we shall show that the word is in every respect formed like many others. It must, of course, be dealt with in the singular number—the uninflected form. It comes from the two Greek words *Christou adelphos*. The first is the genitive case of *Christos*—Christ; the latter is an uninflected noun meaning brother. The objectors are in error when they say that the word Christadelphian has the affix *an*. The affix is *ian*, the same ending as we find in the word *Christian*, which the objectors have also wrongly dissected. Let us first consider the composition of the word, and then its termination. The first part of the compound, it will be noticed, carries the genitive idea of *Christ* a brother; and parallels to this are found in such words as *necropolis* (*of the dead* a city); *Russophile* (*of Russia* a friend); *Adrianople* (*of Adrian* the city). This is pointed out lest someone should think of another class of words—such as *philosophy* (*love of wisdom*), or *misanthropy* (*hatred of mankind*)—where the genitive idea lies in the second component part of the word, and should urge that these are the proper patterns on which to frame compounds. It may next be observed that in the word *Christadelphian*, there is no trace of the genitive in flexion of the word *Christos*. In the word *philosophy*, and in the word *Christology* the *os* of *philos* and the *ou* of *Christou* are represented by the letter *o*. It must not, however, be contended that there should be such a letter in the word we are noticing, because a different rule applies where the second part of the compound begins with a vowel, whether it be aspirated or not. For instance in *Philadelphia*, *Philanthropy*, *Philip*,

Philhellenist. So in the word *Christadelphian*, the letters *on* drop *according to rule*. The composition of the word being in order then, we will look at its termination. There is, it must be borne in mind, no uniform model for the shaping of words as to termination. Many influences may operate to vary the form one single termination may assume. There is good reason to believe that all terminations represent words which have suffered in one way or another, and become contracted from being used with particular words. The Greek word *polis* (a city) is an illustration in point. It is sometimes found in full as the second part of a compound (*Heliopolis*, *Philippopolis*); sometimes it is *poli* (*Tripoli*, *Gallipoli*); sometimes *plex* (*Naples*, *Neapoli*); sometimes *ple* (*Constantinople*, *Adrianople*); sometimes *pol* (*Sebastopol*, *Alexandropol*). In English we may express agency by *ist* (*telegraphist*), or we may express it by *er* (*geographer*); and quality by *ic* (*dramatic*), or *ian* (*epitaphian*). The word *Christian* is from the Greek *Christianos*, which is formed after the Latin *Christianus*, and it means a follower of Christ, or one who holds his doctrine. But it is an adjective first and a noun afterwards. We talk of a *Christian* man using the word adjectively, as we also talk of a *Corinthian*, *Egyptian*, *Italian*, or *Tunisian* person. In all these cases *ian* has been added to the names of places, making nouns into adjectives; and then, on the thing qualified being left unexpressed, the adjective is used substantively. Thus, we talk of barbarian countries and the natives of those countries as *barbarians*; of Unitarian ideas, and the holders of those ideas as *Unitarians*; of the *Episcopalian*, *Presbyterian*, and *Swedenborgian* denominations, and the adherents of those denominations as *Swedenborgians*, *Presbyterians*, and *Episcopalians*. How comes this? It is because the words, though adjectives, are such as it is common to use substantively, the noun qualified being understood. Illustrations might be multiplied by the score, but it is surely needless to extend. People who decline to be identified with *Episcopalian*, *Presbyterian*, *Unitarian*, or other churches, but who in a specified sense are attached to the teaching of Christ and the Apostles—teaching which shows them that they are *brethren of Christ*—have been fitly called brethren of Christ, and the desirability of expressing the idea in one word suggested the name of *Christadelphian*. If it were desirable to multiply termina-

tions, it would doubtless be after good models to speak of a person as of Christadelphic principles; but as variety is not wanted, all forms, except one, which serves both as noun and adjective, may be, and have been dispensed with, and the convenient form adopted has been "Christadelphian." The ending is, as we have said, of Latin origin, and means primarily "connected with," but its modified significations are various. It may mean, or stand for, a native of (Russian, of Russia); one skilled in (dialectic); a member of (academician); or may convey the idea of relation to a person or quality, (Stentorian, like Stentor). It is, therefore, out of the question to compare Christadelphian with such words as epitaph or telegraph, the one being used as a name and the others not; the one word being compounded of two nouns and the others not; the one being an adjectival form used substantively, and the others being simple noun forms. The word expresses a particular idea in the best way; it describes a relation sustained by a class of people to Christ; and is also used as a designation for the people sustaining

that relation. The objectors have not dealt with the word properly. They first dissect it wrongly, and then lay down misleading rules to decide the meaning of the termination. If they had dissected the word rightly, they would have known that the ending is *ian*. There are numerous precedents for every feature of the word, and an examination of analogous forms shows that brother of Christ is the plain and only meaning; just the same as a man of Presbyterian relations is a Presbyterian; a man of Christadelphian relations is a Christadelphian. Of course, what those relations are, *Christadelphian* readers will not want to be told. It only remains to be added that if there were no precedents at all as to form, there are scores of another sort: precedents of this sort—the meaning of a word is established by its use, and the word *Christadelphian* has been used in only one sense, and that is for brethren of Christ. If anyone asks for precedents to the rule that use establishes the meaning, the reply must be that they are too numerous to mention: illustrations fill the dictionary.

J. W. THIRTLE

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN ECCLESIA, No. 136.

"Exhort one another daily."—PAUL.

This morning, we had read in our hearing the chapter from Luke containing the genealogy of Christ. It does not appear as if we could get much that was profitable or interesting from that long list of names. It appears a dry and useless category altogether; but we sometimes find things different from what they appear. It may be so in this case. Consider, first, that these names represent persons that lived in an unbroken line from Adam to Christ. How wonderfully interesting is the enumeration, from this point of view alone. There is nothing like it in the whole range of human literature. In ordinary cases, a line of generation is soon lost from memory or record. It is considered a notable and a dignified thing for even an aristocratic

family to be able to carry its pedigree back to the time of William the Norman. The mass of mankind know nothing of their great-grandfathers. But here is an unbroken and attested line of ancestry bridging a gulf of four thousand years—a marvel that few people appreciate, because one with which all people are familiar—like the sun, the greatest and most astounding phenomenon in human experience, and yet the least noticed because so well known.

Then consider that this list of names represents a succession of persons who, in their day, lived as really as we may now feel ourselves to do. There may not seem to be much in this, but the power of it will be beneficially felt where it is distinctly realized; for does it not enable us to feel

that we, also, are on the march—that our days upon earth are as a shadow—that there is none abiding? We have to school ourselves into the recognition of this manifest fact. It is a fact we do not easily realize at any stage of life; at all stages life seems real, and the ending of it somewhat legendary. In youth, age seems a long way off, and death an old fogey calculation. In young manhood, or womanhood, life is full of earnest vigour and pleasing possibilities, which fresh and lively powers set themselves to realize, without much thought of the ultimate drift; at maturity, anxieties have taken the place of hopes, and equally shut out the future, as they engross the present; in old age susceptibility deadens, and desire fails, and the face turns backwards rather than forwards. At every stage, it requires an effort of the mind to rightly estimate life as a fleeting scene soon to disappear, with all its joys or burdens, as the case may be. The success of this effort marks the difference between wisdom and folly. Whatever helps us in it, helps us to be wise and good. A man who has once fairly mastered and accepted the fact that the life we now live is a short-lived affair, is much more likely to be dutiful towards God, and kind and patient with all men, than the man whose mind turns only on present matters. We look at the long line of men, whose pictures are preserved to us in the genealogy. We see them one by one pass from the cradle to the grave. We look at ourselves; we see that we are somewhere between these two points, and that it is only a question of a little while for us, also, to reach the end of all living. Speaking, now, of the natural order of things, we also must by-and-bye pass in this natural order into the silent record of the past, for good or evil, as we now live. The effect of such a recognition of truth must be felt by every one; it inclines us to look at life in a serious way, and to enquire which is the best way to spend it. There is but one answer of wisdom to this enquiry. Fear God; hope in his mercy; rejoice in his promises; do his commandments.

Patiently continue in this, the only line of true well-doing to the end, and thou shalt see in the end of it light and gladness, strength and wisdom, glory, honour, and immortality. So much we may deduce from the array of names which connect Adam and Christ.

But there is another line of contemplation opened out to us in the genealogy: why is the genealogy given at all? Here is a line with Adam at one end and Christ at the other. What can be the object of such a line, except to show that Christ belongs to it? Why the care to show an unbroken pedigree from Adam, if Christ be not of that pedigree? Ah, but he is of that pedigree. He is introduced to us in the very first verse of the New Testament as “Jesus Christ, the son of David, the son of Abraham.” True, he is of another extraction as well. He is the begotten of God, the son of the Eternal Father by the Spirit overshadowing his virgin-mother, Mary; but one line of extraction does not destroy another. They both meet and blend in the glorious man Christ Jesus—“the Son of God and the Son of Man.” The truth has enabled us to comprehend the necessity for the Adamic extraction of the Lord Jesus; and we have set our faces against all who would, with speeches however fair and plausible, obliterate that extraction. In him, that which was wrong with the Adamic race was to be put right as a nucleus or starting point for a new development. The accomplishment of this work required that he should be as much as a son of Adam as those whom he was brought into the world to save. His work was to “abolish death.” This he has done (2 Tim. i. 10); he has done it by death and resurrection (Heb. ii. 14; 1 Cor. xv. 21.) But how could he have done this except as a son of Adam in subjection to death? for as yet he has abolished death in no one but himself. “Death hath no more dominion over him.”—(Rom. vi. 9.) But it has dominion as yet over the rest of mankind. The victory has been accomplished by his obedience (Rom. v. 19); and he will share the results of his victory with

all his brethren in due time ; for God hath given him power over all flesh with this view—(Jno. xvii. 2 ; v. 21-29.)

God's great and holy ways required such a mode of redemption, and, therefore, such a son as one who should be at one and the same time Son of Adam and Son of God. Had God not been holy, he might have dispensed with a plan of redemption altogether, and reprimed the erring sons of Adam in the simple exercise of his prerogative of mercy. Had he not been great and just, he might have accepted the death of a substitute who was in no way involved in the matter at issue ; and allowed the whole race to go free in consideration of the payment of their debts by another. But it is not so. In his forbearance, he proposes forgiveness (Rom. iii. 25), but not unconditional. There must be a declaration of his own righteousness in the whole case, in the shedding of the blood of one whose blood-shedding shall be a declaration of righteousness by reason of his participation of the nature under condemnation, and whom, at the same time, he can accept and raise from the dead on account of his perfect obedience. Such an one, in Christ, he hath set forth to be a propitiation—a meeting-point of peace and reconciliation, through faith in his blood.—(Rom. iii. 25). He is thus just, and yet the justifier of every one coming to him in this faith. Christ's death was just ; Christ's resurrection was just ; and for Christ's sake, he forgives everyone who lays hold of his blood-shedding—in being ceremonially buried in his grave—in being baptised into his death.—(Rom. vi. 4.) There is no other way of approach to the Father, unto life eternal. There is none other name given under heaven whereby we must be saved.

All this is involved in the genealogical line that connects Christ and Adam. Adam brought death into the line, and, from the line Christ removes it, first in himself, and then in all whom he is pleased to accept in the administration of the judgment which God hath placed in his hand. For these, Christ makes request in his capacity of priest over his own house ; and God grants his request for the sake of Christ's own sub-

mission to the Father's mighty will in all things.

There is another theme of reflection, in the fact that the line does not go beyond Christ. Beginning with Adam, it ends with Christ. There has been no preservation of a genealogical line since his day. Human generation has, since that time, become fused into a common mass, in which no man could trace his pedigree. There must be a meaning in this, as there is in all the works of God. It is not difficult to see a meaning. We see it if we go forward far enough. Go to the end of the thousand years. Go to the time when there is no more curse, no more pain, and no more death. Whose name is the "one name" in all the earth? Whose name covers all men—symbolically engraved on every forehead? At whose name does every knee bend and every tongue confess? **THE NAME OF JESUS.** The population then filling the earth is all in Christ, just as the present population is all in Adam. The race of Adam will have disappeared, except in so far as absorbed and preserved in Christ. Hence there was no need for the preservation of Adam's pedigree after Christ, for all natural pedigree after him is effaced in him ; that is to say, it counts for nothing outside of him, and inside him it is absorbed.

A subordinate, yet important, element in the genealogy relates to David. In the wisdom of God, David's house is chosen as the royal institution of the whole earth for ever. God's covenant with him, which David, as he drew near to the grave, said was "all his salvation and all his desire," had relation to a son whom God should give him, and who should occupy his throne for ever—whose advent upon the scene should be as the light of an unclouded dawn (2nd Sam. vii., 12, 16 ; xxiii., 4, 5 ; Psa. xxxix., 34, 36 ; Acts ii., 29). This son was Jesus, as everyone knows who is in the least acquainted with the truth. Now it was important that the line of descent from David should be preserved till the promised son should appear ; otherwise a great world—in the eyes of men—have

lain upon the greatest of the works of God, for how should it have been manifest to men that Jesus was the promised Messiah of the house of David, if the line of descent had been lost or become involved in obscurity? It is a proof of the Messiahship of Jesus, co-ordinate with many infallible proofs, that the genealogy of the house of David ceased to be preserved after his appearance. But there was no need for its preservation after his appearance on any ground, for as the natural heir to David's throne, revived from the dead, and made to live for ever, his existence must always over-ride subsequent genealogy, even if it had been preserved; for who could hope to take the throne with a legal heir ever living? Thus do all the works and ways of God harmonise one with another in all their details.

It remains for us to consider our relation to this glorious one, this child born, this son given, whose name is rightly called "Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." From the position we occupy, we profitably look to him in two ways—as he was, and as he is. The position we occupy is one of trial and self-denial in many ways for his name's sake; and we have need of patience and need of comfort. We get much of both when we look at him as he was. For what do we see? A man despised and hated and dishonoured—a man who stood aloof from the world for his Father's sake—a man who was considered fanatical and worse—mad, demonized, and vulgarly reputed to be under the control of the mythical deity of the Philistines—a man who was poor and without the friendship of the wealthy, and who was finally hounded to death—who came to his end under the most ignominious and heart-withering circumstances possible to human experience. It is difficult for us in the calmness of personal security to realise the overwhelming agony of the closing scene of the Lord's life on the earth; cast out, spurned, condemned with the uttermost human hate, and given over to the unbridled sport and brutality of a ruffian Roman soldiery. We catch

glimpse of the utter desolation of the bitter hour in the words of the Spirit in the 22nd Psalm, where the sufferings of Christ are portrayed in the form of Christ's personal lament—"My God, My God, why hast Thou forsaken me? Why art Thou so far from helping me? All that see me, laugh me to scorn; they shoot out the lip, they shake the head, saying: "He trusted on God, the Lord that would deliver him; let Him deliver him, seeing that He delighted in him. . . . Be not far from me, for trouble is near; for there is none to help; many bulls have compassed me; strong bulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion, I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd, and my tongue cleaveth to my jaws, and Thou hast brought me into the dust of death; for dogs have compassed me; the assembly of the wicked have enclosed me; they pierced my hands and my feet."

It may be asked what comfort we can have in the contemplation of this dark picture? The answer will spring from the heart of every man who has known what trouble is, particularly trouble that has come in the way of righteousness. In time of trouble the heart is liable to be over-whelmed; and is it not at such a time a real comfort to look back and see that the most beloved of all the sons of God was deepest in the pit of affliction? Is it not comforting to hear the words of Christ. "The disciple is not above his Master, nor the servant above his Lord. It is enough for the disciple that he be as his Master, and the servant as his Lord." (Matt. x. 24.) "If the world hate you, ye know that it hated Me before it hated you; if they have kept My saying, they will keep yours also. But all these things will they do unto you because they know not Him that sent me."—(John xv. 18, 21.) It only requires the mind to open to these considerations to be enabled to draw from

them the most powerful support. If Christ, who was without sin, passed a life of obscurity and unpopularity, ending in the direst calamity, what reasonable ground for complaint or misgiving have we who are blemished with so many shortcomings, if we should have to come through the sharp experience of adversity "for our profit," that we might be partakers of His holiness. So far from ground of complaint, the case stands the other way; there is ground for thankfulness if we come in for a share of that chastisement whereof all the sons of God are partakers. "Whom the Lord loveth, He chasteneth." This is revealed truth; we cannot get away from it; we shall find it true. Therefore let us prepare to accept it, comforted, however, by the other truths, that the Father pitieth His children, and that He will not put upon us more than we are able to bear—for this also is revealed—but after we have suffered sufficiently for His purpose, will He establish, and strengthen, and settle us.

If we derive comfort from the contemplations of Christ in the past, how unspeakably greater is the comfort we may find in the consideration of what he is and what he will be. ALL power is in His hands. (Matt. xxviii. 18).—"God hath given him to be head over all things, to the ecclesia, which is his body." (Eph. i. 21, 23).—"God hath exalted him to the glory of His own eternal nature—"angels, authorities and power being made subjects unto him." (I Peter iii. 22.) Is there not a mighty comfort in having thus a friend at the Highest Court? For consider: his present exaltation has reference, among other glorious things, to the requirements of his brethren. He is their priest and mediator. "He ever liveth to make intercession for them according to the will of God."—(Heb. vii. 25.) He is touched with the feeling of their infirmity; and having suffered like them—being tempted—he is able also to succour them that are tempted."—(Heb. iv. 15, 11, 18.) All this means an invisible care-taking and guidance in this present darkness, which

must be a source of comfort and confidence to every one whose heart opens in faith to the attested and demonstrated fact.

But if the present friendship of the risen and glorified Christ be a comfort, what words shall tell the consolation afforded by the realization of the fact that he is coming, and that when he comes he will deliver us from this present evil world, and bruise its whole diabolism under our feet? It is only the weakness of human faculty that ever dims this glorious prospect. The facts are all there, whether we apprehend them or not. They are outside of us; they are independent of us; they remain true even if we should faint and fail utterly. The sun shines in the sky even if a man shut up in a dungeon cannot see it and cannot realize it. We are all more or less imprisoned. Darkness covers the earth. We walk by faith and not by sight; and because we are weak in ourselves, we may falter and grow weary, faith failing to see at all times clearly the things that are promised, and that are pledged, and that are coming. But the sun shines nevertheless. God remains from everlasting to everlasting; his purpose cannot fail; his word cannot be broken; no tarrying can alter it; no decay of man or failure of human enterprise or perishing of human hopes can affect the root and foundation of the hope that is in Christ. Jehovah's covenant stands fast; it is established in the heavens. At the appointed time the wondrous sequel of Christ's past work on earth will become a fact. Attended by an august and imposing retinue of the angels, he will arrive on the earth at the spot chosen for the purpose; the dust of his dead will respond to the formative energy of his power, come to awakening form and life again, and come forth; the hearts of his living disciples will thrill with fearful gladness at the intimation sent abroad; in their mustering multitudes the living and the (in past times) dead will come to his presence; the judgement will sit; the dread secrets of the divine remembrance will be disclosed, and to all will be meted out reward according to their works. Oh,

then the gladness of the chosen, who stand victorious on the rock of life eternal, after the toilsome and tearful journey of "time's dark wilderness of years;" and, oh, the unavailing terror of the rejected multitude who depart with reprobation from the presence of the most glorious Son of God, filling the air for a moment with weeping and wailing and gnashing of teeth! When we ask to which of the companies we desire

to belong, there is but one answer from the heart of all men. And there is but one way to realize the wish of the answer in the great day of account, and that way you know: the way of faith, the way of obedience; the way of patient continuance in well-doing, holding fast the confidence and rejoicing of the hope steadfast to the end.

EDITOR.

PRAYER.

The subject of prayer is one to be considered by and for those, only, who are heard when they pray. The manner and matter of our approach to the Father is taught us by the Lord Jesus himself in the preface and words of, "In this manner pray ye: *Our* father, who art in heaven," for God is not the God of any who are outside the covenant of promise, which is equal to saying, "God heareth not sinners; but if any man be a worshipper of God, him he heareth"—and him only. It is exactly in this sense that David says, in Psalm xxxii. 1-2, "Blessed is the man whose iniquity is forgiven, whose sin is covered, and to whom the Lord imputeth not iniquity." The man, then, who prays to be heard and answered, must have put on the sin-covering name of the Lord Jesus, in order to be free from sin, to be of the "blessed," to be heard when he prays; he must be of the "blessed" before his prayer is, or can be, accepted—the blessedness resulting in his being made from an alien into a member of the household of faith, a Son of God, and an heir to the kingdom, and so, competent in every sense to address Jehovah as "Father." Upon this Paul is clear, when he says, in Romans, viii. 14, 15, 16, "For as many as are led by the Spirit of God, they are the sons of God: for we have not received the spirit of bondage again, to fear, but the spirit of adoption, by which we cry, Abba, Father. The spirit itself beareth witness with our spirit that we are the children of God."

The absolute necessity for a man to be sincere and thorough, to apprehend his true relationship to the Father of Mercies, before he presents his petition, is an ever-present necessity also. Upon this head, the teaching, as well as scripturally-informed common-sense, admits of no reservations.

The conditions, also, are clear, and not to be mistaken; they are these, Psalms, lxxvi. 18: "If I regard iniquity in my heart, the Lord will not hear me." If a man comes to the Father's feet with a faltering tongue, he comes with a false tongue; he is double-tongued. "Will God hear his cry, when trouble cometh upon him?" says Job. He will not, for "he that cometh unto God must not only believe that he is the God, but that he is also a rewarder of all who diligently seek him:" there is reward for none other, and all reservations are "naked and open before him, with whom we have to do." It is the highest capacity for folly that supposes, as many do, that they can throw dust into the eyes of the Father of Lights. The utmost faithfulness is requisite from us when we approach the footstool of the Divine Mercy; we have nothing to bring but a humble and contrite heart, that trembles at his word, and the abundant sacrifice of the Lord Jesus. Upright and truthful, with just knowledge of the blessings vouchsafed to us in the Gospel of the Kingdom; with the like knowledge of our own weakness and imperfections, and with the knowledge, also, of what blessings the prayer of the sincere man will bring to him; with searchings of heart, and siftings of conscience, and with daily sitting in judgment on our shortcomings. In this mind we must approach our Father, or, otherwise, we shall come short of his requirements, and be of them of whom Solomon speaks, in Proverbs, xxviii. 9, "He that turneth away his ear from hearing the law, even his prayer shall be abomination."

To the faithful comes consolation; to them Solomon says, Proverbs, xv. 29, "He heareth the prayer of the righteous." David also testifies, Psalm. cxlv. 18-19, "The

Lord is nigh unto all that call upon him—to all that call upon him in truth. He will fulfil the desire of them that fear him; he will also hear their cry, and save them." The Apostle thus counsels such, Hebrews, x. 22: "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed in pure water," and by the aid of these means be the people who only, of all people, have access to the throne of grace, and thus take hold upon our right in the spirit of the admonition contained in Hebrews, iv. 16, "Let us, therefore, come boldly to the throne of favour, that we may obtain mercy and find favour in time of need."

With what matter should we pray? say some: this is a large question, but it is set at rest for us by the Lord Jesus himself, who has instructed all, as well Gentile as Jew, who should become his brethren until the time of his return. Length of prayer is not requisite after sectarian example; men befog themselves at times before an audience by a long, unpointed array of various matters—past, present, and to come—praying a lecture instead of offering petitions—telling the Father much that he already knows, and, therefore, does not require to know from them; and sometimes much of what they tell him is in phrases very partially informed by the spirit of truth. Meaning and completeness are the requisites for the man who, for the time being, is the mouthpiece and interpreter of the aspirations of an ecclesia, or who utters the hope and prayer for the blessing of, and for, those who have been listening to an exposition of the truth. Addresses, too, made ostensibly to God, but really to the audience, are mere vain show. Men resent being prayed at; it is weariness to the flesh, vexatious to the spirit, and altogether profitless to have such experiences; and a sense of refreshing relief falls upon the tired listener when the last word of the last sentence is finished. "Pray for" is the command, not "pray at," and the true sentiments and aspirations are found for us, the Scriptures being our prayer book and the Lord's Prayer our model prayer.

What does an analysis of the Lord's Prayer teach us? "Our Father, who art in heaven." Here is the recognition of his paternity, the confession of our sonship and dependence, and the knowledge of his pervading presence, who, though he is in the heavens, is not far from anyone of us. "For in him we live and move, and do exist," and "His eyes are upon the righteous, his ears are

open unto his prayers." "Hallowed be thy name." Well may we pray for this name to be hallowed; the holy and the high—the name men refuse to acknowledge, and accordingly reject. The name which we adore, as says the sweet singer (Psa. lxxiii. 4):—"Sing unto God, sing praises to his name; extol him that rideth upon the heavens by his name, JAH, and rejoice before him."

"Source and fount of every good."

"Our Redeemer, the Holy One of Israel, the Lord of Hosts is his name."—(Is. xlvii.)

The next sentence in the prayer reads for us, "Thy kingdom come, thy will be done on earth, as it is in heaven." The greatness of this petition needs no pointing out to any intelligent believer; it is the "good news" which has made of us ambitious men indeed, with the wisdom that is from above.

"Day by day give us our daily bread," leads us onward, not only to our daily necessities, but to the daily need of the bread of life—the daily manna which falls from heaven for us fresh from the hands of the Lord Jesus, that bread of life sent down from heaven.

"Forgive us our trespasses, as we forgive them that trespass against us, and lead us not into temptation, but deliver us from evil." There must be no canker in our faith, no loose holding of the spirit of the truth: what we ask for we must also concede, however we may deem ourselves to be injured men. Our forgiveness is conditional throughout, and in the strife of tongues we are brought face to face with our consciences, where no strife or doubt can come between us and our God. "There must needs be offences." How can this spirit of forgiveness be cultivated without offences? These are sent as tests of character and conduct, of worthiness and of good works. What is our vocation? To be rulers in the future age, and to manifest beforehand the possession of the needful attributes for ruling men in the fear of the Lord by putting on "bowels of mercy;" by fitness through the production in us of every good word and work. The example of our elder brother *must* be our practice.—(Luke xxiii. 34.) "Father forgive them."

A man forgives those who sin against him, when in his secret chamber he prays for them in the spirit of our Master. Let an aggrieved man try this until he can accomplish this, it will heal many a wound, and soothe a multitude of sorrows.

The praying publican was the man who went down to his house justified, who first knew, and knowing it, felt himself to be

the sinner he calls himself. "God be merciful to me, a sinner," in its seven short words reveals to us the naked sincerity of his inmost heart. The believer is the only man who can pray thus, and being "justified," *i. e.*, made just, as was the publican, he is careful not to sin again.

How to pray, and the objects for prayer, are furnished us largely from the Word of God. These prayers are all comprehensive as to matter and perfect as to manner. Some illustrations may be furnished in a further paper upon this subject.

J. H.

"DESPAIR."

Such is the name of the last effusion by the poetiser-in-chief of British literature—Tennyson. It is an appropriate heading. Secular literature has no element of hope in it as regard the future. It deals only with the present, and the gravedigger comes and takes all at last. The grave silences all alike—the pleasant dreamer as much as the foul-mouthed blasphemer; the graceful and polished expounder of the latest scientific speculation as much as the loathsome bacchanalian of the streets. Poets are not a whit ahead of the bawlers on the street. There is only one way of hope, and they all reject it. Christ is the way, and they listen to every voice but his. Therefore may he write "Despair" over the porticoes.

They are not always so consistent—not that Mr. Tennyson is consistent now, for of course he has no idea of inscribing "No hope" on the banner of British poetry. Still there is a sort of dramatic consistency—if unintentional—in the appearance of "Despair" as the subject. There is no other subject in all their writing, when seen with divine eyes. They sometimes speak the truth without intending it.

The poem is the picture of a man and his wife trying to commit suicide, in which the man is frustrated by the intervention of a dissenting preacher, who pulls him out of the water in which his wife drowns. We have no concern with the details of the incident—but too common in this despair-smitten age. The glimpse it incidentally gives of the age is profitable. This glimpse is obtained in the man's conversation with his rescuer, to whom he is not grateful. He describes his approach to the beach:—

And the suns of the limitless Universe sparkled and shone in the sky,
Flashing with fires as of God, but we knew that their light was a lie,
"Lightly step over the sands! the waters—you hear them call!
Life with all its anguish, and horrors, and errors—away with it all!"
And she laid her hand in my own—she was always loyal and sweet—
Till the points of the foam in the dusk came playing about our feet.
There was a strong sea-current would sweep us out to the main,
"Ah God!" tho' I felt as I spoke I was taking the name in vain—
"Ah God!" and we turn'd to each other, we kiss'd, we embraced, she and I,
Knowing the Love we were used to believe everlasting would die;
We had read the know-nothing books and we leaned to the darker side—
Ah God! should we find Him, perhaps, perhaps, if we died, if we died;
We never had found Him on earth, this earth is a fatherless Hell—
"Dear love, for ever and ever, for ever and ever farewell."
Never a cry so desolate, not since the world began!

Never a kiss so sad, no, not since the coming of man.
But the blind wave cast me ashore, and you saved me, a valueless life.
Not a grain of gratitude mine ! You have parted the man from the wife.
I am left alone on the land, she is all alone on the sea,
If a curse meant aught, I would curse you for not having let me be.

Referring to the motives which had impelled them to self-destruction, the man is made to sketch, in graphic, but doleful words, the heart-depressing features of this much-knowing, but much misunderstanding, age of unbelief.

Have I crazed myself over their horrible infidel writings ? Oh, yes,
For these are the new dark ages, you see, of the popular press,
When the bat comes out of his cave, and the owls are whooping at noon,
And Doubt is the lord of this dunghill, and crows to the sun and the moon,
Till the sun and the moon of our science are both of them turned into blood,
And Hope will have broken her heart, running after a shadow of good ;
For their knowing and know-nothing books are scattered from hand to hand—
We have knelt in your know-all chapel, too, looking over the sand.
Ah, yet—I have had some glimmer, at times, in my gloomiest woe,
Of a God behind all—after all—the Great God for aught that I know :
But the God of Love and of Hell together—they cannot be thought,
If there be such a God, may the Great God curse him and bring him to nought !

The last lines touchingly reveal a struggle that doubtless goes on in many a mind—the instinctive conviction of the existence of the Creator of the Universe, striving to get the upper hand of the unfaith produced by the dreadful theology of the churches and chapels. There is but one victorious end to this struggle. Let a man know the truth, as taught in the writings of Moses, the Prophets, and the Apostles, and not as mystified, and distorted, and perverted, and confounded, and darkened, by the paganised traditionalism of Papal and Protestant Christendom ; and his doubts and perplexities will end, and he will emerge into a glorious new world of life and light, in which hope will fill his bosom with thankful praise—hope converging upon a single focal point—the present existence of the Lord Jesus Christ in glory—the pledge of his coming again, according to the Father's promise, to banish, at last, sin, and curse, and death, from the earth.—EDITOR.

A BROTHER'S TRIP TO CANADA AND THE UNITED STATES.

Brother James U. Robertson, of Liverpool, who has just returned from a few weeks visit to Eastern Canada and the Northern States, sends us the following brief account of his trip :—

“ I spent a day and-a-half in Halifax, Nova Scotia, where as you know, there is a small community who rejoice in the hope of Israel, and patiently wait for its realisation at the expected coming of the Lord Jesus Christ. They number four : Brother Edward F. Mitchell, and sister Mitchell,

his mother, brother Thomas N. Stevens and sister Coleman, an aged sister over four score years, yet vigorous in mind, and with an undimmed eye of faith fixed upon Christ, our Hope, for whose appearing, like Anna the prophetess, she waits.

“ In St. John, New Brunswick, my native place, I found an ecclesia of five, where two only existed when I was last there, four years ago. They are Brother B. J. Dowling and his sister-wife, Sister Jardine, Brethren Peebles and Lowe. These last two have

been added to the number during the summer just past. They are men on the descending side of life, and Brother Lowe has been for many years in the South, having heard Dr. Thomas when he lectured in Nova Scotia years ago. He was then baptised, but for many years he has lived in obscurity and ignorance of the existence of a growing body of believers throughout the world. His case suggests the possibility of there being others situated in the same way upon whose minds the word-seed sown by Dr. Thomas in his indefatigable labours here and there in America, may have brought forth fruit.

"These nine brethren of Halifax and St John are the only ones in Canada, east of Toronto, that I have any knowledge of. There are none, as far as I am aware, in either Montreal or Quebec, in both of which places I was.

"I staid some time at Petitcodiac, in New Brunswick, where I have a brother in the flesh living, and while there I gave two lectures to very good audiences, who were attentive and very respectful, although their pet theories were shewn to be fables, and things in which there is no profit. The first occasion was in the Free Will Baptist Church, the subject the "Coming of Christ," and there were present no less than four parsons. On the second occasion, being denied the use of the church again, I spoke in the village hall, "On the Immortality of the Soul being a Fiction," when only one parson attended. Some 400 finger posts and some 20 pamphlets, were distributed among the audiences, and no small stir was occasioned.

"I saw considerable of the brethren in Boston, Mass., as I spent two Sundays in that place, and was much edified by their company. They evidently were striving to walk worthily of their high calling, a spectacle which is not always seen in Ecclesias. Being knit together in love, they were building each other up in their most holy faith. Expressing my delight at their condition, I was assured that there were more Ecclesias and brethren in America, pure in their doctrine, and zealous for practising the precepts of the truth, than the brethren in England were aware, and I was requested to disabuse the minds of the body in England of the erroneous impression they had received in this respect.

"I met, one Sunday, with the brethren in Jersey City, and found that they had but recently re-organized their affairs.

"I was in other places in the States, but knew of no brethren in them.

"America is not a good soil for the truth; the people are proud and ambitious and prosperous to such an extent that they cannot humble themselves as little children to receive the Kingdom of God. You can see all these features in their carriage, the erect head, the stiff neck, the arrogant bearing—all speak of the characteristics which are obstinately opposed to the requirements of God, besides which American society is leavened with a spirit of levity which finds expression in its numerous humorous newspaper paragraphs, and in the jesting speech of its people.

"At the different Ecclesias where I met, I noticed at once the absence of that order which we have in our English Ecclesias. They either do not use our hymn book, or where they do, they alter the tunes to which we sing the hymns. This matter was a very considerable drawback to me, as I was in consequence compelled to be silent. Another feature prominent in our meetings in England, was absent from theirs; that is, they do not read in their meetings, and, as far as I could see, privately, according to the Bible Companion. I pointed out to some how desirable it was that the brethren throughout the world should be at one in these matters, for the knowledge that others keep reading the same chapters in other parts of the world on the same day, would stimulate and strengthen brethren in isolation to persevere in their readings so as not to be left behind, and besides, brethren travelling about would find themselves just in the midst of the same things that those they visited were in, and so a perfect harmony and accord in this important matter would be continually kept up. The same remarks applied to the singing, for it is very desirable that the body of Christ in all places should be like in all things, so that no difference should exist between its numerous parts, for assuredly, when Christ comes, His household will be one in every sense when they stand approved before Him.

In the matter of the attitude for prayer, I noticed that all the brethren sat and buried their faces in their hands, or lounged over the back of their seats, while the brother who gave expression to the petitions and thanksgiving stood up alone, or knelt besides his seat. I thought that the whole body standing was a much more respectful attitude to present themselves in before God, who will not accept the blind in sacrifice, or the lame, or the sick.

In these things I think there is much room for improvement by the brethren in America, and without some such organization their meetings are apt to grow feeble, and themselves unable to present the truth forcibly to the alien for acceptance.

I came home from Quebec, and, when near the end of my voyage, was delighted to find on board the steamer ("Circassian," two brethren from Birmingham, namely) brethren Hoppgood and Hamilton—such a circumstance is rare indeed."

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 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 Great Help."—Sister Boot, writing from Spain, says:—"I am glad to tell you I am doing my daily reading regularly, and I read the 'Seasons of Comfort' on Sunday. I thank you very much for it; it is a great comfort to me, I am reading the 'Apocalyptic Lectures,' and have nearly finished them. I find these books a great help to me in my isolation. I have ventured, and I trust I am not wrong in doing so, twice to break bread by myself. In so doing, I have felt much comfort, and I have gathered courage to do so from a note (in one of the *Christadelphians*) to a brother, upon the breaking of bread in his isolated position. It is nearly a year since I have had the privilege of meeting with the brethren and sisters. I have had no opportunity at present for spreading the truth, all the servants here being Spaniards but the coachman and my employers, and I am never outside the grounds. I am still, however, looking forward hopefully to an opportunity. I have refused to go church. Mrs. B. has not asked my reasons, I wish she would, that I might have an opportunity for speaking."

A Substitute for Argument.—It is reported to us that a certain adversary of the truth "says many hard things of Dr. Thomas, and says Brother Roberts has brethren as servants, and won't allow them to dine with him; and that Brother Roberts lives in a fine house, and has carriages and teams—more than one—and is worth some fifteen or twenty thousand dollars."

Those who know the facts will only smile at such extraordinary statements. The Editor lives in the house now that he has rented for 17 years past; and as to its being a fine one, that is a question of com-

parison. Compared with a log hut in the backwoods, it would probably be considered fine. We do not complain. We are thankful to God for a comfortable shelter from the humid skies of Great Britain; but, compared with what is usual in such cases, the house is so fine that Brother Ashcroft, when he first visited us, said he felt ashamed that the Editor of the *Christadelphian* should be in such a house. "Manservants and carriages!" It is the first we have heard of them. Bro. Shuttleworth helps at the office, and sits at the same table as often as occasion may call; a handcart—a basket on wheels—costing 21s.—conveys parcels to the post-office. This is probably the origin of the mythical tale. As for the teams, we are at a loss to account for the fancy, unless it be that occasionally we have ridden in a brother's conveyance. As for "estate," our readers have but to read the prospectus of *Seasons of Comfort* in the *Christadelphian* for Sept., 1879, to learn the truth—modified only by the changes involved in the paragraph on renewal in the *Christadelphian* for last October. We notice the fables merely because they are being made use of to prejudice the minds of brethren where argument fails to make its intended impression. If people will be poisoned by lies and slander, they must be left to themselves. But sometimes people are poisoned without knowing the false nature of the poison. For their sakes, we notice and contradict the statements referred to.

—EDITOR.

Prayers Among the Brethren.—

Brother H. Smither, of Sheffield, says : " For the past two months, the *Christadelphian* has contained letters on the subject of forms of prayer. Although I endorse the sentiments of those who have written you on the subject (having myself on several occasions been much exercised by the very inappropriate manner in which prayer has been offered), yet I think the subject is one which demands that the pros and cons be seriously and deliberately considered before any course be definitely decided upon. Prayer is not an art of rhetoric, or a demonstration of oral capabilities, but the outcome of an honest heart full of appreciation of divine blessings and goodness, and though it may not be couched in "enticing words of man's wisdom," it constitutes that form of worship with which the Father has expressed Himself well pleased. I think the adoption of a form of words would tend to make brethren lean to the form of words rather than to feelings of gratitude which should be uppermost in the minds of brethren at the celebration of the Lord's supper. I consider that if the Father's goodness is rightly appreciated, no form of prayer will be required, and brethren who cannot pray let them learn the first four verses of Luke xi."—[There is much force in these remarks, but they add no new element to the ideas expressed in previous months. They, in fact, reinforce those ideas. They point to an enlightened state of mind as the true source of acceptable prayer : but they recognize inability to pray, as a fact, and recommend such to the form provided by the Lord. This is the sum and substance of what has gone before. The only difference is that they limit the help to one form, whereas many illustrative forms are on record. It is more reasonable that we should have the help of many than of few. The psalms of David are nearly all models of acceptable prayer. The idea of collecting the Bible models into an accessible and convenient form is in no way inconsistent with the spirit of brother Smither's remarks.—Editor.]

Pseudo-Christadelphianism. — Last month in the absence of the Editor in Scotland, the printer, driven into a corner at the last moment, left out the bulk of a paragraph intended for publication under this heading. For the sake of connection we re-publish the introductory part that appeared, and which was finished by the

printer with the line, "to be continued." The whole is as follows :—

Brother Gunn, of Walkerton, Ontario, says :—In the June *Christadelphian*, sister Wade, of Wisconsin, U.S., draws attention to a pamphlet published by L. T. Nicholls, McMinnville, Oregon, U.S., entitled, 'Christadelphian Synopsis of the Truth,' a copy of which, after travelling 4,000 miles, has been sent to me for perusal only. This pamphlet contains a great deal that no *Christadelphian* can accept or endorse ; a great deal that is quite subversive of the one faith for which we contend and which we hold. It is exceedingly painful to see such a production emanating from such a source, and given to the world as a synopsis of the truth as held by *Christadelphians*. At pages 1 and 2, in reference to Adam's nature when created, he says :—' Adam was created as all other mortals, mortal and corruptible. . . . Man, thus created, had all the lusts of the flesh which *we now have*.' At page 3 are to be found very confused, conflicting, and unscriptural views of the nature of Jesus, much too lengthy for extraction. At pages 2, 4 and 5, we are treated to something exceedingly hazy and mystified, respecting condemnation and death, in which the baneful dogma of substitutionism is prominently and unmistakably brought out ; the very dogma which certain brethren in England, to the joy of all true believers, have lately got rid of, after having been deluded by it, and kept separate for seven years. See *Christadelphian* for June, page 286. At page 10, article 31, the writer of the pamphlet says :—' None can get into the death of Jesus, nor have the blood of Christ sprinkled upon them, until they learn and comprehend every doctrine, principle, and commandment of the Prophets, Jesus, and the Apostles. . . . Therefore, no new doctrine, principle, or commandment to be learned after baptism. Therefore, study diligently all the doctrines and commandments before being immersed.' At page 11, article 32, the writer advocates the dogma of absolute or perfect holiness in sin's flesh, as contended for by many among the denominations, he says :—' Believers must overcome so that they will not sin—we must reach holiness—we must overcome so that we will not sin.' This pamphlet or synopsis consists of 36 articles, after the number of propositions contained in 'The Declaration of First Principles of the Oracles of the Deity,' which all true *Christadelphians* everywhere

accept, and which fully sets forth the system of truth revealed in the Scriptures, and which this synopsis of L. T. Nichols would appear to supersede. Why cannot the friends of the truth at McMinnville rest satisfied with that declaration, instead of sanctioning and adopting this lamentable compound of truth and error, by L. T. Nichols? As the pamphlet in question would appear to be circulated in the far west, far remote from all other bodies of professed believers, and calculated to do great injury to confiding, simple-minded men and women, and bring reproach upon the truth, I beg your insertion of the foregoing in the first number of the *Christadelphian* published after the date of your receipt hereof. There have been rumours of unsoundness at McMinnville, but no one interested in the welfare of that community, (as I have been through correspondence with friends in Wisconsin, whence many of them emigrated) could have contemplated such a sad and painful state of things as this synopsis pamphlet discloses."

Brother John Banta, of Valley Spring, Llano Co., Texas, wishes it to be understood that all in the McMinnville district do not endorse the Synopsis in question. He quotes from the said Synopsis in the same way as brother Gunn, and controverts its statements. He says:—"If death came by sin, it follows that it (death) was not in the world before sin came. It matters not how Adam was made, or what he was made of, it is clear that he was not subject to death until he ate of the forbidden fruit. 'For in the day thou eatest thereof, thou shalt surely die' (dying thou shalt die). The statement that 'Adam died a penal death and not a natural death' is simply a play on words, and contradicts the plain teaching of the Bible, which tells us that Adam lived 930 years and he died (not was hanged). The same is said of his sons, they all lived so long and then died, not of violence, but as the result of Adam's sin, they died a natural death, which never would have happened to them but for the disobedience of the progenitors of our race. The reason that all were condemned in Adam was because Adam sinned, and therefore all in the loins of Adam (Christ not excepted) partook of his sinful nature, and were, therefore, under the sentence of death incurred by the disobedience of Adam and Eve. The descendants of Adam and Eve were all born after the transgression of the Eden law, and are therefore but a multiplication of the first pair of sinners. Job says, 'Man that is born of woman

is of few days and full of trouble. . . . Who can bring a clean thing out of an unclean? Not one (Job xiv. 1-5). Now is it not clear that all the race were born of woman, Christ Jesus himself included? And is it not equally clear that all the race (none excepted) partook of the uncleanness of the first sinners (see Rom. v. 12)? If Jesus was a man (Acts ii. 22; 1 Tim. ii. 5); if he was made of a woman (Gal. iv. 4), under the law; and if he was of the seed of Abraham and David (Heb. ii. 16; Rom. i. 3); and if he was a descendant of Adam (see Luke's genealogy ch. 3), and partook of the same flesh and blood of that of the children, he came to redeem (Heb. ii. 14), it follows that, notwithstanding the fact that God was his Father, he was a son of man (Adam) on account of being born of a woman of Adam's race. It was on account of his own personal sinlessness that God raised him from the dead."

Brother John A. Paterson, of Brisbane, Queensland, also refers to the matter. He says: "I suppose you have seen the pamphlet entitled 'Christadelphian Synopsis of the principles of Truth,' by L. T. Nichols, McMinnville, Oregon. Brother Byrne, of Inskip Point, has had a copy forwarded to him from the States, and seeing that he is but young in the faith I am not astonished it should have caused him some uneasiness, as Nichols sets down so many hard and fast rules after the style of the circumcision of old. According to him, no postmaster or telegraph master can be a true Christadelphian, neither must we drink tea or coffee. What a pity such trash should be printed and circulated with the name "Christadelphian" attached to it. I fear many things are done and said in this name as well as in our Lord and Master's name that will not bear the light of the Spirit's teaching."

Unquestionably it is so. It may seem lamentable, but there is doubtless another side. Such divergencies and diversities are doubtless permitted for the purpose of exercising and developing earnest minds of the right stamp. If all were uniformity, purity, and peace, there would be a liability to lean too much and to fall into spiritual sloth. Heresies and absurdities and contradictions create the need for personal discrimination, and the exercise of this discrimination develops and strengthens the inner man. Thus strengthened, brother Byrne will stick to his telegraph

and his tea. Thus strengthened, every true man will face the desert and the blast and pursue his pilgrimage with the steady purpose that will at last land him at the

end, with a good conscience and thankfulness for the laying down of the weary load in the presence of Christ at his coming.—
EDITOR.

A VISIT TO SCOTLAND.

On Saturday, Oct. 8, the Editor departed from Birmingham, on a promised visit to various parts of Scotland. He departed with a heavy heart, having just heard of brother Collyer's sentence of imprisonment—an infamous mal-administration of justice—doubtless permitted for objects specified in Dan. xi. 33, 35. Consoling himself with this view, and with earnest prayer to God for brother Collyer's sustenance and comfort in the hour of extreme affliction, he stepped into the train at 11.20 a.m. He was to have been accompanied by Sister Roberts, but her state prevented for a day or two. (Weakness mars every human occupation and arrangement—at present; it will not always be so. God, who made what little strength we have, has pledged his word to give deliverance at the right and the wise time, and to bestow strength and knowledge and life for evermore. Some doubt. Beware. The fearful and the unbelieving shall have no share. "Oh yes; that's me," say some fainting hearts. Not at all. You misinterpret. You are fearful and unbelieving as to yourself; are you fearful and unbelieving as to God's performance of his promise? "Oh, no;" such say, with tears of gladness. "I have no doubt about the performance of God's part." Very well; that is what he requires of you. It will please him, rather than otherwise, that you are fearful of yourself. What else is "working out your own salvation with fear and trembling?" To this very class God says He will have regard. "To him that is broken and contrite in heart and that trembleth at my words."

Duly reached Edinburgh, about 8 p.m., after a rapid run of about 300 miles. There is nothing to report of such a jour-

ney now-a-days. You step into a comfortable covered box with wheels, take your seat, and wait a certain length of time, and then walk out. And, whereas you walked in at Birmingham, you walk out at Edinburgh,—and no credit to you. It is a triumph of the wonderful mechanical developments of the age, which are without question a preparation for the work of universal government in the age to come—the old Adam being made to do all the hard work in getting the house ready for the New. You could say something about your company, and about what they said, when there might be anything worth telling. But how can you expect to have anything worth telling? Even if your companions were sparkling gems of the first water, you cannot see their beauties in the inevitable restraints of strangerhood; but what chance have you when 99 out every 100 persons you meet have only just intelligence enough to attend to questions of bread and butter, and intellectual sympathies that can soar no higher than the latest murder or railway accident? It would be possible to tell something of one's thoughts: but this is an endless and somewhat nebulous subject, which might not be always profitable.

Getting out at the Caledonian Station, west end of Princes' street, found Princes' street lighted with electric lamps. The night was foggy, and therefore the effect was not so good; but still a vast improvement on the dingy, dull, yellow flicker of coal gas jets. There can be no doubt that electric light (*alias* spirit light) will be largely employed in the age to come, which is peculiarly the age of light and glory in all senses. The foundation is being laid for its general use against the time when

the work being all done, it will be the business of mankind to rest—not in the shape of inaction, but in the shape of the pleasurable activities of enlightened and blessed life. Glorious exchange of the heart-crushing drudge of this age of evil. It will surely come: wait for it.—A few nights after, a clearer night, showed a clearer light—an interesting, fascinating, beautiful light—a light that makes you happy to look at. How much depends on the atmosphere! Thought of this, one very clear night recently, when the moon was like a dazzling silver ball, and the heavens overhead, a dark clear ebony, garnished all over with sparkling points of starlight. In the East, travellers say it is always so. How much of the hum-drumness of present life is due to mugginess of atmosphere. When this is corrected, what a world of comfort and joy from this alone. How glorious must the electric-lit universe appear to immortal eyes, when all dimness and dullness has disappeared before the sunshine of God's unchecked blessing!

A night's restoring rest at my brother's house (Capt. David Roberts, of the s.s. *Kinghorn*, trading between Leith and Hamburg) brought Sunday morning, and the assembly of the brethren for the breaking of bread at Oddfellows' Hall, Forrest Road. (The brethren meet in the most miscellaneous places throughout the world—mostly holes and corners; not quite so bad as the dens and caves of prophetic acquaintance. But whatever sort they be, they will all shortly be forsaken, and exchanged for places of glorious habitation and assembly, when the government of the whole earth shall have been transferred to Jesus and the saints. In this case, the place of meeting was a capacious upper room, with windows at one end. There was a goodly muster of brethren and sisters, including a number from various places in the country. There are about 100 belonging to the Edinburgh ecclesia, and several small companies within a radius of 20 or 30 miles. In the evening the large hall in the same block of building was filled, by an audience which paid marked

attention to a lecture on the question, "Is Christ coming again?" On Monday, sister Roberts arrived, on a visit to her native place, after a somewhat prolonged absence (not exactly her native place, for she was born in Kincardine, on the river Forth; still the place where life is spent from two years of age, has all the associations of a native place). These are usually gratifying in a sad sort of way—and they were so in this case—slightly. The experience was emphasized by many tokens, not only of the evanescent nature of the life we now live in the flesh, but of its completely unsatisfactory, and its disappointing nature, in all respects. The flesh, with its friendships and schemes, is a vanishing vapour: the spirit, with its friendships and schemes, is the coming reality which grows more precious as the things of youthful emprise go more and more to decay. "We look not at the things that are seen, for the things that are seen are temporal, but the things that are not seen are eternal." Wherefore, forgetting the vanishing things that are behind, we press forward to the no uncertain goal connected with those things that are the Lord Jesus Christ's.

On Tuesday evening, the large hall was half filled to hear a lecture on "What Christ is coming for?" and again, on Thursday evening, to hear of the signs of His coming. Sunday morning again, brought the meeting for the breaking of bread, and the repetition of the pleasant experience of a week previous. On Sunday evening, the large hall was again filled: subject, "The practical bearing of the subject of Christ's coming." On all four nights, there was a good hearing, thanks to the excellent arrangements of the brethren. Was anyone impressed in a way that will lead to ultimate results of value? Who can tell? It is not our business, though always naturally solicitous, our business is to speak the Word, in season and out of season. It is God's work, and God's power, and will produce God's results. For more than this we need not be anxious. The brethren did their duty, and there

they rest, so far as this matter is concerned, going forward to the next stage of effort, "always abounding in the work of the Lord," knowing it is by no means a work in vain, though to worldly eyes it would appear so. The intervals in the programme the Editor was compelled to devote to the preparation of the November *Christadelphian* and other work. He had, therefore, no opportunity of availing himself of the social intercourse of the brethren. This, in its perfect form, is coming with Christ, and, therefore, we can all afford to wait.

After Edinburgh, Dundee — about 50 miles to the north of Edinburgh, at the inner end of the Firth of Tay, on the east coast. The brethren are few, poor, and struggling here, numbering about 20. There is a larger meeting of the *quasi* brethren, known as Dowieites; but they are a hindrance instead of a help, holding what elements of the truth they possess in a faltering, uncertain, indefinite sort of way, while mixing therewith corrupting doctrines held by the apostacy. The present effort was limited to two lectures in a hall, the name of which we forget (no matter). The weather was very unfavourable (indeed, for a whole fortnight a terrific tempest raged, strewing the coast with wreck, and sending many to a watery grave). In addition to the unfavourable weather, there were meetings connected with the annual Town Council elections, which drew large attendances, in spite of the unfavourable weather; of course, people can be superior to the weather when their interest is engaged. A Town Council election is a poor subject to excite people; but then, in such a poverty-stricken age as this—that is, an age so devoid of truly interesting things—the people naturally clutch at anything that varies the monotony, and hum-drum, and drudge that reign in most spheres of the world at the present time. Ephraim, of old, fed on husks: the Gentiles feed on worse things; the feast of fat things is coming—for all people. It is not yet come, and the people cannot be attracted from the husks to hear about it. Nothing of real consequence is

to be done, or can be done, until the Lord come; that is, as regards the world at large. It is something to prepare, and be prepared, as the instruments of the divine work in that glorious age. It cannot be said that such a result is of no consequence; and, as the darkness and depression of work under difficulty is part of the process of preparation, it was not an unfitting or bootless work to go into a dingy hall, and speak to an uninterested and uninteresting audience of about 150 people, reduced, the second night, to about 100, the subject, "The Word of God the only Standard, and the Glorious Salvation Revealed in It." On the second night, as we were informed, the "Rev." Mr Macrae, the excommunicate of the Free Church for heresy on the nature of man and the punishment of the wicked, and successor to the well-known George Gilfillan, was present. He only stayed three-quarters of an hour. Perhaps he could not stay longer in consequence of other engagements, or perhaps he was disgusted at the ultra-dogmatism of the full assurance of faith in the Scriptures, and what they teach. At all events, the brethren reported him "not the man," for the whole counsel of God. There were hopes of him at the time of his trial and excommunication. Brethren in various parts sent him various works in connection with the truth, with the hope that he might go on from the recognition of man's mortality, to the recognition of the way to immortality and the glorious gospel of the Kingdom. Some entertained the hope he might prove a second Brother Ashcroft! Alas! such are scarcely to be found twice in a generation. Either intellectual obfuscation, or moral bondage to man, in some shape or other, prevents the full acceptance of the apostolic "platform." They stop short in spiritual abortion. Mr. Macrae's case is another illustration of the unfounded character of surmises frequently indulged in with regard to this person and that in past times. A brother will say, "I am sure if so-and-so had had the truth brought to his notice, he would have

accepted it." The reason of the remark is, the partial reception of the truth in some particulars. There is no possibility of testing the remark in the cases of those of a past generation; but it frequently happens in living experience—in fact, it rarely happens otherwise—that persons of a smattering acquaintance with the truth derived from an imperfect source, go no further, and refuse to or are incapable of embracing the light in its fulness when it comes across their path. If a man love the praise of men or have a leaning in the direction of popularity, his acceptance of the truth is an impossibility, because, if a man accept the truth, it is "good bye" to popular favour. Popular favour disappears like mist before a gale when the candidate for it begins to propound the doctrine that men have no hope and no friendship with God, outside the apostolic institution of the gospel in the belief and obedience thereof. This is said to be Mr. Macrae's case. If so he is to be pitied unspeakably, for in a few years, the patronage of his fashionable and friendly congregation will fail him in the inexorable demands of the cemetery, and he will then be face to face (for there is no interval in the grave) with what responsibility may come with his acquaintance with the truth. If the case is not so, he will go on to the full apprehension of divine wisdom and the full submission which it claims at the hands of all who become the subjects of it.

After Dundee, Arbroath, some 30 or 40 miles farther north, on the east coast. Here there is only one Brother and Sister, Brother Robertson, at whose request we spent two days, lecturing once, to a very few people. The weather was tempestuous, the public pre-occupied with a "Foresters' Festival"—(poor festival), and the only available place of meeting, a high-roofed, but dingy, poorly-lit room in the rear of an inn. However as Brother and Sister Robertson's effort on behalf of their testimony in their day, place, and generation, it was doubtless, as acceptable as a crowded brilliant hall to Him who estimates all things according as they are done to Him or not.

Next, Aberdeen, the Editor's native place. Here there is an ecclesia of moderate number, which has sustained a chequered existence of over 30 years. The Brethren do the best they can with the moderate facilities at their command (it will be a great thing for every one if it can be said at last "they have done what they could.") If every one reads the Scriptures daily, and privately and lovingly conforms to what he will find revealed as God's requirements therein, the result will be great in the day of account, perhaps greater than where the public life of an ecclesia may be more showy and efficient; at the same time, as a rule, private faithfulness in the way indicated usually finds expression in that public activity which is part of the required service of the saints. The Brethren had arranged for three public lectures in the Music Hall. On all three occasions there was a large audience and a very attentive hearing; subjects—"The coming of Christ; the reason for it; the signs of it." Brother Mowatt presided on each occasion. The Brethren, as in Dundee, had engaged apartments for the editor in a hotel. This works very well, allowing of that seclusion which is necessary for the literary work which he has always to take abroad with him wherever he goes, and of that necessary rest which cannot always be taken when wanted, when sojourning with the Brethren in private. For their consideration in this respect, in both cases, the editor hereby tenders thanks, without, however, implying any want of thanks in other cases, in which the best arrangement in the circumstances was made. In Aberdeen, there were several to claim acquaintance and kin with the Editor on the score of place of nativity. Claims on this ground never had any strength with him, because early taught by the Word to know no man after the flesh. If they had little strength at the beginning, they have none now when nearly 43 years acquaintance with the ways of man has enabled him to see how futile and ignoble is human life divorced from God and his glorious purpose. But friends

in the flesh cannot understand this, and they peep round the corner on the strength of their claims. However, the cases were wonderfully few: for from the circumstance that at 13 years of age, the Editor's heart was smitten by the hope of Israel, it came to pass, first, that at no time has his life run in the channel of flesh relationship, and secondly, that most of his friends in the flesh are likewise professed fellow-citizens of the commonwealth of Israel. We refer to the circumstance merely for its spiritual bearings. What Jesus said of himself holds good of all his true Brethren (for they are one).—"My mother and my brethren are they who hear the word of God and do it."

The Editor's visit to Aberdeen extended from Saturday, October 22nd, to the following Thursday, on which latter day he took the train for Irvine (via Glasgow). Irvine is on the west of Scotland, and was visited during the last Scotch trip. The reason of the present visit so early, was the giving of a promise on the last occasion. (Promises are of sacred obligation with all the sons of God). The last visit was a very hurried one—lasting only five hours; this extended over two days. The Editor intended to rest the first evening, having travelled all the way from Aberdeen after a lecture on the previous evening in that city; and to lecture on the second. However, he had failed to make intimation to this effect, and he was somewhat appalled to discover that the brethren had advertised the lecture for the first evening. He was tired out and unfit to lecture; but what was to be done? There was nothing to be done but get through it the best way possible. This he did, but not without effects from which he has not yet recovered. (The old internal weakness that felled him for six weeks nine years ago is ever ready to come to surface with overstrain: otherwise, he is well and looks well, and friends cannot reconcile appearances with the need for careful driving. However, it was no one's fault but his own in this case.) An audience of about one hundred persons—a

good audience for Irvine—assembled to hear what the Scriptures had to say on immortality.

Next day, literary work filled up the time, and on Saturday, Oct. 29th, the Editor departed leave for Cumnock (about 30 miles or so further south and east), where, on the Sunday, a moderate company of earnest brethren and sisters assembled for the breaking of bread. The profitable contemplation of the Lord's death and coming to us again occupied nearly two hours in the various exercises connected with the occasion. In the evening, a crowded audience came together in the large room of the Black Bull Inn (the only room available for the purpose) to hear a lecture on the nature of the work accomplished by Christ at His first appearing. On Monday evening, an audience of nearly similar size (a size, however, not large, as the room, though called large, would not be considered large from the public-hall point of view) came together to hear of the Lord's coming and the signs of the times. Brother Haining, who presided on all occasions, stated to the meeting at the close of the last lecture, that the meetings had given entire satisfaction, and that the attendance had exceeded expectation. The truth seems in quite a promising way in and about Cumnock. Believers will number about 40, taking in the surrounding district, and many are favourably disposed. The brethren seem to be earnest men of the right stamp. Animosities, alas! are not unknown. When have they been absent since man was sent out of Eden to take care of himself? Jesus says they "must needs be." The needs be will be apparent when we get through. Meanwhile, it is of vast moment to be on the right side of all questions causing strife.

On Tuesday, Nov. 1st, the Editor bade farewell to the brethren, and took the train for Dumfries, about 40 miles on the road southwards and homewards. Here, arrangements, of an enterprising sort, had been made by Brother J. Robertson, who, with his excellent wife, has not been in the

truth very long. He is a draper in the town, was an elder of Free Church, and leader of the choir in the principal congregation in Dumfries. (Dumfries has a population of about 20,000 people. It is situate not far from the English Border, and is chiefly devoted to the manufacture of tweeds). Brother Robertson came to a knowledge of the truth through having *Twelve Lectures* placed in his hands by a female employee (now a sister in Edinburgh). Having embraced the truth heartily, in which he was, after much mental struggle, joined by his wife, he has given himself up to its guidance in an unreserved and hearty way, which it is encouraging to behold. The present visit was at his request and cost, jointly with a few other brethren, in the district to the south-west of Dumfries. One lecture (well-advertised) was given in the Mechanics' Hall, a large finely-appointed room. The subject, "The second coming of Christ." The night was exceedingly cold; notwithstanding, there was a fair audience, about half-filling the floor, and a marked attention for an hour and-a-half. The Provost of Dumfries was among the auditors. Brother Robertson presided. Several brethren were present from the neighbourhood. Next day was devoted to literary occupation.

On the Thursday, November 3rd, there was a run to Kircudbright, about twenty miles to the South-east. Arrangements had been made here for one lecture, and that on the subject of "The Devil." The reason of this lay in the fact that brother Kirk, living at Carnie Hill, has recently

been ejected from his farm, for the Truth's sake, as may be recollected by readers of "Extracts." The ejection, which caused quite a stir all round the district, turned chiefly on brother Kirk's denial of a personal supernatural devil. Much interest was exhibited to know the grounds of this denial, and it was considered a good opportunity for a lecture on the subject at Kircudbright, which is the centre of the district. The lecture was given in the Town Hall, brother Caven, of Dalbeattie, presiding. There was a large audience, and much attention. The audience was scarcely of the class the brethren were anticipating. Kircudbright is a place of select residence, where people go to live who have acquired a competence. It has not a large population—between 4,000 and 5,000; but these are of the better sort. The audience was not largely composed of these, but of the common sort, with a sprinkling of those higher up in the scale. There was no cause for surprise in this, as the brethren recognized; for it has always been the poor who have given heed to the word of truth. "Not many noble are called"—a few, very few; God hath chosen the poor, a choice which results at last will justify.

Next day we set our face homewards, considerably tired out, but thankful for some mitigation of the present age of evil, in the fellowship of many hearts in divers parts, that are in affectionate harmony with the glorious things spoken of Zion.

EDITOR.

The Christadelphian.

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

DECEMBER, 1881.

THIS is the last No. of volume xviii. Those who, by the appearance of the next number shall not have renewed sub-

scription, will understand the non-appearance of the postman at the usual time next month. At least we hope so, and that they will not make the mistake of some in past times, who have supposed themselves deliberately and disrespectfully omitted. The fact is, the new list is made up from the letters sent to the office, and therefore any omission is an omission by the subscribers themselves.

We have received many encouraging letters touching the usefulness of the *Christadelphian*. The writers will please accept acknowledgment in this form, as it is impossible to do so privately in so large a number of cases. With more time and space at command, we might have allowed subscribers to speak for themselves. As things are this month, we are obliged to curtail.

THE SIGNS OF THE TIMES.

THE PERSECUTION OF THE JEWS.

THE NEW SCHEME OF HOLY LAND
COLONIZATION.

OTHER STRAWS.

CONDITIONS FAVOURABLE.

Compelled by the intrusion this month of the annual table of contents, to abridge, matter bearing on the signs of the times we give hearty preference to the encouraging development of the Jew-and-Holy-Land sign. The persecution of the Jews is doubtless destined to play an important part in accelerating the already begun appointed partial return to the land of their fathers. A Jewish correspondent in Russia says :

“The late commotions in the South of Russia have terrified the heart of all the children of Israel in all the countries of their dispersions. Such a plague has not visited our brethren in faith since the year 1648, and it will be scarcely believed that such things should have occurred in the present age. But everyone who knows the condition of the Russian Empire and her various peoples, as also the status of our brethren in that land, feels no astonishment at such proceedings having taken place. In the space of a month the houses of our brethren in the South of Russia have been destroyed, and their dwelling-places have been ruthlessly laid desolate by the lawless mob. Daily do I witness

such sad scenes and my heart sickens thereat. ‘Whither are we going?’ these unhappy wretches exclaim. ‘Where shall they go to?’ I also ask, but receive no reply. The Russian Government complacently folds its hands and exclaims, ‘My hands have not shed this blood; it is the Nihilists who have excited the people against the Jews!’ The newspapers teem with hateful speech against Israel; they rejoice at the distress of the sufferers and justify themselves with the plea, ‘It serves the Jews right that this evil has come upon them.’ They, even now, stir up the mob against our unfortunate brethren, and the Government does not in any way interfere, for they say that the Government is unable to stop the mouths of our enemies and of those who accuse us!’

The *Wolowosk* of St. Petersburg, states that the Jewish question has attracted the general attention of diplomacy, and that a collective examination has been resolved on, on the part of the Powers.

Meanwhile, most cheering news comes from Constantinople as to the progress of the scheme referred to in the October number. The nature of this news will be apprehended in the reading of the following letter from the Constantinople correspondent of the *Pall Mall Gazette* :—

“It is not unnatural that the Jews should once more turn their eyes towards the land of their ancestors, and seriously consider whether it may not afford them a haven of rest from the vexations to which they are exposed, even as it did to their forefathers when they went forth out of the land of Egypt. But the new exodus, if it is to take place, must be of a very different character from the armed migration of the children of Israel. The idea, which seemed at first to be merely the visionary dream of religious enthusiasts, has received of late years a considerable amount of practical support. After labouring here for upwards of a twelvemonth to secure its immediate realisation, Mr. Lawrence Oliphant at least succeeded in giving valuable evidence of its feasibility in ‘The Land of Gilead.’ Nor has the seed which he has sown fallen on barren ground. Mr. Oliphant’s idea has been brought forward in a new shape, and the objections which the Porte formerly entertained have been so far overcome that there seems now a reasonable prospect of its

speedy realisation. A scheme has been laid before the Turkish Government, under the auspices of influential Jews, chief among whom figures Mr. Cazalet. He is supported by many leading Hebrews, both at home and on the Continent, and he commands all the financial facilities required for carrying out the vast undertaking which he patronises as soon as it has obtained the consent of the Sultan. His representative at Constantinople has so far succeeded in pushing it successfully through the various and difficult stages which all proposals emanating from foreigners are required to fulfil. It has even passed unscathed out of the fatal ordeal to which all concessions are subjected by the Tophaneh Commission, deservedly nick-named 'the Undertaker's Commission,' in allusion to the funeral rites which it usually performs over every proposal laid before it. The scheme only awaits now the approval of the Council of Ministers and the iradé of the Sultan, and both are expected to be given in due course. So little, indeed, is asked of the Turkish Government, and so much is offered, that it seems difficult to suppose that any reasonable objection could be raised. The concessionaries only ask for grants of Government land in any part of Syria at the Porte's own choice, and they offer to spend five millions sterling on settling Jewish colonies upon them, and developing the resources and means of communication of the country. The only condition upon which they insist is that the Porte shall allow them full freedom for the construction of all works of public utility which they may think necessary for the benefit of their colonies. This condition is so fair and so unexceptionable that even the Turkish Government can hardly fail to admit it."

On the appearance of this letter, Mr. Cazalet wrote to the *Pall Mall Gazette*, not contradicting it, but correcting it in the immaterial particular of his nationality. He says he is not a Jew, but a Scotchman, and that the amount to be spent under the scheme is not five millions (he does not say how much). This letter of correction confirms the fact that such a scheme is afoot, as set forth by the *Pall Mall Gazette* correspondent, and that it is under the attention of the Sultan. In this respect, his letter is valuable.

Then the *Jewish World* (representing the broad, *alias* unbelieving, section of Israel in Britain) has a nag on the subject. It recognizes the existence of the scheme, and of the measures taken to promote it; but it pooh-poohs it as an attempt to force Providence. The *Jewish World* is well answered by the *Evening Standard* from which a cutting has been handed to us. This paper says:

"What is to be said to the criticism generally? Of course, if the action of these people is begotten of impatience, and is intended to artificially hasten a foretold consummation, it stands condemned without another word. But if ever the Jews are to go back to Palestine, we must suppose that they will be gathered by human agencies and visible causes. They do not expect to sit still and be bodily transported by angels, and set down in their own land. And if so, who is to say what agency shall be considered Providential, and what presumptuous? If it be a just and expedient thing that now, at the break-up of the Ottoman Empire, the scattered nation should draw together to a head in the land that is by common consent its own, must no one who believes that this gathering is foretold, and will come to pass, raise a finger to help it, upon pain of being rebuked for trying to 'force the hand' of Providence? There is something to be said on that side."

These newspaper discussions show how steadily the idea of Jewish restoration is coming to the front, and what a practical shape it is taking. There are other straws. A private letter has been received from Russia in which the following passage, quoted in the *Jewish Chronicle*, occurs:—

"I have just returned from a month's tour in Volhynia and Podolia: in the latter government I found myself in the midst of the movement against the Jews. I was staying with a Russian landed proprietor, lately President of the "Juges de Paix" of this city, and while at his house I met the Maréchal de Noblesse and several of the leading officials of the district. I find that the general feeling, even of intelligent Russians, is decidedly opposed to the Jews, and it is thought that this movement will not die out, but increase. The subject of emigration found very great favour among my friends, and M. ———"

(my host)) is especially keen about it. M. — has powerful influence with certain members and ex-members of the Russian Government, and is confident of being able to obtain solid and material assistance for a well conceived Scheme of Emigration, from the Government. He and his wife, a most accomplished lady, are also strongly of opinion that very many Jews would gladly embrace such a scheme, at the present moment, and independent of any pressure which may hereafter be put upon them and their co-religionists either by the Government or by popular clamour. Here then, it would seem, are all the conditions favourable to your scheme. It only remains to weld them together. On his side M. — is willing to enter into the matter cordially and energetically; and you may confidently rely upon him as a gentleman of unsullied honour and integrity. He is, I may mention, only about 35 years of age. He wishes me to ascertain from you the nature of your scheme and how you would propose to dispose of an emigration of say 100,000

Jews per annum? I presume that yours is a land scheme, but how would the immigrants be supported for the first year or eighteen months? A great many of the emigrants from this country would have means sufficient to pay their passage money and even to support them for the first year. But a great many would require assistance. Is there any remunerative employment open, or likely to be open to them in Palestine? M. de — and some of us who are favourably disposed to the scheme think that pamphlets setting forth the solid advantages of the climate, soil, &c., of Palestine, printed in German, or, better still, in "Jargon," would be very useful for circulating amongst the Jews in the Polish provinces, by which I include Volhynia and Podolia. I believe I could get monetary assistance to a well-conceived scheme in this city.

I should judge that the present would be a very favourable moment to obtain a grant of land, on reasonable terms, from the Ottoman Porte.

INTELLIGENCE.

All intelligence communications must be in Birmingham by the 15th of the month at the latest. Intelligence should not form part of ordinary correspondence, but should be written on separate paper, and marked "Intelligence."

Use note paper size and write on one side of the paper only. Do not use large sheets; write with good ink, and write all proper names very plainly.

ARBROATH.

Lectures were begun here on October 2nd, and are intended to be continued during the winter and spring. The lectures are fairly attended. A discussion on the immortality of the soul, partly on the Socratic method, is to take place on the 1st and 2nd Sunday evenings of December, between a Mr. Maclaren and Brother Robertson.—W. ROBERTSON.

AYLESBURY.

Our labour here is in some measure successful. We immersed into the all-saving name, on Sunday, October 2, JOSEPH BLUNT, formerly a Wesleyan; also, on October 15, three persons from Thame, in Oxfordshire, a town about ten miles distant, viz., HENRY DRINKWATER, and his wife, Mrs. DRINKWATER, and Mrs. NEWITT, wife of Brother Newitt, who has, up to the present, been alone there.—M. WHEELER.

BEITH.

I have to report the baptism of DAVID RESIDE, on September 21, and JAMES MAXWELL on October 6, who, having made a confession of their faith, put on the only name given for salvation.—JOHN GILLIES.

BIRKENHEAD AND TRANMERE.

During the month the lectures have been well attended; interest appears to be on the increase. Brother and Sister Gee, of the Liverpool ecclesia, have decided to meet with the brethren at Bir-

kenhead on account of being nearer to them.—See "Sunderland."

LECTURES.—October 16th, "The end of the world" (Brother R. D. Robertson); Oct. 23rd, "Hymn book theology" (Brother C. F. Clements); Oct. 30th, "Man" (Brother T. N. Parker). November 6th, "The kingdom of God" (Brother W. Riding); Nov. 13th, "The notable day of the Lord" (Brother G. Waite).—T. N. PARKER.

BIRMINGHAM.

Obedience to the faith in baptism has been rendered by the following persons during the month:—WALTER GRIFFIN, brass founder, formerly neutral; JOSIAH GRIFFIN (21), engraver, formerly Unitarian; Mrs. CATHERINE BABBS, wife of Brother Babbs (49), formerly Methodist; WILLIAM SHEPHERD (24), gardener, previously church and chapel goer; JOSEPH WADDOP (60) gardener, formerly Wesleyan; ELIZABETH BIRT (21) formerly neutral; WILLIAM GOLDIE (40) coachman, formerly Baptist; C. H. JENNINGS (18) formerly Church of England.

On Monday, November 14th, the usual quarterly meeting of the brethren and sisters took place in the Athenæum—the hall, after tea, being quite full. An enjoyable and profitable evening was spent in the hearing of edifying addresses, and the singing of hymns and anthems. Brother Cook, of Rock-hampton, Australia, addressed the meeting.

The public tea meeting of the young men took place on a Tuesday, not on a Thursday, as stated by a mis-print last month.—Brother Habgood,

who emigrated to Canada some time ago, has returned.

LECTURES.—October 30th “The patriarchs” (Brother Bishop); November 6th, “Signs of the Lord’s coming” (Brother Roberts); Nov. 13th, “The human face divine” (Brother Shuttleworth); Nov. 20th, “Divine civilization” (Brother Shuttleworth).

For the brethren at Small Heath, Brother Heeley reports the addition of MARIA BROWN (76) mother in the flesh to Sister Venn; she was formerly a Congregationalist.

CINDERFORD.

The efforts of the brethren in this neighbourhood for some considerable time past, have resulted in several persons rendering obedience to the truth, namely, B. E. BEARD, in October; VINCENT G. HAMMONDS (31) formerly Baptist; and Joseph Beach (27), formerly Primitive Methodist, on November 5th; ELIZABETH SLEEMAN (32), formerly connected with the so called Bible Christians; and Samuel Whitehouse (60) formerly local preacher Primitive Methodist, on November 12th, on Sunday, November 13th, we formed ourselves into an Ecclesia. In the evening, Brother Wilson, of Gloucester, delivered a lecture in our newly-opened room, on “Salvation.” We are strengthened and rejoiced by the power of the truth in this neighbourhood, causing many more to be anxiously seeking the way to become participators in the Hope of Life.—W. M. BEARD.

CUMNOCK.

Brother MACDOUGALL reports the baptism of MATTHEW MCTURK, Jun., (26), formerly Free Church of Scotland, who rendered obedience to the truth on the 12th inst. Several others seem earnestly enquiring. (See “Visit to Scotland.”)

DERBY.

Since my last report, we have had the assistance of Brother Hawkins, of Grantham, and Brother Richards, of Nottingham. One and all wish you may be successful in the reunion you are trying to bring about.—W. CHANDLER.

DUNDEE.

The Ecclesia here has been much benefited by a visit of Brother Roberts. Two lectures were delivered in the Thistle Hall.—(See “Visit to Scotland.”)

On the second evening, the two M.P.’s for the town were giving their account for the session. Curiosity seems to be the only motive that induces people to come and hear the truth; so we cannot expect them to deny themselves the pleasure of attending meetings more congenial to the flesh. But we rejoice that the time is coming, of which the prophet has spoken, “For when Thy judgments are in the earth, the inhabitants of the earth will learn righteousness.” A very pleasant and profitable social meeting was held with Brother Roberts after the second lecture. Altogether the brethren have been much refreshed and encouraged by his visit.

Our Sunday evening lectures have been on the question—“What is Christ to do when He comes again?” A few strangers attend who seem to be interested. A systematic house to house distribution of the “Finger Posts” has been organized, with the address of the meeting-place stamped upon them. We trust it may be the means of bringing many to hear the truth.—W. GILL.

ETTINGTON.

The following persons have obeyed the truth in baptism:—THOMAS PETERS (33), carpenter and

joiner; and his wife, SARAH ANN PETERS (33), both of Leamington, and formerly Church of England; also SARAH ANN PETERS, niece to Sister Randle, of Ettington.—HENRY RANDLE.

EDINBURGH.

I have to intimate obedience to the faith on the part of PETER LAIDLAW (32), gardener, at one time connected with the U.P. denomination. He put on the name on 20th October, after a very intelligent confession.

We have lost, by removal, Sisters Campbell and Oliphant, the former to Guildford, and the latter to Newburgh, Fife. Sister Campbell hopes to meet occasionally with the London Ecclesia.

LECTURES.—Our lectures since Brother Roberts’ visit in October, have been as follows:—October 23, “Some prophetic periods expiring in our days,” illustrated by a chart (Brother Smith, senr.); October 30, “The Gospel, an invitation to reign with Christ upon the earth,” (Brother Wm. Grant); November 6, “The Jews: their present persecution and coming deliverance” (Brother Smith, senr.); November 13, “The coming of Christ, and consequent national changes” (Brother Lavrock); November 20, “Seek ye first the Kingdom of God and His Righteousness” (Brother Smith, senr.); November 27, “The Gospel of the grace of God” (Brother Blackhall).—WILLIAM GRANT.

ELLAND.

On Saturday evening, October 22nd, GEORGE DAWES (29), Post Office official; and his wife, MARY ANN DOWKES (27), came from Normanton, accompanied by brother Warwick, and was baptised into Christ at brother Jagger’s house, in Rastrick. Brother Dowkes is a native of this town. On November 5th, ANNIE BALMFORTH (23), wife of Brother Balmforth, and sister in the flesh to Brother Ralph Marsden; also JANE MARSDEN (19), daughter of Brother Ralph Marsden, rendered obedience to the truth in immersion. Brother and sister Balmforth were formerly engaged in Church of England work as communionists, Sunday school teachers, &c., but the two-edged sword of the Spirit cut the connection and set them free.

In April this year we commenced a Sunday School, and our Sister Jane Marsden is the first fruit therefrom. The truth seems to be spreading more in the outskirts than in the town, and we are expecting that others will obey before long.

LECTURES.—On Sunday afternoon, October 23rd, we had a lecture on “Jesus and John the Baptist,” by Brother Handley, of Maldon. The attendance was good, and the lecture was very plain and instructive, both to the brethren and to strangers; also on Tuesday evening, at the Mechanics’ Hall, West Vale, Brother Handley lectured. The audience was not large.—RALPH MARSDEN.

GLOUCESTER.

I have to report the immersion of BENJAMIN EDWARD BEARD (of Cinderford, 33), collier, formerly Baptist, who was buried with Christ in baptism on October 8th. Also of FREDERICK JAMES MOULE (19), tailor, formerly neutral, and of his wife, Mrs. LAVINIA CAROLINE MOULD (19), formerly of that abominable institution, the “Salvation Army.” These were immersed on November 5th. We have withdrawn from Brother Jackson Glenton, and we wish to warn the brethren everywhere against him, as we fear he will attempt to impose upon them.—[He did so at Birmingham before the nature of his case was known, he has also been at Halifax; let the brethren beware.—EDITOR.]

LECTURES.—Our lectures have been exceedingly well attended of late, the average attendance havin g

considerably increased during the last few months. Bro. Jones has now commenced to lecture, which in a measure will relieve our hard-worked brother Taylor.—A. H. ROGERS.

HALIFAX.

Since our last report the following brethren have given lectures here:—Sept. 11th, Brother Frank Shuttleworth (of Birmingham), gave two lectures. Subjects, 1st, "The seven wonders of the Bible," 2nd, "The last enemy." October 2nd, two lectures by Brother George Waite (of Stockport), subject, 1st, "the great and notable day of the Lord," 2nd, "Will the world come to an end in 1881?" October 30th, two lectures by Brother F. R. Shuttleworth, subjects, 1st, "The Bible true," 2nd, "The age of reason." Nov. 6th two lectures by Bro. D. Handley (of Maldon), subjects, 1st, "Who was Jesus, and why did he die?" 2nd "The baptism of John, was it from heaven or of men?" Also at Soverby Bridge, Bro. D. Handley gave two lectures. These lectures brought together very respectable audiences, who listened very attentively, and at the close of each lecture there was a great demand for our publications. Brother Handley has also held several Bible classes while he has been amongst us, which have proved very profitable to all who have been able to attend them; we are also glad to report that our efforts are bearing fruit, as several applications for immersion have been made and will take place as early as possible.—D. WADSWORTH.

HUDDERSFIELD.

I have pleasure in reporting the immersion of Mrs. MARGARET DOWLING (40), wife of Brother Dowling, formerly Church of England; Miss SARAH WEST (25), formerly domestic servant, and member of the Free Wesleyan branch of the Apostacy; Mr. HERBERT FISHER (21), also formerly Free Wesleyan. Brother Fisher's obedience was the result of a careful search of the Word for some time, and we hope for much usefulness in the service and work of the truth from him, if the Lord delay His coming. Brother J. S. Dixon, of Leicester, has been staying with us, and has given a course of five lectures at Slaithwaite, to large and attentive audiences, together with a discussion on the all-important question, "Has man an immortal spirit or soul?" in the Mechanics' Hall, Slaithwaite, near Huddersfield. Brother Handley, of Maldon, continued the lectures. They will be continued by other brethren so long as the interest of the people continues. The Scripture reader who discussed with Brother Dixon, cut a poor figure, and the audience were pleased with the able defence made by our brother. It was general matter of regret that he could not remain amongst us.

Our room in New Street is getting too small; the lectures are well attended, and some who are interested will soon, we trust, become members of the Royal Family of God. No doubt the newspaper correspondence on the "immortal soul" question, and our advertising efforts, have brought the truth into more prominence in Huddersfield than it has been for a long time. May the Father's blessing be with us in the work of the truth.—I have also to inform you of the death, on Oct. 30th, of our dearly-beloved and lamented Brother Earnest Stocks (21), who died of consumption. There was much promise of usefulness in the work of the truth had he been spared, but our All-wise Father has removed him in the flower of his age. The will of the Lord be done.—JOE HEYWOOD.

HECKMONDWIKE.

GEORGE WILDE, cloth tenter, of Birstall (about one-and-a-half miles from here), put on the saving

name at Dewsbury baths on the 31st October. Previously he was a local preacher with the Methodist-Free Church, but never knew the gospel until some two years ago, when he came across an old copy of the *Twelve Lectures*.—A. BARRACLOUGH.

KIDDERMINSTER.

During the month, two other additions to our number have taken place.—Mr. RICHARDS, shoemaker, not previously connected with any denomination, who has carefully looked into the truth for a considerable time, and been a regular attendant at the lectures; and ARTHUR BRACHTON (23), weaver, formerly a member of the Countess of Huntingdon's sect. These accessions to our number—and there are other cases pending—encourage us to go on proclaiming "the unspeakable riches of Christ," and setting forth the exceeding glories of his coming reign, and the exalted destiny which God places in the reach of mortal men. May the Almighty continue to bless our efforts in this town to the calling out of many who shall fully appreciate his "great salvation," and eventually become inheritors of "the life of God." We have not up to the date of writing (14th) obtained another room for our meetings, and the proprietor of the hall in which we at present assemble wants us out immediately.

LECTURES.—October 16, "The First Principles of the Oracles of God," (Brother P. Hall, of Birmingham); Oct. 23, "The one thing needful," (Brother Wolliscroft, of Great Bridge); Oct. 30, "The First Principles of the Oracles of God" (continued)—(Brother P. Hall, of Birmingham); Nov. 6, "The Land of the Jew," &c., (Brother J. Bland); Nov. 13, "The Throne of Glory," (Brother Taylor).—J. BLAND.

LEICESTER.

Sister Collyer and family have been much comforted in the affliction referred to last month, by the sympathy manifested towards them on the part of many. The result of the steps being taken to obtain Brother Collyer's release is not yet known at this writing; but a reaction has begun which may lead to results in Brother Collyer's favour. A gentleman well-known in the town of Leicester, yet a total stranger to Brother Collyer, was present in court during the recent trial, and he was so struck with the honest bearing of Brother Collyer, who conducted his own defence, and also the inconclusiveness of the case for the prosecution, that he made it his business to investigate the case for himself, privately, afterwards. This investigation convinced him of Brother Collyer's innocence of all intention to use the bad meat, which had spoiled on its way from America. With this conviction, he drew up a legal analysis of the evidence upon which Brother Collyer was convicted, showing that it not only failed to establish his guilt, but showed his innocence. This analysis has been submitted to several gentlemen, with the effect of convincing them that a great wrong has been done in Brother Collyer's imprisonment. Among these is one of the magistrates who tried the case, who has written a letter to Brother Collyer's son, in which he says: "With a deep sympathy in your sorrow, I cannot see how I can help you in any way further than by expressing (which I do most unhesitatingly) my opinion THAT YOUR FATHER HAS NOT BEEN GUILTY OF THE OFFENCE LAID TO HIS CHARGE."

Arrangements are in progress for the extensive distribution of a document setting forth these facts, and the analysis of evidence referred to, not with the hope that any remedy can be found for

the disastrous effects of the injustice that has been done to him, but with the view of mitigating those effects somewhat, by producing a correct public opinion.—EDITOR.

Brother Gamble says the brethren anxiously wait for the 7th of December, the day of Brother Collyer's release; he also says that since the last report there have been three additions to the ecclesia, viz., Brother Bryan Smithers, from Sheffield, and Brother and Sister Warner, from Liverpool.

LECTURES.—Oct. 9, "The conclusion of the whole matter" (Brother J. Yardley). Oct. 16, "Nebuchadnezzar's image" (Brother Thos. W. Gamble). Oct. 23, "The enduring substance" (Brother T. Weston). Oct. 30, "The way which they call heresy" (Brother J. Burton). Nov. 6, "What we are, and what we may become" (Brother J. S. Dixon).

LINCOLN.

Brother Scott reports that the Lincoln Ecclesia has, for the present, ceased to occupy the room in Corn Exchange. Until further arrangements, they will meet at Brother F. J. Roberts' for breaking-bread. Lectures have been delivered during the month by Brother Roberts, and also one by Brother Richards, junior, of Nottingham.

LIVERPOOL AND BIRKENHEAD.

The additions to the Ecclesia during the past month have been:—On the 22nd of October, ELIZA E. WOOLFALL (38) formerly Baptist, and for many months a zealous opponent of the truth, but now rejoicing therein, and counting all else but loss for the excellency of the knowledge of the Lord Jesus Christ; also on the 7th of November, WILLIAM GROUNDS (39) painter, lately a Methodist, residing at Upholland, near Wigan.—Brother C. F. Clements has returned to London.—HY. COLLENS

LONDON.

During the past month a few changes have taken place. On November 9th, HENRY LOCKHART, formerly Congregationalist, was inducted into the saving name in the appointed way. EBENEZER LEECH, who left us in 1875, on account of doctrinal differences, has again resumed fellowship, the difficulties hitherto preventing having been removed. Sister George Phillips has removed to Dundee, and Brother C. F. Clements, of Liverpool, has returned to London.

LECTURES:—November 6th, "To die is gain" (Brother H. Horsman); November 13th, "The second coming of the Lord" (Brother J. J. Andrew); November 20th, "Sacrifices" (Brother Owler); Nov. 27th, "The veil spread over all nations" (Brother A. T. Jannaway.—Wm. OWLER.

MANCHESTER.

We are glad to report the immersion of EMMA SENIOR, daughter of Sister Senior, of Darlington; also of ELLEN TURNER, for some years connected with the Church of England. We have also added to our number Brother Robinson, who has removed here from Sheffield. We sincerely regret the loss of brother and sister Dunn, who have removed to Fulham (London). We have had a visit from Brother Handley, who lectured for us on Sunday and Wednesday evening.—Geo. C. BARLOW.

MUMBLES.

In reference to the proposed discussion here, "The Rev." W. Briscoe writes to the editor of the *Christadelphian*, "having taken the opinion of the friends who invited him" to the Mumbles, "they are unanimously of opinion that there is

now no need for any public debate" on the subject of immortality. He therefore "does not feel at liberty" to undertake the work. And so is fulfilled the predictions of those who said "There will be no debate if Mr. Briscoe can help it." There remains nothing now but to antidote his Mumbles lectures on the first suitable occasion by a reply in the same form.

NEWCASTLE-UPON-TYNE.

We have secured a room in what was formerly the British Workman, Gallowgate, Newcastle. So we shall be more easily reached by brethren coming northwards. I have also to record the obedience of JANE ORRICK (34), formerly neutral, wife of Bro. Geo. Orrick, Carville Gardens, Wallsend. Sister Orrick has had much opposition; her mother, a member of the Salvation Army, told her she would disown her if she should join the Christadelphians.—GEORGE HARKER.

PETERBORO'.

The steady proclamation of the truth is being kept up in this city by the favour of God. Two special lectures were delivered by Brother J. J. Andrews, of London, on the 23rd and 24th Oct. Subjects: "Mystery, Babylon the Great, The Mother of Harlots," and "Coming Storms and Earthquakes among the Nations." Both lectures were fairly attended. On Sunday Nov. 6th, Brother Hodgkinson expounded the 7th chapter of Daniel to an audience of considerably over 100. Brother Hodgkinson has had the town supplied with "Finger Posts" from house to house through the brethren.—T. ROTCIE.

SHEFFIELD.

Two more at Sheffield have declared in a solemn act that they will, by the aid of the truth, subdue the evil propensities of the natural man. One is HANNAH HEATON (35), sister in the flesh to Bro. Thomas Heaton, Sheffield, who was initiated into the divine family September 24, by immersion. The other is JOHN SHORLAND (23), engineer, formerly of the Salvation Army, who put on the sin-covering name October 7th. We have had the pleasure of a visit from brother Sulley, of Nottingham, who lectured on "The symbolic Euphrates, or the Turkish Empire," illustrated by his ingeniously constructed map. We have lost by removal brother John Robinson (to Manchester), and brother Bryan (to Leicester).—JOHN BOLER.

STOCKPORT.

We have had an interesting case of obedience to the truth this month: Miss HANNAH WOOD (29), formerly Church of England. She is a lady's maid, and lives with a very influential family. She acquainted her mistress with her intention of leaving the Church of England and joining the Christadelphians. You will be able to imagine how such intelligence would be received. Much pressure was brought to bear to induce her to renounce the thought of taking the step. Ultimately, the parson was brought in, and a lengthy interview ensued, but the parson could make no head-way at all (for the truth is too much for such, even in the hands of a babe). He finally lowered his dignity by indulging in abuse. We have become accustomed to abuse, and can afford to bear it patiently and wait.—GEORGE WAITE.

SUNDERLAND.

Brother PARKER, Birkenhead, writes:—"One of our brethren having occasion to visit Sunderland on a business expedition of his own, determined to do "the Master's business" at the same time. To this end, he provided himself with a parcel of

pamphlets, and arranged with Brother D. Handley, who was then at Keighley, to follow him to Sunderland to deliver a course of lectures there. In the meantime, he inserted advertisements in the local papers, and issued large posters, headed "Jesus the Christ," announcing three lectures by D. Handley, as follows:—October 26, "His First Appearance, and what it was for."—Oct. 27, "His Second Appearance, and what is to follow."—Oct. 28, "The Christ is coming to establish the Kingdom of God and subdue all nations." One result was the discovery of a solitary brother, who had been in Sunderland only two months. He remarked that when he saw the heading of the bills announcing the lectures, he experienced "a thrill of joy," feeling assured that "a declaration of the truth" would follow. The wife of this brother being conversant with the truth already, rendered the necessary obedience at the close of the third lecture, Brother Handley assisting. Two brethren, who reside at Jarrow-on-Tyne, were also present, and afterwards the five broke bread together.

SWANSEA.

On Monday evening, Oct. 31st, a tea meeting was held on the occasion of brother Winstone leaving for Texas. A number of the brethren from the Mumbles were present. We also lost Brother Warm, some time since, by removal to Falmouth. Sister Brittain, senr., has removed to Hereford.

LECTURES.—October 16, subject, "Christ as King" (Brother Goldie); Oct. 23, "The Gospel of the Kingdom" (Brother J. T. Jones); Oct. 30, "The Spirit of the Hebrew Scriptures, compared with the teaching of the Rev. W. Briscoombe" (Brother S. Davies); November 6, "The Song of the Redeemed" (Brother Gale); Nov. 13, "How are the sinful Sons of Adam to become the Sons of God, and how can they know when they are such" (Brother Goldie).—THOMAS RANDES.

TEWKESBURY.

There has been a revival. The brethren and sisters have started afresh to cleanse the body of all the dross it has gathered during the last 12 or 18 months. They have resolved that they will not fellowship any who meet with J. C. Phillips.

They have also organised a house-to-house distribution of the "Finger Posts" every fortnight, which we hope will be the means of bringing out some who will be the accepted of God in the future age. If not, the Ecclesia will at all events be free from the blood of the town, in having declared the whole counsel of God. We have no addition to our number, but hope that the testimony we are giving to those in darkness may bring forth some to light and immortality.—F. JELLYMAN.

AUSTRALIA.

SYDNEY.—"I am a Christadelphian of only nine months' standing, but I rejoice to say that I am becoming firmer and better established in the one faith every day. My main object in writing you these words from the end of the earth is to thank you for preaching the gospel to me, which you have done in your *Twelve Lectures*. And now, dear brother, I rejoice with you in the hope of Israel, and am waiting for the fulfilment of the promises that were made to the fathers. I was born and christened and reared till 15 years of age in the lying and unjust Church of Rome. But I read the Bible and Protestant literature to such an extent that by degrees I became a protester against the mystery of iniquity. Lastly, it pleased Israel's Former, who is no respecter of persons,

to bring before my notice the noble and truthful literature of a sect which is everywhere spoken against."—ROGER MACNAMARA.

CANADA.

GUELPH.—Bro. Evans writes that two more have availed themselves of the Deity's proffered mercy and favour in Jesus's anointed. They were immersed into and for His name 9th October. Wm. HARTLEY (35), implement agent, was nominally Episcopalian; Wm. WINSTANLEY (35), machinist, till recently a member of the Baptist denomination. A few others there are who, if sufficiently alive to the blessings offered to the obedient believer of the gospel, will place themselves in the only safe place.

NEW ZEALAND.

PONSONBY (AUCKLAND).—Brother McKillop writes:—I am pleased to have to report the return of one more to the old foundation, brother GRAHAM. He only met twice with the Conditionals. He lives some distance from us, which with the nature of his occupation will prevent him from meeting with us regularly. We have commenced a Bible class. We do wish the "hard times" would lay hold of some of the able brethren and send them out here. I wonder why these times only affect us incapable.

Campbellism has been endeavouring to extend its operations here. An evangelist has been delivering lectures and inviting questions at the close. We did not think it necessary to go until we heard that *Twelve Lectures* formed his principal target. We then went several times, but no *Twelve Lectures*, yet we found *Twelve Lectures* always criticised in our absence. We have reasons to rejoice that now the day is at hand, *even at the door*, when the Lord will come and end those wrestlings, and deliver the whole creation from the spiritual corruption of the present evil age.

TIMARU.—Sister Williamson writes to contradict the assertion made in the July *Christadelphian* by the Sydenham Ecclesia, that they had had to withdraw from her, whereas she says it was she who felt constrained to withdraw from them, through their continual discord.—[We publish the disclaimer as a right claimed, and not because we know which side is right in the matter. Where we have personal knowledge, we can take ground; when we are ignorant, we can only give each side the same voice, unless we decide, which we shall very likely do some of these days, not to publish withdrawals at all except when the intimation is accompanied with justifiable reasons, with evidence, and an assurance that the constitutional course has been taken towards the accused.—EDITOR.]

Brother J. King writes that since his last letter the brethren have assisted Brother Seward's wife to put on the saving name. She was buried into Christ by immersion on the 7th June, 1881, after some months' study of the Word. They are also strengthened by the presence of Sister Williamson, from Christchurch, who arrived in the latter part of June, 1881. As to the progress of the truth in this part of New Zealand we cannot make much headway. We are but a small band, and the funds at our disposal very limited. Still we endeavour to keep the truth before that portion of the public who will lend a listening ear; but I am sorry to say the listening portion of the community is very small. All seem bent on gain. We have only added one a year for the last five or six years, which seems very, very small when

to account the foundation upon which our faith is built, and the rottenness of orthodoxy. How thankful we, who have recognised the glorious truths which the Bible contains, ought to be. It should be sufficient to spur us on to greater activity in the cause of Christ, and more so as we see the time fast approaching when our work will be done."

UNITED STATES.

DIAMOND MINES (BRAIDWOOD).—Brother P. Graham reports the arrival of Brother Philip Phillips from Porth, South Wales, after a very stormy voyage. He is a great help in the singing. For the benefit of the mining brethren who have been writing, and others, he wishes to say that work is plenty, and wages good.

ELMIRA (N. Y.)—Brother Sykes reports the loss to the ecclesia of a much-beloved brother, John M. Sterling, who died September 22, in his 75th year. He was born near Glasgow, Scotland, in 1807, and emigrated to the States when quite young, and finally settled in Elmira about 1846. He has raised a large and respectable family, who now mourn the loss of a good husband and generous father. In May, 1875, he united with the household of faith, by putting on the saving name. He leaves a wife and two daughters in the faith, and hoped that his sons would soon put themselves in the same position. (See note on cover "J. F. S.")

JOPLIN (Mo.)—Brother Fowlkes reports that T. W. STEVENSON (52), formerly Campbellite, and his wife, CORDELIA (50), were immersed, on the 18th of July last. They had been in the ranks of the Campbellites for a number of years, but came, at last, to an understanding of the Scriptures, through the reading "Twelve Lectures," "Elpis Israel," and other Christadelphian works. They are thankful that they are on the right road at last.

WEST HOBOKEN (N. Y.)—Sister Lasius (Dr. Thomas's daughter), writing in reply to a letter of condolence from the Editor on her mother's death says, "Your kind words of sympathy received, are indeed very gratefully appreciated. I thank you for your kind invitation to cross the Atlantic; but I think it will be better for me to remain here under existing arrangements. I feel assured that you desire my welfare and well-being, and will readily give me any good counsel and advice which will tend to promote this. And that if the circumstances which surround me in my present home, are at all satisfactory, it would no doubt be more proper and advisable for me to remain where I am. Although my situation is a lonely one in some respects, yet I feel that 'I am not alone because the Father is with me.' There is no reason why I should be dissatisfied in my present situation, therefore I prefer to sojourn here, during the short space of time that may be allotted to us in this state of existence. I feel that amid all my afflictions I have much to be thankful for. I can 'worship the Lord in the beauty of holiness,' with the privilege of beholding 'the beauty of the Lord,' and of enquiring 'in his temple,' in a spiritual sense. The meetings here have also become much more interesting under the new order of things. Scope is being afforded for a fuller and more perfect unfolding of the truth and for the development of the abilities of those who love it. Your writings, as well as those of the Doctor, are very highly prized and appreciated."

[On behalf of the few from whom Sister Lasius and others have separated (*vide* Brother Seach's letter in the October number), Brother H. Davis, formerly of Kidderminster, England, acting as their secretary, writes to complain that the said letter places matters in a wrong light as regards them. He states that by the minute book it appears that it was a question of going to a new hall that led to the separation. Perhaps so; but there must have been radical predisposition before such a question could have led to such a result. The scratch of a nail causes death where the blood is in a sufficiently bad state; yet the nail is only proximately the cause. We have confidence in the letter in question, in view of its endorsement by Sister Lasius, and also by her mother before her death. However, Brother Davis says:—

"We remain an established ecclesia of the same faith as our brethren, built on the foundation of the Prophets and the Apostles. Acknowledging Christ as our head in all things, we profess to hold the truth in its purity, as taught by Him and His followers, and are among those who are anxiously waiting his appearance to establish that entire new order of things, when difference of opinion respecting Him shall cease to exist, as foretold by the prophet Isaiah, 'when they shall see eye to eye, and shall with one consent call upon His name.'"]

ROCHESTER CITY (N. Y.)—Brother J. D. Tomlin reports that on Sunday, October 16th, HENRY CULROSS (21), put on the sin-covering name; and also SARAH E. CULROSS, his mother, being one of the many who were led into the unfortunate movement for a union without a unity, in August, 1878, between Christadelphians and Renunciacionists, which, for the cause of truth in Rochester, is sadly deplored. Sister Culross, upon mature consideration, and on account of heretical doctrines taught at the Renunciacionist meeting, and an unsatisfactory knowledge of the things of the name and the doctrine of the devil, was re-immersed, and has reunited with us in full fellowship; Lake Ontario being the typical grave out of which they rose to newness of life, by faith in Christ Jesus. At the examination we followed the "Birmingham Statement of the Faith" item by item. If brethren everywhere would adopt the "Birmingham Statement of the Faith," each new brother and sister would have it as a reference for their faith and belief when immersed, which might save many doubts and re-immersions. Our meetings are still held at Christadelphian Synagogue, No. 62, East Main Street, room 18, and we cordially invite any members of the family in passing through to look in upon us, and we will endeavour to make them welcome. Again, Rochester contains over ninety thousand souls, and it is a thriving manufacturing town in many lines of industry, particularly shoe-making and tailoring. Nearly every day in the year there are operatives wanted in some of them, and should brothers or sisters be seeking homes in the United States, we commend them to keep Rochester in mind. Our address is rear 11, Hudson Street; but let impostors beware. I am very much pleased that you have been able to reduce the price of the welcome visitor, the *Christadelphian*, and think you may succeed in getting from 25 per cent. to 50 per cent. more subscribers in America next year.

OLATHE (KANS.)—Pressure again compels postponement. We hope to give Brother Henderson's letter in "Extracts," in the January number.

No. 199.—JANUARY 1, 1881.

THE CHRISTADELPHIAN

MONTHLY PERIODICAL

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

EIGHTEEN HUNDRED YEARS AGO,

IN OPPOSITION TO THE DOGMAS OF PAPAL AND PROTESTANT CHRIST-
ENDOM, WITH A VIEW TO MAKING READY

A PEOPLE PREPARED FOR THE LORD.

EDITED BY ROBERT ROBERTS.

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NOTES.

U.E.—The good news is true. See Mumbles intelligence.

BOOK-LENDING STALL.—For a capital idea on this head, as an aid to the work of truth, see Nottingham intelligence.

J.W.T.—We are inured to the ear-pulling and the insults. Nevertheless, we thank God for sympathy such as yours.

T.H.—Do not let the trouble bear too heavily. Each has his portion. It helps us to stick loosely to the present order, and to surrender to all the claims of our future citizenship.

W.S.C.—The new translation of the Scriptures is not yet published. It is in fact not yet complete, so far as the Old Testament is concerned. It is promised early now.

J.W.B.—The English brethren do not "observe" "Good Friday," "Easter," "Christmas," &c. They merely use the leisure which these public holidays place at their disposal for the purpose of coming together on the basis of the truth.

A.M.—The person you speak of had better stay at home in his own country. He will be disappointed if he expect to help Renunciationism in Britain. Renunciationism is dead, beyond the power of any man to resuscitate it.

J.H.—We cannot say in what spirit the paper originated; but we can say, it lacks the confidence of true friends of the truth, for a variety of good reasons. It would be a pleasure to give a more encouraging answer.

SISTER Miss R. A. Booth, ladies' seminary, Northwood House, Brooklands, Sale, is desirous of obtaining the services of a sister in the faith, as general servant; one who would be faithful, and not an eye-servant. Write to the address given.

BROTHER Medlicott, of London, who writes from St. Bartholomew's Hospital, to which he has been conveyed in consequence of an accident, wishes the fact stated to those brethren who are in correspondence with him, in order

that they may be aware of the reason of a temporary silence on his part.

SISTER ROBERTS, 364, Belgrave Road, Birmingham, is in want of a strong girl of 16 or 17; in the faith preferred. She cannot offer much wages, but she can offer a place possessing many advantages and opportunities for a girl who is prepared to work in the spirit of Col. iii. 22-23. A faithful girl, from Scotland, would have her fare paid.

YOUNG'S ANALYTICAL CONCORDANCE.—W. T. Parker, of 392, West-North-st., Springfield, Clark Co., Ohio, U.S.A., wishes the fact to be known that *Young's Concordance*, costing in England over 30s., has been published in New York at 8s., and can be forwarded to any part of England at 16s. He undertakes to send it to any brother writing to him and forwarding that amount. He adds that there will be no pecuniary advantage to him. Brother Shut-leworth thinks it must be an abridged edition, as brother Parker says it weighs 5-lbs., while the English edition weighs about 14-lbs.

THE POOR.—Brother George Hammond, of Harston, near Cambridge, who obeyed the truth at Peterborough three years ago, is ill and in destitution, with a wife and four children.—Brother Hodgkinson, Norman Cross, Peterborough, certifies the worthiness of the case, and will take charge of contributions sent to his address.—Also, brother Campbell, of Inverness, in advanced years, is ill, and out of work, and in want. Brother W. Grant, of Edinburgh, appeals jointly, with brother Chas. Smith, on his behalf. They offer to take charge of and administer judiciously any contributions sent to his relief. Brother Smith's address is 19, North Richmond-street, Edinburgh.—We have also an appeal made to us on behalf of Mrs. Hine, wife of Mr. Hine, of the Anglo-Israel debate. Mr. Hine has disappeared, and Mrs. Hine is left in destitution. It is written, "Do good unto all men, as ye have opportunity; especially to those who are of the household of faith."

DOES IT MATTER WHAT WE BELIEVE?

FINGER POST, No. 15—(BY THE EDITOR).

A systematic distribution of these tracts, from month to month, would be a form of service within reach of the poorest and 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 thus open the way for a larger enlightenment. But whether or no, he would in this way be bearing a dutiful testimony, "whether they hear or forbear."

Price:—1,000 for 5s.; 500, 2s. 9d.; 100, 7d.; 50, 4d.; 25, 2½d.; 12, 1½d. Postage extra, at the rate of 2d. per 100.

LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

BRITISH.—November 22nd, Bunny and Davis, W. Grant, A. Roberts; 23rd, F. A. Chatwin, O. C. Holder, C. Hopper, H. Custon (2), E. Davies, S. S. Osborne, J. Roberts, T. Willson, G. Baker, W. Chambers, J. W. Dibol, 24th, D. Clement, E. Atkinson, T. Sykes, H. Leah, R. Hosie, W. R. Oakley, J. Ferguson, C. Walls; 25th, "Rev." A. Clayton, E. H. Holder, E. Wiffin, R. D. Robertson, J. Roe, K. France, W. Wheeler, W. Spence, W. H. Andrew; 26th, H. H. Horsman, J. Nivison, J. Robinson, W. Smith, H. Brown, J. T. Hawkins; 27th, H. Stapleton, J. T. Hawkins, W. Wilson, G. Taylor, J. G. Smith, H. Randles, W. Silverwood, A. H. Rogers, J. Boyd, H. Black, S. Caven, J. Smither, S. Caven; 29th, T. R. Jackson, L. Stimpson, F. Dealtry, W. Raine, Bunny and Davis, S. Davies, J. Atkinson, J. Heywood, J. Gilles, J. Blackmore, H. Young, W. Thomas, J. Poulson, G. A. Birkenhead, W. Mullen, T. Fisher; R. Wood, J. White, W. Osborne, J. U. Robertson, F. Goldie, I. P. Chitty, W. Calvert, D. Hepburn, M. Hamilton, J. Dunlop, A. Smith, W. McAlpine, W. Spence, H. Kandle, H. Warwick, Bunny and Davis; Dec. 1st, J. Heywood, J. Grant, C. W. Clark, F. N. Turney, T. Willson, J. Mull-holland, J. Young, J. Howatson, J. Andrew; 2nd, J. Hirst, G. E. Abbott, W. Delpratt, A. Shelton, J. W. Thirtle, J. Carmichael, T. C. Brown, D. Marr, A. Dowie, T. S. Richards, J. Lilliman, T. Fighan, "Traveller;" 3rd, J. G. Baker, W. Wheeler, R. M. Skeats, G. F. Lake, T. Haining, J. Hage, W. Sommers, J. Glennie, "Travelier," J. Ballantyne, H. Messenger, J. Davis, F. Cheetnam; 4th, T. A. Randles, J. Howatson, J. C. Burden, J. F. Appleton, J. W. Dibol, W. Johnson, V. Collyer; 6th, M. A. Hayes, J. Ross, M. Fraser, A. Roberts, J. Gall (2), G. H. Wilkinson; 7th, T. Barber, W. Smith, O. C. Holder, W. Finlay, J. Nutting, J. Atkinson, T. Clarke, C. Spencer, R. H. Robb, W. H. Andrew, C. Dalgliesh, J. Barlow, J. Sanders, S. S. Osborne, J. Palmer, J. Lawton, D. Gaskin, W. Powell; 8th, S. P. Chitty, W. G. Browne, J. Burden, A. Macdougall, Mrs. Murray, G. Armitage, D. John, W. Wheeler, A. Smith, E. Edwards, J. Wragg, J. Bell, J. Wood, C. Cullingford; 9th, C. W. Clark, E. France, W. Hartley, A. Forbes, J. Nivison, A. Scott, T. Royce, W. Buckler, W. Smith; 10th, J. Hawkins, T. J. Wylie, W. Warn, G. Taylor, H. Eastwood, A. Hurch, W. Brock, J. Howie, J. W. Dibol, W. Smith, W. Mitchel, J. King; 11th, J. Kirkland, C. Sharpe, C. Hopper, J. T. Hawkins, T. A. Fairbourne, J. Mowat, V. Collyer, E. Hawkon, T. Haining, J. Sanders, J. Carmichael, A. Macdougall, J. Scringecour, W. Peacock, W. Finlay, W. Browne; 13th, J. W. Thirtle, H. Hughes, J. R. Baser, T. Kelehan, A. Harwood, B. Messenger, G. A. Wilson, J. Wharmby, J. Bland, T. Fisher, J. Stevens, H. M. Young, J. Pride, E. Waite, T. Weston, R. H. Atwood, J. K. Gillies; 14th, J. H. Dibol, W. Grant, E. Wait, T. Tanner, J. Hirst, J. Burton, J. Glasgow, F. Hall, J. Mortimer, W. Brock, S. Caven, W. Smith, T. Royce, D. Drake, J. Pettigrew, T. Rees; 15th, E. Stokes, J. Nutting, T. A. Fairbourne, W. Robertson, H. Brown, T. Sixsmith, W. Chandler, T. Randles, A. H. Rogers, W. H. Jones, J. W. More, K. Bairstow, T. S. Clark, E. Aysthorpe, J. Monaghan, J. Robertson, A. Jane, W. McAlpine, E. Gunter; 16th, R. Asheroft, G. Baker (2), "Traveller," T. Randles, T. Parkes, T. Nisbet, J. Smith, J. Reaner, W. Smith; 17th, F. R. Winterburn, W. Silverwood, J. Harper, J. Thomas, A. Sharpe, P. Whitehead, G. Dick, A. Medlicott, J. Edwards, J. Chandler, W. Warn, J. Thatcher; 18th, M. Sharpe, A. Bairstow, J. Yardley, E. Constable, S. Atkinson, J. Leask, C. Sharp, H. Board, Mrs. Power, J. Henterson, W. Raine; 20th, Mrs. Henning, B. Bradley, T. Sixsmith, R. H. Colbott, J. Harries, H. Brun, S. Trimby, F. S. Clark, J. Soothill, E. Stevens; 21st, J. G. Wilson, S. A. Garside, R. Dyson, A. Sutton, J. Horton, W. A. Robinson, T. Poole, T. F. Apey, F. Chitty, J. Hawkins, W. Spruce, C. Cullingford, J. Leask; 22nd, H. Sulley, R. Weldon, E. Wilkinson, C. Tidman, R. Finslie, O. C. Holder; 23rd, M. H. J. Young, A. M. Goodacre, F. Goodwin; 24th, Mrs. Lovell, J. Lilliman, D. Gaskin, D. Laverock, J. Barrow, M. Barraclough, W. Raine, J. R. Baser, J. Gillies, T. Betts, J. U. Robertson; 27th, M. H. M. Johnson, A. Brown, A. Hopper, J. W. Pickup, E. Barraclough, J. Watson, J. Yule, J. Morgan, F. Peel, W. Dew; 28th, T. N. Parker, T. Royce, H. Croston, G. Wakefield, K. Melrose, J. Bryant, J. Bell, A. Smith, K. P. Gilson, J. Wootton, J. Burden.

FOREIGN.—November 22nd, L. Fenton, F. D. Tuttle, A. Hall, D. P. Ross, A. North, W. Roberts, F. Powell, W. Chandler, J. Faulk, C. Dabimette, R. Wilson, W. W. Holmes; 23rd, F. W. Vossmer; 24th, W. T. Pottenger, R. H. Gresham, J. J. Smith, H. Gordon, A. Fincher, J. Michael; 26th, J. C. Gamble, E. J. Lasius; 29th, J. C. Bennett, L. Edwards; 30th, J. M. Robbins, J. O. Woodruffe; December 2nd, W. Gunn, A. McCarter; 3rd, G. Burgess, W. Maxwell, A. Eastman, N. Fager, G. Edginton; 6th, E. J. Lasius, A. T. Bomier; 7th, J. B. Shaw, L. C. Burd, H. Fish, J. W. White; 8th, W. W. Holmes, J. H. Schuman, J. Kitchen, J. Smith; 16th, E. F. Mitchell, C. E. Piercy, H. Ussher; 18th, T. F. Fowlkes, J. Merry, G. Jordan, W. Braithwaite, W. B. McArthur, C. S. Algire, J. Turner, B. F. Sandford, J. D. Benedict, M. A. Barns, W. Shaw, J. J. White, E. J. Lasius, M. C. Spalding, H. J. Morgan, K. Bradley, J. Luxford, S. E. Smead, W. H. Reeves (2), W. T. Parker, H. W. Hudson, J. K. Magill, T. N. Jones, W. S. Cox, J. W. Boggs, D. Wright; 16th, C. W. Tomkins, M. D. Buck, J. L. Epperson; 20th, A. J. L. Gliddon, J. H. Wilson, J. W. Tielnor, W. Gunn, R. Harper, R. Strathearn, J. D. Benedict, H. Cole; 21st, J. S. Hawkins, M. L. Staples, W. J. Greer, A. B. McDaniel, W. G. MacKay, C. H. Evans, W. P. Hooper, A. Hall, A. W. Dalgarno, W. Banta, A. Marshall, A. Ward, E. E. Mackay, T. R. Moffat, A. Milar; 23rd, J. A. Peterson.

DESPATCH OF PARCELS DURING THE PAST MONTH.

November 23rd, G. Baker, D. Roberts, W. H. P., J. Walleg, W. Webber, C. Dabimette, C. Hopper, J. Faulk, F. Wilson, W. W. Holmes, R. Wilson (3), W. Roberts, T. Moore, A. North, H. Cunston, A. Taylor (6), E. Moseley, T. Moore; 24th, F. W. Vossmer (13), H. Leah (2), C. Wells, W. T. Pottinger, J. Ferguson, J. J. Smith; 25th, F. Peel, O. C. Holder; 26th, A. Crosby, J. Roe, J. C. Gamble, J. Nevison, W. Smith, W. Spence, R. D. Robertson, "Rev." A. Clayton, H. H. Horsman (2), E. Wiffin, F. Hinchey; 27th, D. Clement, W. Wheeler, W. Silverwood, J. T. Hawkins, G. Wilson (2), G. Taylor, R. Oliver, H. Black, R. Wright, T. Sykes, J. Howatson; 29th, W. Whitcomb; 30th, Mrs. Moseley, J. D. Woodruffe; December 1st, J. Young, J. U. Robertson (2), J. Heywood, J. White, W. McAlpine, G. Todd, T. Haining, W. T. Pottinger, C. Broad, H. Black, D. Pokson (3), J. Birkenhead, J. P. Pinson, A. Smith, M. Hamilton, J. Dunlop, J. Greenhaigh (2), W. Mullin, J. Gillies (2), J. Howatson, W. Spence, L. P. Chitty, J. Davis, C. W. Clark, W. Raine, T. Fisher, R. D. Robertson, H. Leah, F. W. Vossmer, J. Heywood, J. Michael (3), E. Thomas (3), J. C. Bennett (2), J. M. Robbins (2); 2nd, Mr. Shelton, D. Marr (3), W. Sommers, J. Lilliman, J. Ballantyne, W. MacAlpine, (3), J. Hake, R. M. Skeats, B. Messenger; 4th, J. W. Diboll, M. Johnson; 6th, M. A. Hayes (2); Cap. Roberts, W. Finlay, J. Sander (2), J. Palmer, W. Powell, G. Spencer, T. Booker, L. C. Burd, J. Lawton, W. Smith, B. Messenger, Mrs. Finlay, T. Clark, and many others for whose names there is no space.

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IN SUPPLY, JANUARY, 1881.

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Remittances may be sent in postage stamps up to the value of 10s.; larger amounts are preferred in the form of P.O.O. or bank draft, the cost of which may be deducted from the remittance. The letter accompanying the remittance should always specify distinctly what the money is for, and whether the books have already been had, or are to be sent.

Parties sending for books or pamphlets, or back Nos. of any serial publication, would save unnecessary trouble and disappointment if, before sending, they would look at the list of supply set forth above. We often receive orders for books that are sold out.

Purchasers of Books must, in every case, pay carriage, except when the price is stated to be exclusive of postage, or the book or pamphlet is post free. The omission of some to observe this rule makes this notice necessary.

No. 200.—FEBRUARY 1, 1881.

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.

EDITED BY ROBERT ROBERTS.

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*Vv.
the (St. B. of B. of B.)*

BIRMINGHAM: ATHENÆUM ROOMS, TEMPLE ROW,

Published by the Editor,

ON THE LAST THURSDAY IN EACH MONTH FOR THE MONTH
FOLLOWING.

TERMS—EIGHT 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,*
ELEVEN SHILLINGS AND SIXPENCE, *in advance.*



NOTES.

CHANGE OF PRINTER.—A Change of Printer, under new arrangements, gives us the prospect of more promptitude in any future printing that may have to be done in the service of the truth. The new firm has more extensive plant and a larger staff than Mr. Davis, who, for the time, has done very well. Past delays have been very trying. We cannot hope to be absolutely free from trial under any head in the present order of things. Still, there is reasonable ground for believing that in the particular matter in question we shall not be tried in the future as we have been in the past.

BROTHER MEDICOTT has so far recovered as to leave the hospital. Those who correspond with him will address, 6, Denmark Street, Barnsbury, London.

T.S.—Thanks for the lines copied out. We had seen them before. They are good of a sort. If we do not use them, we are equally grateful to your kindness.

J.J.H.—The name of your box of books for New Zealand did not appear among the despatches, because it left the office addressed to the London agent, who would forward it to you.

E.V.C.—*Pilate's Question answered* is a pamphlet of 36 pp., by Dr. Thomas. We need not say it is excellent. The parable of the ten virgins has been the subject of exposition more than once in the pages of the *Christadelphian*.

A.E.—The price of the *Apocalyptic Lectures* was due to the desirability of distributing the cost over the probable number of copies that would be wanted by the brethren on publication. The printer had to be paid cash down.

THIRTEEN MONTHS AGO.—Copies of the *Christadelphian* for January, 1880, are wanted. We will give 100 copies of the *Finger Post* (any number) for each copy that may be sent to the office, if the sender will give his name and address.

J.J.A.—Many thanks for the *Blue Book* with further correspondence on the state of the East. We had purposed making extracts this month, but have not found time and space, though these articles are so plentiful in a general sense.

J.S.—You need not have hesitated to send your letter of suggestions touching further operations on behalf of the truth. We heartily wish they could be carried out. The way is not yet open, but the future may reveal it if there is time.

W.R.—A petition to Bismark on behalf of the Jews could not have any influence from such a weak body as the Christadelphians; and even if it could, it might only be an interference with the providential nest-stirring by which God may be preparing Israel for the next step (see Jewish intelligence this month).

S.P.E.—The publication of withdraws serves two purposes. First, it puts brethren in other places on their guard against those from whom it may have been necessary to withdraw; secondly it is an illustration of the fact that purity of life as well as purity of doctrine is required in the fellowship of the brethren.

N.B.—The *Twelve Lectures* are procurable in the States (Mrs. Thomas, 38, Graham street, City Heights, Jersey, N.Y.) For price, see table of books in supply back of cover. For price of *Christadelphian*, see front page. We should not have thought it was ten years since you last wrote. Time flies. You may of heard of the death of Dr. Thomas.

H.H.H.—The discussion resulting in the Mumbles' re-union was not conducted in writing. The report last month appears to say so, but it is a case of the comma altering the sense. The comma after "form" ought to be after "discussion." The "written form" applies to the proposals accepted—not to the discussion.

REMITTANCES FROM THE UNITED STATES.—There has been a change in the system of money orders between Britain and the United States, by which the objection to American Post Office Orders in Britain has been removed. Purchasers of Books in the United States, remitting money to Birmingham, had better now send by Post Office Money Order, and not by Paper Dollar.

INTELLIGENCE COMMUNICATIONS.—These become increasingly numerous as the time goes on. We have been obliged to curtail considerably this month, notwithstanding which, there are over 12 pages. Correspondents will understand why their letters are abridged. Write only on one side of the paper and do not use large sheets. Note paper size is the most convenient for the printer.

J.M.—Characters of the sort you describe are a disgrace to the truth. Their association with the truth, though matter of sorrow to all righteous men, cannot always be prevented. There remains the satisfaction that in the final enforcement of the mission of the truth, the Lord, who will sit as a refiner's fire in the midst of Israel, will also purge away all the dross of his house before establishing it in glory and honour in all the earth.

J.H.D.—The last verse of the lines "Behold the Bridgemoor cometh (*Christadelphian*, Feb. No. 1880) does appear to ignore the fact that 'pain and tears' will not entirely cease to afflict the world until the period beyond the thousand years." It is not intended to do so. It is a broad recognition of the fact that with the advent of Christ there will be an end for ever to the present night of sorrow. Though the thousand years will be marked by a continuation of evil (greatly mitigated), that period will still be as the morning twilight of the eternal day beyond.

"HAVE WE ETERNAL LIFE NOW?"

FINGER POST, No. 16—(BY THE EDITOR).

A systematic distribution of these tracts, from month to month, would be a form of service within reach of the poorest and 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 thus open the way for a larger enlightenment. But whether or no, he would in this way be bearing a dutiful testimony, "whether they hear or forbear."

Price:—1,000 for 5s.; 500, 2s.9d.; 100, 7d.; 50, 4d.; 25, 2½d.;
12, 1½d. Postage extra, at the rate of 2d. per 100.

LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

These acknowledgments are published from month to month that correspondents may know that their letters are received and attended to, without being privately communicated with. Private acknowledgment is a simple impossibility in such a large number of cases, with so much else to do. Recognising this let no one consider himself or herself slighted in not receiving acknowledgment through the post. It is a necessary rule not to do it.

Letters intended for the Editor's eyes only should be marked "private;" some letters are marked "private" when there is nothing private in them. It is desirable this should be avoided, as marking a letter "private" is likely to lead to a 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.—December 27th, M. H. M. Johnson, A. Browning, A. Hopper, J. W. Pickup, E. Barraclough, J. Watson, W. Cole, J. Yule, J. Morgan, F. Peel, W. Dew; 28th, T. N. Parker, T. Royce, H. Croston, G. Wakefield, R. Melrose, J. Bryant, J. Bell, A. Smith, R. P. Gillon, J. Wooton, J. Burden, J. M. Rigg, E. T. McGimpie, E. Morral; 29th, J. Richards, W. Spence, G. Taylor, W. Hearn, J. Monaghan, F. Leigh, J. Wareham, B. Warren, M. Johnson; 30th, A. Medlicot, E. Attwood, J. Heywood, J. F. Appleton, D. Lewis, C. Lewis, H. H. Horsman, A. W. Longbottom, W. Powell, F. R. Winterburn, D. Clement, J. White, J. Ritchie, J. Scott, A. Macgregor, J. Dolbs, S. S. Osborne, M. L. Rolfe, R. Lingwood; 31st, H. Croston, W. A. Robinson, W. Beddoes, C. Hubbard, W. Hollier, W. Norman; January 1st, 1881, J. J. Andrew, S. A. Garside, A. M. Diboll, W. Silverwood, J. Boler, J. C. Burden, J. M. Armstrong, T. N. Parker, J. Blackmore, P. Henderson, A. Macgregor; 3rd, A. S. Browning, J. H. Diboll, M. Johnson, R. Wright, S. Davis, R. Stringer, S. Wood, J. Henderson, P. Hall, A. Hopper, J. Blackmore, C. Lewis, H. Black, T. F. Apsey, Mrs. Green, W. R. Otter, J. Dike, J. S. Maliber, T. Boxwell, S. A. Garside, T. Royce, A. M. Diboll; 5th, R. Dyson, F. R. Phillips, J. Harker, T. Baker, J. Lawton, J. McAuslan, J. Glover, J. Folmer, E. Telford, D. John, A. Mackie, J. Mullen, L. Spencer, G. Todd, T. Weston; 6th, G. Waite, M. Sharp, E. Constable, A. Hopper, A. Sleep, H. M. Board, R. Harrison, J. Lothian, C. Roberts, N. Campbell, E. Stevens; 7th, J. Kirkland, R. Wright, W. H. Hatton, T. Nisbet, G. Tyler, Anonymous, G. Bradfield, J. Leask, M. Gallichan; 8th, W. Hearn, O. C. Holder, J. Henderson, J. R. Baser, J. Howatson, T. Royce, W. Robertson, W. Heath, E. Green, a Brother, C. W. Clark, M. A. Hayes, E. Barraclough, J. MacAuslan, A. Sharp; 11th, M. Skeats, O. C. Holder, J. Shelton, W. H. Hatton, J. Walker, C. Sharp, C. M. Handley, R. Judd, Miss Hooper, V. Collyer, J. Wood; 12th, B. Messenger, J. Hawkins, W. Brock, E. Constable, J. Bland, G. Birkenhead, J. Kay, C. E. Sutcliffe, H. Randle, J. Paterson, R. Carruthers, G. Morris, J. H. Diboll; 13th, J. Walker, W. Grant, T. Sixsmith, M. Robertson, J. Lothian, F. Hanson, C. M. Handley, J. Thomas; 14th, D. Clement, R. Attwood, J. Colebourn, A. Bairstow, W. H. Jones, J. Briggs, J. Hage, W. Grant, D. Marr, W. H. Andrew, W. Chaudler; 15th, T. Randles, G. A. Birkenhead, F. J. Roberts, J. S. Dixon, W. Owler, G. Waite, H. Henderson, W. J. Gregory, W. P. Cross, T. Haining, A. MacDougal, G. C. Barlow, W. Gill, T. Royce, J. Andrew, T. Gething; 17th, F. M. Turney, A. Janaway, E. Barraclough, H. Collens, P. A. Hutchison, T. Leask, A. M. Goodacre, J. Boler, J. Heywood, T. Rees, W. Culbert, T. Nisbet, W. Mollin; 18th, C. Firth, J. Bragg, O. C. Holder, J. Roe, J. Young (2), H. H. Horsman, W. H. Andrew, R. Hillman; 19th and 20th, R. Carruthers, D. H. Smith, G. Morris, J. Sanders, T. Betts, R. Dyson, M. L. Rolfe, H. Wallace.

FOREIGN.—December 27th, G. G. Bickler, T. Trezise, N. Besack, T. Williams, S. Risien, I. Neville, N. Fager, J. G. Tomkins, J. Wood; 28th, J. Laird, J. Hawkins, J. W. Crichton, A. Rood, C. H. Evans, P. Sears, N. A. H. Murphy, M. M. Covey, E. Tauber, J. D. Tomlin, E. Jacob, P. Sanders, J. Malcolm, M. P. Ensey, J. Tomlin, G. H. Ennis, G. F. Kirk, J. Spencer, A. D. Strickler, E. Brittle; 29th, J. Shaw, G. Wade, H. Todd; 30th, D. M. Maarten; January 1st, 1881, S. T. Blessing, J. Harroun, L. Jones, H. W. Hudson, H. Wing; 3rd, E. E. Franklin, L. T. Nichol, W. Gilmour, V. W. Boggs, W. Hamilton, M. G. Lec, C. H. Evans, W. Gunn; 9th, J. Falconer, A. Ladson, E. V. Carr, M. Z. Moorhouse, S. B. Ensing, E. D. Cook, J. C. Quinn, H. MacDaniel, G. Inwood, Mrs. Rutherford, J. Gloan; 6th, O. C. Brown; 8th, W. Cook, M. A. Keeney, J. P. Moffat, F. Chester, B. Sneath, J. Spencer, E. W. Conyers, K. H. Sanders, J. A. Colon; 11th, J. Coddington; 12th, A. Ladson, 13th, J. C. Gamble, T. T. Powkes; 19th and 20th, N. H. Brown, J. W. Boggs, J. Hagley, M. McNellie, M. Greenlee, B. Franklin, G. Mason, W. G. Mackay, J. Dalziel, H. Meine, J. J. Hawkins, G. Byrne (2), W. A. Oatman, A. Miller, W. Lack, Mrs. Erringer.

DESPATCH OF PARCELS DURING THE PAST MONTH.

December 29th, T. Randles, W. A. Robinson, C. Creed, A. McCarter, G. Edwards, J. Robbins, L. C. Thomas, W. Brittle, C. Roberts, J. Lilleman, W. W. Holmes, G. H. Ennis (3), C. H. Evans, J. Spencer (2), D. F. Ross (3), J. Malcolm (3), W. Gunn (6), W. T. Parker, Mr. Locker, A. Medlicott, Miss Sharp, J. W. Thirtle, B. Franklin, J. Allen, J. Sanders, J. Elliott, E. Morral, Mr. Radford, J. Gali, J. C. Keeney (2), A. Taylor (2), Captain Rood, J. Hawkins, F. Forrester, G. Garden, Mrs. Blount, R. D. Gillon, J. Laird, J. Gillon, J. Beddoes, G. F. Kirk, J. Coddington, B. Tanber, J. Monaghan, J. Soothill, J. Sanders, E. Stephens, J. H. Wilson (2), T. F. Apsey, J. Moore, T. N. Parker; 30th, G. Beray; 31st, J. Heywood, F. Peel, O. C. Holder, M. M. Covey, A. Rood, J. W. Banta (4), G. G. Bickley, J. Shaw, C. Evans (3), G. Wakefield, R. Attwood, J. Laird, A. Smith, J. Wareham, J. Yule (2), E. Hall, Mrs. Gregory, W. Powell, W. Beddoes, M. Johnson, J. White, H. H. Horsman (2), A. Macgregor; January 3rd, 1881, A. Browning, W. H. Jones, Miss Diboll; 4th, N. Hamilton, W. Norman, J. Blackmore, M. Johnson, J. Campbell, E. E. Franklin, S. T. Blessing, C. Lewis, W. Rawe, J. A. Paterson (5), R. Stringer, S. A. Garside (2), P. F. Sanders, Mrs. Sprangle, A. Hopper, H. Black, G. Taylor, Mrs. Green, T. Boxwell, E. E. Franklin, J. U. Robertson, J. S. Maliber, T. Royce, J. Coddington, T. Sykes, R. Oliver, K. Bradley, L. C. Burd, J. Howatson, Mr. Wright, A. W. Dalgarno, M. M. Covey, J. Spencer, T. Baker, R. Rosekrans, J. Hawkin, A. Ladson (3), J. Mullen, S. Cooke (2), E. V. Carr (2); 6th, F. R. Winterburn, C. Roberts, H. M. Board, J. Spencer, E. Stephens; 7th, E. Leah, G. Bradfield, G. Tyler (4), M. Gallichan; 8th, W. Hearn, W. Heath, E. Green, E. Lenn, E. Thomas; 10th, C. W. Clark, G. Hough, M. H. Hayes, J. A. Colon, A. G. Smith (2), F. Chester (2), W. Cook, E. Constable; 11th, R. M. Skeats, J. Sharp, A. McAuslan, Miss Hooper, J. Dorricott, O. C. Holder; 12th, J. Kay, W. Brock, G. A. Birkenhead, C. E. Sutcliffe, G. Birkenhead (3), J. Martin, A. Smith, A. M. Diboll; 13th, J. Walker (2), T. T. Foulkes, G. Morris; 14th, J. Hage; 15th, W. J. Gregory, H. Howell (per Steamer "Blaigowrie"), T. Gething; 17th, J. A. Paterson, G. Morris, J. Coleburn, A. W. Dalgarno; 18th, J. Roe, W. Culbert (2), J. Davies, J. Young (2), T. Rees (2), Mrs. Herbert (2), T. Andrew (2), E. Barraclough; 20th, T. Betts, R. Carruthers, W. H. Andrew, R. Hillman (2).

CHRISTADELPHIAN PUBLICATIONS

IN SUPPLY FEBRUARY, 1881.

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7d.	Book Unsettled, with Coloured Diagrams	5½d.	25c.	6d.	8d.
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All communications must be addressed to ROBERT ROBERTS, Athenæum Rooms, Temple Row, Birmingham; to whom also Post Office Orders and Cheques or Bank Drafts, must be made payable.

Remittances may be sent in postage stamps, of any sort, 1d., 2d., 6d., 1s., &c. up to the value of 5s.; 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. 201.--MARCH 1, 1881.

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.

EDITED BY ROBERT ROBERTS.

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BIRMINGHAM: ATHENÆUM ROOMS, TEMPLE ROW,

Published by the Editor,

ON THE LAST THURSDAY IN EACH MONTH FOR THE MONTH
FOLLOWING.

TERMS—EIGHT 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,
ELEVEN SHILLINGS AND SIXPENCE, in advance.



NOTES.

O.S.—No doubt the enclosing of a *Finger Post* in every letter you write is an excellent way of using them.

J.M.—You curse pretty hard. We cannot afford to revile again. Perhaps you will be of a different mind at the wind up.

P.—You will find the discrepancies between Gen. xvi., 20, and Acts vii., 14, explained in the *Christadelphian* for October, 1879—page 457.

J.H.—Thank you for the papers containing Mr. Stannard's case. We have not been able to give it the attention which it may call for. Brother Andrew refers to it this month.

THIRTEEN MONTHS AGO.—Copies of the *Christadelphian* for January, 1880 are wanted. We will give the full price or the equivalent in other publications for each copy that may be sent to the office, if the sender will give his name and address.

HALF-PENNY STAMPS.—Correspondents remitting small sums would oblige by sending half-penny instead of penny stamps, as with the altered weight of the *Christadelphian*, we now use many more of the former than the latter.

T.N.P.—There would be nothing inconsistent with apostolic rule in attending "a Concert of Sacred Music." As Paul however, says, things lawful may not always be expedient as regards effects on others. Each case must be decided on its own merits.

THE CASE OF BROTHER HAMMOND.—Brother Hodgkinson writes: "Having paid a visit to Bro. George Hammond, of Harston, Cambridge, and apprised him of the many good wishes of the several brethren who so generously contributed to his necessities for Christ's sake, he has requested me to return his sincere thanks for their kindness to him."

INTELLIGENCE LATE.—We are sorry to have to omit intelligence from Glasgow, Keighley, Lincoln, London, and Swansea, all too late for publication. New arrangements with the printer make it more necessary than ever to adhere to the rule which requires intelligence to be in Birmingham by the 15th of the month at the latest.

THE POST OFFICE, THE "CHRISTADELPHIAN," AND THE READERS.—The weight of the *Christadelphian*, which was just over 2 ounces, has been, with the change of printer, brought within 2 ounces, resulting in the *Christadelphian's* costing one half-penny less to send through the post. The post office is the loser, and who shall be the gainer?—the *Christadelphian* or its readers? We would do nothing without their mind, and those who consent to the benefit remaining with the *Christadelphian* let them say nothing. Those who are otherwise minded will have only to say the word and the difference will be returned.

T.H.—The last number of the *Christadelphian* contained 48 pages as usual, as you will find by counting. The apparent diminution in bulk is due to the use of a lighter paper, and perhaps to the fact that the new printers do not wet the paper for printing.

L.M.C.—We have sold about 550 copies of the *Apocalyptic Lectures*. The number required to be disposed of in order to provide the amount charged by the printer, is 680. We shall reach this bye-and-bye.

A.P.C.—The subscription price of the *Christadelphian* comes to about 2d. a week. If you made it a habit to drop this amount weekly into a box kept for the purpose, the payment would not come upon you as a hardship. As another correspondent remarks, it is not a tenth of what most people spend on tobacco which they would be better without.

H.B.S.—Thank you for newspaper clipping of *Coming Events and Dedication*. It is unusual to see them noticed in the press. The charge of "narrow-mindedness and bigotry" is due to the writer's want of understanding; the imputation of "abstruseness" to his unacquaintance with Bible things; and the suggestion of "presumption" to his innocence of the full assurance of faith.

S.C.—You will probably find this number freer from errata than the last. We do not think it worth while publishing corrections of all the printer's errors which from time to time appear. It serves no good purpose. It is necessary, however, when the sense is seriously affected, as, for example, when a few months back the printer made Brother Ashcroft say that he spoke with "great effect," instead of "great effort."

SUNDAY SCHOOL WORK.—Sister Randles, 15, Castle Street, Swansea, (late Sister Turney, of Birmingham), has prepared a class attendance sheet that will last 12 months and greatly facilitate Sunday School work. It is the result of many years' experience. She has had it printed, and can supply 25 copies for 4s. She has also had leather-backed cases prepared for the same, to preserve them from wear; 12 of which can be had for 3s. Communicate to the address given.

J.P.—From the day of Pentecost to the coronation of Constantine, "the first Christian emperor," was about 280 years. From Constantine's first ecclesiastical Council to the giving of all power in Christendom to the Pope of Rome, was also 280 years. Now 280 days is the natural period from conception to birth. Taking the days for years we get the analogy to which you apparently refer in your question. Constantine was the child of the defiled apostolic church, and the Pope the child of the legalised church of Constantine.

"THE RETURN OF CHRIST TO THE EARTH."

FINGER POST, No. 17—(BY THE EDITOR).

A systematic distribution of these tracts, from month to month, would be a form of service within reach of the poorest and 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 thus open the way for a larger enlightenment. But whether or no, he would in this way be bearing a dutiful testimony, "whether they hear or forbear."

Price:—1,000 for 5s.; 500, 2s.9d.; 100, 7d.; 50, 4d.; 25, 2½d.; 12, 1½d. Postage extra, at the rate of 2d. per 100.

LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

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DESPATCH OF PARCELS DURING THE PAST MONTH.

Jan. 17th, W. Berry, F. E. Willson (2), W. Usher (3), S. Caven (2); 18th, R. E. Dean; 21st, J. Laird, W. R. Dobson, J. Cooke, J. Davies; 22nd, M. Rees, J. R. Mawson, R. T. Sleep, A. Ladson (4), Mr. Sanders (2); 23rd, A. Miller (6), W. J. Thompson, W. W. Holmes (6), J. Faulk (3), J. Pickles (3), J. Robinson; 24th, R. Carruthers; 25th, R. M. Skeats, H. C. Essington (2), W. McPherson, M. Andrew, J. Cook, Mrs. Murray, H. Phillips (2), J. Young; 26th, R. T. Sleep; 29th, R. Sanderson, W. Mullin, J. T. Collett, F. H. Curry; 30th, F. Peel, O. C. Holder; 31st, J. Blake, W. Powell; Feb. 1st, C. F. Mitchell; 4th, D. P. Ross (10), G. W. Robertson, W. Dashper, T. P. Chitty, W. Coutts, W. H. Cooke (2), J. Watts, J. W. Edwards, E. Taylor, S. T. Blessing, J. U. Jones, E. Hetherwick, F. E. Sandford, W. Mullin; 6th, J. W. Moore, H. Michel, J. W. Boggs, J. C. Gamble; 7th, W. H. Andrew, J. Morgan (2), J. Young, C. W. Clark; 8th, J. McCann, J. Shepherd; 10th, Mrs. Murray, A. Gunn, "Rev." Munro, "Rev." Cumming, D. Sinclair, R. Rae, Dr. Gunn, W. Sinclair, O. C. Brown (2), S. E. Elsas, R. Dunlop, W. S. Winfree, L. C. Gunn, E. M. Foulkes, F. K. Way, Mr. G. Lee, W. Lowe; 11th, W. Dashper, F. T. Jacobs, W. G. Burd, S. Cook, G. F. Lake (2), J. Dalglish, J. Wells, P. Reid, Mrs. Murray, A. Williamson, W. Sinclair, S. P. Syversen (Norway); 12th, F. H. Curry, G. Drake, J. Davies, C. Butterfield, J. Loake; 14th, A. M. Dibal, Miss Tamahill, A. Macdougall, C. Morrison, J. Young; 15th, R. M. Skeats, H. Kandle, Mr. Keepence, R. Carruthers, E. A. Roberts, E. Constable; 17th, P. Phillips, W. Smith, J. Dalglish, K. Newlands, J. Hargreaves, R. Murray, S. W. Landrum, D. Smith (2), W. H. Andrew; 18th, R. M. Skeats, H. Mitchell, T. Buxton, D. P. Ross, C. Cullingford, W. Barrett, W. Stapleton, J. Lewis; 19th, C. Smith, T. S. Vernon, A. Cook; 20th, J. U. Robertson, Mrs. Atkinson, V. Collyer (2), "Rev." C. W. Bardsley, J. W. Islip; 21st, W. Booth, P. Milroy.

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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.

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No. 202.—APRIL 1, 1881.

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.

EDITED BY ROBERT ROBERTS.

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BIRMINGHAM: ATHENEUM ROOMS, TEMPLE ROW,

Published by the Editor,

ON THE LAST THURSDAY IN EACH MONTH FOR THE MONTH
FOLLOWING.

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to Subscribers in the United States, THREE DOLLARS; in Canada
NINE SHILLINGS AND SIXPENCE; in Australia and New Zealand,
ELEVEN SHILLINGS AND SIXPENCE, in advance.



NOTES.

C.V.—We have no recollection of such a letter.

H.L.—P.O.O. and postal orders are equally suitable as modes of remittance.

R.E.—There is no ecclesia in Wigan. Brother Longbottom, of Orrell, near Wigan, is the nearest brother.

THE NEW TRANSLATION OF THE NEW TESTAMENT.—This will be ready by the middle of May. We can arrange to supply copies to those who may wish, at 2s. and upwards, in various sizes and styles.

MRS. GRATZ, of Birmingham, wife of Brother Gratz, who is in the States, is dead. We do not know Brother Gratz's address. Any of the brethren in the States knowing it will do well to communicate this information to him.

"JUSTICE."—Your proposal for the simultaneous adoption of a common statement of faith by all the ecclesias is made with the best of objects; but it could not accomplish the end you seek. It is not possible in the present state of things to bring all to harmony and stop the mouths of talkers. If the Apostles did not succeed in this, none else need hope to do so. We can but do our best and let things take their course.

THE "Visible hand of God" and "Sunday Morning" are this month displaced by the report of the Town Hall Meetings.

U.S.A.—The amount is perfectly satisfactory. We should be sorry indeed that you should trouble yourself about anything further.

EUREKA III.—This is out of supply at present in Britain, but Sister Lasius has a stock at West Hoboken, at four dollars per copy.

BRETHREN VISITING BRIGHTON.—Brother Jannaway intimates that Brother Keates, of London, has removed to Brighton, where he has opened furnished apartments at 54, Russell Street, King's Road. He can accommodate brethren or sisters who may be visiting the place.

SUNDAY SCHOOL WORK.—Sister Randles, 15, Castle Street, Swansea, (late Sister Turney, of Birmingham), has prepared a class attendance sheet that will last 12 months and greatly facilitate Sunday School work. It is the result of many years' experience. She has had it printed, and can supply 25 copies for 4s. She has also had leather-backed cases prepared for the same, to preserve them from wear; 12 of which can be had for 3s. Communicate to the address given.

IN A FEW DAYS WILL BE PUBLISHED,

THE TOWN HALL LECTURES.

- 1.—The Return of Christ to the Earth.
- 2.—The Purpose of his Coming.
- 3.—Are there any Signs of His appearing.
- 4.—The practical bearing of the Subject in the discussion of the question, "Does Death end all?"

In harmony with the desire of many, arrangements are in progress for the immediate publication of the four Lectures that have been delivered in the Town Hall, on the Return of Christ to the Earth, by the Editor. They will make a pamphlet of about 48 pages.

The price of the pamphlet will be SIXPENCE; but through the arrangement of a friend, the first thousand copies will be obtainable at threepence each, postage extra.

"WHAT CHRIST IS COMING FOR."

FINGER POST, No. 18—(BY THE EDITOR).

A systematic distribution of these tracts, from month to month, would be a form of service within reach of the poorest and 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 thus open the way for a larger enlightenment. But whether or no, he would in this way be bearing a dutiful testimony, "whether they hear or forbear."

Price:—1,000 for 5s.; 500, 2s.9d.; 100, 7d.; 50, 4d.; 25, 2½d.; 12, 1½d. Postage extra, at the rate of 2d. per 100.

LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

These acknowledgments are published from month to month that correspondents may know that their letters are received and attended to, without being privately communicated with. Private acknowledgment is a simple impossibility in such a large number of cases, with so much else to do. Recognising this let no one consider himself or herself slighted in not receiving acknowledgment through the post. It is a necessary rule not to do it.

Letters intended for the Editor's eye only should be marked "private;" some letters are marked "private" when there is nothing private in them. It is desirable this should be avoided, as marking a letter "private" is likely to lead to a 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.—February 13th, R. Dyson; 19th, R. R. Stainforth, W. Delpratt, J. H. Heath; 21st, J. W. Thirtle, H. Robertson, J. Pegg, D. Jones, S. S. Osborne, J. Andrew; 22nd, J. Heywood, W. H. Andrew, J. Davies, W. Brock; 23rd, F. Peel, J. W. Thirtle, W. Fisher, C. F. Clements; 24th, H. Robertson, O. C. Holder, J. Heywood, J. Roe; 25th, Miss Harris, J. Lothian, T. Parkes, W. H. Robinson, J. Paterson; 26th, J. A. Smith, T. Gethin, Miss Sutcliffe, C. M. Handley, S. Henshall, R. Forsyth, G. Tyler, T. Haming, G. Berry; 28th, J. Richards; March 1st, C. Hopper, J. Hirst, C. Cudlington, C. W. Clark, B. Bradley, C. Roberts, J. Burnett, J. Howatson, J. H. Debol; 2nd, J. Randell, M. G. Brabyn, R. Carruthers, W. Michel, M. L. Roife, J. Bruce, W. Cundali; 3rd, Mr. Ingham, M. Cowperthwaite, J. Davies; 4th, J. McAuslan, W. Sommers, W. Powell, F. Davies; 5th, R. Wright, R. Elliott, H. Leah; 7th, G. Baker, J. J. Powell, W. H. Andrew, R. H. Abbott, A. Marvii; 8th, W. Turner, J. McClement, J. Hawkins, T. Gethin; F. Peel, W. Silverwood, G. A. Birkenhead, W. Grant, R. Carruthers, J. Cook, D. Allan, J. Harrison; 10th, K. Wright, J. Robertson, H. H. Horsman, S. Taily; 11th, H. Galloway, A. W. Longbottom, Mrs Steel, G. H. Ennis, W. P. Cross, W. McAlpine; 12th, J. Harris, C. Broad, W. Grant, J. M. Thirtle, W. Jones; 14th, G. C. Barlow, T. Haining, C. Roberts, C. Collingford, J. Paterson, J. W. Thirtle, A. H. Rogers, A. H. D. Allen, G. C. Barlow; 15th, T. Randle, F. A. Hutchinson, W. H. Jones, W. Chaudler, W. H. Berry, T. Nisbet, T. Clement, J. Brown, J. Smith, W. Mullin, W. Robertson, A. Robertson, M. Rees, A. T. Jannaway, A. Jane, T. Sixsmith; 16th, G. Todd, W. Owlter, J. Bland, K. Emslie, H. Black; 17th, J. Mitchel, F. J. Roberts, G. Owen; 18th, S. Davies, C. Broad, W. Silverwood; 19th, J. Smith, G. Todd, C. Lewis, G. A. Thody, J. McAuslan, W. Gibbs, G. C. Barlow, W. J. Gregory, M. Rees.

FOREIGN.—February 21st, R. Simons, W. W. Holmes, C. H. Evans, W. S. Alford, C. E. Cook, J. W. Trunck, F. M. White, J. Campbell, H. Pish, W. Braithwaite; 22nd, C. H. Evans, R. Murray, E. J. Lasins; 24th, E. Matthews; 26th, N. Besack, W. Gunn, A. Hall, L. Edwards, J. W. Griffin, J. A. Colon, C. Viedenburgh; 28th, S. T. Blessing, J. O. Barnaby, J. D. Tomlin; March 2nd, H. Shiels, C. H. Evans, D. P. Ross; 7th, E. J. Lasins, M. V. Winfree, L. Fenton, R. C. Green; 9th, C. H. Evans, J. O. Woodruffe, S. T. Blessing, J. W. White, L. Rosekraus, B. F. Sandford, U. S. Algire, W. Shaw; (10) S. Harvey; 11th, J. W. Boggs, W. P. Hooper; 14th, P. A. Blackwell; 15th, J. Martin, H. J. Morgan, G. E. Anderson; 16th, D. P. Ross, T. Williams, M. D. Hubbard, J. H. Mitchell; 18th, T. Rees, S. Boyley, G. Jerdon; 19th, E. J. Lasins, S. A. Outram, G. W. Harp.

DESPATCH OF PARCELS DURING THE PAST MONTH.

February 19th, W. Delpratt; 22nd, W. Braithwaite, Dr. Thomas, J. Davies, D. Jones, J. Peggs, W. H. Andrew, C. H. Evans (4), C. E. Cook, W. Brock, K. Simons (4); 23rd, J. U. Robertson, L. C. Bird, K. Bradley, M. M. Covey, A. W. Dalgarno, J. Howatson, M. A. Hayes, J. Lothian, A. B. McDanel, R. Oliver, T. Sykes, G. Tyler, R. Wright, W. Fisher; 24th, R. M. Skeats, F. Peel; 25th, W. A. Robinson; J. Roe, Miss Harris, J. Bul, J. Lothian, J. Stephenson; 26th, S. A. Smith, S. Henshall, J. W. Griffin, G. Tyler, Miss Sutcliffe, R. Forsyth; 28th, J. O. Barnaby; March 1st, C. Roberts, B. Bradley, C. Collingford, J. H. Debol, T. Hoiroyd, A. Howard, G. Drake, C. Hopper, N. Besack, J. Burnett; Mar. 2nd, C. W. Clark, R. Carruthers, J. Randel, T. Blessing (3), W. Michel, Mr. Hawken, M. G. Brabyn, J. Bruce, W. Cundell, H. Shiels; 3rd, J. Davies, F. J. Roberts; 4th, W. Sommers, S. Davies (2), W. Powell; 5th, H. Leah; 7th, G. Baker (2), M. V. Winfree, L. Fenton; 8th, V. Collyer, W. A., Robinson, W. Turner, T. Randles, T. Gethin, J. McClement, A. Nicholas; 10th, J. Robertson, T. Bailey, W. Silverwood, F. Peel, J. Cook, S. T. Biessing, A. Taylor, B. J. Sandford, J. O. Woodruffe (2), J. W. White, U. S. Algire; 11th, F. Peel, A. W. Longbottom, H. Galloway, G. H. Ennis (3), E. Smith, W. Shaw, W. P. Cross, Mrs. Steel, W. Hooper, W. McAlpine; 12th, C. Board, J. W. Thirtle; 14th, J. C. Barlow (3), J. Paterson; 15th, A. Harris, D. Allen, J. Smith, J. Marten (2), J. Morgan (4), G. E. Anderson (3), J. Harris; 16th, H. Hughes, J. Paterson (3); 17th, J. Mitchel, J. H. Michel (4), C. Board, W. Silverwood (2), G. Jerdan (5).

BOOKS FROM BRITAIN TO THE UNITED STATES.

REMITTANCE NOW BY POST OFFICE ORDER.

By an alteration in the money order system, remittances are now most conveniently made by Post Office Order. Hitherto, we have had to ask that these be not used; and the reason for that is now at an end. By another postal alteration we are now able to send books direct through the post to the States from Birmingham instead of having to wait to make up a box and send a large quantity at a time. The consequence will be that when orders are sent direct to Birmingham, books will be in the hands of the purchasers within a month of the despatch of their letters.

Orders may still be sent, as usual, to Sister Thomas, 38, Graham Street, City Heights, Jersey City, N. J.

CHRISTADELPHIAN PUBLICATIONS

IN SUPPLY FEBRUARY, 1881.

CARRIAGE INCLUDED.

Nett Price.		In Britain.	To the States.	To Canada.	Australia N. Zealand
9d.	Anastasis (Resurrection and Judgment)	9d.	38c.	11d.	181d.
2d.	Anglo-Israelism Refuted	2½d.	11c.	3d.	4d.
5s4d.	Apocalyptic Lectures (Thirteen by R. Roberts)	5s4d.	d2.	5s8d.	6s4d.
1s6d.	Apostasy Unveiled (a Discussion with Dr. Thomas)	1s8d.	90c.	1s10d.	2s2d.
5d.	Book Unsealed, with Coloured Diagrams	5½d.	25c.	6d.	8d.
1s6d.	Bradlaugh Discussion	1s8d.	79c.	2s.	2s2d.
2s.	ditto ditto (limp cloth)	2s2d.	'85c.	2s6d.	2s8d.
2s6d.	ditto ditto (superior edition)	2s10d.	d1.20.	3s2d.	3s10d.
2d.	Bible Companion	2½d.	11c.	3d.	3d.
4d.	ditto ditto (photograph)	5d.	20s.	6d.	8d.
1d.	Bible and the School Boards	1½d.	8c.	2d.	2d.
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1s.	Chronikon Hebraikon	1s1d.	35c.	1s2d.	1s4d.
½d.	Catalogue of Christadelphian Works	1d.	5c.	1½d.	1½d.
2d.	Catechesis	2d.	8c.	3d.	4d.
4d.	Clerical Theology Unscriptural	5d.	22c.	6d.	8d.
½s.	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.	Defence of the Faith	10d.	55c.	11d.	13d.
7s6d.	Dr. Thomas's Life and Work	8s0½d.	d3.00.	8s9d.	9s10d.
1s.	Drawings of Daniel's Visions	1s0½d.	35c.	1s0½d.	1s1d.
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6s6d.	ditto (leather)	9s2½d.	d3.60c.	9s11d.	11s6d.
7s6d.	Eureka { Exposition of } Vol. I.	8s2d.	d3.20.	9s1d.	10s6d.
10s6d.	Eureka { Apocalypse. } " II.	11s7d.	d4.60.	12s9d.	14s10d.
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13s3d.	ditto ditto ditto " II.	14s4d.	d5.60.	15s6d.	17s7d.
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2d.	Eternal Life (Lecture by R. Roberts)	2½d.	8c.	3d.	4d.
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3s.	ditto ditto (extra leather, gilt)	3s3½d.	d1.33.	3s8d.	4s4d.
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7d.	Index to Elpis Israel	7d.	22c.	8d.	10d.
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2d.	Kingdom of God	2½d.	8c.	3d.	4d.
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8d.	Meaning of the Christadelphian Movement	9½d.	40c.	11d.	1s4d.
1s.	Man Mortal	1s1d.	50c.	1s2d.	1s4d.
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3s6d.	Pictorial Illustration of God-manifestation	3s8d.	d1.25.	3s10d.	4s.
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7s10d.	Seasons of Comfort (52 Sunday Morning Addresses, by R. Roberts)	7s10d.	d2.50.	8s4d.	9s.
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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)	3s4d.	d1.33.	3s8d.	4s4d.
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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, of any sort, ½d., 1d., 2d., 6d., 1s., &c. up to the value of 5s.; 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. 203.—MAY 1, 1881.

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.

EDITED BY ROBERT ROBERTS.

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BIRMINGHAM: ATHENÆUM ROOMS, TEMPLE ROW,

Published by the Editor,

ON THE LAST THURSDAY IN EACH MONTH FOR THE MONTH
FOLLOWING.

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NINE SHILLINGS AND SIXPENCE; *in Australia and New Zealand,*
ELEVEN SHILLINGS AND SIXPENCE, in advance.



NOTES.

TOWN HALL LECTURES now ready. First Thousand went in a week.

B.G. and H.—On the question of ecclesiastical organisation, you will find some remarks or extracts from correspondence in this number, page 218.

H.M.—Only the press of other work is hindering *Ways of Providence*. We commenced preparation for the printer some time ago, but have since had our hands full with many things.

THE PROPHETIC DIAGRAMS.—These are only now to be had stitched with the lecture in explanation of them, forming together the pamphlet entitled *The Book Unsealed*. The loose copies are all sold.

THOSE WHO COMPLAIN of the absence of *The Visible Hand of God* and *Sunday Morning* must exercise patience for another month. We have been obliged to further defer them to the next number.

"DESPATCH OF PARCELS."—We have this month omitted the usual statement under this head, and may omit it in the future, as it does not serve any particular purpose, and occupies room which is much needed.

SEVERAL.—Thanks for the copies of *The Signs of the Times* containing a review of the lecture on the devil in *Twelve Lectures*. We shall consider, when the review is complete, what may be needed in the way of reply.

S.—You are right as to bride and bridegroom being transposed on page 188 of *Apocalyptic Lectures*. Cain is also put for Abel in another place (p. 54). Fortunately the mistakes are of such a character as to be self-evident.

J.H.—Matlock before, and Dumfries and Leicester after the Glasgow appointment, will prevent the Editor's coming Scotch visit being extended as far as Aberdeen this time. Perhaps a later period of the year (say October) may see the wishes of the brethren fulfilled.

M.S.G.—We shall have your request to write a tract on "the atonement" in view. The subject is incidentally, and in some cases directly and specifically, treated in various works connected with the truth; but there would doubtless be advantage in something of the sort you desire.

PHOTOGRAPHS.—(J.W. and others will take this as an answer to their question). Brother Trussler, of Birmingham, has produced what are considered good photos. of bro. and sis. Ashcroft; also of the Editor. He has brought them to the office for supply at the following rates:—Cabinets in mount 1s. 6d.; cabinets, 1s.; cartes, 6d. each. We make this announcement in the interests of a worthy struggling brother, whose ordinary employment has failed him.

A. V. (O.E.)—It is true we have been challenged by Mr. Symes, one of Bradlaugh's lieutenants, and an ex-Methodist preacher, to debate the evidences of Christ's resurrection. We have not yet made up our minds whether, with so much on hand, it would be advantageous to debate a subject so recently canvassed with Mr. Syme's chief.

ENQUIRE.—The breaking of bread is to call Christ to remembrance. A "brother in isolation" is in as much need of this, or more, than where there are a number; consequently it would seem "advisable." We have no direction from the Apostles on the point. It is a case for that "judgment" to which Paul more than once appeals on matters unprescribed for.

W. H.—David King's tract (*History and Mystery*) was answered when it first appeared ten years ago. It does not appear to call for any further notice now beyond the few remarks contained in the Town Hall circular and in the third of the Town Hall lectures. We have no relish for fighting for fighting's sake. When an enemy's efforts are harmless, it is best to leave them alone.

W.T.P.—The English copyright law would doubtless prevent you from sending to England from America copies of any work protected in England, and produced in America or anywhere else, without the legally vouched permission of the author or his representatives. We understand

Mr. Young protests against the American edition of his Concordance; consequently it can have no currency in Britain.

TWELVE LECTURES.—These, in cloth, have been out of supply for some time. We have been obliged to supply copies in leather in their place. It is the printer's fault—the old printer. He had orders more than six months ago. He says we shall now have a supply "very shortly." We shall see. If time allows, we contemplate bringing out a revised (substantially re-written) edition with the more expeditious aid of the new printers.

J.H.N.—The rumour you hear of David Handley's return is true, as you will find from the intelligence headed "Maldon" in the present number. Great care has been exercised by the brethren having charge of the matter. There were some grounds of hesitation, but they did not feel justified in view of all the considerations to be taken into account, in standing between him and what seemed a sincere submission to the truth.

G.B.—The idea of any brother or sister who may be alone in a town, attending church or chapel, must strike all scripturally enlightened minds as incongruous. The brotherhood or sisterhood must be very weak where such a course could be followed. There is, of course, such a thing as weak brotherhood; and we must not be harsh in dealing with it. Still faithful men will never lower the flag half an inch to conciliate expediencies.

C.S. and others.—We have no knowledge of "the Auckland Christadelphians having given up their distinctive tenets," and joined the church founded by the "Rev." G. A. Brown, from Lincoln, England, as stated in the *Bible Standard*. There must be some sort of foundation for the statement. Probably some holding the truth out there have not realised its claims for separateness sufficiently to resist the temptation of accepting pleasant company on something approaching a right foundation. We shall be hearing the facts by and bye.

LOCAL ADDRESSES ON FINGER POSTS.—Several have inquired and suggested concerning this. Local addresses could not be printed, except on a large number, without considerable additional cost. The practice adopted in one case is probably the right solution. By an india-rubber stamp (costing from 4s. to 6s., according to the number of the words), the address of the meeting place in the town is impressed on every copy of the Finger Post before distribution. Brother Shuttleworth could obtain these for any desiring them, and forward through the post.

BROTHER ASHCROFT.—A new form of the piano tuning enterprise is about to be undertaken, in reference to which brother Ashcroft says: "In order that it may prove successful, my most assiduous attention will be required, and therefore I shall be unable to leave home for lecturing purposes, except in cases where return is possible early on Monday mornings. In the position I have accepted, my time will not be entirely at my own disposal. The brethren may therefore not expect me to conduct much correspondence, or to lecture at any great distance from Liverpool."

"A CHART AND EXPLANATION of some of the principal prophetic times." Price 3d., post free. This is a small pamphlet by brother Charles Smith, 19, North Richmond Street, Edinburgh, with chart separate from and inserted in the pamphlet. The small publication is to be recommended. The chart is beautifully drawn and engraved. The explanations are brief and clear. The study of the two will help to stimulate inquiry and increase knowledge on the question of times and seasons, with the resultant conviction expressed in the concluding paragraph, that "no particular year can be fixed upon as that in which the Lord may come," but that we are undoubtedly "in the cycle of His coming." Stamps to the value of 3d. sent to brother Smith's address will bring the pamphlet by post.

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 a delay in its being attended to. Intelligence letters should be sent by the 15th of the month. They should be written on note paper size, on one side only.

BRITISH.—March 21st, T. Sixsmith, O. C. Holder, A. Beresford, J. Blackburn, F. Hodgkinson, T. Parkes, P. Phillips, P. Whitfield, W. H. Andrew; 22nd, J. Barstow, T. Holland, T. Clegg; 23rd, R. Hicks, J. Poulson, T. Sixsmith, A. Senior, J. Draycott, J. W. Robertson; 24th, T. Randles, T. Nisbet, J. Pegg, W. Stapleton, W. A. Cornwall; 25th, R. M. Skeats, O. May, G. A. Birkenhead, A. Mills, N. A. Booth, W. Osborne, A. Smith; 26th, C. Reid, J. Walker, E. Hawkins, E. Stevens; 28th, T. J. Wykers, J. Hall; 29th, J. Locke, J. Walker, F. Chitty, J. Bryant, J. Kay; 30th, J. U. Robertson, O. C. Holder, W. H. Andrew, J. Henderson, J. Draycott, R. M. Skeats, J. Wootton; J. Jenkins, T. Parkes, W. H. Watson, G. F. Lake, J. Cook; April 1st, C. Lewis, J. Grant, M. Rees; 2nd, S. Shaw, S. Low, J. Smith; 4th, F. Peel, J. Atkinson, W. Braithwaite, W. H. Andrew, R. Weldon; 5th, R. Wright, A. Marvin, T. Sixsmith, H. Pym, D. Allen, G. Armitage, Miss Deane, J. Lothian, J. Howatson, T. Parkes, J. Poulson, F. Dealtry, J. Atkinson, E. Hardwick, H. Black, C. Firth, T. Sketchley, T. Royce; 6th, J. Smith, M. G. Brabyn, G. Taylor, J. W. White, R. Sanderson, J. Harker, W. Stapleton, A. Barstow, T. Holland; 7th, O. C. Holder, G. Waite, J. H. Debol, J. U. Robertson, J. Roe, W. Mitchel, G. E. Price, B. Messenger, A. Hopper; 8th, J. Cook, J. H. Riley, W. Green, E. Millman, J. Edmunds, Mrs. Ashby, E. Hawkin, C. Broad, S. A. Smith, J. Kay, J. Scott, W. Tamahill, W. McMillan, J. H. Dobel, W. Delpratt; 9th, E. Howell, J. Smith, T. Holland, J. N. Robertson, J. T. Hawkins, T. McBay, H. Collens, H. H. Horsman, J. Robertson, J. Grant, J. Vizard, M. L. Rolfe, W. Hardy, J. Thomas; 11th, B. Bradley, F. J. Roberts, J. Lawton, J. Heywood, J. Poulson, A. Shelton, T. Aspin, W. H. Andrew; 12th, F. W. Porter, J. Hirst, D. Marr, C. W., D. Shearer, G. Todd, M. Collens, J. Lothian, T. Aspin, J. D. Davis, F. Chitty, J. W. White, W. McMillan, E. Stevens; 13th, J. Heywood, H. Collens, J. Smith, R. Wright, M. Davis, N. Grant, J. Richards, R. Attwood, J. Monaghan, G. Baker, W. Cooper, A. Dowel, J. Davis, J. Young, D. Allen, J. C. Lindsay, J. Smith, T. Turner, F. Hodgkinson, G. Tyler, J. J. Powell, W. J. Barman, T. H. Bore; 14th, R. Sanderson, J. Smith, Mr. Heati, J. W. Riley, E. Wareham, W. Chandler, T. Nisbet, F. Chitty, J. Dalglish, C. E. Sutcliffe, W. Mitchel, J. Brown, C. Firth, J. W. Royce, J. Brown, C. Roberts, F. H. Hutchison; 16th, J. Smith, G. Baker, J. W. Thirle, T. Haining, A. Macdougall, J. O'Neil, T. Nisbet, A. Robertson, T. Randles, J. H. Dibol, W. Mullen, C. Smith, A. H. Rogers, H. Collens, J. Boler, F. J. Roberts, A. Steep, J. Wharmby, M. Robertson, J. Lothian, J. Draycott; 19th, E. Howard, M. A. Hayes, C. Firth, R. M. Skeats, T. Sketchley, H. Keeble, J. Greenhugh, M. S. Goggins, W. Smith, A. Scott, G. Main, A. Asquith, M. Johnson, J. H. Dibol, C. Barlow, R. Norrie, C. R. Cookson, A. Sharpe, J. Young, W. Tamahill, J. Mitchel, J. White, W. H. Andrew; 20th, J. S. Dixon, J. Edmunds, R. Carruthers, J. W. White, D. Adkins, M. Hamilton, A. Hopper; 21st, C. Fye, J. Tandy, J. Bairstow, G. A. Thody, S. A. Smith, T. Tanner, H. Board, W. Stevens, J. Paterson, J. Anderson, R. H. Keeble, W. Mitchel; 22nd, Longmans and Co., J. Folmer.

FOREIGN.—March 21st, J. M. Rigg, J. Banta; 24th, C. H. Sinms; 26th, H. D. Hardinge; 28th, G. W. Banta; 29th, C. H. Evans, P. A. Blackwell, A. Pitt, L. Edwards, A. Marshall, H. Ward; 31st, G. Jerdan; April 4th, J. H. Haley, H. Armstrong, J. L. Hathaway, M. Burton; 5th, E. V. Carr; 6th, Miss White, F. Chester; 8th, W. Gunn; 11th, M. V. Winfree, W. L. Griffin, O. C. Brown; 12th, C. H. Evans, J. Campbell, W. T. Parker, F. Reeve, M. Winfree; 13th, J. C. Gamble, C. Spencer; 14th, J. Luxford, G. J. Emery, W. Shaw, T. Williams, R. C. Green; 19th, J. Laird; 20th, H. Wing, W. Shaw.

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FINGER POST, No. 19—(BY THE EDITOR).

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Price:—1,000 for 5s.; 500, 2s. 9d.; 100, 7d.; 50, 4d.; 25, 2½d.; 12, 1½d. Postage extra, at the rate of 2d. per 100.

CHRISTADELPHIAN PUBLICATIONS

IN SUPPLY MAY, 1881.

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Remittances may be sent in postage stamps, of any sort, 4d., 1d., 2d., 6d., 1s., &c. up to the value of 5s.; 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 desiring 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. 204.—JUNE 1, 1881.

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.

EDITED BY ROBERT ROBERTS.

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BIRMINGHAM, ATHENÆUM ROOMS, TEMPLE ROW,

Published by the Editor,

ON THE LAST THURSDAY IN EACH MONTH FOR THE MONTH
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to Subscribers in the United States, THREE DOLLARS; in Canada
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NOTES.

C. C.—It will be several years yet before the revised version of the Old Testament is ready.

J. F. A.—The Gloucester intelligence this month may furnish an answer to your question touching the paper called *The Testimony*.

SEC. L.M.I.S.—We are glad to receive Brother J. J. Andrews' Address to the London Mutual Improvement Society. It would have appeared this month had space not been previously allotted.

PALESTINE EXPLORATION MAP.—This is now published in 26 sheets at three guineas. The brethren can see it in Birmingham. See notice in Editorial, page 273.

A. S.—Re-immersion is not necessary for those who have once been scripturally baptised, whatever may afterwards befall. Error, subsequently acquired, but abandoned and forgiven, does not vitiate the original induction into Christ.

J. H. D.—The acknowledgment of letters in the *Christadelphian* cannot be dispensed with like the despatch of parcels, because it stands in lieu of private acknowledgment, for which, in such a multitude of cases, we can spare neither the time nor the money.

J. J. H.—The delay in the arrival of the books ordered for Sydney was due to the delay in despatch from Birmingham, and this was due to the printer's delay in the printing of the *Apocalyptic Lectures*, for which the box had to wait. Such delays, we are happy to think, are in the past, so far as the new printers are concerned.

PHOTOGRAPHS.—We omitted to say that the prices mentioned last month are the prices at the office. When sent through the post, there will be the additional charge of the postage—more to the States and Colonies than in Britain. Brother Trussler has added to the stock a photograph of Sister Roberts, and also her children.

VISIT TO SCOTLAND.—The Editor duly kept the appointment at Glasgow, May 8—15, inserting a run to Irvine on the 11th. There is no space this month for a report. A number of Edinburgh brethren were through to Glasgow on the 15th. Dunfries stands over to October next, when the Editor is asked to visit also Cunnock, Edinburgh, Arbroath, and Aberdeen.

CONTRIBUTORS.—Several as yet unacknowledged articles to hand, during several months past, will appear in due course. In more cases than one, we are asked to return the M.S. if not used. We make petition to be spared. It is the rule of all literary enterprises not to return unused M.S.S. We have found the necessity for this rule. Contributors ought to keep copies.

THE REVISED NEW TESTAMENT.—This is now published. It can be obtained of any bookseller at prices lower than we had heard of when we

mentioned the matter a month or two back. The cheapest edition is 1s., but this we hear can be obtained at some shops for 10d. We had prepared a notice of the new version, but are compelled at the last moment to withhold it till next month.

J. Y. & W. D.—The prospects of a revised edition of *Twelve Lectures* is by no means an immediate one. It is a duty we have been itching to get at for some years; but the multitude of other matters demanding attention has always held us off, and is likely to do so for some time to come. Some disapprove of the project, and say we will spoil the book. If we agreed with them we should not entertain the idea.

G. W.—The subject of the devil is one of almost universal belief, hence the discussion of it as occasion calls. But the seventh day crotchet is not in the same position. The discussion of it would only help to bring it into prominence. With much other good work pressing us, we cannot step aside to this. If the believers of it choose to call this a sign of weakness, we must simply endure it, remembering the children in the market place.

LOOKING OUT.—A brother in Birmingham (a young man) in trouble with his people on account of his acceptance of the truth, would be glad to accept employment anywhere in the capacity of engine-driver, or gasfitter, or such like occupation. His present position of dependence upon those who hate the truth, is intolerable. He is a fair scholar, quite able to shift for himself with the right opportunity. Address, T. H. G., at the Office of the *Christadelphian*.

T. A. F.—Thanks for your advice against debating with Mr. Symes. You think a debate with Watts, Foote, or Helyoake would be better. They have not yet come in our way. We do not go out of our way to seek antagonists. There was a time when we did so, for the sake of obtaining a public hearing for the truth; but now that is obtained in a regular way, and that we have more work on hand than we ever get through, we are more inclined to wait the course of events.

E. J. L.—The present edition of the *Hymn Book* is identically the same as the first, as regards words and music, being printed from the same plates. Your correspondent seems to be under the impression that the errors acknowledged at the end of the second edition were not in the first. This is a mistake. They were there all the same, but not indicated because not found out when the first edition was printed. The list of errata at the end of the current edition is placed there simply to enable possessors of the *Hymn Book* to make the corrections with ink, if they are so minded.

“DOES DEATH END ALL?”

FINGER POST, No. 20—(BY THE EDITOR).

A systematic distribution of these tracts, from month to month, would be a form of service within reach of the poorest and 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 thus open the way for a larger enlightenment. But whether or no, he would in this way be bearing a dutiful testimony, “whether they hear or forbear.”

Price:—1,000 for 5s.; 500, 2s.9d.; 100, 7d.; 50, 4d.; 25, 2½d.
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LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

These acknowledgments are published from month to month that correspondents may know that their letters are received and attended to, without being privately communicated with. Private acknowledgment is a simple impossibility in such a large number of cases, with so much else to do. Recognising this let no one consider himself or herself slighted in not receiving acknowledgment through the post. It is a necessary rule not to do it.

Letters intended for the Editor's eye only should be marked "private," some letters are marked "private" when there is nothing private in them. It is desirable this should be avoided, as marking a letter "private" is likely to lead to a delay in its being attended to. Intelligence letters should be sent by the 15th of the month. They should be written on note paper size, on one side only.

BRITISH.—April 23rd, J. Heywood, C. R. Cookson, J. Roe, R. Wright, C. Roberts, A. Kirk; 25th, S. Erskine, J. G. Dutton, A. Taylor, W. Mitchel, W. Tamahill, C. Tidman, H. Keeble, Miss Deave; 26th, J. Tandy, G. H. Hedden, T. Baker, T. C. Brown, C. Roberts, G. Berry, F. Peel, A. Chidzroy; 27th, J. A. Robertson, O. C. Holder, A. Asquith, A. Sharpe, W. Cooper, W. Culbert, W. Spencer; 28th, J. Walker, R. Frame, D. Marr, J. Stewart; 29th, G. Baker, J. A. Robertson, W. Smith, T. Parkes, J. Robertson, W. Powell, W. J. Gregory, J. Richards; 30th, S. Dawes, F. R. Winterburn, W. Osborne, R. Carruthers, J. Robertson, F. Chitty; May 2nd, B. Bradley, T. A. Fairbourne, W. Smith, J. H. Dibol; D. Gaskin, A. Asquith, R. Wright, J. H. Dibol, G. C. Barlow, R. Hosie; 3rd, J. Stell, M. Robertson, W. Mitchel, A. Robertson, J. Stewart, H. Black, S. A. Turner, J. Jenkins; 4th, J. G. Wilson, M. Kent, J. Blackburn, A. Herne, G. Marshall, F. Chitty, J. H. Dibol, J. Pride; 5th, H. Eastwood, J. Howe, J. Walker, A. Asquith, D. Fenton, D. Allen, Mrs. Stoltz, E. Constable, T. Nisbet, J. W. Thistle, G. Baker; G. A. Birkenhead, J. Jenkins, J. H. Riley, J. W. Thistle, C. M. Handley, J. Paleman, W. Stevens, T. J. Sykes, J. Howatson, J. S. Dixon; 7th, D. Gaskin, M. Gibson, A. Mackie, J. Henderson; C. Hopper; 9th, Anonymous, E. Stamford, A. Sleep, S. Davis, J. Walker, J. W. Thistle; 10th, F. Hanson, T. Clarke, T. M. Bore, J. Bland, J. Zule, J. Young, J. Lothian; 11th, R. H. Abbott, W. Delpratt, G. Waite, J. H. Amies, W. Gill, F. Forrester, C. Embleton; 12th, J. Kirkland, F. N. Smith, J. H. Chamberlain, "Rev." W. H. Girling, T. Booman, W. Culbert, Mrs. Garland; 13th, J. Yule, H. H. Horsman, T. Parkes, G. A. Birkenhead, J. M. Armstrong, W. Walker, W. Mullen, J. Anderson, J. Boler, W. Chandler; 14th, G. Marsden, C. Lewis, T. Weston, T. Booman, J. H. Chamberlain, J. Hawkins, S. Euson; 16th, F. J. Roberts, J. H. Riley (2), P. A. Henderson, H. Collins, T. Randles (2), J. King, D. Wadsworth, A. H. Rogers, R. Judd, C. Barlow, J. Harker, C. Jannaway, R. R. Stamford, G. Tyler, J. Lothian, W. H. Jones, W. Brock; 17th, J. Ashcroft, C. Hopper, J. Walker, J. Lander, J. Mowatt, G. Marsden, J. W. Thistle, W. Spencer, W. Turner, J. F. Appleton, J. Davies, J. Smith, T. E. Clegg, W. Smith; 18th, D. Marr, J. Lang, S. Wood; 19th, J. Davies, C. F. Clements, T. Parker, R. A. Stamford, J. U. Robertson, W. M. Beard, J. W. Walker, W. Turner, L. P. Greene, J. W. Box; 20th, W. Silverwood, R. Wright, J. Walker, A. Dowie; 21st, H. Sulley, J. H. Dibol, G. Owen, A. Barstow.

FOREIGN.—April 23rd, J. F. Sykes, A. W. Goldie, J. D. Magill, U. S. Algire; 25th, J. Banter, C. Brown, A. Taylor, G. J. Hawkins, W. Braithwaite; 27th, J. Luxford; May 2nd, J. McMillan, M. Wiser, H. Shutt, U. S. Algire, F. T. Tuttle, J. W. Griffin, C. H. Evans, W. Gunn; 3rd, J. Wood (3), D. Bugbee, L. Edwards, A. Barrow, M. Dunn, G. Wade, E. Gascoyne, S. T. Blessing, A. Eastman; 9th, E. J. Lasius, H. W. Hudson, E. J. Town, W. Clarke, S. T. Blessing, Bro. Reeve, J. T. Browning; 10th, J. A. Paterson; 13th, E. J. Lasius, W. Gunn; 17th, M. A. H. Murphy, C. Creed, J. M. Kellar, J. Betts; 19th, B. Franklin, J. J. White, L. P. Green; 20th, J. J. Hawkins.

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Orders may still be sent, as usual, to Sister Thomas, 38, Graham Street, City Heights, Jersey City, N.J.

CHRISTADELPHIAN PUBLICATIONS

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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	2d.	11c.	3d.	4d.
2d.	Statement of the Faith	2d.	11c.	3d.	3d.
2d.	Tabernacle in the Wilderness (illustrated) ..	2d.	11c.	3d.	4d.
6d.	Town Hall Lectures	6d.	21c.	8d.	10d.
2s.	Twelve Lectures (leather)	3s4d.	d1.23.	3s8d.	4s4d.
3d.	Vindication (Reply to "Christadelphianism Exposed")	3d.	15c.	4d.	5d.
2d.	What is the Truth? Pilate's Question Answered	2d.	11c.	4d.	6d.
1d.	Who are the Christadelphians?	1d.	5c.	1d.	1d.

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No. 205.—JULY 1, 1881.

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 CHRISTENDOM,
WITH A VIEW TO MAKING READY

A PEOPLE PREPARED FOR THE LORD.

EDITED BY ROBERT ROBERTS.

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BIRMINGHAM: ATHENÆUM ROOMS, TEMPLE ROW,

Published by the Editor,

ON THE LAST THURSDAY IN EACH MONTH FOR THE MONTH
FOLLOWING.

TERMS—EIGHT 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,
ELEVEN SHILLINGS AND SIXPENCE, in advance.



NOTES.

"FRANK."—Thanks for "Dreams."—Some use in due time.

AN OPPORTUNITY.—See paragraph below: "Fruits of the Spirit."

TWELVE LECTURES (in cloth).—After long delay (old printer) these are now to hand.

SECT EVERYWHERE SPOKEN AGAINST.—A large supply of this tract, by Bro. Andrew has come to the office.

DR. THOMAS.—We have been obliged this month, from press of matter, to omit our usual selection from the Dr.'s writings.

MANY ENQUIRERS.—The progress of *The Ways of Providence* you will discover from the advertisement in another part of the cover.

EUREKA.—Complete sets of Eureka are now procurable, the 3rd volume having, after long delay (old printer), arrived in the office.

W. H.—The idea of the lines is good, and the expression fair. We should be glad to use them if the standard of excellence were a little higher.

J. D.—You will find your suggestion anticipated in the publication of the Lecture on the Evil One, advertised on the next page of the cover, which is now ready.

CHILDREN'S MAGAZINE.—In addition to the bound volumes, there is a quantity of odd monthly numbers which may be had at 1d. each, by post 1½d.

B. H. E.—It will be better to get a new Hymn Book (cloth) than to have the old one bound, because the binding of the old will cost as much as the purchase of the new.

J. T. H.—See this month's intelligence from Auckland, touching report of Christadelphian secession to the G. Brown party, for which, at one time, there appears to have been foundation.

VISIT TO SCOTLAND.—We are not yet able state particulars, but the probable programme is as follows:—Edinburgh, October 5; Dundee, October 17; Arbroath, October 26th; Aberdeen, October 22; Irvine, October 27; Cumnock, October 29; Dumfries, November 1; Home, November 4.

B. E.—The meaning of the various descriptions of the photographs (Bro. Ashcroft and others) supplied by Bro. Trussler, is as follows: 1.—cartes, the common size for albums, commonly called *cartes-de-visite*, 6d. 2.—Cabinets, a larger size, both of picture and paper, 1s. 3.—Cabinets in mounts, the same mounted on large cardboard, fit for framing for the wall, 1s.6d.; postage extra. at ½d. for 2 oz.

"QUITE ASHORE."—Bro. Hodgkinson, of Norman Cross, writes—"Bro. Hammond writes me to-day that he has just lost a child by small-pox, and his wife (who is a sister) is now very ill with the same disease. He had tried to earn something by selling vegetables, in consequence of which the parish relief was immediately withdrawn, and now he is, therefore, quite ashore, destitute—and disease his only visitor. It is for the brethren to say if they will contribute towards his necessities. If so, I shall be happy to take charge of the matter again, on his behalf."

BRETHREN IN COUNTRY DISTRICTS.—Bro. W. A. Robinson, of Bradford-on-Avon, has published a sheet measuring 2ft. by 1½ft., containing a large variety of closely printed matter on the truth. His idea is that in Country Districts, where the brethren are not able to lecture, the sheet might be posted up on the wall, and do something towards that publication of truth which is the duty of the brethren without reference to results. The sheet costs Bro. Robinson about 6d. each. He will be glad to send a copy to any brother applying to him through the post. Address as above will find him.

AN IMPOSTOR.—An impostor is on the wing. He has victimized the brethren at various points.

He has obtained possession of a copy of *The Christadelphian*, and will exhibit considerable acquaintance with the affairs of the brethren. Strangers ought not to be received without a letter of recommendation. It is no new suggestion that brethren leaving one part of the country for another, should be provided by their ecclesia with such a document. Reference is more satisfactory, because a letter may be forged, whereas a reference that you apply to and wait the answer from before acting, cannot be tampered with.

"IT IS WRITTEN."—Bro. H. J. Diboll (12, Howard Street, Great Yarmouth,) has re-published a four page tract with this title, brought out by the London brethren some time back. It consists of a contrast between the tenets of popular theology and the teaching of scripture on a great variety of points. The contrast is briefly and effectually presented. Price 1,000 copies, 7s.6d.; 500, 4s.; 100, 10d.; postage extra, at the rate of ¼d. per 100. Orders for 1,000 can be executed with local address printed at end at an extra cost of 1s.6d. If 2,000 are ordered the local address will be added free of charge. Communicate with Bro. Diboll, at above address.

"HISTORY AND MYSTERY OF CHRISTADELPHIANISM."—Bro. P. A. Hutchison (20, Halford Road, North End Road, Fulham; London, S.W.) has written an answer to the pamphlet published by Mr. David King, under this title. Bro. Hutchison's answer is in the form of a letter to the Campbellites, with whom he was formerly in fellowship. The price will be 2d. per copy, or 1½d. per copy for quantities of not less than 20—postage extra. It is fairly written, with the avowed object, on Bro. Hutchison's part, "of opening the eyes of some (of the Campbellites) to the glorious Gospel of the Kingdom of God." Address, Bro. Hutchison, as above.

FRUITS OF THE SPIRIT.—There have been several encouraging blossomings in this direction during the past month. 1.—A BROTHER, on obeying the truth, after many years' acquaintance with it, presented to the Lord a thankoffering in the shape of 730 copies of the *Town Hall Lectures*, which he has caused to be distributed in various quantities for use among the small ecclesias within a radius of 40 or 50 miles around Birmingham: (letters of warm thanks are to hand from nearly all of these places). 2.—ANOTHER BROTHER gives a sum of money to be used in the spread of the truth—which will be done in the following way:—700 copies of the *Town Hall Lectures* will be sent through the post from Birmingham to any addresses that brethren may choose to send to the office for that purpose. Thus, a brother may know twelve people in his own town that he would like to send the *Lectures* to, but cannot afford. Let him send their addresses to the office in Birmingham, and copies will be sent to them direct, without charge. Or an ecclesia may know 50 or 100 people in their town that they would like to be served in the same way. Let them send a list of the addresses to the office, and the 50 or 100 people will receive them in a post or so. This will be done with all lists sent to the office till the 700 copies are exhausted. No more effectual effort for the spread of the truth can be devised than this. 3.—STILL ANOTHER BROTHER, in partnership with a second (a month or two back,) by paying the difference, cheapened 20 copies of *Seasons of Comfort* to a very low figure, for the benefit of those who desired the possession of the book but were too poor to pay the price. They were snapped up in three days. 4.—Still another cheapens 100 copies of *Seasons of Comfort* to 4s. each, and 100 copies of *Apocalyptic Lectures* to 3s. "First come" will be "first served" with these. In all cases, the names are forbidden to be mentioned (Matt. vi, 3.)

LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

BRITISH.—May 23rd, C. Embleton, A. Mackie, T. R. Jackson, J. Bell, B. Lowe; 24th, A. T. Grimes, G. R. Scattergood, W. H. Halson, J. M. Armstrong, C. Barber, W. Powell, J. Grant, A. Chesshire, F. Chitty, 25th, T. Parkes, G. Lowe, J. Bland, W. Beaumont, D. H. Smith, H. Stickland, J. Poulson, J. T. Hawkins, T. S. Swindell, J. Darricott; 26th, S. Dawes, J. Smith, C. Dalglish, M. Barraclough, T. S. Talbot, W. Spence, J. H. Heath, D. Marr, W. Smith; 27th, W. Osborne, J. Lander, J. F. Appleton, J. Gillies, C. Wright, C. Tidman, J. Ashcroft; 28th, R. H. Abbott, J. W. Walker, J. Smith; 30th, J. C. Hodgson, T. Aspin, A. Berry, G. Waite; 31st, J. Bairstow, R. Hemley, E. Wareham, R. H. Martin, G. Mander, J. H. Heath, J. H. Dibol; June 1, T. N. Parker, J. H. Riley, T. Butler, H. Black, J. Leah, J. M. Armstrong, W. Culbert; 2nd, k. W. Thirtle, T. Holroyd, W. Gill, T. Haining, A. brother, J. Young, W. Powell; 3rd, H. Hughes, A. Kir, A. T. Jannaway; 4th, J. W. Thirtle, J. Harker, J. T. Hawkins, J. Howatson; 7th, H. Robertshaw, J. W. Thirtle, W. Todd, F. Forrester, E. Wareham; 8th, G. Baker, G. W. Baker, S. S. Osborne, J. Marshall, Gen. C. Irvine, W. Smith, J. Young; 9th, J. W. Thirtle, A. Steep, C. Cullingford; 10th, W. Todd, A. H. Rogers, S. A. Collens, J. Edmunds, G. C. Barlow, D. Hepburn, R. M. Skcats, A. M. Goodacre; 11th, M. Collins, J. Heywood, W. Turner; 13th, J. W. Thirtle, T. R. Adams, W. A. Robinson, F. Hutclison, B. Messenger, J. Walker; 14th, M. Mays, C. Firth, T. Parkes, W. Mitchell, T. C. Brown, W. Thurston, W. Chandler, B. Warrender, B. Smither, W. Mc Alpine, P. A. Hutclison, J. Hayes, A. Macdougall, G. Baker, W. H. Andrew; 15th, O. C. Holder, R. Ashcroft, J. S. Dixon, M. Bramley, J. H. Dibol, H. Dryhurst, Mr. Robinson, A. H. Rogers, J. Harker, W. Silverwood, J. Harries, H. Collens, J. Bland, J. Draycott, G. F. Thirtle, W. Gill, J. Kirkland, A. Jannaway, T. Parkes, S. Erskine; 16th, J. Mc Cann, J. Roe, T. Randles, W. H. Jones, W. Smith, J. Sutcliffe, W. Butler, T. Nisbet, W. Smith; 17th, J. T. Hawkins, D. Clement, J. Waddell, T. Royce; 18th, G. Baker, J. Rowe, T. H. Moss, E. Cain.

FOREIGN.—May 24th, R. S. Weir; 28th, J. P. Brown; 30th, A. Boot; D. P. Ross; 31st, E. J. Lasius, E. A. Deane, W. Bradley, M. V. Winfree, G. J. Emery; June 7th, E. C. Welsh, R. Simons, J. F. Sykes, W. Clarke, J. H. Haley (3), D. Bugbee, W. W. Holmes, S. Calross, A. Mc Killop, S. Risien, W. Challiner; 9th, G. Jordan; 13th, E. J. Lasius, H. Lovell, E. V. Bennett, O. C. Brown; 14th, C. A. Bieree, S. Brown, Bro. North, B. Sneath, E. J. Lasius; 16th, B. J. Dowling, C. H. Evans; 18th, E. J. Lasius.

NOW READY.

“**THE EVIL ONE.**”

NEW PAMPHLET BY THE EDITOR,

ON

“The alteration of the Lord's Prayer in the Revised Version of the New Testament, in relation to the question of whether there is a personal supernatural devil.”

Reply to public observations on the subject by the Rev. R. W. DALE.

Large-size Readable Type, in Pink Glazed Covers, PRICE THREEPENCE; by Post, 3½d.

In the hands of the Printer, partly done, and will shortly be ready.

“**THE WAYS OF PROVIDENCE**”

WITH

A Chapter on the Destruction of Jerusalem by Titus.

BY THE EDITOR.

This will be a very handsomely got-up book of over 300 pages.

The price will be lower than at first mentioned, viz.:—THREE SHILLINGS.
Postage, probably Fourpence.

“**THE RESTORATION OF ISRAEL.**”

FINGER POST, No. 21.—(BY THE EDITOR).

Price:—1,000 for 5s.; 500, 2s.9d.; 100, 7d.; 50, 4d.; 25, 2½d.;
12, 1½d. Postage extra, at the rate of 2d. per 100.

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IN SUPPLY JUNE, 1881.

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5d.	Book Unsealed, with Coloured Diagrams	5d.	25c.	6d.	8d.
1s6d.	Bradlaugh Discussion	1s8d.	79c.	5 2s.	2s2d.
2s6d.	ditto ditto (superior edition)	2s10d.	d1.20.	3s2d.	3s10d.
2d.	Bible Companion	2d.	11c.	3d.	3d.
4d.	ditto ditto (photograph)	5d.	20s.	6d.	8d.
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	Christadelphian—all the back nos., from 1864, except first 6 months of 1870, the whole of 1871, first two months of 1872 and Jan. No. for 1880; bound vols. at the published price.				
1s.	Chronikon Hebraikon	1s1d.	35c.	1s2d.	1s4d.
1d.	Catalogue of Christadelphian Works	1d.	5c.	1d.	1d.
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2d.	Tabernacle in the Wilderness (illustrated)	2d.	11c.	3d.	4d.
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No. 206.—AUGUST 1, 1881.

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FOLLOWING.

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to Subscribers in the United States, THREE DOLLARS; in Canada
NINE SHILLINGS AND SIXPENCE; in Australia and New Zealand,
ELEVEN SHILLINGS AND SIXPENCE, in advance.



NOTES.

CATALOGUES FOR GRATUITOUS DISTRIBUTION. We have often been applied to for catalogues of the various publications. The only thing worth the name was the pamphlet-catalogue published about eight years ago, and charged ¼d. to cover cost. This was not exactly what was wanted. What is wanted we have now arranged to supply—a four-paged tastefully got up complete catalogue on tinted paper. This will be supplied free of charge. Ecclesias may have quantities of from 100 to 500, according as they may be able to use them. It would be a good thing to give away at public lectures. It will itself be in a certain way an exhibition of the truth.

Final dates for Scotland next month.

"STILL LOOKING OUT."—The notification in the *Christadelphian* for June, concerning T. H. G., of Birmingham, still holds good. Address as before.

A. H. R.—If your friends wait for the revised edition of the *Twelve Lectures*, they may have to wait a long time. It is a case for the "bird-in-the-hand" maxim.

Someone has ordered *Good Confession, Shield, and Chronikon Hebraikon*, without giving name or address. If this meets his eye, he will know the reason of non-receipt.

J. C. G. (NEW ZEALAND).—"Bro. Hamilton, of Collingwood," is an inhabitant of the Canadian and not of the Australian dependency of the British crown. There are more Collingwoods than one.

T. S. T.—The change in the colour of the cover, which commenced five months ago, was the result of an accident for one month, but everybody liked the new colour so well that we resolved to hold on to it.

J. F. A.—An attack so manifestly ill-minded and absurd is unworthy of reply. We can afford to bear it, so can bro. Shuttleworth. Real brethren are always echoes of one another. They are not to be laughed out of unity of mind by the jeer of the envious.

"THE HISTORY AND MYSTERY OF CHRISTADELPHIANISM."—In connection with the advertisement of this pamphlet last month, brother Hutchinson wishes it announced that he has removed from the address there given, to 15, Reperton Road, Salisbury Estate, Waltham Green, London, S.W.

H. S.—The "over-stamped" appearance of the printing in the *Christadelphian* for some months past, has been due to the want of pressing after printing. We have now arranged with additional cost to have it pressed each month. This change commenced last month, when perhaps you would observe an improvement in the appearance.

BROTHER T. NISBET, of Glasgow, thinks the attention of brethren ought to be called to the fact that a critical discussion on the merits of the Revised Version, by competent men, is going on in the weekly paper called *Public Opinion*. It commenced with May 21 (price 2d. weekly). The back numbers can be got from London through any bookseller.

THE WALL SHEET FOR "BRETHREN IN COUNTRY DISTRICTS."—In the notice of this last month, by some strange mistake, it was said to cost brother W. A. Robinson, Bradford-on-Avon, 6d. per sheet. It should have been 21s. per 1,000. He now writes to say they do not cost him more than ¼d. per sheet, and that he will be glad to send any poor bro.

50 or 100 for nothing. Address, W. A. Robinson, Bradford-on-Avon.

S. T.—It is Jesus who tells the brethren to beware of wolves in sheep's clothing. His caution pre-supposes the possibility that you lament—men professing the meekness and guise of the lamb for the sake of what they can get all round, and making war, with slander and malevolence, on those who interfere with their pasture. Do not let the circumstance distress you. It is nothing new under the sun. A lamb in wolf's clothing is a much more respectable animal, though not so pleasant on a first or distant acquaintance.

ERRATA.—In the "Visible Hand of God" last month, there were some serious errata. On page 309, line 39, after "two," the omission of "thousand" creates obscurity; page 317, line 6, "ignobled" should be "emobled;" page 330, line 44, the Birmingham brethren are made to enjoy a few "days" open air fellowship, instead of "hours." Also on page 298, the "reputed accurate copies" of Mark's gospel quoted by Eusebius, were, by printer's error, referred to as the "reprinted" accurate copies.

T. A. S.—A brother to whom we recently sent certain books on learning that he wanted them, before he sent the money, said "There you go again, brother Roberts; you are at your old trick, letting books out before they are paid for. You must not do it. Stick to the principle, no money, no books." The advice is good, and we are obliged in the main to act upon it. Adhesion to this system renders it unnecessary that we should give receipts through the post, which you can easily understand would be very costly if made a rule. The sending of the books is an acknowledgment of the receipt of the money, when the plan of pre-payment is acted on.

"FRUITS OF THE SPIRIT."—The 700 copies of the *Town Hall Lectures*, placed at the disposal of the brethren, as per notice appearing under this title last month, were all appropriated by the numerous lists sent to the office within eight or ten days of the appearance of the July number. Since that time, another brother has placed a further supply of 500 copies at the disposal of the brethren in the same way. This makes nearly 2,000 copies given away by liberal-minded brethren. It is truly astonishing in this barren age. Many lists that were too late for the second 700 have since been despatched out of the 500. There will still be from 200 to 300 copies available for free despatch through the post to addresses supplied. The 100 cheapened Apocalyptic Lectures were all taken in three weeks. We are not warranted in speaking positively perhaps, but from what still another brother has said to the Editor, there is a prospect of a still further supply of cheapened Apocalyptic Lectures.

A Point Worthy of Notice in the United States.

Those who remit from the United States will effect a saving to themselves if they remit by Post Office Order instead of in currency; that is when they so remit, they may deduct 15 cents from every dollar of the price appearing on the back of the *Christadelphian*, as that price is regulated by the amount fetched by the currency dollar in Birmingham. When sent by P. O. Order the dollar realises more than when sent in currency.

LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

BRITISH.—June 20, J. Walker, J. Pelligrew, T. W. Pitinian, G. F. Lake; 21, A. E. Dodge, W. Thomas, T. Parkes, W. Mabbutt, C. Young, T. Clarke, W. Oakley, T. Royce; 22, C. Barlow, H. Collens, A. McInnes, F. Hanson, G. Baker; 23, A. M. Goodacre, T. Harwick, J. Edwards, J. Young, H. Phillips, J. W. Taylor, P. Yorston, T. Smith; 24, W. Sinclair, L. Pridaux; 25, F. Hanson, W. Smith, E. A. Jones; 27, W. Hamilton, C. R. Cookson, J. Edmunds, W. McAlpine; 28, J. Steel, W. Brock, W. Powell. E. Wood, A. Marvin, T. Parkes, B. Smecher, G. F. Lake, Mr. Archley, R. R. Staunforth, T. Weston; 30, O. E. Holder, W. Chapler, S. Heard, T. Chalmers; July 1, B. Messenger, F. Hanson, D. Clement; 2, W. Osborne, J. W. Thirtle, J. Walker, J. Atkinson, T. Warwick, H. Young, S. Erskine, W. H. Schaman, J. Horton, T. Pool, W. H. Hutton, T. Haining, F. Hall, J. P. Multeter, T. Royce; 4, Firth, W. Beasley, C. Broad, T. Sketchley, G. Wakefield, J. Riley, J. Roberts, R. Wright, F. Deiltry, M. A. Manfield, H. Black, J. Richards, T. Dobbs, J. R. Baser, Anonymous (2), J. B. Scott, J. Young, T. Bore, W. Buckler, Mrs. Hewitt, C. Smith, J. F. Appleton, J. W. Auslan, F. Clitty, P. Phillips, J. Walker; 5, E. Parker, G. Tailby, B. Bradley, W. Powde, Anonymous (3), M. Radford, T. Kirkland, W. Smith, W. Cundall, P. H. Barns, W. Mitchel, B. Suther, J. Hillier, W. Green, T. Baker, A. Sleep, J. Grant, T. Randles (2), R. Himley, J. Draycott, W. Heath, D. Mickleburgh, M. Hemine, J. H. Dibol, S. W. A. H. Rogers, W. Smith; 6, E. Jackson, W. Osborne, S. Davies, S. Forrester, Miss Keys, A. Boot, W. Grant, A. M. Arcus, W. Robertson, W. Walker, W. Heath, W. Spence, J. Howatson, C. F. Clements, E. Edmunds, W. Parkin; 7, D. Clement, S. A. Smith, J. Smith, C. Hopper, T. Nisbet, R. Wright, R. Carruthers, C. Firth, T. Royce, G. H. Rymer, W. H. Andrew; 8, W. Mitchel, E. Wood, W. Buckler, E. Challiner, E. Wood, T. M. Bore, J. F. Roberts, A. H. Rogers, D. Atkins, G. Todd, J. Shepherd, T. Roberts, W. Johnson; 9, J. W. Thirtle, J. Briggs, R. Sanderson, J. U. Robertson, W. Delpratt, J. McAuslan, J. Young, R. M. Skeats; 11, W. Cundall, M. A. Lowe, S. P. Griffin, A. Boot, W. Delpratt, W. Johnson, E. Stevens, H. H. Horsman, E. Sutcliffe, A. Sleep, J. Young, J. W. Boggs, Mr. Cotton, 12, J. W. Thirtle, J. Wootton, F. Peel, J. Kirkland, F. Parker, W. Morgan, P. A. Hutchinson, G. Hilder, G. Dowkes, T. Tanner, W. Stevens, W. Beddoes, P. Phillips, M. Hamilton, J. Lotion, H. Hughes, C. Gardiner, T. Glennie, Miss Tanner; 13, J. Gregory, J. H. White, A. D. Robertson, J. S. Bland, W. A. Robinson, R. Pardoe, J. Milnan, A. Hinch, W. H. Andrew, E. Steven, W. Mitchel; 14, W. Smith, T. W. Gamble, A. Boot, T. U. Parker, M. Wheeler, W. Mabbutt, J. E. Jerns, G. Owen, G. F. Thirtle, T. Haining, U. Gill, A. Kirk, T. Clark, J. Draycott, W. Hollier, H. Brown; 15, T. Nisbet, W. H. Andrew, E. Constable, J. Harker, H. Turner, F. Cort, F. R. Winterburn, W. Beddoes, A. H. Rogers, G. Baker (2), A. Jamnaway; 16, T. Randles, W. Silverwood, R. Oliver, S. Heard, J. Spence. 18, E. Wood, J. U. Robertson, M. Radford, B. Messenger, J. W. Walker, F. R. Winterburn, 89. C. Tidman, C. H. Rogers, J. Monaghan, J. Clemo, W. Spence, W. Morgan, W. Buckler.

FOREIGN.—June 20, A. Eastman, J. Faulk, J. C. Quinn, J. J. Smith; 21, G. Jerdan; 22, E. J. Lasius; 20, W. Gunn; 24, J. C. Gamble; 27, J. Laird, B. Franklin; 28, W. Gunn, G. Palmer; July 1, J. J. Hawkins; 2, E. J. Lasius, C. Morrison; 4, W. Mackay, G. Edwards, W. Roberts, L. Wood; 5, C. Bolingbroke, F. Reeve, W. Braithwaite; G. W. Bant, A. Hall; 11, L. C. Thomas, W. Gunn, B. Franklin, W. Shaw; E. J. Town, no name; 18, K. Bradley, J. Leask, W. G. Burd, E. J. Lasius; W. T. Parker, W. G. Burd, M. A. Stillard, A. Cozens, G. E. Anderson.

“IS THERE A DEVIL?”

FINGER POST, No. 22.—(BY THE EDITOR).

A systematic distribution of these tracts, from month to month, would be a form of service within reach of the poorest and 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 thus open the way for a larger enlightenment. But whether or no, he would in this way be bearing a dutiful testimony, “whether they hear or forbear”

Price:—1,000 for 5s.; 500, 2s.9d.; 100, 7d.; 50, 4d.; 25, 2½d.; 12, 1½d. Postage extra, at the rate of 2d. per 100.

In the hands of the Printer, partly done, and will shortly be ready.

“THE WAYS OF PROVIDENCE”

WITH

Three Chapters on the Destruction of Jerusalem by Titus.

BY THE EDITOR.

This will be a very handsomely got-up book of over 300 pages.

The price will be lower than at first mentioned, viz.:—THREE SHILLINGS.
Postage, probably Fourpence.

CHRISTADELPHIAN PUBLICATIONS

IN SUPPLY AUGUST, 1881.

CARRIAGE INCLUDED.

Nett Price.		In Britain.	To the States.	To Canada.	Australia N. Zealand
9d.	Anastasis (Resurrection and Judgment)	9d.	35c.	11d.	1s1d.
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6d.	Town Hall Lectures	6d.	21c.	8d.	10d.
2s6d.	Twelve Lectures	2s10d.	d1.15.	3s2d.	3s10d.
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All communications must be addressed to ROBERT ROBERTS, Athenæum Rooms, Temple Row, Birmingham; to whom also Post Office Orders and Cheques or Bank Drafts, must be made payable.

Remittances may be sent in postage stamps, of any sort, 3d., 1d., 2d., 6d., 1s., &c. up to the value of 5s.; 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. 207.—SEPTEMBER 1, 1881.

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.

EDITED BY ROBERT ROBERTS.

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BIRMINGHAM: ATHENÆUM ROOMS, TEMPLE ROW,

Published by the Editor,

ON THE LAST THURSDAY IN EACH MONTH FOR THE MONTH
FOLLOWING.

TERMS—EIGHT 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,
ELEVEN SHILLINGS AND SIXPENCE, in advance.



NOTES.

INTELLIGENCE COMMUNICATIONS TO HAND FOR THIS NUMBER.—We have been obliged this month to much abridge intelligence. The several writers will understand that no disrespect is intended, and that we have only yielded to necessity.

W. G. AND BRETHREN IN TEXAS.—Do not despair of the appearance of your protest against L. T. Nicholl's unsound position. It is in the pile of matter intended for use.

"DYING BABY."—You did right to send for the doctor. The matter was argued in the *Christadelphian* some years back. Those who say you sinned, lack the right understanding of scripture.

F. E.—A brother cheapens a number of books by paying into the office the difference between the published price, and the price to which it is to be reduced, according to the number purposed to be cheapened.

S. N.—The obscurity you point out in the remarks of Brother Shuttleworth on the Revised Version of the New Testament, in the July number, is due to a slip of the pen. The word "spirit" should read "apparition" on page 301, column 2, line 6.

THE CATALOGUES FOR GRATUITOUS DISTRIBUTION.—These have been largely applied for during the month. We omitted to explain in the notice last month that the supply free of charge applies to obtaining them in the office. Those at a distance applying for them would be expected to pay carriage.

"HERALD OF THE KINGDOM" (Dr. Thomas) Bro. C. H. Evans, of Guelph, Ont., Canada, says "If you know of any one disposed to sell Dr. Thomas's Herald of the Kingdom (complete set of volumes), I should be obliged to be informed, stating price." We know of no one, but there may be such: if so here is an opportunity.

"THE WAYS OF PROVIDENCE."—This is "Now Ready," as will appear by the announcement on Page 410. It is not actually in the office at the moment of writing (August 16), but, being printed, and in the hands of the binder, it is pretty certain to be in supply by the time this meets the eye of the reader. It will be found a very well got up book.

VISIT TO SCOTLAND.—The Editor expects to leave Birmingham for Edinburgh, on Saturday, October 8, and to remain there till the following Monday week, departing for Dundee on Monday, October 17; Arbroath, October 20; Aberdeen, October 22; Irvine, October 27; Cunnock, October 29; Dumfries, November 1; arriving home, November 4.

THE PRINTING OF THE CHRISTADELPHIAN.—In consequence of the dissolution of partnership between Messrs. Houghton and Hammond, and the commencing of a new business by Mr. Hammond, who takes the printing of the *Christadelphian* with him, the *Christadelphian* this month will be found printed with new type. We contemplate various improvements.

"FRUITS OF THE SPIRIT."—The supply of *Town Hall Lectures* for free distribution is nearly but not quite exhausted. 5,000 copies in all are in circulation. As to the Apocalyptic Lectures, we are able to confirm our surmise of last month. A brother has cheapened fifty more copies to 3s., remarking, "I hope they will minister to the edification of their readers, and help to prepare them for the great day so grandly foretold in the visions John saw in Patmos."

BRETHREN GUNN AND EVANS.—We intended to notice your question touching Dr. Thomas's relation to questions of ecclesial order and constitution, but have been prevented at the last moment for want of room. We may here say that the Dr. was on the side of such, and that the idea of anybody forcing the Dr. to accept anything he did not approve can only amuse those who really knew him.

PROBABLE DEBATE.—The brethren at Mumbles are likely to bring about a debate on the immortality of the soul, between the Editor of the *Christadelphian* and a Rev. W. Briscoombe, of Glasgow. The debate to be held at Mumbles. The circumstance is due to the circulation at Mumbles of a pamphlet by Mr. Briscoombe in favour of popular views of human constitution and destiny. Mr. Briscoombe has consented, and the early part of December is proposed (three nights).

THE "DECLARATION" IN THE GERMAN LANGUAGE.—Brother J. W. Boggs, of Washington, D.C. United States, states that Brother Ofterdinger, of that city, is engaged in making a translation of the *Declaration* into German, and will print when there is a sufficiency of orders, at ten dollars per 100 copies. Orders to be addressed to J. W. Boggs, 634, N. Carolina Ave., S.E. Washington, D.C., U.S.A. No money need be sent until the list of subscriptions is complete.

J. W.—You must write to Brother D. Handley if you wish him to know what you think he ought to do in the endeavour to repair the mischief he did eight years ago. There is no particular necessity for efforts in this direction. As a matter of fact, time has undone all the mischief except in some cases where the mischief was welcomed at the time. We can understand and excuse the resentful feelings you entertain with regard to the position in which he has placed such: but so far as the *Christadelphian* is concerned, there will be no re-opening of the controversy. What may take place in the direction proposed must be direct between the parties concerned.

A Point Worthy of Notice in the United States.

Those who remit from the United Kingdom will effect a saving to themselves if they remit by Post Office Order instead of in currency; that is when they so remit, they may deduct fifteen cents from every dollar of the price appearing on the back of the *Christadelphian*, as that price is regulated by the amount fetched by the currency dollar in Birmingham. When sent by P. O. Order, the dollar realises more than when sent in currency.

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 a 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 20, W. Grant, Anonymous, R. W. Thorp (2), F. Cort, J. Speller, W. Turner, W. A. Robinson, C. Firth, W. Mitchell; 21, E. Waite, A. Chidzroy, C. Smith, G. Baker, E. Hooper, W. H. Andrew; 22, O. C. Holder, F. Cort, J. Walker, R. D. Robertson, J. Burden, C. Tidman; 23, E. Wood, J. W. Walker, T. Randles; 25, W. Grant, E. H. George, J. Gillies, F. Hodgkinson, J. Blackmore, W. A. Robinson, J. T. Hawkins; 26, O. C. Holder, F. D. Parry, C. W. Lord, E. H. Hebden, H. Young, H. Randle, S. Tug, W. Powell, J. Saxby, W. H. Andrew; 27, Mrs. Hodgkinson, A. E. Banghan, R. Melrose, S. C. Hopper, P. A. Hutchison, J. M. Armstrong, J. Blackmore, J. McAuslan, W. Culbert, A. Medicott; 28, R. Brotherston, R. Carruthers, J. Crampton; 29, J. Roe (2), G. Birkenhead, H. J. Greer, W. Smith, J. Richards, D. Gaskin; 30, D. Clement, J. Edmonds, J. Russell; August 1, J. Hawkins; 2, J. W. Thirtle, J. Beddoes, J. H. Riley, W. H. Andrew, J. Wood, J. Atkinson, H. Black, W. Powell, W. A. Robinson, S. Erskine, G. Owen, J. Haining, J. U. Robertson, W. Parkin, Anonymous, E. Stevens, J. Boler, W. Green, J. Walker, W. Johnson, W. Mitchel; 3, J. G. Wilson, R. D. Robertson, H. Briggs, P. Phillips, A. S. Wadsworth, J. Poulson, A. Robertson, R. Judd, J. T. Appleton, J. Howatson, D. Marr, A. Sleep, J. Young, E. Hooper; 4, G. Armitage, R. R. Stainforth, W. Osborne, J. Henderson, J. Kirkland, W. Mullin, J. Young, J. Andrew; 5, W. Morgan, A. M. Goodaers; 6, H. Sulley, W. Chandler, T. Betts, J. Randall, J. Pettigrew; J. Dibol, F. D. Parry, J. Heywood, G. Palmer, J. Clino, G. W. Berry; 9, G. Baker, T. Collins, T. Warwick, T. M. Smith, S. Davies, H. Young, W. Powell, C. Firth, A. Kirk, W. McAlpine; 10, C. W. Lord, G. Smith, H. Randle, J. Allen, J. Walls, J. Wright, W. Beddoes, E. Edmunds, T. Betts, T. Sixsmith, C. Hopper; 11, J. Burden, T. Gethin, J. H. Volmer, J. Bell, W. Cole, C. Firth, G. Owen; 12, J. Henderson, J. E. Walker, J. Davis, S. A. Howell, C. W. Clarke, E. Edmunds, J. Edmunds, W. Grant, J. Fearson, D. Hepburn, W. Culbert, J. Robinson, G. Owen; 13, T. Sykes, J. Day, H. Young, C. H. Bassett, T. F. Apsey, P. A. Hutchison, T. N. Parker, W. T. Hobbs, R. Frame; 15, W. Owlser, H. Stapleton, J. Harker, T. W. Gamble, W. Owen, H. Collens, E. Edmunds, G. Baker, W. Williamson, B. Warrender, F. J. Roberts, W. Garden, T. Watson, W. H. Andrew, J. Thomas, J. Anderson.

FOREIGN.—July 25, J. McMillan; 28, J. O. Woodruffe; August 2, J. J. Hawkins, J. Johnson, R. Simons, W. Clarke, O. Kirby, H. J. Morgan, W. H. Burbridge; 3, G. C. Hodgson; 5, S. Batchelor, J. F. Sykes; 8, J. Elliott, C. H. Evans, J. W. Boggs; 9, M. Wolfe; 10, J. Newcomb, W. H. Wood; 15, K. Bradley, L. C. Thomas, A. Hall.

"HAVE I AN IMMORTAL SOUL?"

BIBLE FINGER POST, No. 23.—(BY THE EDITOR.)

A systematic distribution of these tracts, from month to month, would be a form of service within reach of the poorest and 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 thus open the way for a larger enlightenment. But whether or no, he would in this way be bearing a dutiful testimony, "whether they hear or forbear."

Price:—1,000 for 5s.; 500, 2s. 9d.; 100, 7d.; 50, 4d.; 25, 2½d.; 12, 1½d. Postage extra, at the rate of 2d. per 100.

NOW READY, PRICE 3s.; BY POST, 3s. 5d.

"THE WAYS OF PROVIDENCE,"

WITH

Three Chapters on the Destruction of Jerusalem by Titus.

BY THE EDITOR.

A Handsomely got-up Book of over 350 pages.

CHRISTADELPHIAN PUBLICATIONS

IN SUPPLY SEPTEMBER, 1881.

CARRIAGE INCLUDED.

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9d.	Anastasis (Resurrection and Judgment)	9d.	38c.	11d.	18d.
58d.	Apocalyptic Lectures (Thirteen, by R. Roberts)	54d.	d2.	58d.	64d.
186d.	Apostacy Unveiled (a Discussion with Dr. Thomas)	188d.	90c.	180d.	228d.
5d.	Book Unsealed, with Coloured Diagrams	5d.	25c.	6d.	8d.
186d.	Braugh Discussion	188d.	70c.	2s.	22d.
286d.	ditto (superior edition)	280d.	d1.20	32d.	380d.
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—all the back nos. from 1864, (except first six months of 1870, the whole of 1871, first two months of 1872, and Jan. No. for 1880,) bound vols. at the published price.				
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7-6d.	Dr. Thomas's Life and Work	8-0½d.	d3.00	89d.	9810d.
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10-6d.	Eureka of " II.	118-7d.	d4.60	128d.	14810d.
13-6d.	Eureka (Apocalypse.) " III.	118-7d.	d4.60	128d.	14810d.
9-6d.	ditto ditto in leather " I.	108-2d.	d3.90	118d.	128d.
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8d.	Everlasting Punishment not Eternal Torment	8d.	38c.	10d.	1s.
3d.	Evil One, the—and the Revised Version (by R. Roberts)	3½d.	15c.	3½d.	5d.
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10d.	Finger-posts, Bible ; Nos. 1 to 23	9d.	38c.	11d.	181d.
2d.	Good Confession	2½d.	11c.	3d.	3d.
2d.	Herald of the Kingdom (old Nos.)	2½d.	11c.	3d.	4d.
1s.	Hine Debate (are Englishmen Israelites ?)	181½d.	50c.	184d.	188d.
2s.	Hymn Book, with Music	283½d.	90c.	287d.	344d.
286d.	ditto ditto (leather)	289½d.	d1.05	381d.	3810d.
3s.	ditto ditto (extra leather, gilt)	383½d.	d1.33	388d.	484d.
1s.	Index to Eureka	181½d.	50c.	184d.	188d.
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18-2d.	ditto ditto (in cloth)	185½d.	60c.	189d.	1811d.
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3d.	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, of any sort, ½d., 1d., 2d., 6d., 1s., &c., up to the value of 5s.; 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 the notice necessary.

No. 208.—OCTOBER 1, 1881.

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.

EDITED BY ROBERT ROBERTS.

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BIRMINGHAM: ATHENÆUM ROOMS, TEMPLE ROW,

Published by the Editor,

ON THE LAST THURSDAY IN EACH MONTH FOR THE MONTH
FOLLOWING.

TERMS—SEVEN SHILLINGS AND SIXPENCE PER ANNUM IN BRITAIN;
to Subscribers in the United States, TWO AND HALF DOLLARS; in
Canada, SEVEN SHILLINGS AND SIXPENCE; in Australia and New
Zealand, TEN SHILLINGS AND SIXPENCE, in advance.



NOTES.

M. & H.—United States postage stamps are of no use to us.

READERS IN THE UNITED STATES.—See note to H. E. G., below.

F. S.—The first syllable of the name *Christadelphian* has the same pronunciation as *Christ* in *Christian*.

G. H. E.—Thanks for remittance for (by mistake) twice-sent copies of *Apocalyptic Lectures*. Retain the other till you find a purchaser.

THE CHRISTADELPHIAN FOR 1882.—See notice on renewal, Editorial, page 470. Also reductions in the price of various books, and why. These reductions to take effect with the issue of the present number.

NATAL.—Brother R. Elliott, 25, Centre Redeliff Crescent, New Cut, Bristol, who purposes emigrating to Natal in January, 1882, will be glad to hear of any brother who may be going out at the same time.

H. E.—We have not yet had time to read the sister's paper read at the meeting of the London Mutual Improvement Society, but, with such recommendation, it is probable we shall find it fit for a place in the *Christadelphian*.

"FRUITS OF THE SPIRIT."—The gratis supply of *Town Hall Lectures* is now exhausted. There remain 11 of the 150 copies *Apocalyptic Lectures*, cheapened to 3s. (It will be observed that the price is now permanently reduced to 4s., and *Seasons of Comfort* to 5s.)

"A BROTHER IN ISRAEL'S HOPE."—Your suggestion to introduce a map outline, at the top of the inner page of the *Christadelphian*, of the eastern end of the Mediterranean, showing the Holy Land, Cyprus, &c., is good. You will probably see it carried out in the January number for 1882.

F. A. C.—Your suggestion to open a department for the help of Sunday School teachers is good. Your contribution to this end, excellent, and would have been used this month had not the *Christadelphian* been all made up before its receipt. (Under new arrangements, we have to get ready soon.) We shall hope to make a beginning next month.

"IF YOU HEAR OF ANYTHING."—Brother Jno. T. Hawkins, 2, Avenue Road, Grantham, a worthy brother, writes:—"If you hear of anything likely to suit me, let me know. Part travelling, or all, would be acceptable. I don't want close confinement. My age you know. 23. My capabilities—well, seven years' office experience in home, colonial, and foreign trade make me feel equal to a responsible post."

THE "PROBABLE" DEBATE AT MUMBLES.—This has now become improbable. Mr. Briscoombe proposes a date when the Editor of the *Christadelphian* cannot come, and he will by no means

consent to postpone it to a time when he can. He insists, instead, on himself delivering lectures on the dates he proposed for debate. Mr. Briscoombe has himself to blame for the unfavourable inference arising out of these facts.

"THE WAYS OF PROVIDENCE."—This is now on supply. We cannot call it a handsomely got up book as regards the binding, though the printing is beautiful. The printer (London) pleased himself on both points, but has only pleased us on one. He promised a book of equal quality with *Seasons of Comfort*. It is so in paper and printing, but not in binding. The printer promises improvement in the remainder of the edition.

VISIT TO SCOTLAND.—The Editor expects to leave Birmingham for Edinburgh, on Saturday, October 8, and to remain there till the following Monday week, departing for Dundee on Monday, October 17; Arbroath, October 20; Aberdeen, October 22; Irvine, October 27; Cumnock, October 29; Dumfries, November 1; Kirkcudbright, (at the request of Brother Kirk, of Carniehill), probably November 3; arriving home November 4.

A. A.—The *Trial*, which had been *in statu quo* for a time, is now in good progress, with a fair prospect of appearance in several months. The printer speaks of Christmas, but we doubt if, with so many other things in hand, we shall be able to supply "copy" fast enough for so early a publication. Proposed title as follows:—"DID CHRIST RISE FROM THE DEAD?—A full Report of the most important Trial of Ancient or Modern Times. (*The Incorporated Scientific Era Protection Society, v. Paul Christian and others.*) Conducted in the Court of Common Reason, before Lord Penetrating Impartiality and a Special Jury."

A BROTHER SAYS:—"I think you cannot have seen the wall sheet prior to your mentioning it upon the wrapper of the *Christadelphian*, for it is certainly the most illiterate and strangely worded publication that I have seen for a long time, and will, I am afraid, be more calculated to excite the ridicule, rather than arrest the serious attention, of the intelligent alien." We had seen the wall sheet, in the only way it could be seen, with a number of other things, which had all to be looked through in about half-an-hour. We glanced at it, and seeing it all right, doctrinally, supposed it was so in style and punctuation. We now perceive the grounds for the above-quoted criticism.

H. E. G.—The high price of the *Christadelphian* publications in the United States has been due, first, to the existence in the States of an inward tariff duty of 25 per cent., which we have had to pay on all boxes transmitted hence, and sometimes on parcels detained at the New York General Post Office; and, next, to the small price which the currency dollar fetches in Birmingham, and the variations to which it used to be liable, necessitating us to keep on the safe side. The last point will be avoided by remitting P.O.O., the other we may get over in a good many cases. The American price list will be found thoroughly revised this month, on these and other grounds.

LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

BRITISH.—August 16, A. H. Rogers, W. Walker, W. H. Skelton, J. Henderson, R. Oliver, J. Heywood, T. Nisbet, D. Clement, D. Marr, J. Marshall, T. H. Moss, W. Hardy; 17, S. Davies, E. Wood, H. Hall, T. Sykes, H. Lockhart, D. Hedges, J. Walker, Anonymous; 18, E. Hawkins, Mrs. Surgan, R. France, J. Clinro; 19, J. Leask, J. Walker, J. Ramsay, J. Malcolm, A. Birstow, T. Poyce, T. Sykes, R. A. Henning; 20, E. Wood, J. Kirkland, T. Betts, H. Brown, J. Lander; 21, J. Parkes, J. James, H. Stapleton, T. Parkes, R. Armstrong; 22, J. G. Wilson, C. Firth, C. Ashcroft, E. Wood, T. Sykes, T. R. Robertson, W. Warn, W. Beddoes, J. Young, G. Pickles, J. F. Appleton, T. Swindell, A. Barker, T. Aspin, J. Davis, J. Boreland, H. E. Lockhart, R. M. Skeats, J. Kirkland; 23, C. Firth, W. Clement; 24, G. Baker, J. McCann; 25, W. A. Robinson, E. Haukin, G. Lang, G. Allen, W. Johnson, J. Wragg, E. Leadbeater, J. W. Russell; 26, F. M. A. Pickering, C. Leach, E. Constable, G. Waite, J. Warnaby, H. Pym, George Palmer, M. A. Hayes, H. Black, J. Walker; 27, J. Howatson, G. H. Kidd, W. Powell, J. Lindsay, H. Sulley, T. Parkes, Mrs. Richards, T. Newman, H. Young, J. Paulson, J. Bailey; 28, A. Hench, E. Aysthorpe, W. Osborne, Mrs. Morrall, R. Curruthers, S. Erskine, D. Marr; September 1, A. Sleep, W. Osborne, J. Lillyman, W. Grant, C. Hopper, J. Young, J. H. Dibol; 2, C. Firth, S. Taily, W. Jefferies, C. Lewis, W. H. Bellamy, E. Waddoup, R. R. Stanforth; 3, P. Phillips, J. G. Wilson, H. Sulley, J. Gibb; 4, Anonymous, J. Bland, W. Beddoes, E. Waddoup, J. H. Dibol, C. E. Sutcliffe, J. Caren, Miss Emmerson; 5, B. Ashcroft, J. Smither, F. W. Smith, T. Parkes, T. M. Bore, J. W. Thirtle; 6, F. J. Roberts, J. Davies, E. Challiner, J. H. Dibol, J. Burden, J. Ross, A. Medicott, G. G. Dowkes, J. W. Pickup, E. Leadbeater; 7, Mrs. Melbourn, J. H. Pegg, J. C. Failylls, J. Waterhouse, M. H.; 8, A. Kirk, J. Heywood, H. E. Lockhart, J. G. Wilson, C. Firth, E. Lake, H. Sulley, J. Henderson, T. Haining, B. Messenger, A. Erskine, J. W. Thirtle; 9, J. Davis, T. W. Bore, J. W. Pickup, J. Pettigrew, F. Smith; 10, J. J. Andrew, A. H. Brigntoa, D. Clement, B. Elliott, J. Monaghan; 11, J. W. Thirtle, W. Buckler, J. McCann, J. G. Wilson, J. Harrison, B. Smither, G. Dowkes, J. H. Pegg, J. J. Andrew, J. H. Dibol, A. Macdougall, E. Brown, J. Young, H. Turner, R. Bailey, J. Domican, W. Mitchell; 12, J. W. Thirtle, T. W. Gamble, A. W. Austin, C. W. Clark, J. T. Hawkins, A. Barker, J. Kirkland, J. Bland, J. W. Pickup, W. H. Andrew, W. Grant, J. Robertson, J. G. Forbes, J. I. Malliver, T. Sketchley; 13, T. Randles, J. Walker, W. H. Anderson, T. N. Parker, T. Heming, W. Gill, W. Chandler, J. Clegg, H. Brown, H. Eastwood, J. Parsons, J. G. Tyler, G. Baker, H. E. Newton, B. Warrender; 14, P. Hutchison, T. Randles, J. W. Pickup.

FOREIGN.—August 16, E. J. Lasius; 19, J. C. Gamble; 22, P. Graham; 23, T. Fisher, J. McGimsie, J. B. Dowling, S. Resier, A. McCarter, M. Tomlin, J. Seach; 25, R. Simons, W. Clark; 29, C. Boddy, E. Lasius, F. Skeels, H. Wing, S. B. Clapp, R. Brown; 9, N. Fager, S. Brown, Mrs. Rippy; 5, A. Hall; 6, G. H. Ennis, H. Ussher, D. Wilson; 10, W. Cook, H. W. Hudson; 12, C. H. Evans, W. G. Burd, A. Ladson, J. A. Paterson, J. Betts; 13, E. F. Hubbard, J. P. Mendum, H. E. Garchen.

Books, Pamphlets, MSS., &c., Received during the Month.—We propose in future to acknowledge here the receipt of various books, pamphlets, documents, &c., that receive no other acknowledgement. It will be satisfactory to the senders and perhaps interesting to readers. We receive many such in the course of the year. We did not commence sufficiently early this month to keep a record. The following are from memory:—A bundle of political news clips, from Bro. Hutchinson, of London; several similar contributions from Bro. J. W. Thirtle, of Hanley; (thanks to both brethren; many of the items we should not otherwise see.) A short article on "Creatures without Reason," by Bro. Clements, of Liverpool; a paper on "Speech," by Sister Clara H. Abbott; read by a Brother, before the London Mutual Improvement Society; A copy of a letter from Bro. David Handley, of Maldon, to a renunciationist friend (which would have appeared this month had it not arrived too late for a place.) Various copies of the *Huddersfield Examiner* containing letters on the immortality of the soul, concluding with a proposal for discussion out of which something may grow; excellent lines "Till he come," accommodated by Bro. Sketchley, of Leicester; Remarks, by Bro. R. Janaway, on Independence.

Most of these we shall use.

** It is a rule with all English papers, on which we must ask to be allowed to act, not to return to their writers literary communications that we may not feel justified in using. Writers must keep copies or risk the loss of what they write.*

"WHERE DO WE GO TO WHEN WE DIE?"

BIBLE FINGER POST, No. 24.—(BY THE EDITOR.)

A systematic distribution of these tracts, from month to month, would be a form of service within reach of the poorest and 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 thus open the way for a larger enlightenment. But whether or no, he would in this way be bearing a dutiful testimony, "whether they hear or forbear."

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CHRISTADELPHIAN PUBLICATIONS

IN SUPPLY OCTOBER, 1881.

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Nett Price.		In Britain.	To the States.	To Canada.	Australia & N. Zealand
9d.	Anastasis (Resurrection and Judgment)	10 ³ / _d .	30c.		18 ¹ / _d .
4s.	Apocalyptic Lectures (Thirteen, by R. Roberts)	48 ¹ / _d .	d1.50		58 ¹ / _d .
18 ⁶ / _d .	Apostacy Unveiled (a Discussion with Dr. Thomas)	188 ¹ / _d .	55c.		2s.
5 ⁶ / _d .	Book Unsealed, with Coloured Diagrams	5 ³ / _d .	15c.		7 ¹ / _d .
18 ⁶ / _d .	Broalough Discussion	188 ¹ / _d .	55c.		2s.
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No. 209.—NOVEMBER 1, 1881.

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.

EDITED BY ROBERT ROBERTS.

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NOTES.

Several items of intelligence are to hand too late for publication.

THE "PROBABLE" DEBATE.—See Mumbles intelligence. The holding of a discussion with Mr. Briscoe is still in the region of uncertainty.

W. B.—There are no directions as to attire to be worn at the breaking of bread. Consequently, it must be left to every one's sense of propriety whether they wear "bunches of flowers on their bosoms" or not.

J. W.—We had not observed that the Volume number of the *Christadelphian* for 1881 had been changed from "xviii.," in the January number, to "xvii." in the February number, and onwards. It is, doubtless, due to the change of printer which took place at that time. You are right; the *Christadelphian* for 1881 is volume xviii.

T. F. A.—Geology and Moses are not in contradiction, as will be made apparent in the forthcoming *Trial*. The Scriptures do not sanction the idea that there are races of mankind who have not proceeded from Adam. Natural appearances to the contrary can be explained in harmony with the unity of the race.

A CHANCE.—A brother and sister, each of whom has subscribed separately for the *Christadelphian*, are about to be married, and, not requiring two sets, the brother writes:—"We shall have two or three back volumes to spare; do you know of any poor brother or sister who would desire to have them?" We shall probably soon know, after the appearance of this notice.

A NUMBER.—The book referred to in the remarks on page 516, on "A new era in Science," is not obtainable in this country, so far as we know. It is published by Hall and Co., 26, East Ninth Street, New York, who will send it to any address in Britain for Es. 2d. (sent by international P.O.O.) This is how we obtained it. It is a large (royal octavo) sized, double-column book, of 524 pages. We have no objection to obtain the book for any one who may wish it.

J. O. W.—Your advice, not to be "too nice" in money matters with correspondents who can be trusted, is entirely according to our grain. We are sorry if in any case it should seem as if we had acted in any other spirit. It is, of course, necessary to act according to certain rules, but we desire to apply these rules in the most liberal spirit. Nevertheless, not being able personally to supervise every transaction in the office, sometimes things will happen which we would have otherwise.

SEVERAL.—The Leicester intelligence is certainly distressing; but it is not a thing to be ashamed of; appearances only are wrong. The Leicester brethren (particularly brother and sister Collyer) are entitled to our strongest sympathy. Doubts and misgivings only add to the cruelty inflicted by the adversary. "I was sick and in prison, and ye visited me." If ever there was a case where this applies it is this. "Judge not according to appearance, but Judge righteous judgment."

F. A. C.—Our intention to make a beginning this month with a department for the help of Sunday School teachers, has been curiously

frustrated by one of those inexplicable mischances by which a paper in your hand sometimes disappears without apparent cause. We took your paper away with us to Scotland, as we thought; it was the last thing we looked out before starting; it was in our hand for that purpose. But when we came to look it up for the *Christadelphian*, it was nowhere to be found. We must have left it in the office after all. Under the circumstances, we shall defer it now till the January number for 1882. It will be a nice thing to start the year with.

T. S. and W.—*The Trial* is out of the usual line of *Christadelphian* publications, but in aim and essence it is the same. It is the argument for Christ's resurrection, thrown into a form that most people will read. It is on the principle of the parable to some extent. The preface, for example (though not in the form of a preface, but forming the first day's sitting of the court), consists of the discussion, by counsel, of objections to the competency of certain jurymen to try the case. These stand for certain characters to be met with every day. Other parabolic features will be penetrated by discerning readers. It will be a large book. It may not please some, but we make bold to predict that even the objectors will be interested.

L. F. G.—"Jottings," "nettings," &c., are acceptable as a touch of seasoning, thrown in by way of variety. Their laconic obscurity is interesting to some, if not to all; their meanings will be found true when apprehended: e.g., the examples you quote:—"The more thou knowest, the less thou knowest;" this apparent contradiction is the experience of every wise man, thus paradoxically defined by Paul: "If any man thinketh that he knoweth anything he knoweth nothing yet as he ought to know." The more a man really knows the less he knows in his own estimation, as compared with what he thought he knew in a less informed state. Again, "Buy the truth, in thy youth: plant it in thy life, bury it in thy grave;" the meaning is, do not let it slip out of your hands as you journey through life—hold on to it to the last—let it go into the grave with you. The spirit of your objections, however, we quite apprehend.

Sister Wood, Australia.—"In everything give thanks." The command is divine. The Lord exemplifies compliance at meal time. We cannot do better than follow his example. There is no hint in the Scriptures that the presence of strangers (in eating-houses, say, as you suggest), should be a reason for omitting it. If they show contempt, their contempt will be your glory. If they are rebuked by your example, they receive a benefit that your omission would deprive them of. Confessing Christ before men has many opportunities. This is not inconsistent with the privacy of prayer, recommended by the Lord in opposition to the ostentatious prayer-saying practised by the Pharisees. As for songs and tunes that do not bear on the truth, in proportion as there is growth in Christ, there will be decay in all other directions until secular themes will become distasteful—yea, repugnant—to the new man in Christ. But, of course, we must be patient one with another.

LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

BRITISH.—September 17, J. G. Wilson, C. Smith; 19, J. Landor, A. Hirst, J. J. Andrew, H. Moss, C. Tidman, A. Braginton; 20, Miss Siverwood, J. Anderson, F. Weir; 21, A. Heywood, F. G. Vawdry, R. M. Skeats, T. A. Hawkins, Miss Beale, E. Cain, R. Oliver, W. Robertson; 22, E. P. Morrall, W. Wilson, H. Leah, E. Edmunds, J. Heywood, W. Taylor, C. M. Handley, E. Telford; 23, J. G. Wilson, T. Warwick, Mrs. Fulton, W. Johnson; 24, J. T. Hawkins, G. Drake, H. Leah, A. Sulliman; 26, T. H. Boshier, W. Robertson, J. Heywood, A. Sharp, J. W. Thirtle, T. Randles, C. A. Brooke, J. Wilson, G. C. Barlow, S. A. Garside, W. Robertson, J. Colebourne, J. G. Wilson, A. Hirst; 27, D. J. Luce, Miss Emmerson, R. Wright, A. Marvin, J. Lothian, J. Russell, J. Harker, J. Walker; 28, J. Gray, S. F. Wilson, J. Cook, H. Horsman, T. Clarke, G. Waite, W. McAlpine, Mrs. Fulton; 29, O. C. Holder, J. Wilson, J. Landor, J. W. Thirtle, C. Emmerson, A. E. Woollard, J. Heywood, J. Davis, G. Baker, J. Cooke, A. Erskine, W. Johnson; 30, T. Randles, J. Thomas, J. P. Jones, J. Boler, T. Wells; October 1, W. Beasley, C. Firth, B. Wright, G. Todd, W. Walker, J. Heywood, W. Powell, T. G. Vawdry, J. Edmunds, W. Marrison, J. Henderson, A. Marr, J. Conburn; October 3, J. P. Jones, B. Bradley, T. Sturgers; 4, J. Bland, F. Hodgkinson, J. W. Thirtle, A. E. Willis, J. G. Wilson, H. Smither, W. A. Robinson, W. Wilson, J. Howatson, R. Brotherston, W. Parker, W. Stokes, J. McGregor, A. Thorne, W. Brittle, J. J. Andrew; 5, M. Collins, T. Parkes, S. A. Garside, J. Davis, J. Hawkins, T. H. Moss, E. Edmunds, H. Sulley, W. J. Stewart, W. J. Gregory, S. Dawes, J. Robertson, W. Mullin, C. H. Handley, T. Haining, R. A. Stainforth, C. E. Rees; 6, C. H. Holder, M. Kershaw, R. D. Robertson, J. Moncrief, G. Pickles, B. Bradley, G. Smith, J. Andrew; 7, J. Young, S. Dawes, J. W. Thirtle, J. G. Wilson, R. Kershaw, J. Greenhalgh, S. Wells, G. A. Birkenhead, W. Parkin, D. Hepburn, D. Roberts, J. Harker, C. Poll, T. Royce, J. Pridie, J. Syder; 8, S. S. O., J. Walker, G. Baker, G. Dowkes, Mrs. Fulton, D. Roberts, J. Ashcroft, W. B.; 10, J. T. Hawkins, W. A. Robinson, G. Hough, W. Greethead, W. McMullin, D. Clement; 11, D. Gaskin, J. Walker, J. Thomas, C. R. Cookson, J. W. Thirtle, T. Royce, T. E. Read, J. Kirkland; 12, S. A. Garside, W. Wilson, J. F. Apsey, R. Hicks, J. Hopcraft, A. Shelton, M. A. Hayes, W. Smith; Mrs. Fulton, E. Houghton; 13, J. W. Thirtle, G. Waite, H. S. Osborne, J. Mullinar, G. Morris, J. Monaghan, T. Chalmers, J. Davis, J. Finch; 14, G. Lowe, C. M. Handley, F. J. Roberts, J. Bland, E. Edmunds, C. Wallace, T. Royce, M. Rees, J. Hopcraft, L. Reece, J. W. Thirtle, B. W. Ingham, R. Goldie, W. Chambers, B. Warrender; 15, W. A. Robinson, J. Thomas, T. N. Parker, H. Collens, J. Robinson, J. Kirkland, J. F. Appleton, G. Hough, F. Hodgkinson, W. Owlter, N. Nisbet, T. Randles, J. Lindsay; 17, B. W. Ingham, J. Hinch, J. H. Riley, P. A. Hutchinson, T. Merritt, J. Anderson, J. Boler, J. C. Barlow, M. Collins; 18, J. Walker, J. Prickett, J. M. Armstrong, J. Horton, W. Delpratt, J. F. Appleton, W. C. Cochran, F. Hall, J. Gillies, D. Conington, J. Milligan, R. Hosie, J. Thatcher; 19, H. S. Osborne, J. G. Wilson, S. G. Hayes, W. Mitchell, F. Cheetham, J. Russell, R. M. Skeats.

FOREIGN.—September 19, L. White, W. T. Parker, E. J. Lasius; 20, F. E. Anderson; 23, W. B. McArthur, A. Short, R. P. Gibbons; 24, A. McKellop, W. Walker; 26, E. J. Lasius, J. H. Thomas, J. A. Paterson; 27, J. Seaiach, M. G. Lee, G. P. Pruitt, C. H. Evans; 31, J. T. Carter, C. H. Gresham, H. W. Hudson; October 4, W. Reed; 6, H. E. Garcken, A. Ladson; 10, J. McMillan; 11, J. C. Gamble, J. Hagley; 14, G. Byrne; 17, A. D. Strickler; 18, A. Marshall.

Books, Pamphlets, M.S.S., &c., received during the Month.—Copies *Huddersfield Examiner*, ditto *Chronicle*, with letters on immortality; "Adam before he Sinned," a 60-page pamphlet from Texas, U.S.A., in which the writer re-hashes the Renunciatorist argument; a thankless effort, nauseating to friend and foe. Several copies of the *Melbourne Argus*, without any marks to indicate what they are sent for (we are obliged to give a go-bye to unmarked papers, as we cannot take the time to go through them to find out what may be interesting; the best plan is to cut out the interesting part, and enclose in letter; many do this, for which they have our thanks). "Have you any Christadelphians with you?" and other fiery darts of the Devil from Dumfries; "Signs" scraps from Bro. Garside, of Ormskirck; ditto (many times during month) from Bro. Thirtle, of Hanley; bundle ditto from Bro. Hutchinson; Poem from *Public Opinion* (to be used bye-and-bye) "Man's Mortality," lines, "What is Life" (Bro. Boshier, London); copy of Leicester newspaper, with report of Bro. Collyer's trial, the study of which is of itself sufficient to condemn the decision of the magistrates; further "Nettings" too late for this month.

* It is a rule with all English papers, on which we must ask to be allowed to act, not to return to their writers literary communications that we may not feel justified in using. Writers must keep copies or risk the loss of what they write.

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189d. 100	"Judging for Himself" ..	2s.	72c.	289d.	
1½d.	Kingdom of God ..	2d.	6c.	3d.	
8d.	Meaning of the Christadelphian Movement ..	9½d.	26c.	184d.	
1s.	Man Mortal ..	18½d.	36c.	188d.	
6d.	Nightingale Discussion (Immortality of the Soul) ..	7d.	20c.	10d.	
1d.	Odology (Spiritualism Explained) ..	1½d.	5c.	2d.	
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5s.	Seasons of Comfort (52 Sunday Morning Addresses, by R. Roberts) ..	585d.	d1.80	688d.	
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10d. dz.	Shield, Christadelphian, Nos. 1 to 16 ..	10d.	28c.	182d.	
2d.	Slain Lamb ..	2½d.	7c.	3d.	
2d.	Statement of the Faith ..	2½d.	7c.	3d.	
2d.	Tabernacle in the Wilderness (illustrated) ..	2½d.	7c.	3d.	
6d.	Town Hall Lectures ..	6½d.	19c.	10d.	
286d.	Twelve Lectures ..	2810d.	d1.00	3810d.	
3s.	ditto (leather) ..	384d.	d1.10	484d.	
3d.	Vindication (Reply to "Christadelphianism Exposed") ..	3d.	8c.	4d.	
3s.	Ways of Providence ..	384d.	d1.10	484d.	
2d.	What is the Truth? Pilate's Question Answered ..	2½d.	7c.	3d.	
¼d.	Who are the Christadelphians? ..	7d.	3c.	1½d.	

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No. 210.—DECEMBER 1, 1881.

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.

EDITED BY ROBERT ROBERTS.

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BIRMINGHAM: ATHENÆUM ROOMS, TEMPLE ROW,

Published by the Editor,

ON THE LAST THURSDAY IN EACH MONTH FOR THE MONTH
FOLLOWING

TERMS—SEVEN SHILLINGS AND SIXPENCE PER ANNUM IN BRITAIN;
*to Subscribers in the United States, TWO AND HALF DOLLARS; in
Canada, SEVEN SHILLINGS AND SIXPENCE; in Australia and New
Zealand, TEN SHILLINGS AND SIXPENCE, in advance.*

NOTES.

The Everywhere Leaflet now re-printed. (See Table).

T. N.—*The Trial* (Did CHRIST RISE FROM THE DEAD?) is not a reproduction, but an original thing altogether. Bye and bye, we may publish a specimen page or two in the *Christadelphian*.

THE "CHANCE" was quickly taken. There were more applications for the spare volumes of the *Christadelphian* than could be supplied. The matter was decided by lot.

"THE PROBLEM OF HUMAN LIFE."—We have a number of applications for this book, (the work noticed last month, under the heading "A New Era in Science".) We have ordered a parcel, and expect a supply in a week or so—price 8s. 2d.

J. H. S.—There are several passages that plainly declare that the Mosaic law is no longer in force: 2 Cor. iii. 11, 13, 14; also verse 7; Gal. v. 1-4; Col. ii. 14-17; Heb. ix. 9-10; x. 1-4; also Acts xv. 24 has a bearing.

THE "PROBABLE" DEBATE AT MUMBLES.—This is no longer in the region of uncertainty. It will not take place. Like other men before him who don't want to, but don't like to say so, Mr. Briscoe left to "his friends," who, of course, said "No."

"INTELLIGENT SCOUNDREL."—Such a man is on the wing. Brother Wilson, of Gloucester, asks the brethren to beware. (See Gloucester Intelligence.) No unknown brother ought to be received without a letter of introduction from the Ecclesia from which he professedly emanates. Satan, as an angel of light, is proverbial.

BROTHER DANIEL RODGERS, for many years head-waiter in the Imperial Hotel, Torquay, and for some time manager of the New (Limited) Hotel in the same place, is now out of employment. He is trying to obtain a place in London, as butler, waiter, coffee-house manager. He will be thankful to any brother who may be able to throw light on his path.

W.M.—We have no fellowship with those who hold the detestable doctrine that betrothed persons may act as husband and wife. It is a subject on which we will hold no parley, whoever is concerned, or whatever may be the consequences springing from our utter intolerance of this evil. It is one of the questions on which our colours are nailed to the mast, and our motto "No surrender" if we sink.

T.R.—The line you object to in the hymn on page 107 of the Hymn Book, is a printer's mistake. You

will find it corrected in the list of emendations appearing on page 360. "His throne on high" ought to be "The throne on high." There are no cheaper Hymn Books than 2s.; but it is highly probable that, here and there, brethren may have old Hymn Books by them that they would be glad to place at your disposal for lending purposes.

P. B.—There was no "prematureness" in the form in which brother Collyer's case was last month presented in the *Christadelphian*. The case does not admit of a doubt when all the facts are in view. These have been submitted to the Home Secretary, and it is understood that they have been remitted to the Leicester magistrates for re-consideration. More than one of them have become convinced of brother Collyer's entire innocence. (See Leicester intelligence.)

S. H.—Disregard the unsettling suggestions of unstable men. Judge for yourself. It is not true that Christadelphians teach that Jesus stood in the same position as Adam after sentence. Adam was a personal offender which Jesus was not; and this difference made all the difference, enabling Jesus to open the way from Adam-caused death, which Adam could not do. You may find something to the point in the "Sunday Morning" appearing in this number.

G. M. B.—We are often obliged from the limitation of "space" to curtail intelligence communications, a little here and there making a large difference in the sum total. Sometimes we have to alter their mode of presenting a matter when fitness, prudence, or the spirit of the truth calls for it. Sometimes we can use them *ipsissima verba*. We must be allowed untrammelled discretion when to act in the one way or the other. We cannot consent to what would grow to the huge labour and complication of discussing it through the post.

J. F. S.—Your surmise that we are deterred from a wise course "from fear of losing subscribers," will not be shared by those who know us thoroughly. It is an entire mistake; worse, a cruel error, excusable perhaps from your point of view, but none the less an unjust censure. We have been accustomed to such insinuations from the beginning, and have therefore learnt to bear them. Other reasons altogether influence us in our determinations concerning one scheme and another; but wisdom imposes silence as to their nature.

"WHY DID CHRIST DIE?"

BIBLE FINGER POST, No. 26.—(BY THE EDITOR.)

A systematic distribution of these tracts, from month to month, would be a form of service within reach of the poorest and 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 thus open the way for a larger enlightenment. But whether or no, he would in this way be bearing a dutiful testimony, "whether they hear or forbear."

Prices:—1,000 for 5s.; 500, 2s. 9d.; 100, 7d.; 50, 4d.; 25, 2½d.; 12, 1½d. Postage extra, at the rate of 2d. per 100.

LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

BRITISH.—October 20, C. W. Clark, J. Horton, J. W. Thirtle; 21, J. Horton, J. Kirkland, J. Rogers, J. Flew, T. Sketchley; 22, W. Briscoe, W. Raine; 24, W. Robertson; 25, B. Messenger, H. Black, H. Croston, M. G. Brabyn, J. Friston, T. Holland, F. J. Roberts, A. Bartlett; 26, C. Barber, J. Walker, A. J. Grimes, J. R. Basen, A. Smith, D. Rogers, C. A. Brooke, T. Watson, R. Oliver, J. Boler; 27, F. Jannaway, W. Grant, J. W. Thirtle, A. Sleep, W. McAlpine, H. H. Horsman, S. S. Osborne, F. R. Gerden, L. Prideaux; 28, P. A. Hutchinson, W. Beasley, D. Davies, W. Joyce, E. Leadbetter, T. Chalmers, C. Hopper; 29, R. K. Foster, W. Andrew, G. Dowkes, J. Walker, W. Powell, F. A. Chatwin, G. Marsden; 31, W. H. Andrew, J. Davis, C. M. Handley, J. Heywood, W. Warn, J. H. Chamberlain, R. Elmslie, F. O. Rolfe, J. Fowler, H. Stapleton, T. Weston, C. Jackson, G. A. Berry; November 1, A. Sister, D. H. Smith, J. W. Thirtle, T. Merrett, W. Warn, P. Phillips, R. A. Booth, F. Robertson, M. Wheeler, W. Silverwood, H. Bluck, J. Lothian, E. Sampson, F. Dealtry, T. Wilson; 2, S. G. Hayes, R. Oliver, A. Birkenhead, W. McAlpine, W. Briscoe, G. Dowkes, R. Brotherston, D. Atkins, F. Hall; 3, H. Stonehouse, J. Kirkland, J. Burnett; 4, G. Lowe(2), J. W. Thirtle, A. Birkenhead, G. Smith, G. Golding, W. Moncrief, J. Robinson, T. Chalmers, J. Lilleman, C. Jackson, T. Sketchley; 5, M. Wright, G. F. Lake, R. K. Foster, W. Smith, J. W. Thirtle, J. Thatcher, J. Monaghan, W. Delpratt, J. Roberts, G. Baker; 7, E. A. Birkenhead, E. Sulley, P. A. Hutchinson, J. Colebourn, J. Howatson; 8, C. Tidman, J. Kirkland, J. W. Thirtle, J. Blackmore, J. Chapman, R. Hosie, W. McAlpine, L. Prideaux; 9, D. Allen, D. J. Boot, T. Clarke, F. Dealtry, T. C. Brown, J. Walker, G. Taylor, A. MacDougall, W. H. Andrew, J. Clark, R. Oliver; 10, C. Roberts, R. Carruthers, A. H. Rogers, W. J. Gregory, J. U. Robertson, J. W. Thirtle, T. Royce; 11, G. Baker, F. Dealtry, J. W. Thirtle, T. Haining, J. Horton, J. Howie, G. Baker, E. C. Sutcliffe; 12, C. Tidman, J. Heywood, H. Jellyman, Mrs. Lawson, G. Drake, W. Johnson, J. Booth, T. Nisbet, J. Hobart; 14, C. Brooke, J. Alexander, T. N. Parker, D. Allen, A. Barraclough, J. W. Thirtle, T. Gamble, R. Marsden, J. Whiting, P. A. Hutchinson, A. Harwood, A. MacDougall, W. Tamahill, A. F. MacDougall, J. Heywood, C. Hopper; 15, B. Smither, D. Wadsworth, J. H. Dihal, D. Atkins, J. Young, J. Hoperoff, A. Sleep, C. E. Sutcliffe, C. Lewis, E. Sutcliffe, J. G. Wilson; 17, H. Young, H. Leah, R. Carvil, J. Draycott, W. Culbert, J. Smith, J. Guy, H. Sulley (2).

FOREIGN.—October 22, A. L. Williamson, H. Davis, J. McAuslin, R. Wilson, A. McKillop, R. Simons; 24, W. R. Landrum, M. A. Stellard; 25, R. Maenamara, J. F. Sykes; 26, C. Boddy; 27, C. Creed; 29, M. C. Tomlin; 31, H. W. Hudson, J. M. Epperson, D. P. Ross; November 1, C. C. Walker, O. G. Dewey, J. C. Gamble; 5, A. Pitt, E. J. Lasius (2), D. Wilson, L. Fenton, G. W. Banta, J. H. Stouffer, Z. D. Bugbee; 7, J. T. Benbow, H. Davis, J. F. Sykes, T. T. Fowkes, T. Hepburn; 8, C. Walker, C. H. Evans, J. D. Tomlin, L. Jones; 10, K. Bradley; 11, P. Graham, J. Shaw, W. Ingleby; 15, W. Gunn; 6, W. L. Skeels, W. S. Parker; 17, G. Jerdan.

Books, Pamphlets, MSS., &c., received during the Month.—Copy of *Liverpool Daily Post*, with census of attendance at Liverpool Churches and Chapels, showing poor but not surprising results. (What is there to draw intelligence to churches and chapels? No wonder the attendance is dwindling, and mainly confined to women and children.) Copy of *Elmira Daily Free Press*, with obituary of Robert Stirling, who seems to have been well thought of by those without. Copy of *Huddersfield Examiner*, with notice of doings for the truth in the neighbourhood. News clip from Halifax, reproducing *Dall Mall Gazette* correspondent's letter on Jewish colonisation scheme. Article from *Manchester Courier* (sent from Sale), touching rotten state of Turkey. Copy of sickly paper called *Testimony*, concerning which we would speak well if we could; but we cannot practice hypocrisy, even to avoid the absurd charge of jealousy. Bundle of pamphlets from America, containing a good one by Brother J. C. Quinn, of Scholl's Ferry, Oregon, U.S.A., entitled "Conversation on the Nature and Sacrifice of Christ."

It is a rule with all English papers, on which we must ask to be allowed to act, not to return to their writers literary communications that we may not feel justified in using. Writers must keep copies or risk the loss of what they write.

BOOKS FROM BRITAIN TO THE UNITED STATES.

REMITTANCE NOW BY POST OFFICE ORDER.

By an alteration in the money order system, remittances are now most conveniently made by Post Office Order. Hitherto, we have had to ask that these be not used; the reason for that is now at an end. By another postal alteration we are now able to send books direct through the post to the States from Birmingham, instead of having to wait to make up a box and send a large quantity at a time. The consequence will be that when orders are sent direct to Birmingham, books will be in the hands of the purchasers within a month of the despatch of their letters.

Orders may be sent to Sister Lasius, 38, Graham Street, City Heights, Jersey City, N.J.

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IN SUPPLY DECEMBER, 1881.

CARRIAGE INCLUDED.

Nett Price.		In Britain.	To the States.	To Canada.	Australia N. Zealand
9d.	Anastasis (Resurrection and Judgment) ..	10½d.	30c.		18d.
4d.	Apocalyptic Lectures (Thirteen, by R. Roberts) ..	4s4½d.	£1.50		5s6d.
1s6d.	Apostacy Unveiled (a Discussion with Dr. Thomas) ..	18s7d.	55c.		2s.
5d.	Book Unsealed, with Coloured Diagrams ..	5½d.	15c.		7d.
1s6d.	Bradlaugh Discussion ..	18s7d.	55c.		2s.
2s6d.	ditto ditto (superior edition) ..	2s10d.	£1.00		3s6d.
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4d.	ditto ditto (photograph) ..	4½d.	15c.		6d.
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3s.	Chronikon Hebraikon ..	1s1d.	35c.		1s4d.
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10s6d.	Eureka (Apocalypse) .. III. ..	11s7d.	£3.85		14s10d.
9s6d.	ditto ditto in leather .. I. ..	10s2d.	£3.45		12s2d.
13s6d.	ditto ditto ditto .. II. ..	14s4d.	£4.55	17s7d.	
6d.	Everlasting Punishment not Eternal Torment ..	7d.	20c.	10d.	
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3s.	ditto ditto (extra leather, gilt) ..	3s2½d.	£1.9	4s4d.	
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4s.	Pattens of Things in the Heavens ..	4s4d.	£1.50	5s4d.	
3s6d.	Pictorial Illustration of God-manifestation ..	3s8d.	£1.18	4s2d.	
6d.	Prophecy and the Eastern Question ..	7d.	20c.	10d.	
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2d.	Statement of the Faith ..	2½d.	7c.	3d.	
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